Sold at Offor's sale London, July 1865 £1— after the close of the 2d day's sale a fire occurred at the Auctioneers & many of the books were burnt.

291 BIBLE (THE), FAITHFULLY AND TRULY TRANSLATED OUT OF DOUCHE AND LATYN IN TO ENGLISHE (BY MYLES COVERDALE), *with woodcut capitals (including* DANCE OF DEATH); *&c.* (L. W. 8), black letter, *title in facsimile, and wanting all before* b iii *commencing folio* xi, 25 *Gen.*), *a few words defective in* b iii *and* v, *portion of* o vi *torn off, a few letters in* o viii *deficient,* o i *mended, small corner of* x viii *torn off,* p p vi *mended,* N n iv *mended,* X x vii *mended; sheets* D (*in New Testament*), N iii *and* vi, P vii *and* viii, Q i *and* iii, *and the tables at end deficient, else fine copy, although several of the margins are pieced, bound in carved oak, morocco joints, silk linings, richly embroidered with gold, gilt gauffré edges, with massive chased silver clasps, enclosed in a box, lined with velvet* 4to. *Southwarke, J. Nycolson,* 1537

ONE OF THE RAREST OF THE EDITIONS OF THE ENGLISH BIBLE.

and Lea Wilson No 3

Following collation of this Bible is defective — compared with Mr Lea Wilson's collation that copy wants

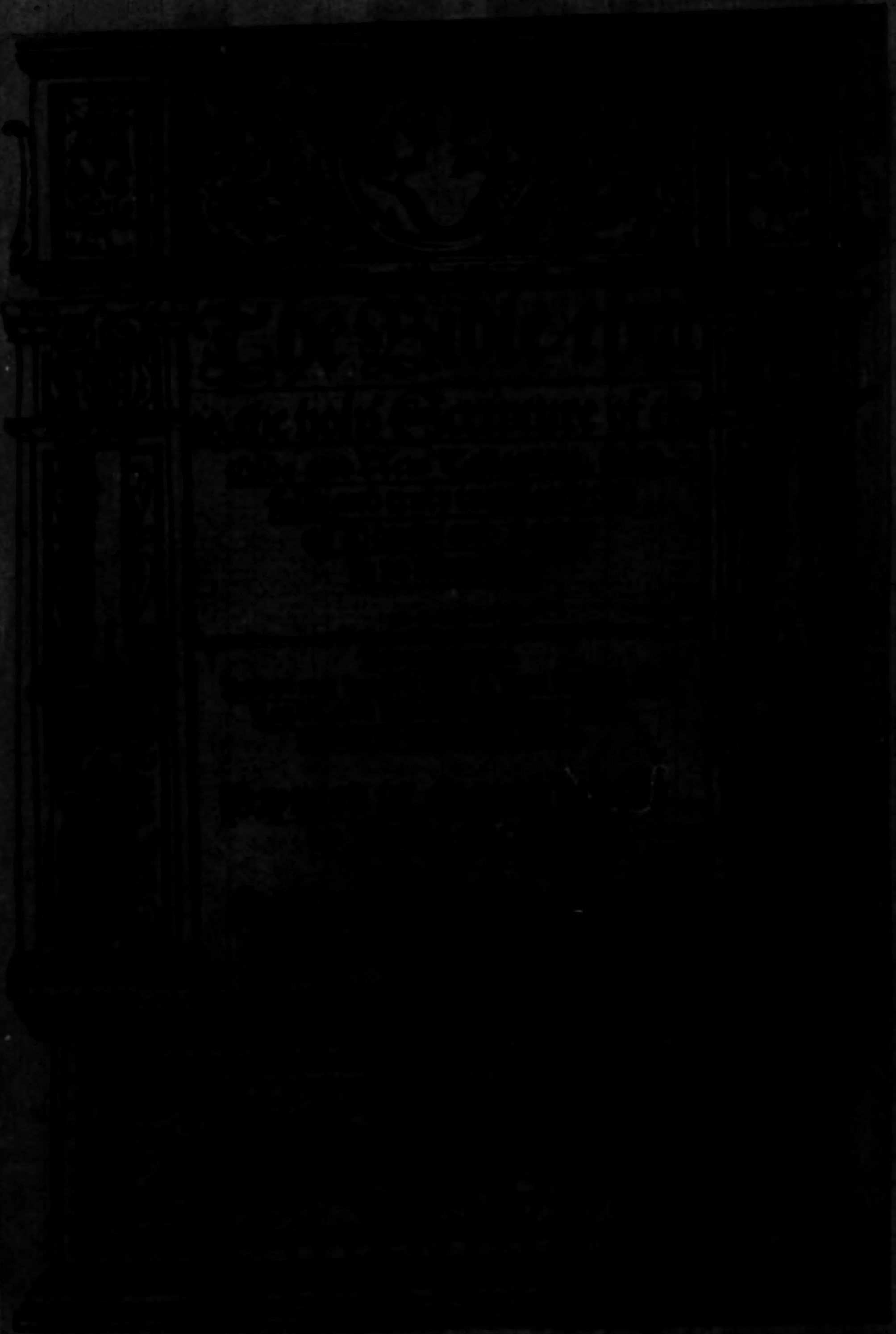
1. Title in black & red — (fac simile of the black and red not only in spelling but in the introduction & change of words)
2. Reverse of title, and recto of next leaf the books of the whole Byble &c.
3. The dedication to King Henry and his Queen Jane — 4 pages
4. Myles Coverdale unto the Christen reader 5 pages
5. An Almanacke and Kalender in Latin 4 pages

making 16 pages or 8 leaves

6. Genesis — all the text to nearly the conclusion of 24th Chapter folio XI. sig b iii. — 10 leaves
7. Sig a i Exodus chap 19 & 20 & parts of 18 & 21 (folio 33) wanting
8. 8 ff sig D in New Testament wanting folio 25 to 32 from the 13 Ch of Mark to part of 8th Ch of Luke
9. Folios N iii & vi wanting — part of 1st Ep to Tim — part of 1st Ch part of 5th Ch & the whole of Ep of Titus & part of that to Philemon
10. Folios P vii & viii and Q i & iii wanting the part of 10th Ch of Apocalypse chap 11 to 18 & part of 19th Ch & part of 21st Ch and the whole the 22nd — the end being on recto of Q iii folio CXXXIII
11. On verso of folio 124 it is contained the Table filling the two next pages folio 125, ending on recto of [illegible] without [illegible] verso blank — total wanting 25 leaves

end^d

Lee . Wilson No 3



with him. So they let Rebecca their syster go with her nurse, and Abrahams servaunt, and his men. And they blessed Rebecca, and sayde unto her: Thou art oure syster, growe thou to many thousandes, & and thy sede possesse the gates of his enemies. Gen.22.c

Gene.35.b So Rebecca gat her up, & her damsels, and sat them upon the camels, and wente their waye after the man. And the servaunt toke Rebecca, and departed.

As for Isaac, he was comynge fro * the well of the lyvynge & seynge, for he dwelt in the south countrey, and was gone forth to his meditacions in the felde aboute the eveninge. And he lyft up his eyes and sawe, that there were camels comynge. And Rebecca lift up hir eyes, and sawe Isaac. Then lyghted she of the camell, and sayde unto the servaunte: What man is this, that commeth agaynst us in the felde? The servaunt sayde: The same is my master. Gen.16.b

Then toke she hir cloke, and put it aboute her. And the servaunt tolde Isaac all the thynges that he had done. Then Isaac brought her in to his mothers Saras tent, and toke Rebecca, & she became his wyfe, and he loved her. So Isaac was comforted over his mothers deeth.

The xxv. Chapter.

Abraham begetteth many children by another wife, geveth his goodes unto Isaac & dyeth. Isaac begetteth two sonnes, Esau selleth his byrthright.

Abraham toke another wyfe called Ketura, which bare [illegible]

[illegible]

And him in ye double cave [illegible] of Ephron the sonne of Zoar the Hethite, whiche lyeth over agaynst Mamre, in the felde that Abraham bought of the Hethites. There was Abraham buried & Sara his wife. And after the death of Abraham, God blessed his sonne Isaac. And he dwelte by the * well of the lyvynge and seynge. Gene.23.d Gene.16.b

* This is the generacion of Ismael Abrahams sonne, whom Agar Saras mayde the Egypcian bare unto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Kedar, Adbeel, Mibsam, Misma, Duma, Massa, Hadar, Thema, Jethur, Naphis and Kedma. These are the children of Ismael in their names in their townes and castles, xii. princes [illegible]. And this is the age of Ismael, an hundreth and seven and thirtie yeares, and he fell sicke and dyed, & was gathered unto his people. He dwelt from Heuila unto Sur towarde Egypte, as men go to Assiria. And he dyed in the presence of all his brethren. 1.Par.1.b Gene.17.d

This is the generacion of Isaac Abrahams sonne. Abraham begat Isaac. Isaac was xl. yeare olde whan he toke to wife Rebecca the daughter of Bethuel the Sirian of Mesopotamia, and syster of Laban the Sirian.

Isaac besought the LORDE for his wyfe, because she was barren. And the LORDE was intreated, and Rebecca his wyfe conceaved. * And the children stroue together in her wombe. Then sayde she: If it shulde go so with me, why am I [illegible] Rom.9.b

[illegible]

there, & there his seruauntes digged a wel.
And Abimelech wente vnto him
from Gerar, and Ahusath his frende,
and Phicol his chefe captayne. But Is-
aac sayde vnto them: Wherfore come
ye to me, seynge ye hate me, & haue put
me awaye from you? They sayde: We
se with open eyes, that the LORDE is
with the, therfore we deuysed that there
shulde be an oath betwene vs and the,
and that we wolde make a bonde with
the, that thou do vs no harme, lyke as
we haue not hurte the, & as we haue
done nothynge vnto the, but all good,
and let the departe in peace.
As for the, thou art ỹ blessed of the
LORDE. Then Isaac made them a
feast, and they dyd eate and drynke. And
on the morow they arose, & sware one
to the other. And Isaac let the go, and
they departed from him in peace.
The same daye came Isaacs seruaun-
tes, and tolde him of the well that they
had dygged, and sayde vnto him: We
haue founde water. And he called it [illegible]
[illegible]

Brynge me venyson, & make me meate, B
that I maye eate, and blesse the before
the LORDE, yet I dye. Now therfore
my sonne, heare my voyce, what I com-
maunde the. Go thy waye to the flocke,
and fetch me two good kyddes, that I
maye make meate of the for thy father,
soch as he loueth: this shalt thou brynge
in vnto thy father, that he maye eate,
that he maye blesse the before his death.
Neuertheles Iacob sayde vnto Re-
becca his mother: Beholde, my brother
Esau is rough, and I am smoth: then
might my father peraduenture fele me,
and I shulde seme vnto him as though
I begyled him, and so brynge a curse
vpon me & not a blessynge. Then sayde
his mother vnto him: That curse be
vpõ me my sonne, folowe thou my voyce,
go thy waye & fetch it me. So he wente
his waye, and fetched it, and broughte
it vnto his mother.
Then his mother made meate, acor-
dynge as his father loued, & toke Esaus C
hir elder sonnes costly rayment (which
she had with her in the house) and put
[illegible] hir yonger sonne. But
[illegible] she aboute his
[illegible] aboute
[illegible] which
[illegible]

ued Esau, because he ate of his venison
But Rebecca loued Iacob.
And Iacob sod a meace of meate
Then came Esau from the felde, & was
wery, and sayd vnto Iacob: Let me
proue of that reed meace of meate, for I
am faynt (therfore is he called Edom.)
But Iacob sayd: Sell me this daye thy
byrth ryght. Esau answered: Lo I must
dye neuertheles, what good then shall
my byrthryght do me? Iacob sayde:
Gen.47.g * Then sweare vnto me euẽ this same
daye. And he sware vnto hym, and so he
Heb.12.c * solde his byrthryght vnto Iacob.
Then Iacob gaue hym bread and that
meace of ryce, and he ate and dronke, &
stode vp, and wente his waye. And so
Esau regarded not his byrthryght.

The .xxvi. Chapter.

Isaac goeth into Gerar, fayneth Re
becca to be his syster, increaseth in ry-
ches, the Philistines stoppe his welles.
Abimelech & he are sworne frendes.

There came a derth in ŷ lande
passynge ŷ other * that was
Gen.12.c in Abrahams tyme. And I-
saac went to Gerar, vnto A-
bimelech the kynge of ŷ Phi
listines. Then the LORDE appeared
Gen.44.d vnto hym, and sayd: * Go not downe in
to Egipte, but tarye in the lande that I
shall saye vnto the. Be thou a straũger
in this lande, and I wyll be with the &
blesse the. For vnto ŷ, and thy sede wyll
I geue all this lande, and wyll perfour-
me myne ooth that I sware to thy fa-
Gen.15.c ther Abraham * And I wyll multiplye
and.22.c thy sede as the starres of heauen, and vn
to thy sede wyll I geue all this lande, &
thorowe thy sede shall all nacyons be
blessed, because Abraham was obediẽt
vnto my voyce, and kepte myne ordy-
naunces, my cõmaundementes, my sta-
tutes, and my lawes.
So Isaac dwelt at Gerar. And whã
the men of the same place axed hym of
Gen.12.c his wyfe, he sayd, * she is my syster. For
and.20.a he was afrayed to saye: she is my wyfe
(thynkynge thus:) they myght slaye me
for Rebeccas sake, for she was beutyful
to loke vnto. Now whan he hadde bene
there a longe season, Abimelech ŷ kynge
of the Philistines loked out at the wyn
dowe, and sawe Isaac sportynge with
Rebecca his wyfe.
B Then Abimelech called Isaac, and
sayd: Beholde, she is thy wyfe, why say
dest thou then: She is my syster? Isaac
answered hym: I thought, I myght per
aduenture haue dyed because of her. A-
bimelech sayd: Why hast thou the done
this vnto vs? It coude lyghtely haue
come to passe, that some of the people
myght haue lyen with thy wyfe, and so
haddest thou brought synne vpon vs.
Then Abimelech commaunded all the
people, and sayd: Who so toucheth this
man, or his wyfe, shall dye the death.
And Isaac sowed in that londe, and
founde the same yeare an hundreth bus
shels, for the LORDE blessed hym.
And he became a great man, went forth
and grewe, tyl he was exceadyng great,
so that he had moche good in shepe and
great catel, and a great housholde. Ther
fore had the Philistines enuye at hym,
and * stopped all the welles, that his fa Gen.21.
thers seruauntes had dygged in ŷ tyme
of Abraham his father, and fylled them
with earth, In so moch that Abimelech
also hym selfe sayd vnto hym: Departe
from vs, for thou arte farre myghtyer
then we,
Then departed Isaac from thence, C
and pytched his tent in the valley of Ge
rar, and dwelte there. And whã he was
setled, he caused to dygge vp the welles
agayne, that they had dygged vp in his
father Abrahams tyme, which the Phi-
listines had stopte after the death of A-
brahã, and he called them after ŷ same
names that his father had named them
with all.
Isaacs seruauntes also dygged in
the valley, and there they founde a well
of lyuynge water. * But the herdmen Gen.13.
of Gerar stroue with Isaacs hyrdmen,
and sayd: The water is ours. Then cal-
led he the well Esech, because they had
done hym wronge.
Then dygged they another wel and
stroue for that also: therfore called he it
Sytena. So he gat hym from thence, &
dygged another well, for the which they
stroue not: therfore he called it Reho-
both, and sayd: Now hath the LORDE
made vs rowme, and letten vs growe
in the londe. Afterwarde he departed
thence vnto Bersaba.
And the LORDE appeare[d vnto]
hym the same nyght, and sayde: [I am the]
God of thy father Abraham, f[eare]
not, for I am with the, and I [wyll blesse]
the, and multiplye thy sede f[or my ser-]
uaunt Abrahams sake. Th[en buylded]
he an aulter there, and cal[led vpon the]
name of ŷ LORDE, & pytch[ed]

the, & ther his seruauntes digged a wel.
Gen. 21. c *And Abimelech wente vnto hym
from Gerar, and Ahusath his frende,
and Phicol his chefe captayne. But Is
aac sayde vnto the: *Wherfore come
ye to me: seynge ye hate me, & haue put
me awaye from you? They sayde: We
se with open eyes, that the LORDE is
with the, therfore we deuysed that there
shulde be an ooth betwixte vs and the,
and that we wolde make a bonde with
the, that thou do vs no harme, lyke as
we haue not hurte the, & as we haue
done nothynge vnto the, but all good,
and let the departe in peace.
As for the, thou art y^e blessed of the
LORDE. Then Isaac made them a
feast, and they dyd eate and drynke And
on the morow they arose, & sware one
to the other. And Isaac let the go, and
they departed from hym in peace.
The same daye came Isaacs seruaun-
tes, and tolde hym of the well that they
had dygged, and sayde vnto hym: We
haue founde water. And he called it Sa
ba, Therfore is the cite called Berseba
vnto this daye.

The.xxvii.Chapter.

Jacob is blessed before Esau, which threateneth him, but he flyeth in to Haran to Laban his mothers brother.

WHan Esau was fortye yeare olde, he toke wyues:
Gen. 36. a *Judith the doughter of Beeri the Hethite, and Basmath the doughter of Elon
the Hethite: both these were dishobedi-
ent vnto y^e sprete of Isaac & Rebecca.
And it came to passe whan Isaac was
olde, his eyes waxed dymme of syght, &
he called Esau his greater sonne, and
sayde vnto hym: My sonne. He answe-
red hym: Here am I. And he sayde: Be-
holde, I am olde, and knowe not whan
I shal dye. Now therfore take thy gear,
thy quyuer and thy bowe, and get the
forth to the felde, & take me some veny-
son, & make me meate (soch as I loue)
and brynge it me herein, y^t I may eate,
that my soule maye blesse the, before
I dye.
But Rebecca herde these wordes
that he spake vnto his sonne. And E-
sau wente forth in to y^e felde, to hunte
venyson, and to brynge it home. Then
sayde Rebecca vnto Jacob hir sonne: Be-
holde, I haue herde thy father talkinge
with Esau thy brother, and sayenge:
Brynge me venyson, & make me meate B
that I maye eate, and blesse the before
the LORDE, yer I dye. Now therfore
my sonne, heare my voyce, what I com-
maunde the: Go thy waye to the flocke,
and fetch me two good kyddes, that I
maye make meate of the for thy father,
soch as he loueth: this shalt thou brynge
in vnto thy father, that he maye eate,
that he may blesse the before his death.
Neuertheles Jacob sayde vnto Re-
becca his mother: Beholde, my brother
Esau is rough, and I am smooth: then
might my father peraduenture fele me,
and I shulde seme vnto hym as though
I begyled hym, and so brynge a curse
vpon me & not a blessynge. Then sayde
his mother vnto hym: That curse be
vpō me my sonne, folowe thou my voyce
go thy waye & fetch it me. So he wente
his waye, and fetched it, and broughte
it vnto his mother.
Then his mother made meate, accor- C
dinge as his father loued, & toke Esaus
hir elder sonnes costly rayment (which
she had with her in the house) and put
the vpon Jacob hir yonger sonne. But
the kyddes skynnes put she aboute his
handes, & where he was smooth aboute
the necke: and so she put the meate with
bred (as she had made it) in hir sonne
Jacobs hande.
And he broughte it in vnto his father
and sayde: My father. He answered: here
am I, who arte thou my sonne? Jacob
sayde: I am Esau thy firstborne sonne,
I haue done as thou badest me: vp,
aryse, syt vp, and eate of my venyson,
that thy soule maye blesse me. But Isa
ac sayde vnto his sonne: My sonne, how
hast thou founde it so soone? He answe-
red: The LORDE thy God broughte
it to my hande.
Then sayd Isaac vnto Jacob: Come
neare my sonne, that I maye fele the,
whether thou be my sonne Esau or no.
So Jacob wete vnto Isaac his father.
And when he had felt hym, he sayde:
The voyce is Jacobs voyce, but the han-
des are the handes of Esau. And he
knewe hym not, for his handes were rough
as y^e handes of his brother Esau.
And he blessed hym.
And he sayde vnto hym: Art thou D
my sonne Esau? He answered: Yee I
am. Then sayde he: Brynge me here the
venyson my sonne, y^t my
soule maye blesse the. The broughte he it
hym, & he dyd eate: and he broughte him
wyne, & he dranke.

wyne also, and he dranke. And Isaac his
father sayde vnto hym: Come nye, and
kysse me my sone. So he came nye, and
he kyssed hym.
Then smelled he the sauoure of his
clothes, and blessed hym, and sayde: Be
holde, the smel of my sonne is as ye smel
of the felde, which the LORDE hath
Heb. 11. d. blessed. * God geue the of the dew of hea
Eccle. 3. b. uen, and of the fatnesse of the earth, and
plenteousnes of corne and wyne. Na
cions be thy seruauntes, and people fal
downe at thy fote. Be thou Lorde ouer
thy brethren, and thy mothers children
Gen. 12. a. fal downe at thy fote. * Cursed be he, that
curseth the: and blessed be he, that bles
seth the.
G Now whã Isaac had made an ende
of blessynge, and Jacob was scace gone
out from his father Isaac, his brother
Esau came from his huntynge, & made
meate also, and brought it vnto his fa
ther, and sayde vnto hym: Aryse my fa
ther, & eate of thy sonnes venyson, that
thy soule maye blesse me. Then answe
red hym Isaac his father: Who art thou?
He sayd: I am Esau thy fyrstborne sone.
Then was Isaac exceadyngly amased
aboue measure, & sayde: Who? Where
is then the hũter that brought me, and
I haue eaten of all afore thou camest,
and haue blessed hym? And he shalbe
blessed styll.
Whan Esau herde these wordes of
his father, he cryed loude, & was excea
dynge sory, and sayde vnto his father:
O blesse me also my father. But he
sayde: Thy brother came with sotyltie,
and hath taken thy blessynge awaye.
Then sayde he: He maye well be called
Jacob, for he hath vndermined me now
two tymes. My byrthrighte hath he a
waye, & beholde, now taketh he awaye
my blessynge also.
F And he sayde: Hast thou not kepte
one blessyng for me? Isaac answered, &
sayd vnto hym: I haue made him Lord
ouer the, & all his brethren haue I made
his seruauntes. With corne and wyne
haue I prouyded hym. What shal I do
vnto the now my sonne? Esau sayde vn
to his father: Hast thou not one blessynge
more my father? O blesse me also my fa
ther.
Heb. 12. c. * And he lift vp his voice & wept. Then
Isaac his father answered & sayd vnto
Heb. 11. d. him: * Beholde, thou shalt haue a fat dwel
lynge vpon earth, and of the dew of hea
uen from aboue, with thy swerde shalt
thou get thy lyuynge, and shalt serue thy
brother. And it shall come to passe, that
thou shalt put of his yocke, * plucke it 4. Re.
from thy necke.
* And Esau bare euill wyll vnto Ja G
cob, because of the blessynge that his fa Abdi. 1.
ther had blessed hym withall, and sayde
in his herte: The tyme wyll come shortly,
ly, that my father shall mourne, for I wyll
slaye my brother Jacob. Then was it
tolde Rebecca of these wordes of hir el
der sonne, & she sent, & bad call for Ja
cob hir yonger sonne, & sayd vnto hym.
Beholde, thy brother Esau threteneth the,
that he wyll slaye the. And now my sone hea
re my voyce: Get the vp, & flye vnto my
brother Labã in Haran: & tary there with
hym a whyle, tyll the furiousnes of thy
brother be swaged, and * tyll his wrath Gene. 33.
agaynst the be turned from the, and he
forget what thou hast done vnto hym.
So wyll I thẽ sende for the, and cause
the be fetched from thence. Why shulde
I be robbed of you both in one daye?
And Rebecca sayde vnto Isaac: I
am werey of my life, because of the dough
ters of Heth: Yf Jacob take a wyfe of Gen. 26.
the doughters of * Heth, which are as
the doughters of this londe, what shall
this lyfe then profyt me?

The .xxviii. Chapter.

Isaac sendeth Jacob awaye to mar
ry amonge Labans doughters, Jacob
seith a vision, God confirmeth hym the
promes made vnto Abraham, wher vp
pon Jacob maketh a vowe.

Then called Isaac his sonne A
Jacob and blessed hym,
and charged hym, and sayde
vnto hym: Take not a wy
fe of the doughters of Canaan
but get the vp, and go into Mesopota
mia vnto the house of Bethuell thy mo
thers father, and take the there a wyfe
of the doughters of Labã thy mothers
brother. And the Almightie God blesse
the, and make the frutefull, and multi
plye the, (that thou mayest be a multi
tude of people) & geue the the blessynge
of Abraham, vnto the, and thy sed with
the, that thou mayste possesse the lande, Gene. 2.
wherin thou art a straunger, * which and, 24.
God gaue vnto Abraham. Thus let
Jacob departe, that he myght go in to
Mesopotamia vnto Laban the sonne of
Bethuell of Siria, the brother of Re
becca, his and Esaus mother.
Now when Esau sawe that Isaac

had blessed Jacob, and let him departe
in to Mesopotamia that he might take
a wife there: and that, as he blessed him
he charged hym, and sayde: Thou shalt
not take a wyfe of the doughters of Ca=
naan, and that Jacob obeyed his father
and his mother, & was gone vnto Me=
sopotamia: seynge also that Isaac his
father loked not gladly vpon the dough
ters of Canaan, he wente his waye vn=
to Ismaell, and besyde the wyues that
...36.a he had afore, he toke * Mahaloth the
doughter of Ismael (Abrahams sonne)
the syster of Nebaioth, to wyfe.
C As for Jacob, he departed frō Ber=
saba, and wente vnto Haran, and came
to a place, where he taryed all night: for
the sonne was downe. And he toke a
stone of the place, and put it vnder his
head, and layed him downe in the same
place to slepe. And he dreamed, and be=
holde, there stode vpon the earth, a lad=
der, whose toppe reached vnto the hea=
uen. And * beholde, the angels of God
...1.c wente vp and downe vpon it, and the
LORDE stode vpon it, and sayde:
...44.d * I am the LORDE God of thy fa=
ther Abraham, and the God of Isaac:
...s.17.c * The londe that thou lyest vpon, wyll I
geue vnto the, & to thy sede: & thy sede
shal be as ẏ dust of ẏ earth. And ẏ shalt
sprede forth towarde ẏ west, east, north
...12.a and south: * and thorowe the, and thy
sede, shall all the kynreds vppon earth
be blessed. And beholde, I am with the,
and wyll kepe the where soeuer ẏ goest
& wyll brynge ẏ hither agayne into this
londe: for I wyl not leaue ẏ, tyll I haue
made good, all ẏ I haue promysed the.
Now whan Jacob awaked frō his
D [illegible]pe, he sayde: Surely the LORDE
[illegible] in this place, and I knewe not. And he
[illegible]s afrayed, and sayde: How fearfull
[illegible] this place? here is nothing els but an
[illegible]e of God, and a gate vnto heauen.
[illegible] Jacob arose early in the mornynge,
[illegible] the stone that he had layed vn
[illegible] heade, * and set it vp, and pou=
[illegible] vpon it. And he called the place
[illegible] but afore the cite was called
[illegible] And Jacob made a vowe, and
[illegible] yf God wyll be with me, and
[illegible] this iourney ẏ I go, & geue
[illegible] to eate, & clothynge to put on,
[illegible] me peaceably home agayne
[illegible] father: The shall the LORDE
[illegible] this stone ẏ I haue set vp
[illegible] house of God: & all ẏ thou ge
[illegible] wyll geue ẏ the tenth therof.

The.xxix. Chapter.

Jacob geueth Labās shepe to drinke,
serueth seuē yeares for Rachell, Lea is
geuē him, and yet serueth he seuē yeare
mo for Rachel.

Then Jacob gat him vp vpō A
his fete, and wente in to the
east coūtre, & loked aboute
him, & beholde, ther was a
well in ẏ felde, & thre flo=
kes of shepe therby, for ẏ flockes dranke
of ẏ well. And there laye a greate stone
at the welles mouth, and thyther they
vsed to brynge the flockes, and to roule
the stone from the mouth of the well, &
to geue the shepe drynke, & so they put
the stone agayne vpon ẏ welles mouth
in to his place.
And Jacob sayde vnto them: Bre=
thren, whence be ye? They answered:
we are of Haran. He sayde vnto them:
Knowe ye Laban the sonne of Nahor?
They answered: We knowe him well. Gen.43.a
He sayd: * Is he in good health? They
answered: he is in good health. And lo,
there commeth his doughter Rachel w
the shepe. He sayde: It is yet hye daye,
& is not yet tyme to dryue in the catell:
geue the shepe to drynke, and go youre
waye, and fede them. They answered:
We cā not, tyll all ẏ flockes be brought
together, & tyll we roll the stone from ẏ
welles mouth, & so geue ẏ shepe drynke.
Whyle he yet talked with the, Ra= B
chel came with hir fathers shepe, for she
kepte the shepe. Whan Jacob sawe Ra
chel the doughter of Labā his mothers
brother, & the shepe of [illegible] his mo=
thers brother, he [illegible] rolled ẏ stone
from the welles mouth, and gaue his
mothers [illegible] shepe to drynke, and
kyssed [illegible], lyft vp his voyce, and
wepte [illegible] her, that he was hir fa
[illegible], and the sonne of Rebecca
[illegible] she, and tolde her father.
Whan Laban herde of Jacob his
sisters sonne, he ranne to mete hym, and
embraced him, & kyssed hym, & brought
him in to his house. And so he tolde him
all this matter. Then sayde Laban vn
to him: Well, thou art my bone and my
flesh. C And he abode with hym a Some
moneth longe. But after that sayd he reade
vnto Jacob: Because thou art my bro= Abyde
ther, shalt thou therfore serue me for with [illegible]
nought? Tell me: what shall thy wages
be? Labā had two doughters, the eldest
was called Lea, & the yongest Rachel.
And Lea was tender eyed, but Rachel

was beutyfull & wel fauoured of face,
and Jacob loued her well, and sayde: I
wyll serue the seuen yeare, for Rachel
thy yongest doughter Laban answered:
It is better that I geue her the, then vn
to another: tary thou with me.
C So Jacob serued seuē yeare for Ra
chel, and they semed vnto him but few
dayes, he loued her so well. And Jacob
sayde vnto Labā: geue me my wyfe, for
the tyme is come that I shulde lye with
her. Then Laban bad all the people of ẏ
place, and made a mariage. But at euē
he toke his doughter Lea, and brought
her in vnto hym, & he laye with her. And
Laban gaue Silpa his mayde vnto his
doughter Lea to be hir made.
But on the morow, beholde, it was
Lea. And he sayd vnto Labā: Why hast
ẏ don this vnto me? Haue not I serued
the for Rachel? Why hast thou then be
gyled me? Laban answered: It is not
the maner in oure countre, to mary the
yongest before the eldest. Holde out this
weke, & I wyll geue the this also, for ẏ
seruyce ẏ thou shalt do me yet seuē yea-
res more. Jacob dyd so, & helde out that
weke. Then gaue he hym Rachel his
doughter to wyfe. And laban gaue Bil
ha his mayden vnto Rachel his dough
ter to be hir mayden. So he laye with
Rachel also, & loued Rachel more then
Lea, & serued hym yet seuē yeres more.
D But when the LORDE sawe, ẏ
Lea was nothynge regarded, he made
her frutefull, & Rachel baren. And Lea
1.Pa.2.a conceaued, and bare a sonne, * whom
she called Ruben, & sayd: The LORD
hath loked vpon myne aduersite. Now
wyll my husbande loue me. And she cō-
ceaued agayne, and bare a sōne, & sayd:
The LORDE hath herde that I am
despysed, and hath geuen me this also,
and she called hym Symeon. She con
ceaued yet agayne, and bare a sonne, &
sayde: Now wyl my husbande kepe me
company agayne, for I haue borne hym
thre sōnes, therfore called she his name
Leui. She conceaued the fourth tyme,
and bare a sonne, & sayde: Now wyl I
geue thankes vnto the LORDE, ther
fore called she hym Juda, and left bea-
ryuge.

The.xxx.Chapter.

Rachel geueth Jacob hir mayde &
so doth Lea, they beare hym chyldren,
his rewarde is appoynted with a condi
cion, whereby he is made ryche.

A When Rachel sawe that she
bare no chyldre vnto Jacob,
she had enuye at hir syster, &
sayde vnto Jacob: Geue me
chyldren also, or els I am
but deed. But Jacob was very wroth
at Rachel, and sayd: Am I then in gods
steade, which kepeth the frute of thy
wombe frō the? Neuertheles she sayde:
Beholde, there is Bilha my mayden,
lye wt her ẏ she maye beare vpō my lap-
pe, & * ẏ I may be increased by her. And Gen.16.
so she gaue hī Bilha hir mayde to wyfe.
And Jacob laye with her. So Bilha
conceaued, & bare Jacob a sonne. Thē
sayde Rachel: God hath geuē sentence
on my syde, and herde my voyce, & geuē
me a sōne, therfore called she him Dan.
B Bilha Rachels mayde cōceaued agayn,
& bare another sonne vnto Jacob. Thē
sayd Rachel: God hath turned it with
me, and my syster, & I haue gottē ẏ vp-
perhande. And she called him Nephtali.
Now whā Lea sawe that she had
left bearynge, she toke Silpa hir mayde,
and gaue her vnto Jacob to wyfe. So
Silpa Leas mayde bare Jacob a sōne.
Thē sayd Lea: This is good lucke, and
she called hym Gad. After this Silpa
Leas mayde bare Jacob another sonne
Thē sayd Lea: Wel is me, for ẏ dough
thers wyll call me blessed, and she called
hym Aser.
Ruben wente out in the tyme of the
wheate heruest, and found Mandrago
ras in the felde, and brought thē home
vnto his mother Lea. Then sayde Ra-
C chel vnto Lea: Geue me some of thy sō-
nes Mādragoras. She answered: Hast
thou not Inough that thou hast taken
awaye my husbāde, but wilt take aw
my sonnes Mandragoras also? Ra
sayde: Wel, let hym lye wt the this n
for thy sonnes Mādragoras. Now
Jacob came home at euen from ẏ
Lea wente forth to mete hym, &
Thou shalt lye wt me, for I haue
the for my sonnes Mandragora
And he slepte with her that
And God herde Lea, and she co
and bare Jacob the fifth sonn
God hath rewarded me, becau
my mayden vnto my husban
called hym Isachar. Lea con
agayne, and bare Jaco
sonne, and sayde: God
wed me with a good dowry
my husbande dwell with

for I haue borne him sixe sonnes, and
she called hym Zabulon. After that she
Gen.34.a. bare a doughter, whō she called * Dina
D Neuerthelesse God thought vpō Ra
chel, and herde her, and made her frute-
full. Then she conceaued, & bare a sōne,
and sayde: God hath taken awaye my
.Par.2.a rebuke, and she called hym * Ioseph, &
sayde: God geue me yet another sonne.
Now whan Rachel had borne Io-
e.11.d. seph, Iacob sayde vnto Labā *: Let me
go, & departe in to my place & vnto myne
owne lande: geue me my wyues and my
chyldren, (for the which I haue serued
the) that I maye go: for thou knowest,
what seruice I haue done the. Laban
sayde vnto him: Cā I not fynde fauoure
Gen.39.a. in thy sighte: * I perceaue, that God
hath blessed me for thy sake. Appoynte
thou the rewarde, that I shall geue the.
But he sayde vnto him: Thou knowest
how I haue serued the, & what maner
of catell thou hast vnder me. Thou had-
dest but litle afore I came hither, but
now is it growen in to a multitude, and
the LORDE hath blessed the for my
E sake. And now whā shal I loke to myne
owne house also? He sayde: What shall
I then geue the?
Iacob sayde: Thou shalt geue me
nothing at all, but yf thou wylt do this
for me that I saye, thē wyll I fede and
kepe thy shepe agayne. I wyll go thor-
owe all thy flockes to daye, and separa-
te thou from amonge them all the shepe
that be spotted and partye coloured, &
all blacke shepe amonge the lābes. Now
loke what shalbe partie coloured & spot-
ted amonge the kyddes, the same shalbe
my rewarde: so shall my righteousnes
testifye with me to daye or to morow,
whan it commeth vnto my rewarde be-
fore the, so that whatsoeuer is not spot-
ted and partyē coloured amōge the kyd-
des, and blacke amonge the lambes, let
that be thefte with me.
Then sayde Laban: Beholde, let it
F be so as thou hast sayde. And that same
daye he sundered out the speckled and
partye coloured goates, and all the spot-
ted and partye coloured kyddes (where
there was any whyte vpon thē) and all
that was black amonge the lābes, and
put them vnder the hande of his chyldrē
and made rowme of thre dayes iourney
wyde betwixte hym and Iacob. So Ia-
cob kepte the resydue of Labans flocke.
But Iacob toke staues of grene
wyllies, hasell and of chestnottrees, and
pylled whyte strekes in them, and layed
the staues that he had pylled, in the drin-
kyng troughes before the flocke, which
came there to drynke, that they shulde
conceaue, whā they came to drynke. So
the flockes conceaued ouer the staues, &
broughte forth speckelde, spotted and
partye coloured. G
Then Iacob parted the lābes, and
put them to the flocke vnto the spotted
and all that was black in Labās flocke,
that put he vnto the spotted. And he
made hym a flocke of his owne, whiche
he put not vnto Labans flocke. Neuer-
theles in the fyrst buckynge tyme of the
flockes, he layed the staues in the drin-
kynge troughes before the eyes of the
flockes, that they shulde conceaue ouer
the staues. But in the latter buckynge
tyme he layed them not in. So the later
were Labans, but the fyrstlynges were
Iacobs. Thus the man became excea-
dynge ryche: so that he had many shepe,
maydens, and seruauntes, camels and
asses.

The.xxxi.Chapter.

Iacob goeth homward, Rachel stea-
leth hir fathers ymages, Laban ouerta-
keth thē, & fyndeth not his ymages, they
sweare together, ye angel meteth Iacob.

HE herde also of the wordes A
of Labās childrē, that they
sayde: Iacob hath brought
all oure fathers good vnto
hymselfe, & of oure fathers
good hath he gotten these ryches. And
Iacob beheld Labans countenaunce, &
beholde, it was not toward hym as ye-
sterdaye and yeryesterdaye.
And the LORDE sayde vnto him
* Departe agayne to thy fatherlande, Gen.32.b.
and to thy kynred, I wyll be with the.
Then sent Iacob, and had call Rachel,
and Lea in the felde to his flockes: and
sayde vnto thē: I se your fathers coū-
tenaunce, that it is not towarde me like
as yesterdaye and yeryesterday: but the
God of my father hath bene with me.
And ye knowe, that I haue serued your
father with all my power.
And he hath disceaued me, & chaūged B
my wages now ten tymes. But God
hath not suffred hym, to do me harme.
Yf he sayde: The partye coloured shall
be thy reward, thē the whole flock bare
partye coloured. Yf he sayd: The speck-
elde shalbe thy reward, then the whole
flocke bare speckelde, Thus hath God

withdrawen youre fathers goodes frō
hym, & geuē thē vnto me. For whan the
buckynge tyme came, I lyfte vp myne
eyes and sawe in a dreame, and beholde
the rammes lepte vpon the flocke that
was speckelde, spotted, and partye co-
loured.

And the angell of God sayde vnto
me in a dreame: Jacob. And I answered
here am I. He sayd: lyfte vp thyne eyes,
and beholde, the rammes leape vpon the
speckelde, spotted, and partie coloured
flocke: for I haue sene all that Laban
doth vnto the. I am the God at Bethel
Gen. 28. d. 31. b 35. b * where thou dyddest anoynte the stone,
and madest a vowe there vnto me. Get
the vp now, & departe out of this londe,
& go agayne in to ẏ londe of thy kynred

C Then answered Rachell and Lea,
And sayd vnto hym: As for vs, we haue
no porcion nor inheritaūce more in our
fathers house, and he hath coūted vs as
straungers, for he hath solde vs, & spent
vp our wages. Therfore hath god with
drawen our fathers ryches frō hym vn-
to vs and oure chyldren. What so euer
now God hath sayd vnto the, that do.

So Jacob gat vp, & set his chyldrē
& wyues vpō camels, & caried away all
his catel & all his substaūce, that he had
gotten at Mesopotamia, ẏ he myghte
come vnto Isaac his father in the londe
Gen. 38. b 2. Re. 13. e. of Canaan. Labā was gone to * clyppe
& Ge. 35. a. his flocke, & Rachel stal her fathers ẏ-
mages. Thus dyd Jacob steale away ẏ
herte of Laban the Syrian, in ẏ he tolde
hym not that he fled. So he fled, & all
that was his, gat vp, and passed ouer ẏ
water, and wente straynght towarde the
mount Gilead.

D Upon the thyrde daye it was tolde
Laban, that Jacob fled. And he toke
his brethren vnto hym, and folowed af-
ter hym seuen dayes iourney, and ouer-
toke hym vpon the mount Gilead. But
God came vnto Laban the Syrian in a
dreame by nyght, & sayd vnto hym: Be-
ware, that thou speake nothynge to Ja-
cob but good. And Laban drewe nye vn
to Jacob. As for Jacob, he had pytched
his tent vpon the mount. And Laban
with his brethren pytched hys tent also
vpon the same mount Gilead.

Thē sayd Labā vnto Jacob: What
hast thou done, that thou hast stolen a-
waye my herte, and caryed awaye my
doughters, as though they had ben ta-
ken captyue with the swerde? Wher-
fore keptest thou that secrete, that thou
woldest flye, & hast stolen away frō me,
& toldest me not, ẏ I myght haue brou-
ght ẏ on thy waye [illegible] [illegible], & syngyng
with tabrettes, & harpes? & hast not suf
fred me to kysse my chyldren & dough-
ters? Thou hast done folishly, & so moch
myght I haue made, that I coude haue
done you euel: but your fathers god sayd
yesterday vnto me: Beware, ẏ ẏ speake
nothyng vnto Jacob but good. And for
so moch then as ẏ woldest nedes departe
& longedest sore after thy fathers house,
why hast ẏ stolen away my goddes?

E Jacob answered and sayd vnto La-
ban: I was afrayed that thou shuldest
haue taken away thy doughters fro me:
but loke by whom thou fyndest thy god
des, let the same here dye before our bre
thren. Seke that thyne is by me, & take
it awaye. (But he knewe not, that Ra-
chell had stolen them) Then wente La-
ban in to Jacobs tent & into Leas tent,
and into both the maydens tentes, and
founde nothynge. And out of Leas tent,
he wente into Rachels tent. The[illegible]
Rachell the ymages, and layed them vn
der the camels strawe, and sat downe
vpon them. But Laban searched ẏ hole
tent, and founde nothynge. Then sayde
she vnto her father: Be not angrye my
lorde, that I cā not ryse vp vnto the: for
it goeth with me after the maner of wo
men. So he sought, and founde not the
ymages.

And Jacob was wroth, and chode
wt Laban, answered & sayde vnto hym:
What haue I trespased or offended, ẏ
thou art so wroth with me? Thou hast
searched all my householde stuffe? and
what hast ẏ foūd of thy housholde stuffe
Laye it here before my brethrē & thyne,
that they maye iudge betwene vs both.
Twentye yere haue I ben with the: thy
shepe and goates haue not ben vnfrute-
full, the rammes of thy flocke haue I not
Exo. [illegible] eate. Loke what was * torne of beastes,
I brought it not vnto the, I was fayne
to pay it my selfe: thou requyredest it of
my hande, whether it were stolē frō me
by daye or by nyght. On ẏ dayes tyme ẏ
heate consumed me, and the frost on the
night, & my slepe departed frō myn eyes

F Gen. [illegible] Thus haue I serued twentye yere in
thy house, * fourteen yeres for thy dough
ters, & sixe for thy flocke, and ten tymes
hast ẏ chaunged my rewarde, & yf the
God of my father the God of Abraham
& the feare of Isaac had not ben on my
syde, thou haddest [illegible] me go awaye

emptye. But God hath loked vpon myn aduersite and laboure, and rebuked the yesterdaye.

Laban answered and sayde: The doughters are my doughters, & the chyldren are my chyldren, and the flockes are my flockes, and all that thou seyst is myne. What can I do this daye vnto these my doughters, or to their chyldren whom they haue borne? Now therfore come on, let vs make a couenaunt (I & thou) which may be a witnesse betwene
E
me & the. Than toke Iacob a stone, & set it vp (for a pyler or marke stone) & sayd vnto his brethren: Gather stones. And they toke the stones, and made an heape and dyd eate vpon the same heape. And Laban called it Iegar Sahadutha, but Iacob called it Gilead: (eyther of them after the propertie of his language.)

G
Then sayd Labã: * This heape be wytnes betwene me & the this daye (therfore is it called Gilead) and a testimony for he said: The LORDE loke betwene me and the, whan we are departed the one from the other: yf thou vexe my doughters, or take other wyues vnto them. There is no man with vs, but lo, God is the wytnes betwene me and the. And Laban sayd moreouer vnto Iacob: Beholde, this is the heape, and this is the marckstone, that I haue set vp betwixt me and the: the same heape be wytnesse, and the same marckstone also be wytnes, yf I passe ouer vnto the, or yf thou passe ouer this heap and marckstone vnto me, to do any harme. The God of Abrahã, and the God of Nahor, and the God of theyr fathers, be iudge betwene vs.

And Iacob sware vnto hym by the feare of his father Isaac. And Iacob offred an offrynge vpon the mounte, and called his brethrẽ to eat bread. And whã they had eate, they taryed vpon the mounte all nyght. But vpon the morow, Laban rose vp early, kissed his childrẽ & doughters, and blessed them, and departed, & came agayne vnto his place. As for Iacob, he went on his iourney, and the angels of God met hym. And whã he saw
F
them, he sayd: It is Gods hoost, and called the same place Mahanaim.

The.xxxii. Chapter.

Iacob sendeth presentes vnto Esau. Putteth God in remembraunce of his promes, and wrestleth with the angell, which changeth his name, and blesseth hym.

A
IAcob sent messaungers before hym to his brother Esau in to the lãde of Seir, of the felde of Edom, & cõmaunded them, and sayde: Saye thus vnto my lorde Esau: Thy seruaunt Iacob sendeth the this worde: I haue ben out with Laban, and haue bene hitherto amonge straungers, and haue oxen, and asses, shepe, seruauntes, and maydes, & haue sent forth to shewe it the my lorde, that I myght fynde fauoure in thy syght. Iosu.24. a

The messaungers came agayne vnto Iacob, & sayd: We cam vnto thy brother Esau, & he cõmeth forth also agaynst the with foure hundreth mẽ. Then was Iacob sore afrayed, & wyst not what waye to turne hym selfe, & deuyded the people that was with hym, and the shepe, and the oxen, & the camels into two droues, & sayd: Yf Esau come vpon the one droue and smyte it, the other shall escape.

B
Iacob sayd moreouer: O God of my father Abraham, God of my father Isaac, LORDE, thou that saydest vnto me: * Departe agayne to thyne owne lande and to thy kynred, and I wyll do the good: I am to lytle for all the mercyes and all the treuth that thou hast shewed vnto thy seruaunt (for I had no more but this staffe whan I wente ouer this Iordã, and now am I become two droues) delyuer me from the hande of my brother, from the hande of Esau, for I am afrayed of hym, lest he come & smyte me, the mother with the chyldren. Thou saydest: I wyll do the good, & wyl make thy sede as the sonde of the see, which can not be nombred for multitude. Gen.31. c

C
And there he taried that nyght, * & toke of such as came to hande a present vnto his brother Esau, two hundreth she goates, and twentye he goates, two hundreth shepe, twentye rammes, & thirtye mylkynge camels with their foales, fortye kyne, ten bullockes, twentye she asses with ten foales, and put them in the hande of his seruauntes, euery flocke by them selues, and sayd vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaunded the fyrst and sayde: 1.Re.25. e

When my brother Esau meteth the and axeth the: Whose art thou? & whyther goest thou? and whose are these that thou dryuest before the? Thou shalt saye: They be thy seruaunt Iacobs, which sendeth a present vnto his Lorde Esau.

and cõmeth behynde vs hym selfe.
D Thus cõmaunded he the seconde al-
so, and the thirde, and all them that fo-
lowed the flockes, and sayde: Lyke as I
haue tolde you, so speake ye vnto Esau,
whan ye mete hym, and saye vnto hym
also: Beholde, thy seruaunt Iacob is be
hynde vs. For he thought: I wyll recon
cyle him wt the presẽt that goeth before
me, afterwarde wyll I se him my selfe
peraduẽture he shal receaue me to grace
So the presente wente also before
him, but he taried in ẏ tẽte ẏ samenight
and rose vp in ẏ night, & toke his two
wyues and the two maydens & his ele
uen sonnes, and wente vnto the forde
of Iabor, toke them & caried thẽ ouer
ẏ water, so ẏ all that he had came ouer,
and taried him selfe alone on this syde.
Ose.12.a. *Thẽ wrestled there a man wt hym
vntyll the breake of the daye. And whã
he sawe that he mighte not ouercome
him, he touched the senowe of his thye,
and the senowe of his thye shranke in
wrestlynge with him. And he sayde: Let
E me go, for the daye breaketh on. But he
answered: I wyll not let the go, excepte
thou blesse me. He sayde: What is thy
name? He answered: Iacob. He sayde:
* Thou shalt nomore be called Iacob
Gen.35.b. but Israell, for thou hast stryuen with
3.Re.18.d God and with men, and hast preuayled
And Iacob axed hym, and sayde: Tell
me what is thy name? But he sayde:
Judi.13.c * Why axest thou what my name is?
And he blessed him there. And Iacob
called the place Peniel, for I haue sene
God face to face, and my soule is reco-
uered. And as he came ouer frõ Peniel,
the sonne rose vpon hym, and he halted
vpõ his thye. Therfore eate the childrẽ
of Israel no vane vpõ the senow of the
thye vnto this day, because ẏ vane vpõ
the senow of Iacobs thye was touched

The.xxxiii. Chapter.

¶ Iacob and Esau are agreed. &c.

IAcob lifte vp his eyes, and
A sawe his brother Esau com-
myng with four hũdreth mẽ
& he deuyded his chyldrẽ vn
to Lea, vnto Rachell, and to
both the maydens and set the maydens
with their chyldrẽ before, and Lea with
hir childrẽ after, & Rachel with Ioseph
hyndermost. And he wente before thẽ, &
bowed him selfe to ẏ groũd seuẽ tymes
Gen.27.g tyll he came to his brother. *But Esau
rãne to mete him, & embraced him, & fell
aboute his necke, & kyssed him, & wepte
& lift vp his eyes, & sawe the wyues wt
the childrẽ, & sayd: What ar these with
the? He answered: They are the childrẽ 13.D
which God hath geuẽ vnto thy seruaũt
And ẏ maydens came forth with theyr
childrẽ, & did their obeysaũce vnto him B
Lea cam forth also wt hir chyldrẽ & kne
led vnto hĩ. Afterward come Ioseph, &
Rachel forth, & kneled vnto hĩ likewyse
And he sayd: What menest ẏ with all ẏ
droue ẏ I mete? He answered: ẏ I might
fynde grace in ẏ sight of my lord. Esau
sayde: I haue ynough my brother, kepe
that ẏ hast. Iacob answered: Oh nay,
but yf I haue foũde grace in thy sight,
receaue my present of my hãde (*for I 2.Re.
sawe thy face, as though I had sene the Heb.
face of God) & be at one wt me. & Take 21.
this present in good worth, that I haue
brought the, for God hath geuen it me,
and I haue ynough of all thynges. So
he cõpelled him to take it.
And he sayde: Let vs go on & take C
our iourney, I wyll go in thy company.
But he sayde vnto him. My lord, thou
knowest ẏ I haue tẽder children wt me,
and small and greate catell also, which
are yet but yonge: yf they shulde be dry-
uen ouer in one daye, the whole flocke
wold dye. Let my lorde go on before his
seruaunt. I wyll dryue after fayre and
softly, (there after as ẏ catell & the chil-
dren can go,) tyll I come to my lorde in
Seir. Esau sayd: Yet wyl I leaue some
of my people with the. He answered:
What nede is it? Let me but onely fynd
grace in the sight of my lorde.
So Esau departed agayn ẏ same day D
towarde Seir, and Iacob toke his iour
ney toward Suchoth, and buylded him
an house, and made tentes for his catel.
Therfore is the place called Suchoth.
* Afterwarde came Iacob peacea- Gen.
bly vnto ẏ cite of Sichẽ, which lyeth in
the lãde of Canaã, after ẏ he was come
agayne out of Mesopotamia & pitched
before ẏ cite, * & bought a pece of lãde Josu.
of the childrẽ of Hemor ẏ father of Si-
chẽ for [illegible] an hũdreth pens. There pit Hom
ched he his tent, & there he set vp an al- de:*
tare, and called vpon the name of the dreth
mightie God of Israell. bes.

The.xxxiiii. Chapter

¶ Dina Iacobs doughter is forced by
Sichẽ wherof cometh great harme.

DIna ẏ doughter of Lea, which A
* she bare vnto Iacob, wente Gen.
out to beholde the doughters of
the londe. When Sichẽ ẏ sonne

of Hemor the Heuyte (which was lorde
of the londe) sawe her, he toke her, and
13.D laye with her, *and forced her, and his
hart hanged vpon her, and he loued the
damsell, and talked louyngly with her,
and spake to his father Hemor: Get me
this mayden to wyfe.
And Jacob vnderstode, yͭ Dina his
doughter was defyled, and his sonnes
were with the catell in the felde, and Ja
cob helde his tonge tyll they came. Thē
Hemor the father of Sichē wente forth
vnto Jacob to comē with hym. In the
meane season came Jacobs sõnes from
the felde. And whan they herde it, it gre
ued the mē, and they were very wroth,
that he had wrought foly in Israell, &
lyen with Jacobs doughter: for so was
not the vse to do.
B Then comened Hemor with them,
and sayde: My sonne Sichems hart lõ-
geth for youre doughter, O geue hir
hym to wyfe: make frendshippe with
vs, geue vs youre doughters, and take
ye oure doughters, and dwell with vs,
the londe shall be open vnto you, dwell
and occupie, and haue youre possessiõs
theryn. And Sichem sayde vnto his fa-
ther and brethren: Let me fynde grace
with you, loke what ye appoynte me, I
wyll geue it: requyre the dowrye & gyft
of me hardely, I wyll geue it acordynge
as ye wyll axe, onely geue me the dam-
sell to wyfe.
Then Jacobs sonnes answered Si
chem and Hemor his father (and spake
disceatfully, because their sister Dina
was defyled) & sayde vnto thē: That cā
we not do, to geue oure sister to an vn-
circumcised mā: for that were a shame
vnto vs.
C Neuertheles we wyl cõsente vnto you,
yf ye wyll be like vnto vs, and be circū-
cised asmany as are males amõge you:
then wyll we geue you oure doughters,
and take youre doughters vnto vs, and
dwell with you, and be one people.
But yf ye wyll not herken vnto vs, to
be circumcised, then wyll we take oure
doughter, and go oure waye.
These wordes pleased Hemor and
his sonne well, & the yonge man defer-
rede not to do yͤ same, for he had lust to
Jacobs doughter: & he was holden in
honoure aboue all in his fathers house.
Thē came Hemor & Sichem his sonne
vnder the gate of ciie, & comened with
the citisens of the cite, & sayde: These
men are peaceable with vs, & wyl dwel
in yͤ lāde & occupye: now is yͤ lōde brode
of both the sydes, we will take their
doughters vnto vs, and geue thē oure
doughters.
But then wyll they cõsent vnto vs, D
to dwell by vs, & to be one people with
vs, yf we circumcise all the men childrē
amõge vs, like as they are circumcised:
their catell and goodes, and all yͭ they
haue, shalbe oures, yf we cõsent vnto thē
that they maye dwell with vs
And they herkened vnto Hemor and
Sichem his sonne, as many as wente
out and in at yͤ gate of his cite, and cir-
cumcised all the males, that wente out
and in at his cite. *And vpon yͤ thyrde Jud.9.a
daye (whan it was panefull to thē) the
two sonnes of Jacob Simeon, and Le-
ui Dinas brethren, toke euery man his
swearde, and wente boldly in to yͤ cite, Gen.49.a
*and slew all the males, and slew He-
mor also and Sichem his sonne with yͤ
edge of the swearde, and toke their sys-
ter Dina out of Sichems house, and
wente their waye.
Then came Jacobs sonnes ouer yͤ E
slayne, & spoyled the cite (because they
had defyled their sister) and toke their
shepe, oxen, asses, and what so euer was
in the cite & in the londe, and all maner
of goodes: All their childrē and wyues
toke they captyue, and spoyled all that
was in the houses.
And Jacob sayde vnto Symeon, &
Leui: Ye haue brought it so to passe, yͭ
I stynke before the inhabiters of this
londe, the Cananites & Pherezites, and
I am but a small nombre: Yf they ga-
ther them selues now together agaynst
me, they shall slaye me, so shall I be des-
troyed & my house. But they answered:
Shulde they them deale & oure sister
as with an whore?

The.xxxv. Chapter.

Rachel dyeth at yͤ byrth of BēJamin
Rubē lyeth with his fathers cõcubine.

AND God sayde vnto Jacob: A
Get the vp, and go vnto Be
thel, & dwell there, and make
there an altare vnto yͤ God,
that appeared vnto yͤ, * whā Gene.28.d
thou fleddest from thy brother Esau.
Then sayde Jacob vnto his housholde
and to all that were with him: Put a-
waye from you the straunge goddes, Gene.31.e
that are amonge you, and clense youre
selues, & chaunge youre clothes, and let
vs get vp, and go vnto Bethel, that I
maye there make an altare vnto the
God, which * herde me in the tyme

of my trouble, and hathe bene with me in the waye that I haue gone.

B Then gaue they him all the straũge goddes that were vnder theyr handes, and theyr earynges, and he buryed thē vnder an Oke that stode besyde Syche and departed. And there cam a feare of God vpon the cities that laye rounde a boute, so that they folowed not after ẏ sonnes of Jacob. So came Jacob vnto Lus in the lande of Canaan (whiche is called Bethel) & al the people that were with hym, & there he buylded an altare,

Gen.28.d. and * called the place Bethell, because the LORDE appeared vnto hym there, whan he fled frō his brother. The

Gen.24.g dyed * Debora Rebeccas norse, and was buryed beneth Bethell vnder the Oke, and it was called the Oke of lamentacyon.

Ose.12.a. * And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, & blessed hym, and sayd vnto hym: Thou art called Jacob, ne-

Gen.23.e. uertheles * thou shalt nomore be called

3.Re.18.d Jacob, but Israell shall be thy name.

C And so was he called Israell.

Gen.17.a And God sayde vnto hym: * I am the almyghtie God, be frutefull & multiplie: people, and a multitude of people

Math.1.a shall come of the, & * kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyll I geue vnto the, and wyl geue it vnto thy sede after the. So God departed from hym, frō the place where he talked with hym. And Jacob set vp a piler of stone, in the place where he talked with hym, and poured drynkofferynges theron, & poured oyle vpon it. And Jacob called the place where God talked with hym,

D Bethell.

And he departed from Bethell: and whā he was yet a felde brode from Ephrath, Rachell trauayled and the byrth came harde vpon hir. But whā she had such payne in trauaylynge, the mydwyfe

1.Re.4.d. sayde vnto her: * feare not, for ẏ shalt haue this sonne also. But as hir soule was departynge, that she must dye, she called him Ben Oni: neuertheles his fa-

Ge.48.b. ther called hym Ben Jamyn. * So Rachell dyed, and was buryed in the waye towarde Ephrath, which now is called Bethlehem. And Jacob set vp a pyler vpon hir graue, there is Rachels graue stone vnto this daye. And Israel departed, and pitched his tente beyonde the

Mich.4.b towre of * Eder.

And it chaunsed, that when Israell dwelt in that lōde, Ruben wente * and laye with Bilha his fathers concubine, and that came to Israels eares.

And Jacob had twolue sōnes. The sonnes of Lea were these: Ruben Jacobs fyrst borne sonne, Symeon, Leui, Juda, Isachar, and Zabulon. The sonnes of Rachel, were Joseph and Ben Jamyn. The sonnes of Bilha Rachels mayde: Dan, and Nepthali. The sōnes of Silpa Leas mayde: Gad and Aser. These are the sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head citie which is called Hebron, wherin Abraham and Isaac were straungers. And Isaac was an hūdreth & foure score yere olde, & fell sycke, and dyed, and was gathered vnto his people, when he was olde, and had lyued ynough: and his sonnes Esau and Jacob buried hym.

The.xxxvi. Chapter.

¶ Of the prynces that came of Esau, & how Esau departeth frō his brother.

This is the generacyon of Esau, which is called Edō. Esau toke wyues of the doughters of Canaan. * Ada ẏ doughter of Elō the Hethite: and Ahalibama the doughter of Ana, the chyldes chylde of Sibeō the Heuyte: And Basmath * Ismaels doughter: the sister of Nebaioth. And Ada bare Eliphas vnto Esau. Basmath bare Reguel. Ahalibama bare Jeus, Jaelam, and Korah. These are the chyldren of Esau, that were borne vnto hym in the lande of Canaan.

And Esau toke his wyues, sonnes and doughters, and all the soules of his house, his substaunce, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye frō his brother Jacob: for theyr substaunce was so greate, that they coude not dwell together: and the londe wherin they were straũgers, myght not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

* This is the generacyon of Esau, B of whome are come the Edomytes vpō the mount Seir. And these are the names of the Chyldren of Esau: Eliphas the sonne of Ada Esaus wyfe: Reguell the sōne of Basmath Esaus wyfe: The

[The so]nnes of Eliphas were these: Themā, Omar, Zepho, Gaethan and Kenas. And * Thimna was a concubyne of Eliphas the sōne of Esau, and bare hym Amalech. These are the chyldrē of Ada Esaus wyfe.

The chyldren of Reguell are these: Nahath, Serah, Sāma, Mysa. These are y chyldrē of Basmath Esaus wyfe.

The chyldren of Ahalibama Esaus wyfe, the doughter of Ana, that was y chyldes chylde of Zibeon (whiche she bare vnto Esau) are these: Jeus, Jaelā and Korah.

These are the prynces amonge the chyldren of Esau. The chyldren of Elyphas the fyrst sonne of Esau, were these: The prynce Theman, the prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gaethan, the prynce Amaleke. These are the prynces of Elyphas in the lande of Edom, and are the chyldren of Ada.

And these are the chyldrē of Reguel Esaus sonne: the prynce Nahath, the prynce Serah, the prynce Samma, the prynce Misa. These are the prynces of Reguel in the lande of the Edomites, and they are the chyldren of Basmath Esaus wyfe. These are the chyldren of Ahalibama Esaus wyfe: The prince Jeus, the prynce Jaelam, the prince Korah. These are the prynces of Ahalibama, y doughter of Ana Esaus wyfe. These are the chyldren of Esau & theyr prynces. He is Edom. The chyldren of Seir

D the Horite that dwelte in y londe, are these: Lothan, Soball, Zibeon, Ana, Dison, Ezer and Dison. These are y princes of the Horites, all the chyldren of Seir in the lande of Idumea. But the chyldren of Lothan were these: Hori, & Heman, and Lothans syster was called

Gen.36.b * Thimna.

The chyldren of Sobal were these: Aluan, Manahat, Ebal, Zepho and Onam. The chyldrē of Zibeon were: Aia and Ana. This is the same Ana y founde

...19.c * mules in the wyldernes, whā he kepte his fathers Zibeons asses. The chyldrē of Ana were: Dison and Ahalibama, y is the doughter of Ana. The chyldrē of Dison were: Hemdan, Esban, Jethran and Charan. The chyldrē of Ezer were: Bilhan, Seauan, and Acan. The chyldren of Disan were: Uz and Aran.

These are y prynces of the Horites. The prince Lothan, y prynce Soball, y prynce Zibeon, y prince Ana, y prynce Dison, y prince Ezer, the prince Disan. These are y princes of the Horites, whiche ruled in y lāde of Seir. * The kynges y reygned in the lande of Edumea (before the chyldren of Israel had any

G 1.Pa.1.d kynge) are these: Bela y sonne of Beor was kyng in Edumea, & y name of his cite was Dinhaba. And whā Bela died Jobab y sōne of Serah of Bosra was kynge in his steade. Whā Jobab dyed, Husā out of y lande of y Themanites was kynge in his steade. Whā Husam dyed, Hadad y sōne of Bedad (whiche slewe y Madianites in the Moabites felde) was kynge in his steade, & y name of his cyte was Auith. Whā Hadad dyed, Samla of Masrecke was kynge in his steade. Whā Samla dyed, Saul of Rehoboth by y water syde, was kynge in his steade. Whā Saul dyed, Baal Hanā the sonne of Achbor was kynge in his steade. Whan Baal Hanan the sōne of Achbor dyed, Hadad was kyng in his steade, and the name of his cyte was Pagu, and his wyues name was Mehet Abeel, the doughter of Matred, the doughter of Mesahab.

Thus are the princes of Esau called in theyr kinredes, places, & names: the prince Thymna, the prynce Alua, y prynce Jetheth, the prynce Ahalibama, y prince Ela, the Prince Pynon, the prince Kenas, the prince Themā, the prince Mibsar, the prince Magdiel, the prince Jrā. These are the princes in Edumea, like as they dwelt in the lande of theyr possessions. And Esau is the father of the Edomites.

The.xxxvii. Chapter.

¶ Joseph is hated of his brethren, and solde into Egipte.

Iacob dwelt in y lande, wherin his father was a straunger, namely in y lāde of Canaan. And these are y generacyons of Jacob. Joseph was seuentene yeare olde, whā he became a keper of the catel with his brethren, & the lad was with the chyldren of Bilha & Zilpa his fathers wyues, and tolde theyr father of the euell reporte that was of them. Israel loued Joseph more then all his chyldren because he had begotten hym in his olde age, & he made hym a cote of many coloures.

Now whan his brethren sawe that his father loued hym more then all his brethren, they had euel wyll at hym, and coulde not speake a frendly worde vnto

Gen.42. a hym. * Joseph also had once a dreame,
& tolde his brethrē therof. Then hated
they hym ẏ more, for he sayd: ☩ Hear I
pray you what I dreamed. Me thought
we were byndynge sheues vpō ẏ felde,
& my sheefe arose, & stode vp, and your
sheeues roūde about made obeysaunce
vnto my sheefe.
B Thē sayd his brethren vnto hym:
Shalt ẏ be our kynge, & haue dominiō
ouer vs? And they hated him yet ẏ more
because of his dreame, & his wordes.
And he had yet another dreame, whiche
he tolde his brethrē, & sayd: Beholde, I
had yet another dreame: Me thought ẏ
Sonne, & the Moone, & eleuen starres
made obeysaūce to me. And when this
was tolde his father & his brethrē, his
father reproued hym, & sayd vnto hym:
What maner of dreame is this, that ẏ
hast dreamed? Shall I & thy mother, &
thy brethrē come & fall before ẏ vpō the
grounde? & his brethrē had enuye at him.
Luce.2.g * But his father marked this sayeng.
C Now whan his brethren were gone
forth to kepe theyr fathers catell in Si-
chē, Israel sayd vnto Joseph: Do not
thy brethrē kepe ẏ catel in Sichē? Com
I wyll sende the vnto thē. He answered
3.Reg.3.d * Here am I. And he said: Go thy way
& loke whether it be well wt thy brethrē
& with the catell, & brynge me worde a-
gayne how it is. And he sent him out of
the valley of Hebron, to go vnto Sichē.
Thē a certayne mā foūde hym, wā-
drynge out of his waye in ẏ felde, which
axed hym, & sayd: Whom sekest thou?
He answered: I seke my brethren: tell
me I pray the where they kepe. The mā
sayde: they are gone from hence, for I
herde them saye: let vs go vnto Dothā.
Then folowed Joseph after his bre-
thren, and founde them at Dothan.
Now whan they sawe hym afarre
D of, afore he came at them, they deuysed
to slaye hym, and sayd one to another:
Lo, there commeth the dreamer, * come
Mat.21.d on, and let vs slaye hym, and cast hym
Mar.12.a in a pytte, and saye a wycked beast hath
Luce.20.b deuoured him: then shal it be sene, what
his dreames are.
When Ruben herde that, he wolde
haue delyuered hym out of theyr han-
des, and sayde: * O let vs not slaye a
Gen.42.c soule. And sayd moreouer vnto them:
Shed no bloude, but cast hym into thys
pytte that is in the wyldernes, and laye
ye no handes vpō hym. (He wolde haue
delyuered hym out of theyr handes, that
he myght haue brought hym agayne vn-
to his father.) ☩
When Joseph now cam to his bre-
thren, they stripped hym out of his cote, E
that partye coloured cote, which he had
vpon hym, and toke hym and cast hym
into a pytte. But the same pyt was eme-
tye, and no water in it, and they sat thē
downe to eat. In the meane season they
lyft vp theyr eyes, and sawe a company
of Ismaelites commynge from Gilead,
with theyr camels, whiche bare spyces,
balme, and myrre, & were goynge down
into Egipte.
Then sayd Juda vnto his brethren:
What helpeth it vs, that we slaye oure
brother, & hyd his bloude? Come, let vs
sell hym vnto the Ismaelites, that oure
handes be not defyled vpon hym, for he
is oure brother, our fleshe and bloude.
And they herkened vnto hym.
And as the Madianites marchaunt
men wente by, they drewe Joseph out
of the pytte, * and solde hym vnto the Actu.7.a
Ismaelites (for twentye syluer pens)
which brought hym into Egipte.
Now whan Ruben came agayne F
vnto the pytte, and founde not Joseph
therin he rent his clothes, & cam agayne
to his brethren and said: The lad is not
yonder, whyther shall I go? Then toke
they Josephs cote & slewe a goate, & dyp-
ped his cote in the bloude, & sent awaye
that partye coloured cote, and caused it
be brought vnto theyr father and sayd:
This haue we founde, loke, whether it
be thy sonnes coate, or no.
But he knewe it and sayd: It is my
sonnes coate, * a wicked beast hath de- Ge.44.d
uoured hym, a rauyshynge beast hath ra-
uyshed Joseph. And Jacob rent his clo-
thes, & put a sacke cloth aboute his loy-
nes, & mourned for his sōne a longe sea-
son. And all his sōnes & doughters cam
vnto hym to cōforte hym. But he wolde
not be conforted, & sayd: With sorowe
wyll I go downe into ẏ graue vnto my
sonne. And his father wepte for hym.
* But ẏ Madianites solde hī in Egipt Psa.104
vnto Pothiphar Pharaos chef marshal.

The.xxxviii. Chapter.

¶ Juda lyeth wt his doughter in lawe
which beareth hym two sonnes.

IT fortuned at ẏ same tyme, B
ẏ Juda went downe frō his
brethrē, & gat hī a to mā cal-
led Hyra at Odollam. And
ther Juda sawe a mās dough-
ter of Canaan called Sua, & toke her

And when he had lyen with her, she conceaued & bare a sonne, whom she called Er.
And she conceaued agayne, & bare a sonne, whom she called Onan. She proceded yet further, and bare a sonne, whom she called Sela. And whan she had borne hym, she left of bearynge.

And Juda gaue his fyrst sonne Er a wyfe, whose name was Thamar. But he was wycked before the LORDE, therfore the LORDE slew hym. Then sayde Juda vnto his sonne Onan: Go in to thy brothers wyfe, and marye thy self with her, that thou mayest rayse vp sede vnto thy brother. But when Onan knewe that the sede shulde not be his owne, whan he laye with his brothers wyfe, he let it fall vpon the earth & destroyed it, that he shulde not geue sede vnto his brother. This thynge that he dyd dyspleased the LORDE sore, and he slewe hym also.

Then sayde Judas vnto Thamar his sonnes wyfe, Remayne a wydowe in thy fathers house, tyll my sonne Sela be growen: for he thought peraduenture he myght dye also lyke as his brethren. So Thamar wente hir waye, & remayned in hir fathers house. Now whan many dayes were past, the doughter of Sua Judas wyfe dyed. And whan Juda had left mournynge, he wente vp vnto Thimnath to clyppe his shepe with his shepherde Hyra of Odolla.

C Then was it tolde Thamar: Beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of the wyddowes garmentes that she hadde vpon her, couered and disgysed hir self, & sat hir downe without the porte by the wayesyde towarde Thymnath. For she sawe that Sela was growne, and she was not geuen vnto hym to wyfe.

Now whan Juda sawe her, he thought it had bene an whore, for she hadde couered hir face: and he gat hym to her in the waye, and sayde: I praye the let me lye with the, for he knewe not that it was his doughter in lawe. She answered: What wilt thou geue me, that thou mayest lye with me? He sayde: I wyll sende the a kydde from the flocke. She answered: Geue me a pledge then, tyll thou sende it me. He sayde: What pledge wilt thou that I geue the?

D She answered: Thy sygnet, and thy bracelet, and thy staff that thou hast in thy hande. Then he gaue it her, and laye with her, and she was with childe of hym. And she gat hir vp, and wente hyr waye, and layed of hir clocke, & put on hir wyddowes garmentes agayne.

Juda sent the kydde by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, & sayde: Where is the whore that sat without in the waye? They answered: There hath no whore bene here. And he came agayne vnto Juda, and sayde: I haue not founde her, moreouer the men of the same place sayde: that there hath no whore bene there. Juda sayde: Let her take it vnto her, lest we happly be shamed, for I haue sent the kydde, and thou hast not founde her.

E After thre monethes it was tolde Juda: Thamar thy doughter in lawe hathe played the whore: and beholde, by whoredome is she gotten with chylde. Juda sayde: brynge her forth, that she maye be brent. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man that oweth these, am I with chylde. And she sayde: Knowest thou whose is this sygnet, this bracelet, & this staffe? Juda knewe them, & sayde: She is more ryghteous then I, for I gaue her not my sonne Sela. But he laye nomore with her.

Whan the tyme came that she shulde be delyuered, there were two twynnes founde in hir wombe. And as she was now in trauelynge, the one put out his hande. Then the mydwyfe toke, and bounde a reed threde aboute it, & sayde: This shal come out first. But whan he plucked in his hande agayne, his brother came forth. And she sayde: Wherfore is there a rent made for thy sake? And he was called Phares. Afterwarde came his brother forth, which had the red threde aboute his hande, & he was called Zarach. 1.Par.2.a Mat.1.a

The.xxxix. Chapter.

Joseph is beloued: & because he wyll not consente to the inordinate desyre of his maistresse, he is put in preson.

Joseph was brought downe in to Egypte, & Putiphar an Egypcian [illegible] bought him of the Ismaelites, which brought him downe. And the LORDE was with Joseph, in so moch that he became a lucky man, & was in his master the Egipcians house. And his master sawe that the LORDE was with him: for whatsoeuer he dyd, the LORDE made it to prospere in his hande: So that Gen.17.d

he founde fauour in his masters sight, & was his seruaunt. He made hym ruler of his house, and put all that he had vnder his hande. And from the tyme forth þ he had made hym ruler of his house and all his goodes, the LORDE blessed þ Egipcians house for Josephs sake and there was nothynge but the very blessynge of þ LORDE in all that he had in þ house, & in þ felde, therfore left he al þ he had, i Josephs hãde And medled w nothynge himselfe, saue onely the
B bread þ he eate. And Joseph was fayre of bewtye, & well fauoured of face.

And it fortuned after these actes, þ his masters wyfe cast hir eyes vpon Joseph, and sayde: Slepe with me. But he denyed, and sayd vnto her: Beholde, my master knoweth not what is in þ house, & all þ he hath, þ hath he put vnder my hande And there is nomã so greate in þ house as I, and he hath kepte nothynge fro me, excepte the: for thou art his wife How shulde I then do so greate euell, and synne agaynst God? But she spake such wordes vnto Joseph dayly. Neuertheles he herkened not vnto her, to slepe by her, or to be in her company.

C It fortuned vpon a tyme, that Joseph wente in to the house to do his busynesse, and there was none of the folkes of þ house thereby. And she caught hym by his garment, & sayde: Slepe w me. But he left the garment in hir hãde, and fled, and gat hym out of the house.

Now whã she sawe that he had left his garment in hir hande, and fled out: she called the folkes in the house, & sayd vnto thẽ: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cryed w loude voyce. And when he herde that I made a noyse & cried, he left his garmẽt here by me, and fled, & ranne out.

D And she layed vp his garmẽt by her, tyll his master came home, and tolde him euẽ the same wordes, & sayde: The Hebrue seruaunt whom thou broughtest here vnto vs, came in here to me, for to brynge me shame. But whan I made a noyse and cryed, he left his garmẽt here by me, and fled out. When his master herde the wordes of his wyfe which she tolde hym, and sayde: Thus hath þ Hebrue seruaunt done vnto me, he was very wroth.

E * Then his master toke hym, & put
Ps. 104. c hym in the preson, wherin the kynges presoners laye. And there he laye in preson. But the LORDE was with him, and had mercy vpon hym, and caused hym to fynde fauour in the syght of the officer of the preson, so that he commytted all the presoners of the preson vnto his handes: that whatsoeuer were done, myght be done by hym. For the officer of the preson sawe, that the LORDE was with hym in all that was vnder his handes, and that whatsoeuer he dyd, the LORDE made it to come prosperously to passe.

The. xl. Chapter.

Joseph expoundeth the dreames of the two presoners.

AND it fortuned after this that þ kynge of Egiptes chefe butlar & þ chefe baker offended their lorde þ kynge of Egipte. And Pharao was angrie w them, & caused them be put in preson in the chefe marshals house, where Joseph laye presoner. And the chefe marshall put Joseph vnto thẽ, þ he myght serue them. And so they were in preson for a season.

And they dreamed, both the butlar and the baker in one nyght, euery man his own dreame, and euery dreame had his interpretacion. Now in þ mornynge whan Joseph came in vnto thẽ & sawe that they loked sadly, he axed thẽ & said Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayde: Interpretynge belongeth vnto God, but tell it me yet.

Then the chefe butlar tolde Joseph B
his dreame, and sayde vnto hym: I dreamed that there was a vyne before me, which had thre braunches, and it budded, grewe, and bare blossoms, and the grapes therof were rype. And I had Pharaos cuppe in my hande, and toke (the grapes) and wronge them in to the cuppe, and gaue Pharao the cuppe in his hande.

Joseph sayde: This is the interpretacion: The thre braunches are thre dayes, and ouer thre dayes shall Pharao take þ, & put the in thine office agayne, that þ mayest geue him the cuppe in his hãde after þ olde maner, whã thou wast his butlar. But whan þ art in thy prosperite, thynke vpõ me, & shewe me kyndnesse, that þ mayest certifye Pharao of

me, y^t he may brynge me out of this house: for I was preuely caried out of y^e lande of the Hebrues, & here also haue I done nothynge, that they shulde haue put me in this dongeon.

C When the chefe baker sawe, that y^e interpretacion was good, he sayd vnto Joseph: I dreamed, that I bare thre wyker baskettes vpon my heade, and in y^e vppermost basket all maner of baken meates vnto Pharao, & the foules ate out of the basket vpon my heade.

Joseph answered, and sayd: This is the interpretacion: The thre baskettes are thre dayes, and after thre dayes shal Pharao take the, and hange the vpon the galowes, & the foules shall eate thy flesh from of the.

And vpō the thirde daye it came to passe, y^t Pharao helde his * byrth daye, & made a feast vnto all his seruauntes, & toke the chefe butlar and y^e chefe baker before all his seruauntes, & restored the chefe butlar to his butlarshippe agayne, so that he reached y^e cuppe in to Pharaos hande. As for the chefe baker, he caused hym be hāged lyke as Joseph had interpreted vnto hym. Neuertheles the chefe butlar thought not on Joseph, but forgat hym.

The.xli. Chapter.

Joseph declareth Pharaos dreame, & is made a lord of Egipte. The derth begynneth.

AND after two yeares Pharao had a dreame, how y^t he stode by a water syde: & beholde, out of the water there came seuē goodly kyne, & fatfleshed, and wente fedynge in y^e medow. After these he sawe other seuē kyne come out of the water, which were euel fauoured & leane fleshed, & wente by y^e kyne vpon y^e watersyde: & the euell fauoured leane kyne ate vp the seuē good & fat kine Thē Pharao awaked.

And he slepte agayne, & dreamed y^e seconde tyme. And he sawe y^t seuē eares of corne grewe vpon one stalke, full and good. Afterward he sawe seuē thynne & blasted eares come vp, & y^e seuē thynne eares deuoured the seuen greate, & full eares. Thē Pharao awaked, and sawe that it was a dreame. And whan it was daye, his sprete was troubled, & he sent forth, & caused to call all the soythsayers in Egipte & all the wyse men, and tolde the his dreame. But there was none, y^t coulde tell Pharao y^e interpretaciō of it.

[illegible] spake the chefe butlar vnto Pharao, & sayd: This daye do I remembre my faute. When Pharao was angrye w^t his seruauntes, & put me in preson w^t y^e chef baker i y^e chef marshals house, we dreamed both in one night euery man his dreame, hauynge his owne interpretacion. Then was there with vs a yonge man an Hebrue, the chefe marshals seruaunt, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery man acordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharao sent & called for Joseph & they let hym out of the dongeon. And he let hymself be shauen, & chaunged his clothes, and came in vnto Pharao. Then sayde Pharao vnto hym: I haue dreamed a dreame, & there is no man y^t can interprete it: But I haue herde tell of the, y^t whan thou hearest a dreame, y^u declarest it. Joseph answered Pharao, & sayd: God shall geue Pharao a prosperous answere, yee well without me.

C Pharao sayde vnto Joseph: I dreamed that I stode by a water syde, & beholde, out of the water there came seuē kyne, fatfleshed and goodly, & wente fedynge in the medowe. And after thē I sawe other seuē kyne come out, thynne, euell fauoured, and leanfleshed. So euell fauoured sawe I neuer in all the lande of Egipte. And the seuen leane & euel fauoured kyne, ate vp the seuē first fat kyne And whā they had eaten them vp, a man coulde not perceaue that they had eaten thē, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seuen eares of corne, growynge vpō one stalke, full and good. Afterwarde there sprange vp seuē wythered eares, thynne and blasted, and the seuen thynne eares deuoured the seuen good eares. And I haue shewed it vnto my soithsayers, but they can tell me nothynge therof.

D Joseph answered Pharao: Both Pharaos dreames are one. God sheweth Pharao what he wyll do. The seuē good kyne are seuen yeares, and the seuen good eares are seuen yeares also. It is one dreame. The seuen leane and euell fauoured kyne, that came vp after them, are seuen yeares. And the seuen thynne and blasted eares, shalbe seuen yeares of derth. This is now y^e thynge which I tolde Pharao, that God sheweth Pharao, what he wyll do.

he founde fauour in his masters sight,
& was his seruaũt. He made hym ruler
of his house, and put all that he had vn
der his hande. And from the tyme forth
yt he had made hym ruler of his house
and all his goodes, the LORDE bles-
sed ye Egipciãs house for Josephs sake
and there was nothynge but the very
blessynge of ye LORDE in all that he
had in ye house, & in ye felde, therfore left
he al yt he had, i Josephs hãde. And med
led wt nothynge himself, saue onely the
B bread yt he eate. And Joseph was fayre
of bewtye, & well fauoured of face.

And it fortuned after these actes, yt
his masters wyfe cast hir eyes vpon Jo
seph, and sayde: Slepe with me. But he
denyed, and sayd vnto her: Beholde, my
master knoweth not what is in ye house,
& all yt he hath, yt hath he put vnder my
hande. And there is nomã so greate in ye
house as I, and he hath kepte nothynge
fro me, excepte the: for thou art his wife
How shulde I then do so greate euell,
and synne agaynst God? But she spake
such wordes vnto Joseph daylie. Ne-
uertheles he herkened not vnto her, to
slepe by her, or to be in her company.

C It fortuned vpon a tyme, that Jo-
seph wente in to the house to do his bu
synesse, and there was none of the fol-
kes of ye house therby. And she caught
hym by his garment, & sayde: Slepe wt
me. But he left the garment in hir hãde,
and fled, and gat hym out of the house.

Now whã she sawe that he had left
his garment in hir hande, and fled out:
she called the folkes in the house, & sayd
vnto thẽ: Lo, he hath brought vs in the
Hebrue, to do vs shame. He came in here
vnto me, to slepe by me: but I cryed wt
loude voyce. And whan he herde that I
made a noyse & cried, he left his garmẽt
here by me, and fled, & ranne out.

D And she layed vp his garmẽt by her,
tyll his master came home, and tolde
him euẽ the same wordes, & sayde: The
Hebrue seruaunt whom thou brough-
test here vnto vs, came in here to me, for
to do me shame. But whan I made a
noyse and cryed, he left his garmẽt here
by me, and fled out. Whan his master
herde the wordes of his wyfe which she
tolde hym, and sayde: Thus hath ye He-
brue seruaunt done vnto me, he was
very wroth.

E * Then his master toke hym, & put
Ps. 104. c hym in the preson, wherin the kynges
presoners laye. And there he laye in pre-
son. But the LORDE was with
him, and had mercy vpon hym, and cau
sed hym to fynde fauour in the syght
of the officer of the preson, so that he
committed all the presoners of the pre
son vnto his handes: that whatsoeuer
were done, myght be done by hym. For
the officer of the preson sawe, that the
LORDE was with hym in all that
was vnder his handes, and that what
soeuer he dyd, the LORDE made it
to come prosperously to passe.

The. xl. Chapter.

Joseph expoundeth the dreames of the two presoners.

AND it fortuned after this
that ye kynge of Egiptes
chefe butlar & ye chefe ba-
ker offended their lorde ye
kynge of Egipte. And
Pharao was angrie wt
them, & caused them be put in preson
in the chefe marshals house, where Jo-
seph laye presoner. And the chefe mar-
shall put Joseph vnto thẽ, yt he myght
serue them. And so they were in preson
for a season.

And they dreamed, both the butlar
and the baker in one nyght, euery man
his own dreame, and euery dreame had
his interpretacion. Now in ye mornynge
whan Joseph came in vnto thẽ, & sawe
that they loked sadly, he axed thẽ & said
Why loke ye so sadly to daye? They an
swered: We haue dreamed, and haue
no man to declare it vnto vs. Joseph
sayde: Interpretynge belongeth vnto
God, but tell it me yet.

B Then the chefe butlar tolde Joseph
his dreame, and sayde vnto hym: I drea
med that there was a vyne before me,
which had thre braunches, and it bud-
ded, grewe, and bare blossoms, and the
grapes therof were rype. And I had
Pharaos cuppe in my hande, and toke
(the grapes) and wronge them in to the
cuppe, and gaue Pharao the cuppe in
his hande.

Joseph sayde: This is the interpre-
tacion: The thre braunches are thre da-
yes, and ouer thre dayes shall Pharao
take ye, & put the in thine office agayne,
that yu mayest geue him the cuppe in his
hãde after ye olde maner, whã thou wast
his butlar. But whan yu art in thy pros
perite, thynke vpõ me, & shewe me kind
nesse, that yu mayest certifye Pharao of

me, yt he may brynge me out of this house for I was preuely caried out of ye lande of the Hebrues, & here also haue I done nothynge, that they shulde haue put me in this dongeon.

C When the chefe baker sawe, that ye interpretacion was good, he sayd vnto Joseph: I dreamed, that I bare thre wyker baskettes vpon my heade, and in ye vppermost basket all maner of baken meates vnto Pharao, & the foules ate out of the basket vpon my heade.

Joseph answered, and sayd: This is the interpretacion: The thre basketes are thre dayes, and after thre dayes shal Pharao take the, and hange the vpon the galowes, & the foules shall eate thy flesh from of the.

And vpō the thirde daye it came to passe, yt Pharao helde his * byrth daye, & made a feast vnto all his seruauntes, & toke the chefe butlar and ye chefe baker before all his seruauntes, & restored the chefe butlar to his butlarshippe agayne, so that he reached ye cuppe in to Pharaos hande. As for the chefe baker, he caused hym be hāged lyke as Joseph had interpreted vnto hym. Neuerthelesse the chefe butlar thought not on Joseph, but forgat hym.

The.xli. Chapter.

¶ Joseph declareth Pharaos dreame, & is made a lord of Egipte. The derth begynneth.

AND after two yeares Pharo had a dreame, how yt he stode by a water syde: & beholde, out of the water there came seuē goodly kyne, & fatfleshed, and wente fedynge in ye medow. After these he saw other seuē kyne come out of the water, which were euel fauoured & leane fleshed, & wente by ye kyne vpon ye watersyde: & the euell fauoured leene kyne ate vp the seuē goodly & fat kine. Thē Pharao awaked.

And he slepte agayne, & dreamed ye seconde tyme. And he sawe yt seuē eares of corne grewe vpon one stalke, full and good. Afterward he sawe seuē thynne & blasted eares come vp, & ye seuē thynne eares deuoured the seuen greate, & full eares. Thē Pharao awaked, and sawe that it was a dreame. And whan it was daye, his sprete was troubled, & he sent out, & caused to call all the soythsayers in Egipte & all the wyse men, and tolde the his dreame. But there was none, yt coulde tell Pharao ye interpretaciō of it.

Then spake the chefe butlar vnto Pharao, & sayd: This daye do I remembre my faute. Whan Pharao was angrye wt his seruauntes, & put me in presō wt ye chef baker i ye chef marshals house, we dreamed both in one night euery mā his dreame, hauynge his owne interpretacion. Then was there with vs a yonge man an Hebrue, the chefe marshals seruaunt, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery man acordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharao sent & called for Joseph & they let hym out of the dongeon. And he let hymself be shauen, & chaūged his clothes, and came in vnto Pharao. Then sayde Pharao vnto hym: I haue dreamed a dreame, & there is no man yt can interprete it: But I haue herde tell of the, yt whan thou hearest a dreame, yu declarest it. Joseph answered Pharao, & sayd: God shall geue Pharao a prosperous answere, yee well without me.

C Pharao sayde vnto Joseph: I dreamed that I stode by a water syde, & beholde, out of the water there came seuē kyne, fatfleshed and goodly, & wente fedynge in the medowe. And after thē I sawe other seuē kyne come out, thynne, euell fauoured, and leenefleshed. So euell fauoured sawe I neuer in all the lande of Egipte. And the seuen leene & euel fauoured kyne, ate vp the seuē first fat kyne And whā they had eaten them vp, a man coude not perceaue that they had eaten thē, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seuen eares of corne, growynge vpō one stalke, full and good. Afterwarde there sprange vp seuē wythred eares, thynne and blasted, and the seuen thynne eares deuoured the seuen good eares. And I haue shewed it vnto my soithsayers, but they can tell me nothynge therof.

D Joseph answered Pharao: Both Pharaos dreames are one. God sheweth Pharao what he wyll do. The seuē good kyne are seuen yeares, and the seuen good eares are seuen yeares also. It is one dreame. The seuen leene and euell fauoured kyne, that came vp after them, are seuen yeares. And the seuen thynne and blasted eares, shalbe seuen yeares of derth. This is now ye thynge which I tolde Pharao, that God sheweth Pharao, what he wyll do.

Beholde, there shal come seuē yeares
with greate plenteousnes in the whole
lande of Egipte, and after ẏ same, there
shall come seuen yeares of derth, so that
all this plenteousnes shalbe forgottē in
the lande of Egipte: and the derth shall
consume the lande, so that the plente=
ousnes shal not be perceaued in the lāde
because of the derth that cōmeth ther=
after, for it shall be very greate. Where
as Pharao dreamed the seconde tyme,
it signifieth that this thynge is surely
prepared of God, & that God wyl short
ly brynge the same to passe.

E Let Pharao now prouyde for a mā
of vnderstōdynge and wysdome, whom
he maye set ouer the londe of Egypte,
and se that he ordene officers in the lōde
and take the fifth (parte) of the londe of
Egypte in the seuen plenteous yeares,
and gather all the foode that shal come
of the plenteous yeares, that they maye
laye vp corne vnder Pharaos power
for sustenaunce in the cities, and kepe it
that there maye be foode founde prepa=
pared for the londe in the seuen deare
yeares, which shall come vpon the lāde
of Egypte that the londe be not destro=
yed of hōger. The sayeng pleased Pha
rao well and all his seruauntes. And
Pharao sade vnto his seruaūtes: How
might we fynde such a man, in whome
is the sprete of God? And sayde vnto
Joseph: For so much as God hath she=
wed the all this, ther is none of such vn
derstondynge, and wysdome as thou.

F Psal.104.c Actu.7.b
*Thou shalt be ouer my house, and
accordynge vnto thy worde shall all my
people obey: onely in the kynges seate
wyll I be more then thou. And he sayde
Beholde, I haue set the ouer the whole
lāde of Egypte. And he toke of his ryng
from his hande, and gaue it Joseph in
his hande, and clothed hym with whyte
sylke, and honge a cheane of golde a=
boute his necke, and made hym ryde vp
pon the seconde charet: and caused it be
proclamed before hym, that men shulde
bowe their knees vnto hym, as to hym
whome Pharao had set ouer the whole
lande of Egypte.

And Pharao sayde vnto Joseph:
I am Pharao: without thy wyll shall
noman moue his hāde or his fote in all
the lande of Egipte. And he called hym
☞ Zaphnath Paena, and gaue hym
a wyfe, euē Asnath the doughter of Po
tiphar ẏ prest of On. So Joseph wēte
out, for to vyset the lande of Egypte.

Zaphnath Paena. ẏ is to saye: An expounder of se=

(And he was thirtye yeare olde, whā he
stode before Pharao) And he departed
from Pharao, and wēte thorow all the
londe of Egipte.

And the lond dyd so those seuē plen=
teous yeares, and they gathered all the
foode of the seuen yeares that were in
the lande of Egypte, and layed it in the
cities. Loke what foode grewe in ẏ feld
rounde aboute euery cite, they put it ther
in. So Joseph layed vp the corne in
stoare, and that much aboue meas[illegible], as
the sonde of the see: in so muche that h
left of nombrynge of it, for it coude no
be nombred.

Gen.46.
*And vnto Joseph there were bor
two sonnes (before the derth came) [illegible]
Asnath the doughter of Potiphar prest
of On bare vnto hym. And the fyrst cal
led he Manasses: for God (sayde he)
hath caused me to forget all my laboure
and all my fathers house. The seconde
called he Ephraim: for God (sayde he)
hath caused me to growe in the lande of
my trouble.

Now whā the seuen plenteous yea
res were ended in Egypte *Then be= Actu.7.
ganne the seuen deare yeares to come,
wherof Joseph had sayde. And there
was derth in all landes, but in all the
land of Egypte there was foode. Now
whan the lande of Egypte beganne to
suffre hōger also, the people cried vnto
Pharao for bread. But Pharao sayde
vnto all the Egypciās: Go vnto Joseph
what he sayeth vnto you, that do. So
whan there was derth in all the lande,
Joseph opened all that was by hym, &
solde vnto the Egypcians. Thus the
derth preuailed in the lande, and all coū
tres came to Egypte to bye at Joseph:
for the derth was mightye in all lādes.

The.xlii.Chapter.

¶ Josephs brethren come in to Egypte
to bye corne, and are troubled of hym.

WHan Jacob sawe that there
was much corne in Egypte,
he sayde vnto his sonnes: A
Why gape ye? Beholde, I
heare there is muche corne
in Egypte, go downe and bye vs corne,
that we maye lyue and not dye. So Jo
sephs ten brethren wente downe to bye
corne in Egypte. As for Ben Jamin Jo
sephs brother, Jacob wolde not let him
go with his brethrē, for he sayde: Some
mysfortune might happē vnto him. So
ẏ children of Israel came to bye corne, a=
mong other ẏ came with thē: for there

was derth also in ỹ lãde of Canaã. But
Joseph was gouernour in ỹ lãde, & sol,
de corne vnto all the people in the lõde.
Now whan his brethren came to
hym, they fill downe to the grounde be-
fore hym vpon theyr faces. And he saw
them, and knewe them, & helde hymself
straunge towarde them, & talked rough
ly with them, & sayd vnto them: Where
come ye? They sayd: Out of the lande
of Canaan to bye vytayle. Neuertheles
though he knewe them, yet knewe they
not hym. And Joseph thought vpon ỹ
Gen.37. dreames * that he had dreamed of them
and sayd vnto them: Ye are spyes, and
are come to se where the lande is open.
B They answered hym: No my lorde,
thy seruauntes are come to bye vitayle:
we are all one mannes sonnes, we are
vnfayned, and thy seruauntes were ne-
uer spyes. He sayd vnto them: No, but
ye are come to se where the lande is o-
pen. They answered hym: We thy ser-
uauntes are twelfe brethren, the sonnes
of one man in the lande of Canaan, & ỹ
yongest is with oure father: as for one,
he is awaye.
Joseph sayd vnto them: This is it
that I sayd vnto you: spyes are ye. Here
by wyll I proue you: By ỹ lyfe of Pha
rao ye shall not get hence, excepte youre
yongest brother come hether. Sende a-
waye one of you to fetche your brother,
but ye shalbe in preson. Thus wyll I
trye out youre wordes, whether ye go
about with trueth or not: for eles, by ỹ
lyfe of Pharao ye are spyes. And he put
thẽ together in warde thre dayes longe.
C Upon the thyrde daye he sayd vnto
them: Yf ye wyll lyue, then do thus, for
I feare God: Yf ye be vnfayned, let one
of your brethren lye bounde in your pre
son: but go ye youre waye, & carye home
the necessary foode, and brynge me your
yongest brother, so wyll I beleue youre
wordes, ỹ ye shal not dye. & so they dyd.
And they sayd one to another: This
haue we deserued agaynst our brother,
in ỹ we sawe the anguishe of his soule,
whã he besought vs, and we wolde not
heare hym: therfore commeth now this
trouble vpon vs. Rubẽ answered them
and sayde: Tolde not I you the same,
Gen.37.d. whan I sayd: * O synne not agaynst ỹ
lad, but ye wolde not heare. Now is
his bloude requyred. But they knewe
not ỹ Joseph vnderstode it, for he spake
vnto them by an interpreter. And he tur
ned hym from them, and wepte. Now
whan he had turned hym to thẽ agayne
and talked with them, he toke Symeon
amonge thẽ & bounde hym before theyr
eyes, & commaunded to fyll theyr sackes
with corne, and to put euery mans mo-
ney in his sacke, and to geue euery one
his expenses by the way. And so was it
done vnto them.
And they laded theyr corne vpõ theyr D
asses, & departed thence. But whan one
opened his sacke to geue his asse prouẽ-
der in the Inne, he spyed his money in
his sacke mouth, and sayd vnto his bre
thren: My money is restored my agayne
lo, it is in my sacke. Then theyr hertes
fayled them, & they were afrayed amõg
them selues, and sayd: Wherfore hathe
God done this vnto vs?
Now whan they came home to Ja
cob theyr father in the lande of Canaan
they tolde hym all that happened vnto
them, and sayd: The man that is lorde
of the lande, spake roughly to vs, & toke
vs for spyes of the countre. And whan
we answered: we are vnfayned, & were
neuer spyes, but are twelfe brethren the
sonnes of oure father: one is away, and
the yongest is yet this daye with our fa
ther in the lande of Canaan. He sayde:
Hereby wyll I marke, that ye are vnfay
ned: Leaue one of youre brethren with
me, and take foode necessarye for youre
houses, and go youre waye, and brynge
youre yongest brother vnto me: so shall
I knowe that ye are no spyes, but vn-
fayned: than shall I delyuer you youre
brother also, and ye maye occupye in the
lande. E
And whan they opened theyr sackes
euery man founde his boundell of mo-
ney in his sacke. And whan they & theyr
father sawe, that it was the bundels of
they money, they were afrayed.
Then sayd Jacob theyr father: Ye
haue robbed me of my chyldren. Joseph
is awaye, Simeon is away, and ye wyl
take BeIamin away: It goeth all ouer
me. Ruben answered his father & sayde:
Yf I brynge hym not to the agayne,
then slaye my two sonnes: delyuer hym
but into my hande, I wyll brynge hym
agayne vnto the. He sayd: my sõne shall
not go downe with you: for his brother
is dead, and he is lefte alone. Yf any
myssfortune shulde happen vnto hym by
the waye that ye go, ye shuld brynge my
gray heer wt sorow downe into ỹ graue.

The.xliii. Chapter.

¶ They came agayne for corne, brynge

BenJamyn with them, and are put to
more trouble.

A B Ut the derth oppressed the
lande. And whan all vytay-
les that they had broughte
out of Egipte were spent,
Jacob theyr father sayd vn
to the: Go agayne, & bye vs a lytle fode.
Then Juda answered hym, & sayd:
The man sware vnto vs, & sayd: ye shal
not se my face, excepte youre brother be
with you. Yf so be now that thou wylt
sende oure brother with vs, we wyll go
downe, & bye the foode. But yf ÿ wylte
not sende hym, we wyll not go downe.
For the mā said vnto vs: Ye shal not se
my face, except your brother be wt you.
B Israel sayd: Wherfore haue ye done
this euel vnto me, to tell the mā, that ye
had yet a brother? They answerd: The
man enquered so straitely of vs & of our
kynrede, and sayd: Is youre father yet
a lyue? Haue ye yet a brother? Thē tolde
we hym, as he axed vs. How coulde we
knowe, that he wolde saye: brynge your
brother downe with you? Thē sayd Ju
da vnto Israel his father: Let the lad
go with me, that we maye get vs vp &
take our iourney, and lyue, and not dye,
both we and thou, and our chyldrē. * I
Gen.44 wyll be suertye for hym, of my handes
shalt thou requyre hym. If I bryng him
not vnto the agayne, and set hym before
thyne eyes, I wyll beare the blame my
lyfe longe. For yf we had not made this
taryenge, we had now ben come agayne
twyse.
Then sayd Israel theyr father vn-
to them: Yf it must nedes be so, then do
this: take of the best frutes of the londe
in youre sackes, and brynge the man a
present: a curtsy balme, and hony, & spy
ces, and myrre, and dates, and almondes.
Take other money with you also, & the
money ÿ was brought agayne in youre
sacke mouthes, cary it agayne with you
peraduenture it was an ouersyght. And
C take your brother, get you vp, and go a-
gayne vnto the man. The almyghtye
God geue you mercy in the syght of the
man, that he maye let you haue your o-
ther brother, and BenJamin. As for me
I must be as one, that is robbed of his
chyldren.
So they toke the present, and other
money with them, and BenJamin: gat
them vp, and went into Egipte, & stode
before Joseph. Then Joseph behelde th
with BenJamin, and sayd vnto ÿ ruler
of his house: Brynge these men in, and
sley, and make ready, for they shall dyne
with me at noone. And the man dyd as
Joseph bad hym, and brought the men
into Josephs house.
When they were brought into Jo-
sephs house, they were afrayed, & sayd
We are brought hither because of the
money, that came agayne in oure sackes
at the fyrst, to pyke a quarel with vs, &
to laye somthynge to our charge, and to
take vs for bonde seruauntes with our
asses.
Therfore came they to the mā, that D
was ruler of Josephs house, and talked
with hym at the dore, and sayde: Syr,
* we came downe at ÿ fyrst to bye foode Gen.4
and whan we came in the Inne, and o-
pened oure sackes, beholde, euery mans
money was in his sackemouth with ful
weyght: therfore haue we brought it wt
vs agayne, and haue brought other mo-
ney with vs also, to bye foode: but we
can not tell, who put our money in oure
sackes.
He sayd: be cōtent, fear ye not, youre
God, euē ÿ God of your fathers hath ge
uē you ÿ treasure in your sackes, I had
your money. And he brought forth Si-
meon vnto them, & led thē into Josephs
house, & gaue them water to wash their
fete, & gaue thyr asses prouender.
And they made ready the present, a-
gaynst Joseph came at noone: for they
herde, that they shulde dyne there. Now
whā Joseph went into the house, they
brought hym home ÿ present ÿ they had
& fell downe to the grounde before hym
But he welcomed them curteously, and
sayd: is your father, (that old mā which
ye tolde me of) in good health? Is he yet
alyue? They answered: Thy seruaūt
our father is in good health, and is yet
alyue. And they bowed them selues, and
fell downe before hym.
And he lyfte vp his eyes, and sawe
his brother BenJamin his mothers
sonne, and sayd: * Is this your yongest
brother, that ye told me of? And he sayd
moreouer: God be merciful vnto the my
sonne. And Joseph made hast (* for the 3.Reg.3
grōnde of his hert was kindled toward
his brother) and sought how he myghte
wepe, and went into his chamber, and
wepte there.
And whan he had wasshed his face, F
he wente out, and refrayned hym selfe,
and sayde: set bread (on the table.) And
they brought vnto hym by hym selfe, &

vnto the by them selues, & to the Egyp
cians also that ate w them, by them sel
ues. (For the Egipcians darre not eate
bred with the Hebrues, that is abhomi
nacion vnto them.) And they were set
ouer agaynst hym, the first borne acor
dynge to his fyrst byrth, and the yongest
after his youth. They marueled at it a
monge them selues, & there were brought
them sundrye meates from his table.
But Ben Jamins parte was fyue ty
mes more then the other. And they dronke,
and were mery with hym.

The .xliiii. Chapter.

As they go home, he causeth them be
brought agayne, & put to more feare.

A And Joseph commaunded y
ruler of his house, and sayd:
Fyll the mens sackes with
foode, as moch as they maye
carye, and put euery mans
money in his sackes mouth: & put my sil
uer cuppe in y sack mouth of the yongest
& his money for the vitayles. He dyd as
Joseph had sayde. And on the morow
whan it was daye, they let the men go
with their Asses.
But whan they were out of the cite,
& not come farre, Joseph sayde to the
ruler of his house: Up, and folowe af
ter the men, and whan thou ouertakest
them, saye vnto them: Wherfore haue ye re
warded euell for good? Is not that it,
that my lorde drynketh out of? and that
he prophecieth with all? It is euel done
of you, that ye haue done.
B And whan he had ouertaken them, he
sayde the same wordes vnto them. They
answered hym: Wherfore sayeth my
lorde such wordes? God forbyd, that thy
seruauntes shulde do any soch thynge.
Beholde, the money that we founde in
oure sackes mouthes, that brought we
vnto the agayne, out of the lande of Ca
naan: how shuld we then haue stollen ey
ther syluer or golde out of thy lordes
house? Loke by whom it shalbe founde a
monge thy seruauntes, let him dye: yet &
we also wyll be my lordes bondmen. He
sayd: let it so be, as ye haue spoken. Loke
by whom it shall be founde, let hym be
my seruaunt, but ye shalbe harmlesse.
And they made hayst, & toke downe
euery man his sack to the grounde, and
euery man opened his sack: And he sear
ched, & beganne at the greatest vnto the
yongest, & the cuppe was founde in Ben
Jamins sacke. Then rente they theyr clo
thes, & euery man lade the burthen vpon
his asse, and wente agayne vnto the cite.
And Juda wente with his brethren vn
to Josephs house (for he was there yet)
and they fel before him vnto the groūd.
Joseph sayde vnto them: What maner
of dede is this, y ye haue done? knewe
ye not, that suche a man as I am, can
prophecy?
Juda sayde: What shal we saye vn C
to my lorde? or how shall we speake? &
what excuse shall we make? God hath
founde out the wickednesse of thy ser
uauntes. Beholde, we and he, by whome
the cuppe is founde, are my lordes ser
uauntes. But he sayd: God forbyd that
I shulde do so. The man by whome the
cuppe is founde, shall be my seruaunt,
but go ye vp in peace vnto your father.
Then stepte Juda vnto hym, and
sayde: My lorde, let thy seruaunt speake
one worde in thyne eares my lorde, be
not displeased at thy seruaunt also, for
thou art euē as Pharao. My lord axed
his seruauntes, and sayde: Haue ye yet
a father or brother? Then answered we:
We haue a father, which is olde, and a
yonge lad begotten in his age, and his
brother is dead, and he is left alone of
his mother, and his father loueth hym.
Then saydest thou: Brynge hym D
downe vnto me, & I wyll se hym. But
we answered my lord: The lad can not
come from his father, yf he shulde come
from hym, he were but a dead man. Then
saydest thou vnto thy seruauntes: * If Gen. 43. a
youre yongest brother come not hither
with you, ye shall se my face nomore.
Then wente we vp vnto thy seruaunt
my father, and tolde hym my lordes
wordes. Then sayde oure father: Go
youre waye agayne, and bye vs a lytle
foode. But we sayde: We can not go
downe, excepte oure yongest brother be
with vs, then wyll we go downe: for we
darre not loke the man in the face, yf
oure yongest brother be not with vs.
Then sayde thy seruaunt my father vn
to vs: Ye knowe that my wyfe bare me
two sonnes, one wente out fro me, and Gen. 37. f
I sayde: * he is torne in peces. If ye
take this fro me also, & any mysfortune Gen. 42. d
happen hym, then shall ye brynge my gray
heer with sorow downe vnto the graue.
If I now come home vnto my father,
and the lad be not with vs (seynge his
soule hangeth by the soule of this) then
shall it come to passe, that yf he se not
y lad there, he shal dye. So shall we thy

seruauntes brynge the gray heer of thy
seruaunt oure father with sorowe downe
Gen. 43.b to the graue. * For I thy seruaunt be-
came suertye for ye lad vnto my father,
and sayde: yf I brynge hym not agayn,
I wyll beare the blame all my lyfe lõge
Therfore let thy seruaunt byde here in
steade of the lad, to be my lordes bonde
mã, & let the lad go vp with his brethrẽ.
For how can I go vp vnto my father,
yf the lad be not with me? Then shulde
I se the mysery that shulde happen vn-
to my father.

The.xlv.Chapter.

Joseph vttereth hymselfe to his bre-
thren, and sendeth for his father

A Then coulde not Joseph re-
frayne hym self before all
thẽ that stode aboute him:
& he commaũded euery mã
to go of from him, & there
stode no mã by hym, whan Joseph vt-
tered hymself vnto his brethren. And he
wepte loude, so that the Egipcians
and Pharaos housholde harde it. And
Act.7.b he sayde vnto his brethrẽ: * I am Jo-
seph, is my father yet alyue? And his
brethren coulde not answere hym, they
were so abashed before his face. But he
sayd: Come nye vnto me. And they came
nye. And he sayde: I am Joseph youre
Gen.37.e. brother: * whom ye solde in to Egipte.
And now vexe not youre selues, and
thynke not that there is any wrath, be-
Gen.50. c cause ye solde me hither. * For God sent
me hyther before you, for youre lyues sa-
ke. For these are now two yeares, that
ye derth hath bene in the lande, & there
are yet fyue yeares behynde, wheryn
there shalbe no plowynge, nor haruest.
B But God sent me hyther before you,
that he myght let you remayne vpon
earth, & to saue youre lyues by a greate
delyueraunce. And now, it was not ye
then yt sent me hyther, but God which
hath made me a father vnto Pharao, &
lorde ouer all his house, and a prynce in
the whole lande of Egipte. Hayst you
therfore, & go vp vnto my father, & saye
vnto hym: Thy sonne Joseph sendeth
ye this worde: God hath made my lord in
all Egipte, come downe vnto me, tarye
not, thou shalt dwel in the lande of Go-
sen, and be with me: thou and thy chyl-
dren, and thy chylders chyldrẽ, thy smal
and greate catell, and all yt thou hast.
There wyll I make prouysion for the
(for there are yet fyue yeares of derth)
that thou peryshe not with thyne house,
& all that is thyne. Beholde, youre eyes,
and the eyes of my brother Ben Jamin
se, that I myne owne self speake vnto
you by mouth. Shewe my father all my
worshippe in Egypte, and all yt ye haue
sene: haist you, and come downe hyther
with my father. C
And he fell aboute his brother Ben
Jamins neck, and wepte, and Ben Ja-
min wepte vpon his neck also. And he
kyssed all his brethren, and wepte vpon
thẽ. And afterwarde talked his breth[illegible]
with him. And this tydinges came in[illegible]
Pharaos house: Josephs br[illegible] a[illegible]
come, which pleased Pharao well, a[illegible]
all his seruauntes.
And Pharao spake vnto Joseph:
Saye vnto thy brethrẽ: Do thus, lade
youre beastes, go youre waye, & whan
ye come in to the lande of Canaan, take
youre father and youre housholdes, and
come vnto me, I wyll geue you of the
goodes in the lande of Egipte, so that
ye shall eate the fatt in the lãde. And he
cõmaunded them, Do thus, Take you
charettes out of the lande of Egipte for
youre chyldrẽ and wyues, & brynge youre
father, and come, & regarde not youre
housholde stuff: for the goode of all the
lande of Egipte shalbe youres.
The chyldren of Israel dyd so, & Jo- D
seph gaue them charettes acordynge to
Pharaos cõmaundement, & expenses
by the waye, & gaue them all, vnto eue-
ry one a chaunge of raymẽt, but vnto
Ben Jamin he gaue thre hundreth syl-
uer pens, and fyue chaunge of rayment.
As for his father, he sent hym te Asses
laden with goodes out of Egipt, & ten
Asses with corne, and bread, and vytay-
les for his father by ye waye. So he sent
awaye his brethrẽ, and sayde vnto thẽ:
Stryue not by the waye.
Thus they departed out of Egipte, E
and came to the lande of Canaan vnto
Jacob their father, and tolde hym, and
sayde: Thy sonne Joseph is yet alyue, &
is a lorde in all the lãde of Egypte. But
his hert wauered, for he bleued thẽ not.
Thẽ tolde they hym all the wordes of
Joseph, which he had sayde vnto them.
And whan he sawe the charettes yt Jo-
seph had sent to fetch hym, his sprete re-
uyued, & he sayde: I haue ynough, that
my sonne Joseph is yet alyue I wyll
go, and se hym, before I dye.

The.xlvi.Chapter.

Jacob cometh in to Egypte with all
his people, Joseph receaueth hym.

A Israel * toke his iourney &
all that he had. And whan he
cam to Berseba, he offred of-
frynges vnto the God of his
father Isaac And god spake
vnto hym in a vision by nyght. Jacob
Jacob. He sayd: here am I. And he sayd
I am the myghtye God of thy father,
be not afrayed to go into Egipte, * for
there wyll I make a great people of the
I wyll go downe with the, & wyl bryng
the vp also. And Joseph shall laye his
hande vpon thyne eyes.
Then Jacob gat hym vp from Ber
sa, and the chyldren of Israel caryed
Jacob theyr father with theyr chyldren
& theyr wyues vpō ẏ charettes ẏ Pha-
rao had sent to cary hym. And they toke
theyr catell, & substaūce which they had
gottē in ẏ lande of Canaā, & so came in
to Egipte: * Jacob & all his sede with
hym, his chyldrē, & his chylders chyldrē
with hym, his doughters, & the dough-
ters of his chyldren, and all his sede.
B These are ẏ names of ẏ chyldren of
Israel, which came into Egipte, Jacob
& his sōnes. * The fyrst borne sonne of
Jacob: Ruben. The chyldrē of Ruben:
Hanoch, Pallu, Hezron and Charmi.
* The chyldrē of Simeō: Jemuel, Ja-
min, Ohad, Jachim, Sohar & Saul the
sōne of the Cananitish womā. The chyl
drē of Leui: Gerson, Cahath & Merari.
The chyldrē of Juda: Er, Onan, Sela,
Phares & Serah. But Er & Onā dyed
in ẏ lande of Canaan. The chyldren of
Phares: Hesron & Hamul. * The chyl-
dren of Isachar: Thola, Phua, Job, &
Simron. The chyldrē of Sabulō: Se-
red, Elon & Jahleel. These are the chyl-
dren of Lea, which she bare vnto Jacob
in Mesopotamia & his doughter Di-
na. These all together with sonnes and
doughters make thre & thyrtie soules.
C The chyldrē of Gad: Sipheō, Hag-
gi, Suni, Ezbon, Eri, Arodi and Areli.
The chyldrē of Aser: Jemna, Jesua, Je
sui, Bria & Sera theyr syster. The chyl-
dren of Bria: Heber & Malchiel. These
are the chyldrē of Silpa, * whō Laban
gaue vnto Lea his doughter, & she bare
vnto Jacob these sixtene soules.
The chyldrē of Rachel Jacobs wyfe:
Joseph & BenJamin. And vnto Jo-
seph in the lande of Egipte * wer b[orne]
Manasses & Ephraim, whom [...]
the doughter of Pothiphar [...]
bare vnto hym. The chyld[rē of Ben Ja-]
min: Bela, Becher, Asb[el] [...]
Ehi, Ros, Mupim, Hupim, and Ard.
These are the chyldrē of Rachel, which
were borne vnto Jacob, fortene soules
all together.
The chyldren of Dan: Husym. The D
chyldrē of Nephtali: Jahzeel, Guni, Je-
zer, Sillem. These are the chyldrē of Bil-
ha, whom Laban gaue vnto his dough
ter Rachel, & she bare Jacob these se-
uen soules. * All the soules ẏ came with Deu. 10. d
Jacob in to Egipte, which proceded
out of his loynes (besyde the wyues of
his chyldren) are altogether syxe & syx-
tie soules. And Josephs chyldren which
were borne vnto hym in Egipte, were
two soules: so that all the soules of the
house of Jacob which came in to Egip-
te, were seuentye.
And he sent Juda before him vnto Jo-
seph, to shew him the waye to Gosen, &
they came in to the lāde of Gosen. Thē
Joseph bended his charett fast, & went
vp to mete Israell his father vnto Go
sen. And whan he sawe hym, he fell a-
bout his nek, & wepte sore vpō his neck
Then sayde Israel vnto Joseph: Now
am I content to dye, for so moch as I
haue sene thy face, ẏ thou art yet alyue.
Joseph sayde vnto his brethrē, & to E
his fathers house: I wyll go vp, and tel
Pharao, & saye vnto hym: My brethrē
and my fathers house are come vnto me
out of the lande of Canaan, and are he-
pers of catell (for they are men ẏ deale
with catell:) theyr small & greate catell,
and all ẏ they haue, haue they brought
with them. Now yf Pharao call you,
and saye: what is youre occupaciō? thē
ye shall saye: Thy seruauntes are mē ẏ
haue deale with catell from oure youth
vp hytherto, both we and oure fathers,
that ye maye dwell in the lande of Go-
sen: for the Egypcians abhorre all he-
pers of catel.

The.xlvii. Chapter

¶ Pharao geueth them the lōde of Go
sen: the derth is greate in Egipte &c.

A Then came Joseph, and tolde
Pharao & sayde: My father
& my brethren, their small &
greate catell, & all that they
haue, are come out of the
lande of Canaan: and beholde, th[ey] [...]

And they sayd moreouer vnto Pharao:
We are come to dwell wt you in ye lõde,
for thy seruauntes haue no pasture for
their catel, so sore doth ye derth oppresse
the lãde of Canaã. Now therfor let thy
seruaũtes dwell in the lande of Gosen.
B Pharao sayde vnto Joseph: Thy
father and thy brethren are come vnto
the: the lande of Egypte is open before
the, let them dwell in the beste place of
the lande, and se that they dwell euen in
the lãde of Gosen. And yf thou knowest
that there be men of actiuyte amonge
them, make them rulers of my catell.
Joseph brought in Jacob his father
also, and set hym before Pharao. And
Jacob thanked Pharao. But Pharao
axed Jacob, How olde art thou? Jacob
Job.14.c. sayde: The tyme of my * pylgremage
Psal.118.c. is an hundreth and thirtye yeares: lytle
and euell is the tyme of my pylgremage
& attayneth not vnto the tyme of my fa
thers in their pylgremages. And Jacob
thanked Pharao, & wete out from him.
C So Joseph prepared dwellynges
for his father and his brethren, & gaue
them a possession in the londe of Egyp
te, euen in the best place of the lande, na
mely, in the lande of Raemses, as Pha
rao commaunded. And he made prouy
syon for his father and his brethrẽ, and
all his fathers house with breade, euen
as yonge chyldren.
There was no bread in all the lõde,
for the derth was very sore, so that the
londe of Egipte & the lande of Canaan
were fameshed by the reason of ye derth
And Joseph brought together all the
money that was founde in Egipte and
Canaan, for the corne that they bought
And he layed vp all the money in Pha
raos house.
Now whã money fayled in the lãde
of Egypte and Canaan, all the Egip
cyans came vnto Joseph, & sayd: Geue
vs breade. Why suffrest thou vs to dye
before the, because we are without mo
ney: Joseph sayde: Brynge hither youre
D catell, so wyll J geue you for youre catell
seyenge ye are without money. Then
brought they their catell vnto Joseph.
And he gaue thẽ [illegible]ad for their horses,
[illegible] oxen & asses. [illegible] he fed thẽ with
[illegible]reare [illegible]

and there is nothinge left more for oure
Lorde, but only our body and oure lãde
Wherfore suffrest thou both vs to dye,
and oure lande? Take vs and oure
lande for breade, that we and our lande
maye be bonde vnto Pharao: geue vs
sede, that we maye lyue & not dye, and
that the lãde become not a wyldernesse.
So Joseph toke in all the lande of
Egipte for Pharao: for the Egyptiãs
solde euery man his lande, because the
derth was so mightie vpõ them, and so
the lõde became Pharaos, with the peo
ple that wente out and in at his cities,
from one syde of Egipte vnto the other
excepte the prestes lõde, yt toke he not in.
For it was ordened of Pharao for the
prestes, yt they shulde eate yt which was
appoynted thẽ, which he gaue thẽ, ther
fore they neded not to sell their londes.
Then sayd Joseph vnto the people: B
Behold, J haue taken possession of you
and youre lande this daye for Pharao.
Beholde, there haue ye sede, sowe the
lond, and of the corne ye shall geue the
fyfth parte vnto Pharao: foure partes
shalbe youres, to sowe ye londe for youre
sustenaunce, and for youre houses and
chyldren.
They sayde: Let vs lyue, and fynde
grace before the oure lorde, we wyll
gladly be Pharaos seruaũtes. So Jo
seph made them a lawe vnto this daye
ouer the Egipcyans londe, to geue Pha
rao the fifthe parte, excepte the prestes
lõde, which was not bõde vnto Pharao.
So Israell dwelt in Egypte in the
londe of Gosen, and had it in possession C
and grew and multiplyed exceadyngly.
And Jacob lyued seuentene yeare in the
lãde of Egipte, so yt his whole age was
an hundreth and seuen & fortye yeares.
Now whan the tyme came that Is
rael shuld dye, he called Joseph his sone
and sayde vnto hym: Yf J haue founde
grace in thy sighte, * then laye thyne Gen.
honde vnder my thye, yt thou shalt shew
mercy and faithfulnesse vpon me, and
not burye me in Egipte, but J wyll lye
by my fathers, and thou shalt carye me
out of Egipte, and burye me in their
buryall. He sayde: J wyll do as thou
hast sayd. But he sayde: * Then sweare Gen.
vnto me. And he sware vnto hym. Thẽ
[illegible]raell bowed hymselfe towardes the
[illegible]

[illegible]he.xlviii.Chapter.
[illegible]ycke, & blesseth Josephs

A Fter this it was tolde Joseph:
Beholde, thy father is syke. And
he toke with hym his two sōnes
Manasses and Ephraim. Then
was it tolde Jacob: Beholde, thy sonne
Joseph cōmeth vnto the. And Israell
toke a corage vnto hym, & sat vp vpon
the bed, and sayd vnto Joseph: The al-
[illegible].28.c myghtye God appeared vnto me * at
Lus in the lande of Canaan, and blessed
me, and sayd vnto me: Beholde, I wyll
cause the to growe and increace & wyll
make a multitude of people of the, and
wyll geue this lande vnto thy sede after
the for an euerlastynge possession. Ther-
fore shall now thy two sonnes Manas-
[illegible].41.g ses and Ephraim (* which were borne
vnto the in Egipte, before I came he-
ther vnto the) be myne, lyke as Ruben,
and Symeon. As for those thou beget-
test after them, they shalbe thyne owne.
But these shalbe named [illegible] the names of
theyr brethren in theyr inheritaunce.
B And whā I came out of Mesopota-
[illegible].35.d. mia, * Rachell dyed by me in the lande
of Canaā by ẏ way, whā there was yet
but a feldes bred vnto Ephrath: and I
buryed her in ẏ way toward Ephrath,
which now is called Bethleem.
And Israel loked vpō Josephs son-
nes, and sayd: What are these? Joseph
answered: They are my sonnes, whiche
God hath geuē me here. He sayd: bryng
them hether to me, that I maye blesse
them. (For Israels eyes were heuye for
age, and he coulde not well se.) And he
brought them vnto hym. So he kyssed
them, & embraced them, & sayd vnto Jo-
seph: Behold, I haue sene thy face, whi-
che I thought not: & lo, God hath cau-
sed me to se thy sede also. And Joseph
toke them from his lappe, and they fell
C downe to the grounde vpon theyr face.
Thē Joseph toke thē both, Ephra-
im in his ryght hande, towarde Israels
lefte hāde, & Manasses in his lefte hāde
towarde Israels ryght hāde, & brought
them vnto hym. But Israel stretched
out his ryghthande, & layed it vpon the
heade of Ephraim the yongest, and his
left hande vpō Manasses head, & dyd so
[illegible].17.a wittyngly [illegible] his hādes, * for Manasses
[illegible].11.d. was ẏ first borne. And ‡ he blessed Jo-
seph, & sayd: The God before whō my
fathers Abrahā, & Isaac haue walked:
ẏ God ẏ hath fed me my lyfe lōge vnto
this day: ẏ angell which hath delyuered
me frō al euel, blesse these laddes, ẏ they
maye be called after my name, & after
ẏ name of my fathers Abrahā, & Isaac,
that they maye growe & multiplie, vpō
earth. But whan Joseph sawe ẏ his fa- D
ther layed the ryght hāde vpon Ephra-
ims heade, it displeased him, and he lift
vp his fathers hāde, to remoue it frō E-
phraims heade vnto ẏ heade of Manas-
ses, & sayd vnto him: Not so my father
this is the fyrstborne, laye thy right-
hande vpon his heade. Neuertheles his
father wolde not, and sayd: I knowe it
wel, my sonne I knowe it well this
shall be a people also, & shall be greate:
but his yonger brother shall be greater
then he, & his sede shal be full of people
So he blessed thē the same daye & sayd:
In ẏ shall Israel blesse, so that it shall
be sayde: God set the as Ephraim and
Manasses. * And so he set Ephraim a- Iere.31.b
boue Manasses.
And Israel sayde vnto Joseph: Be-
holde, I dye, and God shalbe [illegible] you, &
brynge you agayne in to ẏ lāde of your Joh.4.a
fathers * I haue geuē the a pece of lōde,
without thy brethren, which I gat with
my swerde & my bowe out of the hande
of the Amorites.

The.xlix. Chapter.

Jacob before his death telleth his sō-
nes what shall happē vnto thē, & dyeth.

A Nd Jacob called his son- A
nes, & sayd: Gather you, ẏ
I maye tell you, what shall
happē vnto you in the last
tymes: Come together, and
heare ye chyldren of Jacob: Herken vn-
to Israell your father.
Ruben my fyrste sonne, * thou arte Gene.29.f
my power, and the begynnynge of my
strength, chefe * in gouernaunce, and Deu.21.c
chefe in auctorite. Thou passest forth
swyftly as the water. Thou shalt not
be the chefest: For ‡ thou hast clymmed ‡ Ge.35.e
vp vpon thy fathers bed, euen than de- 1.par.5.a.
fyledst thou my couch with goynge vp.
* Simeon and Leui brethren, they [illegible] Gen.34.d
deedly weapens are perlous instrumen-
tes. Into their secretes come not my
soule, and my worshippe be not ioyned
with their congregacyon: for in theire
wrath they slew a man, & in their selfe
wyll they boughed an oxe. Cursed be
their wrath, because it is so fearce: and
their indignacyon, because it is so rigo-
rous. I wyll deuyde thē in Jacob, and
scater them in Israel.
* Juda, thou art he. Thy brethren B
shall prayse the: for thy hande shalbe in 1.Par.[illegible]
thyne enemies neck: thy fathers childrē

Mich.5.b. shall stoupe vnto the. * Juda is a yong
lyon, thou art come vp hye my sonne,
Nu,24.b. frō the spoyle, & He kneled downe & cou
ched himselfe as a Lyon & as a Lyones
who wyll rayse hym vp? The cepter
shall not be remoued from Juda, nor a
master from his fete, tyll the Worthye
come, and vnto him shall the people fall
He shall bynde his fole vnto the vyne,
and his asses colte to the noble braunch
* He shall wash his garmēt in wyne, &
Esa.63.a. his mātell in the bloude of grapes. His
eyes are roudyer thē wyne, and his teth
whyter then mylcke.
* Zabulon shall dwell in the hauen
C of the see, and in the porte of shyppes, &
Josu.19.e shall border vpon Sydon.
Isachar shall be a straung asse, and
shall laye hym downe betwixte the bor
ders, And he he saw reste, that it was
good, & the lande, that it was pleasaunt
And bowed downe his shulder to beare
and became a seruaunt vnto the tribute.
Jud.13. * Dan shall be iudge in his people,
14.15.16. as wel as a trybe in Israel. Dan shalbe
17.18. a serpent in the waye, and an edder in
the path, and byte the horse in the heles
ŷ his ryder may fall backwarde. LOR
DE I loke for thy saluacyon.
As for Gad, a weapened hooste of
men shall fall violently vpon hym, but
he shall hurte them in the hele.
Of Asser commeth his fat breade, &
he shall geue delicates vnto kynges.
Jud.4.5. * Nephtaly is a swyft hynde, and
geueth goodly wordes.
D The fruitfull sonne Joseph, that
florysshyng sonne to loke vpō, the dough
ters go vpon the wall. And though the
shoters angered him, stroue with hym,
and hated hym, yet his bowe bode fast,
and the armes of his handes were made
stronge by the handes of the Mightie
in Jacob. Of hym are come herdmen &
stones in Israell. Of thy fathers God
art thou helped, and of the Almightie
art thou blessed, with blessynges of hea
uen from aboue, with blessynges of the
depe that lyeth vnder, with blessynges
of beastes, & wombes. The blessinges pro
mysed vnto thy father, & my fore elders
go mightely, after the desyre of the hiest
in the worlde: these shall lighte on Jo
sephs head, & on the toppe of his heade,
that was seperate from his brethren.
Ben Jamin, a rauysshyng wolfe. In
the mornyng shall he deuoure the praye,
but in the euenynge he shall deuyde the
spoyle.

All these are the twolue trybes of
Israell: and this is it that their father
spake vnto them, whan he blessed them
euery one with a sundrye blessynge.
And he cōmaunded them, and sayde E
vnto them: I shall be gathered vnto my
people, * burye me vnto my fathers in Gen.23.b
the caue which is in the felde of Ephrō
the Hethite, in the dubble caue ŷ lyeth
ouer agaynste Mamre in the lande of
Canaan, which Abrahā bought with
the felde, of Ephron the Hethite for a
possessiō to burye in. There buryed they
Abrahā, Sara his wyfe, there buryed
they * Isaac also & Rebecca his wyfe: Gen.
and there buryed I Lea, in the good of
the felde, and of the caue therin, whiche
was bought of the Hethites.
And whan Jacob had ended this cō
maundemēt vnto his childrē, he plucke
his fete together vpō the bed, and dyed F
and * was gathered vnto his people.
Thē fell Joseph vpon his fathers face,
and wepte, and kyssed hym.

The.l.Chapter.

Joseph buryeth his father, chargeth
his brethrē concernynge his bones, and
dyeth in Egipte.

AND Joseph commaunded A
his seruauntes the Phisici
ās, to embawme his father
And the Phisiciās embaw
med Israell, tyll fourtye day
es were ended (for so longe endured the
dayes of embawminge) and the Egip
cians bewayled hym seuentye dayes.
Now whan the mournynge dayes
were ended, Joseph spake vnto Pha
raos housholde, and sayde: Yf I haue
founde fauour in your sight, thē speake
vnto Pharao & saye: My father hath
taken an ooth of me, and sayde: * Be Gen.
holde, I dye, burye me in myne owne
graue, whiche I dygged for my selfe in
the lāde of Canaā, therfore wyl I now
go vp, and burye my father, and come
agayne. Pharao sayd: Go thy way vp,
& burye thy father, accordynge as thou
hast sworne vnto hym.
So Joseph wente vp, to burye his B
father. And there wente with hym all
Pharaos seruauntes that were the el
ders of his courte, and all the elders of
the londe of Egypte, and all Josephs
housholde, and his brethren, and his fa
thers housholde. Onely theyr chyldren,
shepe, and oxen lefte they in the lande of
Gosen, and toke theyr yourney vp with

hym, vpon charettes and horses, and the company was exceadinge greate.

Now whan these came to ye playne of Atad that lyeth beyonde Jordane, they made there a very greate and bytter lamentacyō, & * he mourned for his father seuen dayes. And whā the people in the lande (the Cananytes) sawe the mournynge in the playne of Atad, they sayde: The Egipciās make there greate lamentacion. Therfore is the place called The lamentacion of the Egipciās, which lyeth beyonde Jordane.

And his chyldren dyd as he had * cōmaunded them, and ‡ caried hym to the lande of Canaan, and buried hym in ye dubble caue of the felde, that * Abraham bought with the felde for a possession to bury in, of Ephron the Hethite ouer agaynst Mamre. So Joseph toke his iourney agayne in to Egipte with his brethren, and with all those that wente vp with hym to burye his father, whā they had buryed hym.

But Josephs brethrē were afrayed, whan their father was dead, and sayde: Joseph might happly haue indignaciō at vs, and recompence vs all the euell ye we dyd vnto hym, * therfor let they say vnto hym: Thy father commaunded before his death, and sayde: Thus shal ye say vnto Joseph: O forgeue thy brethrē the offēce and their synne, that they dyd so euell vnto the. O forgeue now this trespace of vs ye seruaūtes of thy fathers God. But Joseph wepte, whan they spake so vnto hym.

And his brethren went & fell downe before hym, and sayd: Beholde, here are we thy seruauntes. Joseph sayde vnto them: Feare ye not, for I am vnder God. Ye thought euel ouer me, but God hath turned it vnto good, to do as it is come to passe this daye, for the sauynge of moch people. Therfore be not ye now afrayed, I wyll care for you and youre chyldren. And he comforted them, and spake louyngly vnto them.

Thus dwelt Joseph in Egipte & his fathers house, and lyued a hundreth D
and ten yeare, and * sawe Ephraims Tob.14.B
chyldren, vnto the thyrde generacyon: Job.42.c.
In lyke maner the chyldren of Machir ye Psa.127.B
sonne of Manasses, begat chyldren also vpon Josephs lappe.

And Joseph sayd vnto his brethren
* I dye, and God wyll vyset you, and Heb.11.B
brynge you out of this lande, to ye lande that he sware vnto Abrahā, Isaac, and Jacob. Therfore toke he an ooth of the chyldren of Israel, and sayde: Whan God shal vyset you, * then cary Exo.13.D.
my bones frō hence. Josu.24.F

So Joseph dyed, whan he was an hūdreth and ten yeare olde, and they enbawmed hym, and layed hym in a chest in Egipte.

*

The ende of the first boke of Moses, called Genesis.

The end of the first booke

The secõde boke of Moses called Exodus.

What this boke contayneth.

The fyrst Chapter.

¶ The chyldren of Israell increase in Egipte. The kynge cõmaundeth to slay them and to drowne them.

These are the names of
the chyldren of Israel,
* that came with Ja-
Gen.46.b cob in to Egipte: eue-
ry one came in with
his house, Ruben, Si-
meon, Leui, Juda, Isa-
char, Zabulon, Ben-
iamin, Dan, Nepthali, Gad and Aser.
And of all the soules that came out of
the loynes of Jacob, there were seuẽtie.
As for Joseph he was i Egipte al rea-
Psal.104.c dy. * Now whã Joseph was deed, & al
Actu.7.c. his brethrẽ, & all they y lyued at y tyme
the chyldrẽ of Israell grewe, and increa-
sed, and multiplied, and became excea-
dynge myghtie, so that the lande was
full of them.
B Then came there a new kynge ouer
Egipte, whiche knewe nothinge of Jo-
seph, & sayde vnto his people: Beholde,
the people of the chyldren of Israel are
many and mightier then we: Up, let vs
deale wysely with thẽ, that there be not
so many of thẽ. For yf there shulde ryse
vp any warre agaynst vs, they might
ioyne thẽ selues also vnto oure enemies
and ouercome vs, and so get them out
of the lande.
And he set worke masters ouer thẽ,
to kepe them vnder with burthẽs. (For
they buylded the cities Phiton and Ra-
emses, for treasuries vnto Pharao.)
But the more they vexed them, the more
they multiplied and grewe.
C Therfore had they indignation at
the chyldren of Israell, and the Egipci-
ans compelled the chyldren of Israell
without mercy to do seruice, and made
their lyues bytter vnto them with gre-
uous laboure in claye and brycke, and
with all maner of bondage in the felde,
and with all maner of laboure, whiche
they layed vpon them without mercy.
And the kynge of Egipte sayde vn-
to the mydwyues of the Hebrue wemẽ,
(Of the which one was called Siphra,
and the other Pua:) When ye helpe the
wemen of the Hebrues, and se vpon the
stole, y it is a sonne, then slaye him: but
yf it be a doughter let her lyue. Neuer-
theles the mydwyues feared God, and
dyd not as the kynge of Egipte cõmaũ-
ded them, but let the chyldren lyue.
Thẽ the kynge of Egipte called the
mydwyues, and sayde vnto thẽ: Wher-
fore do ye this, that ye let the chyldren
lyue? The mydwyues answered Pha-
rao: The wemen of the Hebrues are
not as the wemen of Egipte, for they
are sturdy wemen: or euer the mydwy-
ues come at them, they are delyuered.
Therfore God dealt well with the
mydwyues. And the people multiplied,
and became exceadynge mightie. And
for so muche as the mydwyues feared
God, * he made thẽ houses. Thẽ Pha-
rao cõmaunded all his people and sayde:
All the sonnes that are borne, cast in to
the water, but let all y doughters lyue.

The.ii.Chapter.

¶ The byrth of Moses, which is layed
vpon the water. Pharaos doughter ta-
keth him & bryngeth him vp. He slayeth
one of the Egipcyans, and flyeth his
waye in to Madian, where he marieth.
The chyldren of Israell crye vnto the
LORDE.

And there wente forth a
man * of the house of Le-
ui, & toke a doughter of
Leui. ‡ And the wyfe con-
ceaued and bare a sonne.
* And whã she sawe that
it was a proper chylde, she
hyd hym thre monethes. And whan she
coude hyde hym no longer, she toke an
Arke of redes, & dawbed it ouer with
slyme and pitche, and layed the chylde
therin, & set it amonge the redes by the
waters brinke. But his sister stode a fa-
re of, to wete what wolde come of hym.
And Pharaos doughter came down
* to wash herselfe in the water: and hir
maydẽs walked by the water syde: and
whan she sawe the Arke amonge the re-
des, she sent one of hir maydens, and
caused it to be fet. And whan she o[illegible]
ned it, she sawe the chylde: and beh[illegible]
the babe wepte. Then had she pyt[illegible]
on it, and sayde: It is one of the He-
brues children.
Then sayde his syster vnto Pha-
raos doughter: Shall I go, and cal the

a nurse of the Hebrues wemen, to nurse the, the chylde? Pharaos doughter sayd unto her: Go thy waye. The mayde wente, & called the childes mother. The sayde Pharaos doughter unto her: Take this chylde, and nurse it for me, I wyll geve the thy rewarde. The woman toke the chylde, and nursed it.

And whan the chylde was growen, she brought it unto Pharaos doughter and it became hir sonne, and she called hym Moses. For she sayde: I toke hym out of the water.

Upon a tyme whan Moses was great, he wente forth unto his brethren, and loked upon their burthens, and sawe, that an Egipcian smote one of his brethren the Hebrues. And he loked rounde aboute him: & whan he sawe that there was no man, he slewe the Egipcyan, and buryed hym in the sonde.

The nexte daye he wente forth also and sawe two men of the Hebrues stryvynge together, & sayde to the ungodly: Wherfore smytest thou thy neghboure? But he sayde: * Who made the a ruler or iudge over us? Wilt thou slaye me also, as thou slewest y^e Egypcian? Then was Moses afrayed, and sayde: Howe is this knowen? And Pharao herde of it, and sought for Moses, to slaye hym. But Moses fled from Pharao, & kepte hym in the lande of Madian, & sat him downe by a welles syde.

The prest of Madiã had seven doughters, whiche came to drawe water, and fylled y^e troughes, to geve their fathers shepe to drynke. Then came the shepherdes, and drove them awaye. But Moses gat him up, and helped thẽ, & gave their shepe to drynke. And whan they came to Reguell their father, he sayde: How came ye so soone to daye? They sayde: A man of Egypte delyvered us fro the shepherdes, and drew unto us, and gave the shepe to drynke. He sayde unto his doughters: Where is he? Wherfore let ye the man go, that ye called hym not to eate with us?

And Moses was content to dwell with the man. * And he gave Moses his doughter Zipora, which bare him a sonne, and he * called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare hym yet a sonne, whome he called Elieser, & sayde: The God of my father is my helper, & hath delyvered me from Pharaos hande.

But after this in processe of tyme, the kynge of Egypte dyed. And the chyldren of Israel sighed over their labour, & cryed. And their crye over their laboure came before God. * And God herde their cõplaynte, & remẽbred his covenaunt * with Abrahã, Isaac, and Iacob. And God loked upon the chyldren of Israell, and God knew it. Jud. 2. c. Gen. 15. c.

The.iii. Chapter.

God appeareth unto Moses in the bush, and sendeth hym unto the kynge and the people.

Moses kepte the shepe * of Iethro his father in lawe prest of Madiã, and drove the shepe on the backsyde of the wyldernesse, & came to the mountayns of God, Horeb * And the angell of the LORDE appeared unto him in a flamme of fyre out of the bush. And he sawe that the bushe brent with fyre, and yet was not consumed, and sayde: I wyll go hence, and se this greate sight, why the bush is not brent. A Exo. 18. a. 4. Es. 14. a Actu. 7. d.

Whan the LORDE sawe, that he wente his waye to se, God called unto hym out of the bush, and sayde: Moses Moses. He answered: Here am I. He sayd, * Come not hither, put thy shues of thy fete, for the place wheron thou stondest, is an holy grounde. And he sayd moreover * I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob. And Moses covered his face, for he was afrayed to loke upon God. Joh. 5. d. Mat. 22. d Mar. 12. c. Luce. 20. e.

And the Lord sayde: I have sene the trouble of my people in Egypte * and have herde their crye over those that oppresse thẽ. I knowe theyr sorowe, & am come downe to delyver them from the power of the Egypcyans, and to carye them out of that londe, into a good and wyde londe, even in to a londe that floweth with mylke and hony: namely, unto the place of the Cananites, Hethites, Amorites, Pherezites, Hevites, and Iebusites. For so much now as the complaynt of the chyldren of Israel is come before me, & I have sene their oppressiõ wherwith the Egypcians oppresse thẽ: * Go now thy waye therfore, I wyll sende the unto Pharao, that thou mayest brynge my people the children of Israel out of Egypte. Moses sayde unto God: * Who am I, that I shulde go unto Pharao, and brynge the chyldrẽ of Israell out of Egypte. B Exo. 12. c. Eccl. 11. c. Actu. 7. [illegible] Jud. 6. c.

C He sayd: I wyll be with þ, and this shalbe thy token, that I haue sent the. Whā thou hast brought my people out of Egipte, ye shall serue God vpō this mountayne. Moses sayd vnto God: Beholde, whan I come to the chyldren of Israel, and say vnto them: The God of youre fathers hath sent me vnto you, and they saye vnto me: What is his name? what shall I saye vnto them? God sayd vnto Moses: * I wyl be what I wylbe. And he sayd: Thus shalte thou saye vnto the chyldren of Israel: I wyl be, hath sent me vnto you. And God sayd moreouer vnto Moses: Thus shalt thou saye vnto the chyldren of Israel: * The LORDE God of your fathers, the God of Abraham, the God of Isaac, the God Jacob hath sent me vnto you, this is my name for euer, & my memoriall frō chylde to chyldes chylde.

Joh.8.c

Heb.11.c

D Go thy waye therfore, and gather the elders of Israel together, and saye vnto them: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto me, and sayde: I haue vysited you, and sene what is done vnto you in Egipte, and haue sayde: I wyll brynge you out of þ trouble of Egipte, into the lande of the Cananites, Hethites, Amorites, Pherisites, Heuites and Jebusites: into a lande that floweth with mylke and hony. And yf they heare thy voyce, then shalt thou and the elders of Israel go in to the kynge of Egipte, & saye vnto hym: The LORDE God of the Hebrues hath called vs. * Let vs go now therfore thre dayes iourney in þ wyldernesse, that we maye do sacrifice vnto þ LORDE our God.

Exo.9.f.

E But I knowe, that the kynge of Egipte wyll not let you go, but thorow a myghtye hande. For I wyll stretch out myn hande, and smyte Egipte with all maner of wonders whiche I wyll do therin: after that shall he let you go. * And I wyll geue this people fauoure in the syghte of the Egipcians: so that whan ye go forth, ye shall not go forth emptye: but euery wyfe shall borowe of her neghbouresse, & of her þ sogeourneth in her house, Jewels of syluer, & golde, & raymēt: those shall ye put vpō youre sones & doughters, & spoyle þ Egipcians.

Exo.11.a and 12.e

The.iiii. Chapter.

C Moses is loth to go & excuseth hym selfe. But þ LORD encourageth hym maketh hym stronge, & comforteth hym Moses taketh leue of his father in law, to go vnto his people.

Moses answered, and sayde: A Beholde, they shall not beleue me, nor heare my voyce, but shall saye: The LORDE hath not appeared vnto the. The LORDE sayd vnto hym: What is that, þ þ hast in thine hande? He sayd a staffe. He sayd: Cast it from the vpon the grounde. And he cast it from hym: thē was it turned to a serpent. And Moses fled frō it. But the LORDE sayd vnto hym: Stretch forth thyne hande, & take it by the tayle. Then stretched he forth his hande, and toke it, and it became a staffe agayne in his hande. Therfore shal they beleue that the LORDE God of theyr fathers the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto the.

And the LORD sayd furthermore B vnto hym: Thrust thyne hande into thy bosome. And he thrust it into his bosom & toke it out, beholde, then was it leper lyke snowe. And he sayd: put it in to thy bosome agayn. And he put it agayn into his bosōe, & toke it out: behold, thē was it turned again as his flesh. Yf they wyl not beleue þ, nor hear þ voyce of þ fyrst token, yet shall they beleue the voyce of the seconde token. But yf they wyll not beleue these two tokens nor heare thy voyce, then take of the water of þ ryuer and poure it vpon the drye londe: so that the same water that thou hast takē out of the ryuer, be turned vnto bloude vpon the drye londe.

But Moses sayd vnto the LORD: C * Oh my LORDE, I am a man that is not eloquent, frō yesterdaye, & yerpesterdaye, and sence the tyme þ thou hast spoken vnto thy seruaunt: for I haue a slowe speache, and a slowe tonge. The LORDE sayde vnto hym: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or þ seyng or the blynde? Haue not I the LORD done it? Go now thy waye therfore, I wyll be with thy mouth, and teache the what thou shalt saye.

But Moses sayd: My LORDE, sende whom thou wylt sende. Thē was the LORDE very angrye at Moses, and sayd: Do not I knowe then, þ thy brother Aaron the Leuite is well spoken? And beholde, * he shall go forth to mete the: & whā he seyth þ, he shal reioyce frō

his hert. Thou shalt speake vnto hym,
and put the wordes in his mouth: and
I wyll be with thy mouth and his, and
teach you what ye shall doo, & he shall
speake vnto the people for the. He shall
be thy mouth, & thou shalt be his God.
And take in thine hande this staf, wher
with thou shalt do tokens.
D Moses wente, & came agayne vnto
Iethro his father in lawe, and sayd vn-
to hym: Let me go (I praye the) that I
maye turne agayne vnto my brethren,
which are in Egipte, & se whether they
be yet alyue. Iethro sayd vnto hym: Go
thy waye in peace. The LORDE sayd
also vnto hym in Madiã: Go thy waye,
turne agayne in to Egipte, for the men
are dead, that sought after thy lyfe. So
Moses toke his wyfe, and his sonnes,
and caried them vpon an Asse, & wente
agayne into the lande of Egipte, & toke
the staf of God in his hande. And the
LORDE sayd vnto Moses: When thou
commest agayne, in to Egipte se ẏ thou
do all ẏ wõders (before Pharao) which
7.a I haue put in thy hande. * But I wyll
harden his hart, that he shall not let the
people go. And thou shalt say vnto Pha-
rao: Thus sayeth ẏ LORDE: Israel
is my firstborne sonne, & I saye vnto ẏ:
Let my sõne go, that he maye serue me:
12.e Yf thou wilt not let hym go, * thẽ wyl
I slaye thy firstborne sonne.
E And as he was by the waye in the
Inne, the LORDE met hym, & wolde
haue slayne hym. Then toke Sipora
5.a * a stone, & circumcised ẏ foreskynne of
hir sonne, & touched his fete, & sayde:
A bloudy brydegrome art thou vnto me.
Thẽ let he him go. But she sayd: A blou
dy brydegrome, because of ẏ circũcisiõ.
And the LORDE sayde vnto Aa-
ron: Go mete Moses in the wyldernesse.
And he wente, & met hym on ẏ mount
of God, & kyssed hym. And Moses tolde
Aaron all the wordes of the LORDE,
which had sent hym: and all the tokens
ẏ he had charged hym w̃ all. And they
wente, & gathered all the elders of the
chyldrẽ of Israel. And Aaron tolde all ẏ
wordes, that the LORD had spokẽ vn
to Moses: & dyd the tokens before the
people, and the people beleued And whã
they herde that the LORDE vysited
the chyldren of Israell, and loked vpon
their trouble, they bowed them selues,
and worshipped.

The.v.Chapter.

¶ Moses & Aaron go vnto the kynge,
which oppresseth the people the more.

A Fterwarde wente Moses & A
Aaron, & spake vnto Pha-
rao: Thus sayeth ẏ LORD
ẏ God of Israel: let my peo-
ple go, that they maye kepe
holy daye vnto me in the wildernesse.
Pharao answered: * What felowe is Iob.21.b
ẏ LORD, that I must heare his voyce,
and let Israell go? I knowe not the
LORDE, nether wyl I let Israel go.
They sayde: The God of the He-
brues hath called vs. Let vs go now
therfore thre dayes iourney in the wyl-
dernesse, & do sacrifice vnto ẏ LORD
our God, that there happẽ not vnto vs
pestilẽce or swearde. Thẽ sayd ẏ kynge
of Egipte vnto thẽ: Why make ye the
people (thou Moses & Aaron) to leaue
their worke? Get you hence to your la-
boure. Pharao sayd moreouer: Behold,
ẏ people are to many in the lande, & yet
wil ye byd thẽ ceasse frõ their laboure.
The same daye therfore dyd Pha- B
rao commaunde the workmasters of ẏ
people, and their officers, and sayde: Ye
shal not gather and geue the people any
more strawe, to burne bryck, as yester-
daye and yeryesterdaye. Let them go, &
gather them strawe them selues. And ẏ
nombre of the brycke which they made
yesterdaye & yeryesterdaye, shall ye laye
vpon them neuertheles, & mynysh no-
thynge therof: for they are ydle. Ther-
fore crye they and saye: We wyll go, &
do sacrifice vnto oure God. Let ẏ men
be kepte downe with laboure, that they
maye haue to do, and not to turne them
selue to false wordes.
Thẽ wente the workmasters of the
people & their officers out, & spake vn-
to the people: Thus sayeth Pharao:
There shall no strawe be geuen you, go
youre waye youre selues, and yet you
strawe, where ye can fynde it. But of
youre laboure there shal nothynge be my
nished. Then were the people scatred
in all the lãde of Egipte, to gather stub-
ble, that they myght haue strawe.
And the workmasters hastied thẽ C
forwarde, & sayde: Fulfill your dayes
worke, lyke as whan ye had strawe. And
the officers of the chyldren of Israell,
whome Pharaos workmasters had
set ouer them, were beaten, and it was
sayde vnto them: Wherfore haue ye
not fulfylled youre appoynted dayes
worke to daye and yesterdaye, lyke as
in tymes past?

Than wente the officers of the chyl-
dren of Israel, & cōplayned vnto Pha-
rao, Wherfore wilt thou deale thus w
thy seruauntes? Thy seruauntes haue
no strawe geuē thē, & yet must we make
the brycke that are apoynted vs. And be
holde, thy seruauntes are beaten, & thy
people are euel intreated. Pharao sayde:
Ye are ydle, ydle are ye, therfore saye ye:
we wyll go, and do sacrifice vnto the
LORDE. Go now your waye ther-
fore, and worke: there shall no strawe be
geuen you, but the nombre of brycke
shall ye delyuer.

D Thē sawe the officers of y chyldren
of Israel, that it was not amended, for
it was sayde: ye shall mynysh nothynge
of the dayesworke of the brycke. And
whan Moses & Aaron wente frō Pha
rao, they came forth to mete them, and
sayde vnto them: The LORDE loke
vpon you, & iudge it, for ye haue made
the sauoure of vs to stynke before Pha
rao and his seruauntes, and haue geuē
thē a swearde in their hādes, to slaye vs.

But Moses came agayne vnto the
LORDE, and sayde: LORDE wher
fore dealest thou so euell with this peo-
ple? Wherfore hast thou sent me? For
sence the tyme y I wente in vnto Pha
rao, to speake vnto hym in thy name,
he hath deale euell with this people, &
thou hast not delyuered thy people. The
LORDE sayde vnto Moses: Now
shalt thou se, what I wyl do vnto Pha
rao, for thorow a myghtye hande must
Exo. 14. b he let thē go * thorow a myghtye hāde
must he dryue thē frō hī out of his lōde.

The. vi. Chapter.

¶ God geueth Moses more instrucciō
and sendeth hym vnto the people. The
trybes are nombred.

A AND God spake vnto Mo-
ses, & sayd vnto hym: I am
the LORDE, & I appea-
red vnto Abrahā, Isaac &
Iacob, an allmyghtie God:
Gen. 32. e but * my name, LORDE, haue I not
shewed vnto them: My couenaunt also
Gen. 17. a haue I made with them, * that I wyll
geue thē the londe of Canaan, y londe
of their pilgremage, wherin they haue
bene straūgers. Morouer I haue herde
the complaynte of the chyldren of Is-
rael, whom the Egipcians oppresse w
laboure, and haue remembred my co-
uenaunt.

Therfore saye vnto the chyldren of
Israel: I am the LORDE, and wyll

brynge you out from youre burthens in
Egipte, and wyll rydde you from youre
laboure, and wyll delyuer you thorow
a stretchedout arme & greate iudgemē-
tes, and wyl receaue you for my people,
and wyll be your God: so that ye shall
knowe, that I the LORDE am youre
God, which brynge you out from y bur
then of Egipte, and wyll brynge you in
to the lande, ouer the which I haue lift
vp my hande, to geue it vnto Abraham,
Isaac and Iacob, the same wyl I geue
vnto you for a possessiō. I y LORDE.

Moses tolde this vnto the chyldren B
of Israel. But they herkened not vnto
hym, for very anguysh of sprete, and for
sore laboure. Then spake the LORD
vnto Moses, and sayde: Go thy waye
& speake vnto Pharao the kynge of E-
gipte, that he let the chyldren of Israell
go out of his lande. But Moses spake
before the LORDE, and sayde: Be-
holde, the chyldren of Isrell herken not
vnto me, how shulde Pharao thē heare
me: * And I am also of vncircūcised Exo. 4.
lyppes. Exo. 6.

So the LORDE spake vnto Mo-
ses & Aaron, & gaue thē a commaun-
demēt vnto y chyldrē of Israel, & vnto
Pharao y kynge of Egipt, y they shulde
brynge y chyldrē of Israel out of Egipt.

* These are the heades of y house Gen.
of theyr fathers. The chyldrē of Rubē Num.
the first sonne of Israel, are these: Ha- 1. par.
noch, Pallu, Hezron, Charmi: These
are the generacions of Ruben.

The chyldren of Simeon are these:
Iemuell Iamyn, Ohad, Iachin, So-
phar, and Saul the sonne of the canaani
tish woman: These are the generaciōs
of Symeon.

* These are the names of the chyl- Num.
drē of Leui in their generaciōs: Gersō,
Kahath and Merari: Leui was an hun
dreth and seuen and thyrtie yeare olde.
The chyldren of Gerson are these: Li-
bni and Semei in their generacions.
* The chyldrē of Kahath are these: Am- 1. par.
ram, Iezear, Hebrō, Usiel. Kahath was
an hundreth & thre & thirtie yeare olde.
The chyldren of Merari are these Ma
heli & Musi. These are the generaciōs
of Leui in their kynreds.

* And Amrā toke his vncles dough Exo.
ter Iochebed to wyfe, which bare him & Num.
Aaron and Moses. Amram was an. C.
& vii. & thirtie yeare olde. The Chyldrē
of Iezear are these: Korah, Nepheg, Si
chri. The chyldren of Usiel are these:

Misaell, Elzaphan, Sithry.
Aaron toke Elizaba the doughter of
Amminadab Nahassons sister to wyfe,
which bare hym Nadab, Abihu, Elea-
sar, Ithamar.
The chyldren of Korah are these:
D Assir, Elcana, & Abiasaph. These are
the generacyōs of the Korahites. Elea-
sar Aarōs sonne toke one of the dough
ters of Putiel to wyfe, which bare him
Phineas. These are the heades among
ẏ fathers of ẏ generacyōs of ẏ Leuites.
This is that Aaron and Moses, vn
to whom the LORDE sayde: Brynge
the chyldren of Israell out of the lande
of Egipte with their armies. It is they
(namely Moses and Aaron) that spake
vnto Pharao ẏ kynge of Egypte, that
they might brynge the childrē of Israel
out of Egypte. The same daye spake
the LORDE vnto Moses in the lāde
of Egypte, and sayd: I am the LORD
speake thou vnto Pharao the kynge of
Egypte, all that I saye vnto the. And
he answered before the LORDE: * Be-
Exo.4.c. holde, I am of vncircumcysed lippes,
Exo.6.b how shall Pharao then heare me?

The.vii. Chapter.

Moses and Aaron go vnto the kyng
and shewe tokens before hym: but the
kynge wareth hardherted.

A The LORDE sayde vnto Mo
ses: Beholde, I haue made
the a God ouer Pharao, &
Aarō thy brother shalbe thy
prophet. Thou shalt speake
al ẏ I cōmaūde ẏ: but Aarō thy brother
shall speake vnto Pharao, ẏ he may let
the childrē of Israel go out of his lāde.
Exo.4.d Neuertheles * I wyll harde Pharaos
herte, that I maye multiplye my tokēs
and wonders in the lande of Egypte.
And Pharao shall not heare you, that
I maye shewe my hāde in Egypte, and
brynge myne armyes, euen my people
the children of Israell out of the lande
of Egypte, by greate iudgementes. And
the Egypcians shall knowe, that I am
the LORDE, whan I shall stretch out
my hande vpon Egypte, and bryng the
chyldrē of Israell out from among thē.
B Moses & Aaron dyd as the LOR-
DE cōmaunded them, and Moses was
foure score yeare olde, and Aaron thre
& foure score yeare olde, whā they spake
vnto Pharao. And the LORDE sayd
vnto Moses and Aaron: Whan Pha-
rao sayeth vnto you: Shew youre won
ders, then shalt thou saye vnto Aaron:

Take thy staffe and cast it before Pha-
rao, and it shall come to a serpent.
Then wente Moses and Aaron in
vnto Pharao, and dyd as the LORD
commaunded them. And Aaron cast his
staff before Pharao and before his ser-
uauntes, and * it turned to a serpent. Exo.4.a
Then Pharao called for the wyse men
and sorcerers. And the sorcerers of E-
gypte also dyd lykewyse with their sor
ceries, and euery one cast his staffe befor
hym, & they turned vnto serpentes. But
Aarons staff deuoured their staues. So
Pharaos hert was herdened, & he her-
kened not vnto them, euen as the Lorde
had sayde.
And the LORDE sayd vnto Mo- C
ses: The hert of Pharao is hardened he
refuseth to let the people go. Get ẏ vnto
Pharao in the mornynge, beholde, he
shall come vnto the water, mete thou
hym vpon the waters brynke, and take
thy staffe which turned to a serpent, in
thyne hande, and saye vnto hym: The
LORDE God of ẏ Hebrues hath sent
me vnto the, & sendeth the worde * Let Exod.8.a
my people go, that they maye serue me
in the wyldernesse: but hitherto thou
woldest not heare.
Therfore thus sayeth the LORD
Hereby shalt thou knowe, that I am ẏ
LORDE. Beholde, with the staffe that
I haue in my hande, wyll I smyte the
water which is in the ryuer, and it shall
be turned in to bloud: so that the fishes
in the ryuer shall dye, and the ryuer shal
stynke, and it shall greue the Egypciās
to drynke of the water of the ryuer.
And the LORD spake vnto Mo- D
ses, Saye vnto Aaron: Take thy staffe
and stretche out thyne hande ouer the
waters of Egypte, ouer their ryuers, &
brokes, and pondes, and ouer all water
poles, ẏ they maye be turned to bloude,
and that there maye be bloude in all the
lande of Egipte, both in the vessels of
wodd and stone.
* Moses & Aaron dyd as the Lord psal.77.d
cōmaunded them, and lift vp the staffe,
and smote the water that was in the ry
uer, before Pharao and his seruauntes
and all the water in the ryuer was tur-
ned into bloude, and the fyshe in the ry-
uer dyed, and the ryuer stanke, so that
the Egipcians coulde not drynke of the
water of the ryuer, & there was bloude
in all ẏ lāde of Egypte. And ẏ sorcerers
also of Egypt dyd lykewyse with their
sorceries. But Pharao [illegible]

hardened, and he herkened not vnto thē
Exo.4.d * lyke as the LORDE had sayde. And
and 7.a Pharao turned hym selfe, and wente
home, and set not his herte theron. All
the Egypcyans dygged rounde aboute
the ryuer, for water to drynke: for they
coude not drynk of the water out of the
ryuer. And this endured seuē dayes lōge
that the LORDE smote the ryuer.

The.viii.Chapter.

¶ After many tokens Pharao graunteth to let the people go: but assone as ŷ plage ceaseth, he is as vngodly as afor.

A THe LORDE sayde vnto
Moses: Go thy waye to
Pharao, and speake vnto
him: Thus saieth ŷ LOR
Exo.7.f DE: * Let my people go,
that they maye serue me: Yf thou wylt
not let them go, behold I wyll smyte all
the borders of the londe with frogges,
so that the ryuer shal scraule with frog
ges: these shall clymme vp, and come in
to thyne house, in to thy chamber, wher
thou slepest, vpon thy bed, and in to the
houses of thy seruauntes, amonge thy
people, in to thyne ouens, and vpon thy
dowe: and the frogges shall come vp
vpon the, and vpon thy people, & vpon
all thy seruauntes.
B * And the LORDE spake vnto
psal.77.c. Moses: Say vnto Aarō: Stretch forth
and.104.d thyne hande with thy staffe ouer ŷ strea
mes, and ryuers, & pondes, and let frog
ges come vpō the lande of Egypt. And
Aaron stretched his hande ouer the wa
ters in Egypte, and there came vp frog
ges, so that the lande of Egypte was
couered. The sorcers also dyd likewyse
with their sorceryes, & caused frogges
to come vpon the londe of Egypte. The
called Pharao for Moses and Aaron,
3.Re.13.b and sayd: * Praye the LORD for me,
Exo.9.f that he maye take awaye the frogges
and.10.e fro me and fro my people, & I wyll let
Acto.8.c the people go, that they maye do sacri
fice vnto the LORDE.
C Moses sayd: Haue thou the honoure
before me, & appoynte me, whan I shall
pray for the, for thy seruaūtes, & for thy
people: ŷ the frogges may be dryuen a
way frō the & frō thy house, & remayne
only in ŷ ryuer. He sayd: to morow. He
sayd: Euen as ŷ hast sayd, that ŷ mayst
knowe, that there is none lyke vnto the
LORD our God: And ŷ frogges shall
be taken from the, and from thy house,
from thy seruauntes, and from thy peo
ple, and remayne onely in the ryuer.

So Moses and Aaron wente from
Pharao, and Moses cryed vnto the
LORDE for the appoyntemēt ouer the
frogges, whiche he had promysed vnto
Pharao. And the LORD dyd as Mo
ses sayde. And the frogges dyed in the
houses, in the courtes, and vpō the felde
and they gathered them together, here
an heape, and there an heape, and the
lande stanke of them. But whan Pha
rao sawe that he had gotten breth, his
herte was hardened, and he herkened
not vnto thē, euē as the Lorde had sayd.
And the LORDE spake vnto Mo D
ses: Saye vnto Aaron: Stretch out thy
staff, and smyte the dust vpon the earth,
that there may be lyce in the whole lōde
of Egypte. They dyd so. And Aaron
stretched out his hande with his staffe,
and smote the dust vpon the earth, and
there were lyce vpon men and vpon ca
tell: Al the dust of the londe was turned
vnto lyce in all the lande of Egypte.
The sorcerors also assayde lykewyse
with their sorceryes that they myghte
bringe forth lyce, but they coude not.
And the lyce were vpon men and catell.
Then sayd the sorcerers vnto Pharao
It is the fynger of God. But Pharaos
harte was hardened, & he herkned, not
vnto thē * euē as the Lorde had sayde. Exo.
And the LORDE sayde vnto Mo E
ses: Get the vp tomorow by tymes, and
stonde before Pharao: beholde he wyll
go vnto the water, and speake thou vn
to hym: Thus sayeth the LORDE: let
my people go, that they maye serue me:
yf not, Beholde, I wyll cause cruel wor
mes (or flyes) to come vpon the, thy ser
uauntes, thy people, and thy house, so
that all the Egypcians houses, and the
felde, and what theron is shalbe full of
cruell wormes: and the same daye wyll
I separate the londe of * Gosen, wher Gen.
in my people are, so ŷ no cruell worme
shalbe there, that ŷ mayest knowe ŷ I
am ŷ LORD in the myddest of ŷ earth
And I wyll set a delyueraūce betwene
my people, and thyne. Tomorow shall
this token come to passe.
And the LORDE dyd so. And ther
came perlous cruell wormes in to Pha
raos house, in to his seruauntes houses
and vpon all the londe of Egypte: & the
londe was marred wt noysom wormes.
Then called Pharao for Moses F
& Aarō, and sayd: Go your waye, & do
sacrifice vnto your God in ŷ lōde. Mo
ses sayd: It is not mete, ŷ we shuld so do

so shulde we offer the abhomynaciō of
the Egipciās vnto the LORDE our
God. Beholde, yf we shulde offer yͤ ab-
hominacion of the Egipcians before
theyr eyes, shulde they not stone vs?
Thre dayes iourney wyll we go in the
wyldernes, and do sacrifice vnto the
LORDE oure God *like as he hath
sayde vnto vs.
Pharao sayde: I wyll let you go, yͭ
ye maye do sacrifice vnto the LORD
your God in the wyldernes (onely that
ye go no farther) & praye for me. Moses
sayde: Beholde, whan I am come forth
from the, I wyll praye vnto the LOR-
DE, that the cruell wormes maye be ta-
ken from Pharao, & from his seruaun-
tes, and from his people, eue͂ tomorow:
onely disceaue me nomore, yͭ thou wol-
dest not let the people go to do sacrifice
vnto the LORD.
And Moses wēte out frō Pharao,
& prayed vnto the LORDE. And the
LORDE dyd as Moses sayde, & to-
ke awaye the cruell wormes from Pha-
rao, from his seruauntes, and from his
people, so that there remayned not one.
But Pharao hardened his hert euen
then also, and let not the people go.

The.ix.Chapter.

¶ There cōmeth a death amonge all yͤ
catell: then commeth the sores, blaynes,
and the hayle.

A THe LORDE sayd vnto Mo-
ses: Go in to Pharao, & speake
vnto him: Thus saieth yͤ LOR-
DE God of the Hebrues: let
my people go, yͭ they maye serue me. Yf
thou wilt not, but holde them longer, be-
holde, yͤ hande of the LORDE shalbe
vpon thy catell in the felde, vpō horses,
vpon asses, vpon camels, vpon oxen, v-
pon shepe wt a very sore pestilence. And
the LORDE shal make a dyuisiō be-
twene the catell of the Israelites, & the
Egipcians, so that there shall nothinge
dye of all that the chyldren of Israell
haue. And the LORDE appoynted a
tyme, and sayde: Tomorow shall the
LORDE do this vpon earth.
B And the LORDE dyd yͤ same on
the morow And there dyed of all maner
of catell of the Egipciās: but of the ca-
tell of yͤ childre of Israel there dyed not
one And Pharao sent thither, & behold,
there was not one of the catel of Israel
dead. But Pharaos hert was hardened
so yͭ he let not yͤ people go. Thē sayd yͤ
LORDE vnto Moses & Aaron: Take
youre handes full of asshes out of yͤ for-
nace, & let Moses sprinkle it toward hea-
uen before Pharao, yͭ it maye be dust in
all the lande of Egipte, and that there
maye be sores & blaynes vpon men and
vpon catell in all the lande of Egipte.
And they toke asshes out of the for-
nace, & stode before Pharao, & Moses
sprenkled it towarde heauē. Thē were
there sores & blaynes vpon men & vpō
catell, so that the sorcerers myght not C
stonde before Moses by reason of yͤ so-
res. For there were sores vpon the sor-
cerers as well as vpō all the Egipciās.
But the LORDE hardened Pharaos
hert, so that he herkened not vnto thē,
*euen as the LORDE had sayd vnto Exo.4.d
Moses.
Then sayd the LORDE vnto Mo-
ses: Get the vp tomorow by tymes, and
stonde before Pharao, and speake vnto
hym: Thus sayeth the LORDE God
of the Hebrues: *let my people go, that Exo.8.a
they maye serue me, els wyll I at this
tyme sēde al my plages in to thyne hert,
& vpon thy seruauntes & vpon thy peo-
ple: that thou mayest knowe, yͭ there is
none like me in all londes. For I wyll
now stretch out my hande, & smyte the
and thy people wt pestilēce, so that thou
shalt be roted out from the earth. Yet Some
haue I ☞ stered the vp for this cause, reade:
eue͂ to shew my power vpon the, & that I haue hol
my name might be declared in al lōdes. den yͤ vp
Thou holdest my people yet, & wilt D
not let them go, beholde, to morow a-
boute this tyme wyl I cause a myghtie
greate hayle to rayne, soch as hath not
bene in the londe of Egipte, sence the
tyme yͭ it was groūded, hither to. And
now sende thou, & saue thy catell, & al
that thou hast in the felde: for all men &
catell that shalbe founde in the felde, &
not brought in to the houses, yf yͤ hayle
fall vpon thē, they shall dye. Now who
so feared the worde of the LORDE
amonge Pharaos seruauntes, caused
his seruauntes, & catell to flye in to the
houses: but loke whose hertes regarded
not the worde of the LORD, left there
seruauntes and catell in the felde.
Then sayd the LORDE vnto Mo- E
ses: Stretch out thy hande towarde hea-
uen, that it maye hayle vpon all yͤ lande
of Egipte, vpon men, vpon catell, and
vpon all herbes of the felde in the lan-
de of Egipte. *So Moses stretched Psa.77.e
out his staf toward heauē, & yͤ LORD & 104.e

caused it to thonder, and hayle, so that
the fyre ranne alonge vpon the earth.
Thus the LORDE hayled, & rayned
vpon the londe of Egipte, so þ the hayle
and fyre wente so horrblye together,
as neuer was in al the londe of Egipte,
sence the tyme that there were people
therin. And the hayle smote þ hole lande
F of Egipte, all that was vpon the felde,
both men and catell, & smote all the her-
bes vpon the felde, and brake all þ trees
vpon the felde, saue onely in the lande
of Gosen, where the chyldren of Israel
were, ther it hayled not. Then sent Pha-
rao and called for Moses and Aaron, &
sayd vnto thē: *Now haue I synned, þ Exo.8,b and.10.c
LORDE is ryghteous, but I and my
people are vngodly. Yet praye ye vnto þ
LORDE that the thonder, and hayle
of God may cease, thē will I let you go,
that ye shall tary here no longer. Moses
sayd vnto hym: Whan I am come out
of the cyte, I wyll stretch out myne han-
des vnto the LORDE, so shall þ thon-
der cease, and ther shalbe nomore hayle:
that thou mayest knowe, that the earth
is the LORDES. But I knowe that
both thou, and thy seruauntes feare not
G yet the LORDE God. Thus the flaxe
and the barlye were smytten: for þ bar-
lye was shot vp, and the flaxe was boul-
led: but the wheat and the rye were not
smytten, for they were late sowen.
So Moses went from Pharao out
of the cyte, and stretched out his hādes
vnto the LORDE. And the thonder &
the hayle ceased, and the rayne dropped
not vpon the earth. But whan Pharao
sawe that the rayne and thōder & hayle
ceased, he synned agayne, and hardened
his hert: he and his seruauntes. So Pha-
raos hert was hardened, that he let not
the chyldren of Israel go, euen as the
LORDE had sayd by Moses.

The .x. Chapter.

¶ The greshoppers, & darkenes in E-
gipte Pharao forbyddeth Moses to co-
me any more in his syght.

A And the LORDE sayde vn-
to Moses: Go in vnto Pha-
rao, for I haue hardened his
hert, and the hertes of his ser-
uauntes, þ I myght do these
my tokens amonge them, and that thou
myghtest shewe it in þ eares of thy chyl-
dre, & of thy chyldrens chyldren, what I
haue done in Egipte, & how I haue she-
wed my tokens amonge them, þ ye may
knowe, how that I am the LORDE.
So Moses and Aaron wente in vn-
to Pharao, & spake vnto hym: Thus
sayeth the LORDE God of the He-
brues: How longe refusest thou to sub-
mytte thy selfe vnto me, to *let my peo- Exo.7.f 8.a.9.a
ple go, that they may serue me? Yf thou
wylt not let my people go, beholde, to mo-
rowe wyll I cause greshoppers to come
vpon all places, that they maye couer þ
lande, so that the lande can not be sene,
and they shall eate vp that is left you & B
was delyuered from the hayle: and shall
eate vp all youre grene trees vpon the
felde, and shall fyll thy house, all thy ser-
uauntes houses, and all the Egipcians
houses: suche as thy father and thy fa-
thers fathers haue not sene, sence the
tyme they were vpon earth vnto this
daye. And he turned hym, and went out
from Pharao. Then sayd Pharaos ser-
uauntes vnto hym: How longe shall we
be snared after this maner? Let the men
go, that they maye serue the LORDE
theyr God. Knowest thou not yet, that
Egipte is destroyed? Moses and Aarō
were brought againe to Pharao, which
sayd vnto them: Go youre waye, & serue
the LORDE youre God. But who are
they that shal go? Moses sayd: We wyl
go with yonge, and olde, with sonnes &
doughters, with shepe and oxen: for we
haue a feast of the LORDE. He sayde
vnto them: Let it be so, the LORDE
be with you. Shulde I let you go and
youre chyldre also? loke that ye haue not
some myschefe in hande. Not so, but go
ye that are men, and serue the LORDE,
for þ was youre desyre. And they thrust
them out from Pharao.
Thē sayd the LORDE vnto Mo- C
ses: Stretch out thyne hande ouer the
lande of Egipte, for the *greshoppers, þ
they maye come vpon þ lande of Egipte Psa.104 Sap.16 Joel.2.a Apo.9.a
and eate vp all the herbes in the lande,
with all that escaped the hayle. Moses
stretched out his staffe ouer the lande of
Egipte, and the LORDE brought an
east wynde into the lande all that daye
& all þ nyghte, & in the mornynge þ east
wynde broughte the greshoppers. And
they came ouer the hole lande of Egipte
& lyghted in all places of Egipte, so ex-
ceadynge many, that before tyme there
were neuer such, nether shalbe herafter:
for they couered þ lāde, & made it dark.
And they dyd eate vp all the herbes in þ
lande, and all the frutes vpon the trees
which remayned from the hayle, & left

no grene thynge behynde in ẏ trees and herbes vpon the felde in all the lande of Egipte.

E Then Pharao called for Moses & Aarō in all the haist, and sayd: * I haue synned agaynst the LORDE your God, and agaynst you: forgeue me my synne this once also, and praye the LORDE your God, that he maye take awaye fro me this death onely. And he wente out from Pharao, & prayed vnto ẏ LORDE. Then the LORDE turned a maruelous stronge westwynde, and toke vp ẏ greshoppers, and cast them into the reed see, so that there was not one lefte in all the quarters of Egipte. But ẏ LORDE hardened Pharaos herte, that he let not the chyldren of Israel go. The LORDE sayd vnto Moses: Stretche out thyne hande towarde heauē, that it be so dark in the lande of Egipte, that it maye be felt. And Moses stretched out his hande towarde heuen, * thē was there a thyck darkenesse in al the lande of Egipte thre dayes, so that in thre dayes no man saw another, nor rose vp from ẏ place wher he was. But with the chyldren of Israel there was lyght in theyr dwellynges.

Exo.8.b / 9.f. — 17.a

F Then Pharao called for Moses, & sayd Go your way and serue the LORDE: onely leaue youre shepe and youre oxen here: let your chyldren go with you also. Moses sayd: Thou must geue vs offerynges, and brent offerynges, that we may do sacrifice vnto ẏ LORDE our God. Our catell shall go with vs, & ther shall not one hoofe be lefte behynde: for we must take therof for the seruyce of ẏ LORDE our God. Moreouer we know not wherwith we shal serue ẏ LORDE tyl we come thither. But the LORDE hardened Pharaos herte, that he wolde not let them go. And Pharao sayd vnto hym: Get the hence fro me, & beware, ẏ thou come nomore in my sight: For lo what day so euer ẏ comest in my syght, thou shalt dye. Moses answered: Euen as thou hast sayd, I wyll come nomore in thy syght.

The.xi. Chapter.

¶ The Lorde promyseth to brynge yet another plage vpon Egipte, & cōmaundeth ẏ Israelites to borowe Jewels of syluer and golde of the Egipcians.

A AND the LORDE sayd vnto Moses: I wyl yet brynge a plage vpon Pharao and Egipte: after that shal he let you go from hence, and shal not onely let all go, but also dryue you hence. Therfore saye now you vnto the people, ẏ euery mā borowe of his neyghboure, & euery woman of hir neyghbouresse, * Jewels of syluer & golde, for the LORDE shall geue the people fauour in the sight of the Egipciās. And Moses was a very greate mā in the lāde of Egipte, in the sight of Pharaos seruauntes, and in the syght of the people.

Exo.3.c. and.12.e — Eccl.45.a

B And Moses sayd: Thus sayeth the LORDE: At mydnight wyll I go out in ẏ lāde of Egipte, & all the first borne in the lande of Egipte shall dye: From Pharaos fyrst sonne (ẏ sytteth vpō his seate) vnto the first sonne of the mayde seruaunte which is behynde the myll: & all the first borne amonge the catell: and there shalbe a greate crie in all the lāde of Egipt, soch as neuer was, nor shalbe. But amonge all the chyldrē of Israell there shall not a dogge quatche with his tonge, fro men vnto catell, that ye maye knowe, how ẏ the LORDE hath put a difference betwixte Egipte & Israell.

C Thē shall all these thy seruauntes come downe vnto me, and fall at my fote, and sayd: Get the out, thou and all ẏ people that are vnder the. After that wyl I departe. And he wente frō Pharao with a wrothful displeasure. The LORDE sayd vnto Moses: Pharao herkeneth not vnto you, that many wōders maye be done in the lāde of Egipte. And Moses and Aaron dyd all these wonders before Pharao: but ẏ LORDE hardened his herte, that he wolde not let the chyldren of Israell go out of his londe.

The.xii. Chapter.

¶ The vse of the Easterlambe. God slayeth al ẏ fyrstborne. Pharao dryueth all the people out of the lande.

A THE LORDE spake vnto Moses & Aaron in ẏ londe of Egipt: This moneth shal be vnto you the first moneth, & as it ye shal begynne the monethes of the yeare. Speake ye vnto al ẏ congregacion of Israel, & saye: Upon the tenth daye of this moneth let euery one take a * lābe (or a kydde) where a housholder is, to euery house a lābe. But yf the housholde be to few for a lambe, the let hym & his neyghboure ẏ is next vnto his house, take it acordynge to the nombre of the soules, and counte to ẏ lambe, what euery man maye ete. But it shall be a lambe without blemysh, a male, ẏ

Joh.1.d

of a yeare olde. From amonge the lam
Eze.45.c. bes and goates shall ye take it. * And
ye shall kepe it vnto the fourtenth daye
of the moneth. And euery man of the cō=
gregacyon of Israel shall slaye it about
Ezec.9.a the euenynge. * And they shall take of
his bloude, & stryke it on both ẏ sydepo
stes of the dore, & on the vpperdore post
of the house, that they eate it in. And so
B shall they eate flesh the same nyght, ro=
sted at the fyre, and vnleuended bread, &
shall eate it with sowre sawce. Ye shall
not eate it rawe, nor sodden with wa=
ter, but onely rosted at the fyre, his head
with his fete and pertenaunce. And ye
shall leaue nothynge of it ouer vntyl the
mornyng: but yf any thynge be left ouer
vntyll the mornynge, ye shall burne it
with fyre.

On this maner shall ye eate it: Ye
shalbe gyrded aboute your loynes, and
haue your shues vpon your fete, and sta=
ues in youre handes, and ye shall eate it
with hayste: for it is the LORDES
psal. 135.a Passeouer. * For in ẏ same nyght wyll
I go thorowe the lande of Egipte, and
smyte all the fyrstborne in the lande of
Egipte, from men vnto catell, and vpō
all the goddes of Egipte wyl I do execu
Heb.11.e cyon. Euen I the LORDE *. And the
bloude shalbe youre token, vpon ẏ hou=
ses wherin ye are: that whan I se the
bloude, I maye passe ouer, and ẏ plage
happen not vnto you, to destroye you,
whan I smyte the lande of Egipte.

C And this daye shall ye haue for a re=
membraunce, and ye shal kepe it holy for
a feaste vnto the LORDE, ye and all
youre posterities, for a perpetuall custo=
Exo. 23. b me. * Seuen dayes shall ye eate vnleuē
and.24.c ded bread, namely, vpon the fyrste daye
shall ye leaue of with leuended bread in
your houses. Who so euer eateth leuen=
ded bread frō the fyrst daye vnto the se=
uenth, that soule shalbe roted out from
Israel. The fyrst day shalbe called holy
amōge you, & ẏ seuenth also. No maner
of worke shal ye do therin, saue what be
longeth to ẏ meate for all maner of sou
les, that onely maye ye do for you. And
kepe you to leuended bread.

For euen vpon that same daye wyll
I brynge your armyes out of ẏ lande of
Egipte, therfore shall ye and all your po
sterities kepe this daye for a perpetuall
custome. * Upon the fortenth daye of ẏ
Leui. 13.a fyrst moneth, at euen, shall ye eate vnle=
Nu.28.c. uended bread, vnto the one and twentye
daye of the moneth, at euen: so ẏ there
be no leuēded bread founde in your hou
ses seuen dayes. For who so euer eateth
leuended bread, that soule shalbe roted
out from the congregacyon of Israell,
whether it be a straunger, or borne in ẏ
lāde. Therfor eat no leuēded bred but on
ly vnleuēded bread i al your dwellynges. D

And Moses called all the Elders of
Israel, and sayde vnto them: Chose out
and take to euery housholde a shepe and
kyl Passeouer vnto the LORDE: and
take a bunch of ysope, and dyppe it in
the bloude in the basen, and stryke it vp
on the vpperpost and vpō the two syde
postes, and none of you go out at ẏ dore
of his house vntyll the mornynge, for ẏ
LORDE wyll go about and plage the
Egipcyans. And whā he seyth ẏ bloude
vpon the vpperpost, and vpon the two
sydepostes, he wyl passe ouer by ẏ dore,
& not suffre ẏ destroyer to come by your
houses to plage. Therfore kepe this cu=
stome for the, & thy chyldrē for euer.

And whā ye be come into the lāde ẏ
ẏ LORDE shall geue you, (as he hath
sayd) then kepe this seruice. * And whā Jos.
youre chyldren say vnto you: What ser
uyce is this, that ye haue? Ye shall say:
It is the sacrifice of the LORDES
Passeouer, which passed ouer by ẏ chyl
dren of Israel in Egipte, whan he pla=
ged the Egipcyans, and saued our hou=
ses. Thē the people bowed them selues,
and worshipped. And the chyldren of Is
rael wente and dyd, as the LORDE
had commaunded Moses and Aaron.

* And at mydnyght the LORDE E
smote all the fyrstborne in the lande of
Egipte: frō Pharaos fyrst sōne (whiche psal.
sat vpon his seate) vntyll the fyrst sōne and.
of the presoner that was in the preson,
and all the fyrstborne of the catell. Thē
Pharao arose the same nyghte, and all
his seruauntes, and all the Egipcians,
and there was a great crye in Egipte:
for ther was no house wherin ther was
not one dead.

And he called for Moses and Aaron
in the nyght, and sayd: * Get you vp, &
departe out fro my people, ye and ẏ chyl
dren of Israel: go youre waye and serue
ẏ LORDE, as ye haue sayde: and take
youre shepe and youre oxen with you,
* as ye haue sayd, and departe, & blesse Exo.
me also. And the Egipcyās were fearce
vpon the people, to dryue them hastely
out of the lande, for they sayd we are all
but dead.

And the people toke the rawe dowe,

befoꝛe it was leuended(foꝛ their foode)
bounde in their clothes vpon their shul-
ders. And ỹ chyldꝛen of Israel had done
[illegible]d.3.c * as Moses sayd, and boꝛowed iewels
[illegible].11.a of syluer & golde, and clothes of the E-
gipcians: the LORDE also had geuē
the people fauoure in the sight of ỹ E-
gipcians, that they lent thē, and so they
spoyled the Egipcians.
F * Thus the chyldꝛen of Israel toke
[illegible]33.a their iourney frō Raemses to Suchoth,
[illegible]1.e ✝ sixe hundꝛeth thousande men ys fote,
Nu.11.e besyde chyldꝛen. There wente with thē
also moch cōmō people, & shepe, ad oxē,
and exceadinge many catell.

And of ỹ rawe dowe ỹ they bꝛought
out of Egipte, they baked vnleuended
cakes: foꝛ it was not leuended, in so moch
as they were thꝛust out of Egipte, and
coulde not tary: nether had they pꝛepa-
red them any other meate.

[illegible]n.15.c * The tyme ỹ the chyldꝛē of Israell
[illegible]7.a dwelt in Egipte, is foure hondꝛeth and
thirtye yeares. When the same were en
ded, the wh[illegible] hoost of the LORDE
wente out [illegible] the lōde of Egipte in one
daye. Therfoꝛe shal this nyght be kepte
vnto the LORD, because he bꝛought
thē out of the londe of Egipte: And the
chyldꝛen of Israell shall kepe it vnto ỹ
LORDE, they and their posterities.
G And the LORD sayd vnto Moses
and Aaron: This is the maner of the
kepynge of Passeouer: There shall no
straunger eate of it. But who so is a
bought seruaunt let hym be circūcysed,
& then eate therof. A straunger and an
hyꝛed seruaunt shall not eate of it. In
one house shall it be eaten. Ye shall cary
[illegible]m.9.b none of his flesh out of the house, & * ye
[illegible]h.19.d shall not bꝛeake a bone of hym. The
whole congregaciō of Israel shal do it.

But yf there dwell a straūger with
the, and wyl holde Passeouer vnto the
LORDE, let him circumcise euery one
that is male, and thē let hym first come,
and do it, and be as one that is boꝛne
in the londe: foꝛ there shall no vncircum
cysed eate therof. One maner of lawe
be vnto hym that is boꝛne in the londe,
and vnto the straunger that dwelleth a
monge you. And all the Chyldꝛen of Is
rael dyd as the LORD commaunded
Moses and Aaron. So vpon one daye
the LORDE bꝛought the chyldꝛen of
Israell out of the lōde of Egypte with
their armies.

The.xiii.Chapter.

¶ God cōmaundeth to sanctifie all the
fyꝛstboꝛne vnto hym, and caryeth thē to
warde ỹ lande of pꝛomysse, not the next
waye but thoꝛowe the wyldernesse, by a
cloude in the daye tyme, and a pyler of
fyꝛe in the nyght.

AND the LORD spake vn- A
to Moses, & sayd: * Sanc- Exo.22.d. and.34.c.
tifie vnto me euery first boꝛ Num.8.c.
ne that bꝛeaketh all maner 1.Re.1.d
of matrices amonge the Luce.2.d
chyldꝛen of Israel, both of men and ca-
tell: foꝛ they are myne. Then sayd Mo-
ses vnto the people: Thynke vpon this
day, in the which ye are gone out of E-
gipte from the house of bondage, how
that the LORDE bꝛought you out frō
thence with a myghtye honde. Therfoꝛe
shall ye eate no * soure dowe. This day 1.Co.5.b
are ye gone out, euen in ỹ moneth Abib.
* Now whan the LORDE hath Exo.23.c
bꝛought the in the lande of the Canani 32.g.33.a
tes, Hethites, Amoꝛites, Heuites & Ie-
busites, which * he sware vnto thy fa- Ge.15.d.
thers to geue the (euē a lande ỹ floweth Exo.3.b
with mylke and hony) then shalt ỹ kepe
this seruice in this moneth. Seuē dayes
shalt thou eate vnleuended bꝛead, & vpō
the seuenth daye is the LORDES
feast: therfoꝛe shalt thou eate vnleuēded
bꝛed seuē days ỹ ther be no soure dowe,
noꝛ sowꝛed bꝛead sene ī al thy quarters.
And thou shalte tell thy sonne at the B
same tyme, and saye: Because of that,
which the LORDE dyd foꝛ me, whan
I departed out of Egipte. Therfoꝛe
shal it be a signe vnto the in thyne hāde
and a token of remēbꝛaunce befoꝛe thyn
eyes, that the lawe of the LORD maye
be in thy mouth, how that the LORD
bꝛought thy out of Egipte with a myght
ty hande: Therfoꝛ kepe this maner year
ly in his tyme.
When the LORDE now hath
bꝛoughte the in to lande of the Canani-
tes (* as he hath swoꝛne vnto the and Gen.15.d
thy fathers) and hath geuen it the, then
shalt thou sunder out vnto the LORD
all that bꝛeaketh the matrice, and fyꝛst-
boꝛne among thy catel, such as is male.
The fyꝛstboꝛne of the asse shalt thou
bye out w a shepe: but yf thou redeme
it not, thē bꝛeake his necke. All the fyꝛst
boꝛne of men amonge thy chyldꝛē shalt
thou redeme.
And whan thy chylde axeth the to C
day oꝛ to moꝛow: What is this? Thou
shalt say vnto hym: The Loꝛd bꝛought
vs out of Egypte from the house of

bondage with a mightie hãde: for whã
Pharao was loth to let vs go, ỹ LOR
DE slew all the firstborne in the lande
of Egipte, from the firstborne of mẽ vn
to the firstborne of ỹ catell: therfore of-
fer I vnto the LORDE all that brea
keth the matrice, beynge a male, and the
firstborne of my chyldrẽ I redeme. And
this shall be a signe vnto the in thyne
hande, and a token to thyne vpon before
thyne eyes, how that the LORDE
brought vs out of Egipte with a migh
tye hande.

Now whan Pharao had let ỹ peo-
D ple go, God led them not the way tho-
row the londe of the Phylistines, which
was the nexte: for he thought: The peo
ple myght repent, whan they se warre, &
so turne in agayne in to Egipte. Ther-
fore led he the people aboute, euen the
waye thorow the wyldernesse by ỹ reed
see. And the chyldrẽ of Israel were har
nessed out of the londe of Egipte. And
Moses toke Josephs bones with him,
Gen.50.d. * for he toke an ooth of the chyldren of
Josu.24.f Israel, and sayd: God wyl surely vyset
you, therfore cary awaye my bones wt
you from hence.

Num.33 b *So they toke their iourney frõ Su
choth, & pitched their tentes in Etham
Nu.14.b in the edge of the wildernesse.* And the
Neem.9.c LORDE wente before thẽ by daye in
1.Co.10.a a piler of a cloude, to lede thẽ the ryght
Esa.4.b waye, & by nyght in a pyler of fyre, that
he myght shewe thẽ light to walke both
by daye & nyght. The pyler of ỹ cloude
departed neuer from the people by daye
and the pyler of fyre departed not from
them by nyght.

The xiiii. Chapter.

Pharao foloweth vpõ the people of
God, which delyuereth his owne, carieth
them thorow the reed see, & drowneth ỹ
enemyes therin.

A And the LORDE spake vn
to Moses, & sayde: Speake
vnto the chyldren of Israel,
and byd them that they tur-
ne aboute, & pitch their ten-
Nu.33.b. tes before the valley of Hyroth, * be-
twixte Migdol and the see towarde Ba
al Zephon, & there pitch ỹ tentes ryght
ouer by the see. For Pharao shall saye
of the chyldren of Israel: They can not
tell how to get out of the londe, the wyl
dernesse hath shut them in. And I wyll
hardẽ his hart, ỷ he shall folowe after
thẽ, & I wyll get me honoure vpõ Pha
rao, and vpon all his power. And the E
gipcians shall knowe, that I am the
LORDE. And they dyd so.
And whã it was tolde ỹ kynge of E- B
gipte, ỷ ỹ people fled, his hart & his ser-
uauntes were turned agaynst ỹ people, &
sayd: Why haue we done this, that we
haue let Israel go, ỷ they shulde not ser-
ue vs? And he bounde his charettes fast
& toke his people wt him, & toke sixe hũ-
dreth chosen charettes, & the other cha-
rettes besyde that were in Egipte, and
ỹ captaynes ouer all his: for ỹ LORDE
hardened the hart of Pharao kynge of
Egipte, ỷ he folowed after the chyldren
of Israel. And the chyldren of Israell
wente out with an hye hande.
And ỹ Egipciãs folowed after thẽ, & C
ouertoke thẽ (where they had pitched by
ỹ see) wt horses & charettes, & horsmen,
and wt his power, in ỹ valley of Hyrath
towarde Baal Zephon.* And whan
Pharao came nye thẽ, ỹ chyldrẽ of Is-
rael lift vp their eyes, & beholde, ỹ Egip
cians were behinde thẽ, and they were
sore afrayed, & cried vnto the LORDE.
And sayd vnto Moses: Were there
no graues in Egipte, ỷ ỹ hast brought
vs away to dye in ỹ wyldernes? Wher
fore hast thou done this vnto vs, that ỹ
hast caried vs out of Egipte? Is not
this it, ỷ we sayde vnto the in Egipte:
Leaue of, & let vs serue the Egipcians:
for it were better for vs to serue ỹ Egip
cians, then to dye in ỹ wyldernesse? Mo
ses sayd vnto ỹ people:* Feare you not
stonde styll, & beholde, what a saluacion
the LORDE shall shewe vpõ you this
daye:* for these Egipciãs whom ye se
this daye, shal ye neuer se more for euer:
the LORDE shall fight for you, onely
quyete youre selues.
The LORDE sayd vnto Moses: D
Wherfore criest ỹ vnto me? Speake vn
to the chyldrẽ of Israell, ỷ they go for-
ward.* But lift ỹ vp thy staf, & stretch
out thyne hande ouer the see, & parte it
asunder, ỷ the chyldrẽ of Israell maye
go in thorow ỹ myddest of it vpon the
drye grounde. Beholde, I wyll hardẽ ỹ
hert of the Egipciãs, that they shall fo-
lowe after you. Thus wyll I get me ho
noure vpõ Pharao, & vpõ al his power
vpon his charettes, and horsmẽ: and ỹ
Egipciãs shall knowe, ỷ I am ỹ LOR
DE, whan I haue gotten me honoure
vpon Pharao, vpon his charettes, and
vpon his horsmen.

104 c ✱ Then the angell of God that
wente before the armyes of Israell, re-
moued, and gat hym behynde them: and
the cloudy pyler remoued also from be-
fore them, and stode behynde them, and
came betwixte the armies of the Egip-
cyans & the armies of Israell. It was
a darcke cloude, & gaue light that night
so that all the night lõge these and they
coulde not come together.

E ✱ Whã Moses now stretched forth
9.b his handes ouer the see, the LORDE
caused it to passe awaye thorow a migh
tye east wynde all that night, and made
2.b the see drye ✱ and the water deuyded it
4.b selfe asunder. And the chyldren of Is-
5.c raell wẽte in thorow the myddest of the
77.b see vpon the drye grounde, & the water
was vnto them as a wall, vpon their
righte hande and vpon their lyft. And
the Egipciãs folowed, and wente in af-
ter them, all Pharaos horses, and char-
rettes, and horsmen, euen in to the myd-
des of the see.

9.a ✱ Now whan the mornynge watch
came, the LORDE loked vpon the ar-
myes of the Egyptians out the pyler of
fyre and the cloude, and troubled theyr
armyes, and smote the wheles frõ their
charettes, and ouerthrew them with a
32.b storme. Thẽ sayde the Egypciãs: ✱ Let
vs flye from Israel, the LORDE figh
teth for them agaynst the Egyptians.

F But the LORDE sayde vnto Mo
ses: Stretch out thyn hãde ouer the see,
that the water maye come agayne vpõ
the Egipciãs, vpon their charettes, and
horsmẽ. Then Moses stretched out his
hande ouer the see, and the see came a-
gayne before daye in his course and
strength, and the Egypciãs fled agaynst
10.b it. ✱ Thus the LORDE ouerthrewe
them in the myddest of the see, so that ÿ
water came agayne, & couered the char-
rettes and horsmen, and all Pharaos
power which folowed after them in to
the see, so that there remayned not one
11.f. of thẽ. ✱ But the chyldrẽ of Israel wẽte
drye thorow the myddest of the see, and
the water was vnto thẽ as a wall vpon
their righte hande and vpon theyr lefte.

4.a ✱ Thus the LORDE delyuered
Israel in the day from the hande of E-
gipcyans. And they sawe the Egipciãs
dead vpon the see syde, and the greate
hande that the LORDE had shewed
vpon the Egipcyãs. And the people fea
red the LORDE, & beleued hym, and
his seruaunt Moses.

The.xv. Chapter.

Moses and the people synge a songe of thankesgeuynge vnto the LORDE and come to Marath, where the bytter water is made swete.

T Hen songe Moses & the chyl- B
dren of Israel this songe vn
to the LORDE, and sayd: Exo.15.e
✱ I wyll synge vnto the
LORDE, for he hath done
gloriously, horse & charet hath he ouer-
throwen in the see.

✱ The LORDE is my strength, & Psa.117b
my songe, & is become my saluacyon. Esa.12.a

This is my God, I wyll magnifie
hym: He is my fathers God, I wyll ex-
alte hym.

The LORDE is the ryghte man
of warre, LORDE is his name. The
charettes of Pharao and his power,
hath he cast in to the see.

His chosen captaynes are drowned
in the reed see, the depe hath couered thẽ,
they fell to the grounde as a stone.

Thy ryght hande (o LORDE)
is glorious in power: thy ryght hãde (o
LORDE) hath smytten the enemyes.

And with thy great glorye thou hast
destroyed thyne aduersaries: thou sen-
test out thy wrath, and it consumed thẽ,
euen as stobble.

In the breth of thy wrathe the wa-
ters fell together, the floudes went vpõ
a heape: The depes plomped together in
the myddest of the see.

The enemye thought: I wyl folowe B
vpõ them, and ouertake them, & deuyde
the spoyle, and coole my luste vpõ thẽ.

I wyll drawe my swearde, and my
hande shall destroye them.

Thou blewest with thy wynde, ÿ see
couered them, and they sanke downe as
leed in the myghtye waters.

LORDE, who is lyke vnto the a-
monge the goddes? Who is so glorious
in holynes, fearfull, laudable, & doynge
wonders?

When ÿ stretchedest out thy ryghte
hande, the earth swalowed them vp.

Thou of thy very mercy hast led
thy people, whom thou hast delyuered,
& with thy strength ÿ hast brought thẽ
vnto the dwellynge of thy Sanctuary.

When the nacions herde this, they
raged, sorowe cam vpõ the Philistines.

The were ÿ princes of Edõ afrayed
tremblynge came vpon the myghtye of
Moab, all the indwellers of Canaan
waxed faynthearted.

C Let feare and drede fall vpon them
thorow thy greate arme, that they may
be as styll as a stone, tyll thy people (O
LORDE) be gone thorow, tyl thy people
whō thou hast gotten, be gone thorow.
Brynge them in, and plante thē vp-
pon the mountayne of thy enheritaunce
vnto the place that thou hast made for
thyne owne dwellynge: euē to thy tēple (O
Lorde) which thy hādes haue prepared.
The LORDE shalbe kynge for euer
and euer. For Pharao wente in to the
see with horses, and charettes, & hors-
men, & the LORDE made the see fall
agayne vpon them.
But the chyldren of Israell wente
drye thorow the myddes of the see.
And Miriā the prophetysse, Aarōs
syster, toke a tymbrell in hir hande, and
all the wemen folowed out after her
with tymbrels in a daunse. And Miriā
Exo.15.a sange before thē: * O let vs synge vnto
the LORDE, for he hath done glory-
ously, man and horse hath he ouerthro-
wne in the see.
D Nu.33.b. * Moses caused the chyldren of Is-
raell to departe out from the reed see,
vnto the wyldernesse of Sur, and they
wente thre dayes in the wyldernesse,
that they founde no water. Then came
they to Marath, but they coude not
drynke the water for bytternesse, for it
was bitter. Therfore was it called Ma
rath, (y is bitternesse) Then the people
murmured agaynst Moses, and sayde:
what shall we drynke? And Moses,
Iudit. 5.d cryed vnto y LORDE, * which shewed
Eccl. 38.a hym a tree, this he put in the water, thē
was it swete.
4.Re.4.e There he made them a statute, and
‡ deu 28.f a lawe, and tempted thē, and sayde: ‡ Yf
thou wylt herken vnto the voyce of the
LORDE thy God, and do that which
is right in his sighte, and giue eare vn-
to his cōmaundementes, and kepe all his
statutes, thē wyll I laye vpon the none
of the syknesses, that I layed vpon E-
gypte, for I am the Lord thy surgione.

The .xvi. Chapter.

C The LORDE sendeth quayles and
the Manna to the vnpacient people.

A Nu.33.b ANd they cam vnto * Elim,
where there were twolue
welles of water, and seuen-
tie palme trees, & ther they
pitched by the water syde.
From Elim they toke theyr iourney, &
the whole congregation of the children
of Israell came into the wyldernesse of
Sin (which lyeth betwene Elim & Si-
nay) vpon the fyfteth daye of the seconde
moneth, after that they were departed
out of the lōde of Egypte. And y whole
multitude of y chyldren of Israel * mur Nu.
mured agaynste Moses & Aaron in the
wyldernesse, & sayde vnto them: Wolde
God we had dyed in the londe of Egip
te by the hande of the LORDE, whā
we sat by the flesh pottes, & had bread
ynough to eate: for ye haue brought vs
out in to this wyldernesse, to cause this
whole multitude dye of honger.
Then sayde the LORDE vnto Mo-
ses: beholde * I wyll rayne you breade
frō heauen, and let the people go out, &
gather daylie, what they nede, y I maye
proue whether they walke in my lawe
or not: but vpō the sixte daye they shall
prepare thē selues, that they may brynge
in twyse as much as they gather daylie.
Moses & Aaron sayde vnto all the B
chyldren of Israel: At euen ye shall know
that the LORDE hath broughte you
out of the londe of Egypte, and in the
mornynge shall ye se the glory of the
LORDE: for he hath herd your grud
gynges agaynst the LORDE. For what
are we, that ye grudge agaynst vs?
Moses sayde moreouer: * At euen Nu.
shall the LORDE geue you flesh to eate,
and in the mornynge breade ynough: be-
cause the LORDE hath herde youre
grudgynges, y ye haue grudged agāyst
hym. For what are we? Youre murmu-
ryng is not agaynst vs, but agaynst the
LORDE. And Moses sayde vnto Aa-
ron: Speake vnto the whole multitude
of the chyldren of Israel: Come forth be-
fore the LORDE, for he hath herde youre
murmurynges.
And whyle Aaron spake thus vnto C
the whole congregacyon of the children
of Israell, they turned thē towarde the
wyldernesse: & beholde, the glory of the
LORDE appeared in a cloude, & the
LORDE sayde vnto Moses: I haue
herde the murmurynge of the chyldren of
Israel. Tell them: At euen shall ye haue
flesh to eate, & in the mornyng shal ye be
fylled with breade, and ye shall knowe,
that I am the LORDE, youre God.
* And at euē y quayles came vp, & co- Nu.
uered the tentes: & in the mornynge the
dewe laye roūde aboute the tentes. And
whan the dew was fallē, beholde, there
laye a thyng in y wyldernesse, thynne, &
small, as the horefrost vpō the grounde.
And whā the chyldren of Israel saw D

it, they sayde one to another: This
is man. For they wyst not what it was
But Moses sayde vnto them: It is the
bread that the LORDE hath geuē you
to eate. This is it that the Lord hath cō
maūded: Euery one gather for himselfe
as much as he eateth, & take a Gomor
for euery heade, accordyng to the nōbre
of the soules in his tente.

And the childre of Israel dyd so, & ga
thered some more, some lesse. But whā
it was measured out with ÿ Gomor, he
that gathered muche, had not the more:
Co. 8. b * & he ÿ gathered litle: wāted nothing,
but euery one gathered for hymselfe, as
much as he dyd eate. And Moses sayde
vnto thē: Let noman leaue ought therof
vntyll the mornyng. But they harkened
not vnto Moses. And some left of it
vntyll ÿ mornyng. Thē wared it full of
wormes and stanke. And Moses was
angrye at them.

And euery mornynge they gathered
for thē selues, as much as euery one did
eate: but as soone as it was whote of ÿ
Sonne, it melted awaye. And vpon the
sixte day they gathered twyse as much
of bread, two Gomors for one. And all
the rulers of the congregacyon came in
E & tolde Moses. And he sayde vnto thē:
This is it, that the Lord hath sayd: To
morow is the Sabbath of the holy rest
of the Lorde: loke what ye wyll bake, ÿ
bake: & what ye wyl seeth: that seeth &
that remayneth ouer, let it remayn, that
it maye be kepte vntyll ÿ mornyng. And
they let it remayne tyll the morow, as
Moses cōmaūded. Thē stanke it not, ne
ther was there any worme therin. Thē
sayd Moses: Eate that to daye, for to
day is the Sabbath of the Lord to day
shal ye fynde none in the feld. Sixe day-
es shall ye gather it, but the seuenthe
daye is the Sabbath, wherin there shal
be none.

But vpō the seueth daye there wēte
out some of ÿ people to gather, & foūde
nothing. Thē sayd ÿ LORDE vnto
Ex. 20. b Moses: * How lōge refuse ye to kepe
my cōmaūdemētes & lawes? Behold, ÿ
LORDE hath geuē you the Sabbath
therfore vpon ÿ sixte day he geueth you
bread for two dayes: therfore let euery
man now byde at home, and noman go
forth of his place vpon the seueth daye.
F So the people rested vpō the seueth
daye. And the house of Israell called it
Man, & * it was lyke Coriāder sede, &
whyte, & had a tast like symnels & hony

And Moses sayd: This is it that ÿ
LORDE hath commaunded: Fill a Go
mor therof to be kepte for youre poste-
rities, that they maye se the bread, whe
with I fed you, whan I brought you
out of the lande of Egipte. And Moses
sayd vnto Aaron: Take a * cruse, and Heb. 9. a.
put a Gomor full of Man there in, & laye
it vp before the LORDE, to be kepte
for youre posterities, as ÿ LORD cō-
maunded Moses. So Aarō layed it vp
there for a testimony to be kepte.

* And the chyldre of Israel dyd eate Jud. 5. d
man fortye yeares, tyll they came vnto Neem. 9. d
a lande, where people dwelt, euen vntyl Josu. 5. c
they came to ÿ borders of the lande of
Canaan dyd they eate Man. A Gomor
is the tenth parte of an Epha.

The.xvii.Chapter.

Water commeth out of the stonye
rocke They fight agaynst Amaleck.

And the whole multitude of A
the chyldre of Israel wente
on theyr iourneys out of ÿ
wyldernesse of Sin (as the
LORDE commaunded thē)
and pitched * in Raphidim. Then had Nu. 33. b
the people no water to drinke. And they
chode wt Moses, and sayd: Geue vs wa
ter, ÿ we maye drynke. Moses sayd vn-
to them: Why chyde ye with me? wher-
fore tēpte ye the LORDE? But whā
the people thyrsted there for water, they
murmured agaynst Moses, and sayde:
* Wherfore hast ÿ caused vs to come Nu. 20. a
out of Egipte? to let vs, oure chyldren, Judi. 7. d
and oure catell dye of honger?

Moses cried vnto the LORDE, B
& sayd: What shal I do wt this people?
They are all most ready to stone me.
The LORDE sayde vnto hym: Go
before the people, & take some of the el-
ders of Israell wt the, and take in thyne
hande thy staffe, wherwith thou smo-
test the water, and go thy waye: Be-
holde, * I wyll stonde there before the Psa. 77. b
vpon a rock in Horeb, there shalt thou 1. Cor. 10. a
smyte ÿ rocke, so shal there water runne
out, that the people maye drynke. Mo-
ses dyd so before the elders of Israel.
* Then was that place called Massa, Nu. 20. b
Meriba, because of the chidynge of the Deu. 9. d
chyldre of Israel, and because they tēp-
ted the LORDE, and sayde: Is the
LORDE amonge vs, or not?

Then came Amelech, and fought a- C
gaynst Israel in Raphidim. And Mo-
ses sayd vnto Josua: Chose vs out mē

go out, and fyght agaynst Amaleck, to
morowe wyll I stonde vpon the toppe
of the hyll, and haue the staffe of God in
my hande. And Iosua dyd as Moses
bad hym, and fought agaynst Amaleck.
Moses, and Aaron, and Hur went vp to
Iudic. 4. c the toppe of the hyll. * And when Mo-
ses helde vp his hande, Israel had the
victory: but when he let downe his hāde,
Amaleck had the victorie.
But Moses handes were heuy, ther-
fore toke they a stone, and layed it vn-
der hym, that he myght syt vpon it. And
Aaron, and Hur stayed vp his handes,
D the one vpon the one syde, and the other
vpon the other syde. So his hādes were
stedfast vnto the sonne went downe.
And Iosua discomfited Amaleck, & his
people thorowe the edge of the swerde.
And the LORDE sayd vnto Mo-
ses: Wryte this for a remembraunce in
a boke, and commytte it vnto the eares
Nu. 24. d of Iosua: * for I wyll rote out Amaleck
1. Re. 15. a. from vnder heauen, so that he shalbe no
more remembred. And Moses buylded
an altare vnto the LORDE, and cal-
* That is the LORDE is he that lyfteth me vp led it: (☞ The LORD Nissi,) for he
sayd: The batayl of the LORDE shall
be agaynste Amaleck thorowe an hande
vnder the defence of God from chylde
to chyldes chylde.

The .xviii. Chapter.

Iethro bryngeth Moses his wyfe &
chyldren, and geueth hym good councell.

A And whā Iethro the prest in
Madian, Moses father in
lawe herde of all, ẏ God had
done with Moses, and his
people of Israel, how that ẏ
LORDE had brought Israel out of
Egipte, he toke Sipora Moses wyfe,
whom he had sent backe, with her two
Exod. 2. d. sonnes. * The one was called Gerson,
for he sayd: I am become a straunger in
a straunge lande. And the other was cal-
led Elieser, for he sayd: The God of my
fathers hath bene my helpe, and hath de-
lyuered me from Pharaos swearde.
Now when Iethro Moses father
in lawe, and his sonnes, and his wyfe
came vnto hym in the wyldernes by the
mount of God, where he hadde pitched
his tent, he sent worde vnto Moses: I
Iethro thy father in lawe am come vn-
to the, and thy wyfe, and both her chyl-
dren with her. Then went Moses forth
to mete hym, and dyd obeysaunce vnto
hym, and kyssed hym. And when they
had saluted eche other, they wente in to
the tente.
Then Moses tolde his father in law B
all that the LORDE had done vnto
Pharao and the Egipcyans for Isra-
els sake, and all the trauayle that hadde
happened them by the waye, and how
the LORDE had delyuered them. Ie-
thro reioysed ouer all the good that the
LORDE had done for Israel, that he
had delyuered them from the hande of
the Egipcians. And Iethro sayd: Prayse-
sed be the LORDE, which hath dely-
uered you from the hande of the Egip-
cyans, and of Pharao. (and) that kno-
weth how to delyuer his people from ẏ
Egipcyans hande. Now I knowe, that
the LORDE is greater then all god-
des, because they dealt proudly wt them.
And Iethro toke brentofferynges, and
offered vnto God. Then came Aaron &
all the elders of Israel to eate bread wt
Moses father in lawe before God.
On the next morow sat Moses to C
iudge the people, and the people stode
rounde aboute Moses frō the mornyng
vntyll the euen. But when his father in
lawe sawe al that he dyd with ẏ people
he sayd: What is this, that thou doest
with the people? Wherfore syttest thou
alone, and all the people stonde rounde
aboute the from the mornynge vntyll ẏ
euen? Moses answered hym: The peo-
ple come to me, and axe councel at God:
for when they haue any thynge to do,
they come vnto me, that I may iudge be-
twixte euery one and his neghbour, and
shewe them the statutes of God, & his
lawes.
* His father in lawe sayd vnto him: Deu
It is not well ẏ thou doest. Thou wea-
riest thy selfe, and ẏ people that is with
the. This busines is to sore for the, thou
canst not perfourme it alone. But herke
vnto my voyce, I wyll geue the cōsell,
and God shalbe with the. Be thou vnto
the people to Godwarde, and brynge ẏ
causes before God, and prouyde them
with statutes and lawes, ẏ thou mayest
shewe them the waye wherin they shuld
walke, & the workes that they shulde do.
But loke out amonge all the people,
for honest men, that feare God, such as
are true, & hate couetousnes: make these
rulers ouer them, some ouer thousādes,
ouer hūdreds, ouer fyftie, and ouer ten,
that they maye alwaye iudge the people D
* But where there is any great matter, Deu
that they brynge the same vnto the, and

masters, but he shall go out alone. Ne-
…u.15.c. uertheles * yf the seruaunt saye:
I loue my master, and my wyfe & chyl-
dren, I wyll not go out fre: the let his
master brynge hym before the Goddes,
and holde hym to the dore or post, and
bore hym thorow the eare with a bod-
kyn, & let hym be his seruaunt for euer.
Yf a man sell his doughter to be an
handmayde, then shall she not go out as
the men seruauntes. But yf she please
not hir master, and he haue not maried
her, then shall he let her go fre: but to sel
her vnto a straunge people he hath no
auctorite, for so much as he hath despy-
sed her. Yf he promyse her vnto his
sonne, then shall he do vnto her after the
lawe of doughters. But yf he geue hym
another wyfe, then shall he mynishe no-
thynge of hir foode, rayment, and dew-
tye of mariage. Yf he do not these thre,
then shall she go out fre, and paye no-
thynge.
B * He that smyteth a man ỹ he dye,
…u.24.d. shall dye the death. ‡ Yf he haue not la-
…at.5.c yed wayte for him, but God let hym fal
…u.35.b in his hande vnwares, Then wyl I ap-
…eu.19.a poynte the a place, where he shal flye vn-
to. But yf a mã presume vpõ his neygh-
…Reg.2.f boure, and slaye hym wt disceate, * then
shalt thou take the same fro myne al-
tare, that he maye be slayne. Who so
smyteth his father or mother, shall dye
the death.
…eu.24.b * He that stealeth a mã, and selleth
hym, so that he be founde by hym, the
same shall dye the death.
…eu.21.d, * Who so curseth father and mo-
…u.27.c. ther, shall dye the death. Yf men stryue
…u.20.b together, and one smyte another with a
…ro.20.c stone, or with his fist, so that he dye not
…ar.7.b. but lyeth in bedde: Yf he ryse, and go
forth vpon his staff, the shall he ỹ smote
hym, be vngiltye, saue that he shal paye
the losse of his tyme, and geue the mo-
ney for healynge hym.
He ỹ smyteth his seruaũt or mayde
with a staff, that he dye vnder his han-
des, the same shal suffre vengeaũce ther-
fore. But yf he endure a day or two, the
shall he suffre no vengeaunce therfore,
for it is his money.
C Yf men stryue, and hurt a woman
with chylde, so that the frute departe
from her, and no harme happen vnto
her, then shal he be punyshed wt money:
as much as the womans husbande lay-
eth to his charge, and he shall geue it,
acordynge to the appoyntment of the

dayes men. But yf there come harme vn-
to her therthorow, * then shal he paye Deu.19.d
soule for soule, eye for eye, toth for toth. Mat.5.d
hande for hande, fote for fote, burnynge
for burnynge, wounde for wounde, strype
for strype.
Yf a man smyte his seruaunt or his
mayde in the eye, and destroye it, he shal
let thẽ go fre and lowse for the eye sake
In like maner yf he smyte out a tothe
of his seruaunt or mayde, he shal let thẽ
go fre and lowse for the tothes sake.
* Yf an oxe gore a mã or a womã, Gen.9.a
that he dye, then shal that oxe be stoned,
and his flesh not eaten: so is the master
of the oxe vngiltye. But yf the oxe haue
bene vsed to pushe in tymes past, and it
hath bene tolde his master, and he hath
not kepte him, and besydes that slayeth
a man or a woman, then shall the oxe be
stoned, and his master shal dye. But yf D
there be money set vpon hym, then, loke
what is put vpõ him, that shal he geue,
to delyuer his soule. Lykewyse shal he be
dealte with all, yf he gore a sonne or a
doughter. But yf he gore a seruaunt or
a mayde, then shall he geue their master
thyrtye syluer sycles: and the oxe shalbe
stoned.
Yf a man open a well, or dygge a
pyt, and couer it not, and there fall an
oxe, or asse therin, then shall the owner
of the pyt make it good with money, &
restore it vnto his master: but the dead
carcase shalbe his owne.
Yf one mans oxe gore another, ỹ
he dye, then shal they sell ỹ lyuynge oxe,
and deuyde the money, and the dead car-
case shal they deuyde also. But yf it be
knowne, that the oxe haue bene vsed to
gore afore, & ỹ owner therof hath not
kept hym, then shall he paye his oxe for
the other, and the dead carcase shall be
his owne.

The .xxii. Chapter.

Of theft. Of hurt that is done with
wyll or vnawares. Of thynges geuen
to kepe. Of borowynge and pledges.

If a man * steale an oxe, or A
shepe, and slaye it, or sell it, Pro.6.d
he shall restore fyue oxen for
an oxe, and ỹ foure shepe for 2.Re.12.b
a shepe.
Yf a thefe be taken breakynge in, & B
vpon that be smytten that he dye, then
shal not he that smote hym, be gyltye

of his bloude. But yf the sonne be gone vp vpon hym, then hath he committed mansflaughter, and he shall dye.

A thefe shall make restitucion. Yf he haue nothynge, then let hym be solde for his theft. But yf the theft be founde by hym alyue (fro the oxe vnto the asse or shepe) then shall he restore dubble.

Yf a man hurte a felde or vynyarde so that he let his catell do harme in another mans felde, the same shall make restitucyon euen of the best of his owne felde and vynyarde.

4.Re.14.c * Yf a fyre come out, and take holde of the thornes, so that the sheues be consumed, or the corne that stondeth yet vpõ the felde, he that kyndled the fyre shall make restitucyon.

B * Yf a man delyuer his neghboure
2.Mac.3.c money or vessels to kepe, and it be stolē from hym out of his house: yf the thefe be founde, he shall restore dubble. But yf the thefe be not founde, then shall the good man of the house be brought be-
Psal.81.a fore the * Goddes (and shall sweare)
Joh.10.d that he hath not put his hand vnto his neghbours good.

Yf one accuse another in any maner of trespace, whether it be for oxe, or asse or shepe, or rayment, what so euer it be that is lost: then shall both theyr causes come before the Goddes: Loke whome the Goddes condempne, the same shall restore double vnto his neghboure.

Yf a mā delyuer vnto his neghboure an asse, or oxe, or shepe, or any maner of catell to kepe, and it dye, or be hurte, or dryuē awaye that no man se it, thē shall there an ooth of ẏ LORDE go betwene them, that he hath not put his hāde vnto his neghbours good: and the owner of the good shall accepte it, so that the other shall not make it good. Yf a thefe steale it from hym, then shall he make restitucion vnto the owner therof. But yf it be rauyshed (of beastes) then shall he brynge recorde therof, and not make it good.

C Yf a man borow ought of his neghboure, and it be hurte, or dye, so that the owner therof be not by, then shall he make it good. But yf the owner therof be by, then shall he not make it good, yf he hyred it for his money.

Gen.34.a * Yf a man begyle a mayde that is
Deu.22.d. not yet spoused, & lye with her, ẏ same shall geue her hir dowry, and take her to his wyfe. But yf her father [illegible] to geue her vnto hym, then shall he weye there the money, accordynge to ẏ dowry of virgins.

* Thou shalt not suffre a witch to lyue. * Who so lyeth with a beast, shall dye ẏ death. Whoso offreth to any goddes, saue vnto the LORDE onely, let hym dye without redempcyon.

* Thou shalt not vexe nor oppresse a straunger for ye your selues were straūgers also in the londe of Egipte.

* Ye shall trouble no wydowe nor fatherlesse chylde. Yf thou shalt trouble thē, they shall crye vnto me, and I shall heare theyr crye: then shall my wrath waxe whote, so that I shall slaye you with the swearde, and youre wyues shal be wedowes, and youre chyldren fatherlesse.

* Yf thou lēde money vnto my people that is poore by the, thou shalte not behaue thy selfe as an vsurer vnto him nether shalte thou oppresse him with vsury.

* Yf thou take a garment of thy neghbour to pledge, ẏ shalt geue it hym agayne before the Sonne go downe: for his rayment is his onely couerynge of his skynne, wherin he slepeth. But yf he shall crye vnto me, I wyll heare hym: for I am mercyfull.

Thou shalt not speake euell of the Goddes, * and the ruler of thy people shall thou not blaspheme.

Thy dryе & moyst frutes shalt thou not kepe backe. * Thy fyrste sōne shalte thou geue vnto me. So shalt thou do also with thyne oxen & shepe. Seuē dayes let it be with the dame: Vpon the eight daye shalt thou geue it vnto me. Ye shal be holy people before me. * Therfore shal ye eate no flesh, that is torne of beastes in the felde, but cast it vnto the dogges.

The.xxiii.Chapter.

Many diuerse lawes and statutes.

THOU shalt not accepte a vayne tale, ẏ ẏ woldest make A
pacte with the vngodly, and be a false witnesse.

Thou shalt not folowe the multitude vnto euel, nor answere at the lawe, ẏ thou woldest (to folowe the multitude) turne asyde from the right.

Thou shalt not paynte a poore mans cause. * Yf ẏ meete thyne enemyes oxe, or his asse, goynge astraye, thou shalt brynge the same vnto hym agayne.

1.Re. Leui. Job. Leui. Deu. Eze. D Deu. 2.Ma. Act. Exo. Leui. Eze.44. Deu.

Deu.22.a * Yf thou se the asse of hym that ha-
te 14.a teth the, lye vnder his burthẽ, thou shalt
not let hym lye, but shalt helpe hym vp.
Thou shalt not wrast the righte of
thy poore in his cause. Kepe the farre
Susan.g. from false matters. * The innocẽt and
righteous shalt thou not sley, for I iusti
fye not the vngodly.
Deu.17.a * Thou shalt not take gyftes: for
Eccl.20.d gyftes blynde euen them that are sharp
of sight, & wrast the righteous causes.
Ye shall not oppresse a straũger, for
m.46.a ye knowe the hart of straungers, * for
so muche as ye youre selues also haue
bene straungers in the londe of Egypte
B * Sixe yeares shalt thou sowe thy
Leuit.25.a lõde, and gather in the frute therof: In
the seuẽth yeare shalt y let it rest and lye
styll, that y poore amõg thy people may
eate therof: and loke what remayneth
ouer, let the beastes of the felde eate it.
Thus shalt thou do also with thy vyn-
yarde and olyue trees.
m.20.b. * Sixe dayes shalt y do thy worke
.35.a. but vpõ the seuẽth daye thou shalt kepe
.5.b. holy daye, that thyne oxe and asse maye
rest, and that the sonne of thy handmay
den and the straunger maye refresh thẽ
selues.
All that I haue sayd vnto you, that
kepe. And as for the names of other god
5.a. des, ye shall not remembre them, & * out
of youre mouthes shall they not be herd.
Thre tymes in the yeare shalt thou
kepe feast vnto me: namely the feaste of
vnleuended bread shalt thou kepe, that
thou eate vnleuended bread seuẽ dayes
.12.a. (* lyke as I commaunded the) in y tyme
of the moneth Abib, for in the same wẽ
test thou out of Egypte. But appeare
Deu.16.b not emptye before me. * And the feaste
whan thou fyrste reapest thy labours,
that thou hast sowen vpon the felde.
And the feast of ingatheringe in the
ende of the yeare, whan thou hast gathe
red in thy labours out of the felde.
Deu.16.c. * Thre tymes in the yeare shall euery
male that thou hast appeare before the
LORDE the Gouernoure.
C Thou shalt not offre the bloude of
my sacrifice with sower dowe, and the
fat of my feast shal not remayne tyll the
mornynge.
Ex.34.c * The fyrst of the fruites of thy feld
Deu.26.a shalt thou brynge in to the house of the
Deu.14.b LORDE thy God. * And shalt not seeth
Exo.34.c. a kydd whyl it is in his mothers mylke.
Ex.13.a * Beholde, I sende an angell before
23.a. the, to kepe the in the waye, & to brynge
the vnto the place, that I haue prepared.
Therfore beware of his face, and herke
vnto his voyce, and angre hym not, for
he shall not spare youre misdedes, & my
name is in hym. * But yf thou shalt Gen.22.a.
herken vnto his voyce, and do all that 4.Re.19.d
I shall tell the, then wyll be enemye vn- Actu.9.a.
to thy enemyes, and aduersary vnto thy
aduersaries.
Now whan myne angell goeth be-
fore the, and bryngeth the vnto the Amo
rites, Hethites, Pheresites, Cananites,
Heuithes and Iebusites, & I shal haue
destroyed thẽ: then * shalt thou not wor Nu.25.a.
shipe their goddes, nor serue thẽ, nether
shalt thou do as they do, but shalt ouer-
throwe their goddes, and breake them
downe. * But the LORDE youre God
shall ye serue, so shall he blesse thy bread
and thy water, and I wyll remoue all Deut.7.c.
sycknesse from the.
There shalbe nothynge barren nor vn
frutefull in thy londe, and I wyll fulfill
the nombre of thy dayes. I wyll sende
my feare before the, and sley all the peo- D
ple where thou cõmest, and wyll make
all thyne enemyes to turne their backes
vpon the. * I wyll sende hornettes be- Deut.7.d
fore the, and dryue out the Heuytes, Ca
nanites, and Hethytes before the.
* In one yeare wyll I not cast thẽ Iosu.11.a
out before the, that the londe become not
waist, & wylde beastes multiplie against
the: By lytle and lytle wyll I dryue thẽ
out before the, tyll thou grow, and haue
the londe in possession. * And I wyll set Gen.15.d
the borders of thy londe, euen from the 3.Re.4.d
reed see vnto the see of the Philistynes,
from the wyldernesse vnto the water.
For I wyll delyuer y inhabiters of the
londe into thyne hande, that thou shalt
dryue them out before the. * Thou shalt Exo.34.b
make no couenaunt with them nor with Deut.7.a
their goddes, but let them not dwell in
thy lande, that they make the not synne
agaynst me: * For yf thou serue their 3.Re.11.a
goddes, it wyll surely be thy decaye.

The.xxiiii. Chapter.

¶ Of the boke and bloude of the coue-
naunt.

AND he sayde vnto Moses: B
Come vnto the LORDE,
thou and Aaron, Nadab and
Abihu, and the seuentie el-
ders of Israel, and worshi-
pe afarre of. But let Moses only
come vp vnto the LORDE, and
let not them come nye, and let not the

people also come vp with hym.
Moses came and tolde the people al
the wordes of the LORDE, and al the
lawes. Then answered all the people w
Exo.19.b one voyce, and sayd. * All the wordes
that ỹ LORDE hath sayd, wyl we do.
B Then wrote Moses all the wordes
of the LORDE, and gat hym vp byty-
Exo.20.d. mes in the mornynge, * and buylded an
altare vnder the mount with twelfe py
lers, accordynge to the twelfe trybes of
Israell: and sent twelfe yonge men of ỹ
chyldren of Israell, to offer burntoffe-
rynges, and peaceofferynges theron of
bullockes vnto the LORDE.
And Moses toke the halfe parte of
the bloude, & put it in a basen, the other
halfe sprenkled he vpon the altare: and
toke the boke of the couenaunt, & cryed
in the eares of the people. And whã they
had sayd: All that the LORDE hathe
sayd wyll we do, and herken vnto hym:
1.Pe.1.a * Moses toke the bloude, and sprẽkled
Heb.9.c it vpon the people, and sayd: Beholde,
and.10.e this is the bloude of the couenaunt that
the LORDE maketh with you vpon
all these wordes.
C * Then went Moses, and Aaron,
Exo.19.d. Nadab, Abihu, and the seuentye elders
of Israell vp, and sawe the God of Is-
raell. Vnder his fete it was lyke a stone
worke of Saphyre, and as the fashion
of heauen, whan it is cleare, and he put
not his hande vpon the principal of Is
rael. And whan they had sene God, they
dyd eate and drynke.
✠ And ỹ LORDE sayd vnto Mo-
Exo.31.d ses: * Come vp vnto me vpõ ỹ mount,
and 32.d and remayne ther, that I may geue the
tables of stone, and ỹ lawe, and cõmaũ-
dementes that I haue wrytten, whiche
thou shalt teache them. Thẽ Moses gat
hym vp and his minister Iosua, & went
vp into the mounte of God, and sayde
vnto the elders: Tary ye here, tyll we
come to you agayne: Beholde, Aaron &
Hur are with you, yf any man haue a
mater to do, let hym brynge it vnto the.
D Now whan Moses came vp into
the mount a cloude couered the mount:
and the glorie of the LORDE abode
vpon the mount Synai, and couered it
with the cloude sixe dayes, and vpõ the
seuenth daye he called Moses out of ỹ
cloude. And the fashion of the glorye of
the LORDE was lyke a consumynge
fyre vpon the toppe of the mount in the
syght of the chyldre of Israell. And Mo
ses wente in to the myddest of ỹ cloude,
and ascended vp into the mount, & * a-
bode vpon the mount fortye dayes, and
fortye nyghtes. ✠

The.xxv. Chapter.

[illegible] LORDE cõmaundeth Moses
to make the Sanctuary, and the thyn-
ges belongynge therto.

AND the LORDE talked w A
Moses and sayd: * Speake
vnto the chyldren of Israell,
that they geue me an Heueof-
ferynge, and take the same of
euery man, that hath a fre wyllyng hart
therto. And this is the Heueofferynge ỹ
ye shall take of them: golde, syluer, brasse
yalowe sylke, scarlet, purple, whyte twy
ned sylke, goates heere, read skynnes of
rammes, doo skynnes, fyrre tre, oyle for
lampes, spyces for the anoyntynge oyle,
and for swete incense. Onix stones, and
set stones for the ouerbody cote and for
the brestlappe.
And they shall make me a Sanctua-
rye, ỹ I may dwell amonge them. Lyke
as I shall shewe the a patron of the ha-
bitacyon, and of all the ornamẽtes there
of, so shall ye make it.
* Make an arke of fyrre tre two cu B
bites and a halfe longe, a cubyte and a
halfe brode, and a cubite and a halfe hye
this shalt thou ouerlaye with pure gold
within and without, and make an hye
vpon it a crowne of golde rõnde about
and cast foure rynges of golde, and put
them in the foure corners of it, so that
two rynges be vpon the one syde, & two
vpon the other syde. And make staues of
fyrre tre, and ouerlaye them with golde,
and put them in the rynges alonge by ỹ
sydes of the Arke, to beare it withall: &
they shall abyde styll in the rynges, and
not be taken out. And in the Arke thou
shalt laye the wytnesse, that I wyl geue
the. Thou shalt make a Mercyseate al-
so of pure golde, two cubytes & an halfe
longe, and a cubyte and an halfe brode.
And thou shalte make two Cheru-
byns of beaten golde vpon both the en-
des of the Mercyseate, that the one Che
rub maye be vpon the one ende, and the
other vpon the other ende, and so to be
two Cherubyns vpon the endes of the
Mercyseate. And the Cherubyns shall
sprede out theyr wynges ouer an hye, ỹ
they maye couer the Mercyseate with
theyr wynges: & that eyther of theyr fa
ces may be ryght ouer one agaynst ano-
ther, and theyr faces shall loke vnto the

Mercyseate.
C And thou shalt set the Mercyseate a
boue vpon the Arke. And in the Arke y
shalt laye the wytnesse, that I shall geue
the. *From that place wyl I testifie vn
Nu.7.1. to the, and talke with the, namely, from
the *Mercyseate (betwyxte y two Che
Rom.3.c rubyns) which is vpon the Arke of wyt
Heb.4.d nesse, of all that I wyll commaunde the
vnto the chyldren of Israell.
Exo.37.b. *Thou shalt make a table also of fyr
tree, two cubytes lōge, and one cubyte
brode, and a cubyte and a halfe hye, and
ouerlaye it with pure golde, and make
a crowne of golde rounde aboute it, and
an whoope of an handebred hye, and a
crowne of golde vnto the whoope rounde
aboute.
And vnto it thou shalt make foure
rynges of golde, on the foure corners in
y foure fete of it: harde vnder y whoope
shall the rynges be, to put in staues and
to bear the table withal: and thou shalt
make y staues of fyrre tre, and ouerlaye
them with golde, that the table maye be
borne therwith.
Thou shalte make also his disshes,
spones, pottes, and flat peces of pure
golde, to poure out and in. *And vpō y
Leui.24.b table thou shalt alwaye set shewebread
before me.
D *Moreouer thou shalt make a can
Exo.37.c. delstycke of fyne beaten golde, wher vp
Num.8.a. on shalbe the shafte with braūches, cup
pes, knoppes, and floures. Sixe braun
ches shall procede out of the sydes of the
candelsticke, out of euery syde thre braū
ches. Euery braūche shall haue thre cup
pes, (lyke almondes) thre knoppes, and
thre floures. These shalbe the sixe braū
ches of the candelstycke. But the shafte
of y cādelstycke it selfe shall haue foure
cuppes, knoppes and floures, & alwaye
a knopp vnder two braunches, of the
sixe that proceade out of the candelstick
For both the knoppes & braūches shall
proceade out of the shaft, all one pece of
fyne beaten golde.
And thou shalte make seuen lampes
aboue theron, that they maye geue lyght
one ouer agaynst another, and snoffers
and outquenchers of pure golde. Out of
an hundreth pounde weyght of pure golde
shalt thou make it, & all this apparell.
Heb.8.a *And se that thou make it after the pa
Actu.7.f trone that thou hast sene in the mount.

The.xxvi. Chapter.

The habitacyon shalt y make A
of ten curtaynes, of whyt twy
ned sylke, of yalowe sylke, of
scarlet and purple. Cheru
byns shalt thou make theron
of brodered worke. The lengthe of one
curteyne shalbe eyght and twenty cuby
tes the bredth foure cubytes: and all the
ten shalbe lyke, and shalbe coupled fyue
and fyue together, one vnto the other.
And thou shalt make loupes of yalowe
sylke by y edge of euery curtayne, wher
they shalbe coupled together, that there
maye be euer two and two fastened to
gether vpon theyr edges: fyftye loupes
vpon euery curtayne, that one may faste
the other together. And thou shalt make
fyftye buttons of golde, wherwith the
curtaynes may be coupled together, one
to the other, that it maye be one coue
rynge.
*Thou shalt make a couerynge also B
of goates heer for a tente ouer the haby Exo.36.c
tacyon, of eleuen curteynes. The length
of one curtayne shalbe thyrty cubytes, y
bredth foure cubytes. And all the eleuen
shalbe alyke great: fyue shalte thou cou
ple together by them selues, and sixe al
so by them selues, that thou mayest dou
ble the sixte curtayne in the forefront of
the Tabernacle. And vpon euery cur
teyne thou shalt make fyftye loupes vp
on the edges of them, that they may be
coupled together by the edges. And fyf
tye buttons of brasse shalt thou make,
and put the buttōs into the loupes, that
the tente maye be coupled together, and
be one couerynge.
As for the remnaunt of the curtey
nes of the tente, thou shalte let the halfe
parte hange ouer behynd the tente, vpō
both the sydes a cubyte longe, that the
resydue maye be vpon the sydes of the
Tabernacle, and couer it vpon both the
sydes.
Besydes this couerynge thou shalte C
make a couerynge of reed skynnes of rā
mes. And aboue this a coueringe of doo
skynnes.
*Thou shalt make bordes also for Exo.36.d.
the habitacyon, of fyrre tre, which shall
stonde: one borde shalbe ten cubytes
longe, and a cubyte and a halfe brode.
Two fete shall one borde haue, that one
maye be set by the other.
Thus shalt thou make all y bordes
for the Tabernacle: Twentye of them
shall stonde towarde the south, whiche
shal haue forty sokettes of syluer vnder

them, two sokettes vnder euery borde for his two fete.

Lykewyse vpon the other syde towarde the north there shall stande twentye bordes also, and fortye sokettes of syluer, two sokettes vnder euery borde.

But behynde the habitacyō towarde the west thou shalte make sixe bordes, & two bordes mo for ŷ two corners of the habitacion, that euery one of them both may be coupled frō vnder vp with his cornerborde, and aboue vpon the heade to come euen together with a clampe: so that there be eyght bordes with theyr syluer sokettes, wherof there shalbe syxtene, two vnder euery borde.

D And thou shalt make barres of fyrre tre, fyue for the bordes vpō the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behynde the Tabernacle towarde the west. And the barres shalt thou shute thorowe the myddest of the bordes, and fasten altogether frō the one corner to the other. And thou shalt ouerlay the bordes with golde, and make theyr rynges of golde, that the barres maye be put therin. And ŷ barres shalt thou ouerlaye with gold, and so shalt thou set vp the Tabernacle accordynge to the fashion as thou hast sene vpon the mount.

E And thou shalt make a vayle of yalowe sylke, scarlet, purple, and whyte twyned sylke. And Cherubyns shalt ŷ make theron of broderd worke, & shalte hange it vpon foure pylers of fyrre tre whichich are ouerlayed with golde, hauynge knoppes of golde, and foure sokettes of syluer. And ŷ vayle shalt thou fasten with bottons, and set the Arke of wytnesse within the vayle, that it maye be vnto you a difference betwixte the holy and the moost holy.

And thou shalt set the Mercyseate vpon the Arke of wytnes in the Moost holy. But set the table without ŷ vayle and the candelsticke ouer agaynst the table vpon the southsyde of the Tabernacle, that the table maye stande on the northsyde.

And in the dore of the Tabernacle thou shalt make an hangynge, of yalow sylke, purple, scarlet, and whyte twyned sylke. And for the same hangynge thou shalt make fyue pylers of Fyrre tre, ouerlayed with golde, with knoppes of golde. And shalte cast fyue sokettes of brasse for them.

The .xxvii. Chapter.

¶ Of the altare and the apparell therof. Of the court of the habitacyon. Of the oyle and lampes.

And thou shalt make an altare of fyrre tre, fyue cubites longe and brode, that it maye be foure square, and thre cubites hye: thou shalt make hornes vpon the foure corners of it, and shalt ouerlaye it with brasse. Make ashpannes, shouels, basens, fleshokes, colepannes. All the apparell therof shalt thou make of brasse. Thou shalte make a gredyron also lyke a nette, of brasse, and foure brasen rynges vpō the foure corners of it: frō vnder vp aboute the altare shalt thou make it, so that the gredyron reache vnto the myddest of the altare. Thou shalt make staues also for the altare, of fyrretre, ouerlayed with brasse, and shalt put the staues in ŷ rynges, that the staues maye be on both the sydes of the altare, to beare it with all. And holowe wt bordes shalt thou make it, lyke as it is shewed the in the mount.

And to the habitacyon thou shalte make a court, an hāgynge of whyte twyned sylke: vpon the one syde an .c. cubytes longe towarde the south, and .xx. pylers vpon .xx. brasē sokettes, & the knoppes with theyr whoopes of syluer. Lykewyse vpon the north syde there shalbe an hangynge of an .c. cubytes longe, twenty pylers vpon twenty brasen sokettes, and theyr knoppes with theyr whoopes of syluer. B

But vpon the west syde the bredth of the court shall haue an hangynge of fyftye cubites longe, and ten pylers vpō ten sokettes. Vpon the east syde also shall the bredth of the court haue fyftye cubites, so that the hangynge haue vpō one syde fyftene cubites, and thre pylers vpon thre sokettes: And vpon ŷ other syde fyftene cubites also, and thre pylers vpon thre sokettes.

And in the courte gate there shalbe an hangynge twenty cubytes brode of yalowe sylke, scarlet, purple, and whyte twyned sylke, wrought wt nedle worke, and foure pylers vpon theyr foure sokettes. All the pylers rounde aboute the courte shall haue syluer whoopes, and syluer knoppes, and sokettes of brasse. And the lengthe of the courte shalbe an hundreth cubytes, the bredth fyftye cubytes, the heyght fyue cubytes, of whyte C

twyned sylke and ye sokettes therof shal
be of brasse. All the vessels also of the ha
bitacyon to all maner seruice, and al the
nayles of it, and all ye nayles of ye court
shalbe of brasse.

Le.24.a ☩ Commaunde the chyldren of Is-
raell, that they brynge vnto the ye moost
cleare & pure oyle olyue beaten, to geue
lyght, that it maye alwaye be put in the
lampes in the Tabernacle of wytnesse
without the vayle, that hangeth before
the wytnesse. And Aaron and his sonnes
shall dresse it from the euenynge vntyll
the mornynge before the LORDE.
This shalbe vnto you a perpetuall cu-
stome for youre posterities amonge the
chyldren of Israell.

The.xxviii. Chapter.

How the prestes were arayed and consecrated.

A And thou shalt take vnto the Aaron thy brother and his sonnes from amonge ye chyldren of Israell, that he may be my prest: namely Aaron and his sonnes Nadab, Abihu, Eleasar, and Ithamar: and thou shalt make holy clothes for Aaron thy brother, honorable and glorious, and shalte speake vnto all them that are wyse of hert, whom I haue fylled with the sprete of wysdome, that they make garmentes to Aaron for his consecracyon, that he maye be my preste.

These are the garmentes which they shall make: a brestlappe, an ouerbody cote, a tunycle, an albe, a myter and a gyrdell. Thus shall they make holy garmentes for thy brother Aaron and his sonnes, that he maye be my prest. They shall take therto golde, yalowe sylke, scarlet, purple, and whyte sylke.

B The ouerbody cote shall they make of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke of brodered worke, that it maye be fastened together vpon both the sydes by the edges therof. And his gyrdell vpon it shalbe of the same workmanshyppe and stuffe, euen of golde yalowe sylke, scarlet, purple, and whyte twyned sylke. And thou shalte take two Onix stones, and graue in them the names of the chyldren of Israell. Syxe names vpō the one stone, and the syxe other names vpon ye other stone acordynge to the order of theyr age. This shalt thou do by the stonegrauers that graue signettes, so that the stones with the names of the chyldren of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of ye ouerbody cote, that they may be stones of remembraunce for the chyldren of Israell, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembraunce.

C Thou shalt make hokes of golde also, and two wrethen cheynes of pure golde, and shalt fasten them vnto the hookes.

The brestlappe of iudgement shalt thou make of brodered worke, euen after the worke of the ouerbody cote, of golde, yalowe sylke, scarlet, purple, and whyte twyned sylke. Foure square shall it be and double, an handebredth longe, and an handebredth brode. And thou shalt fyll it with foure rowes full of stones. Let the fyrste rowe be a Sardis, a Topas, & a Smaragde. The seconde a Rubyn, a Saphyre, and a Dyamonde. The thyrde a Ligurios, an Achate, and an Amatyst. The fourth a Turcas, an Onix, & a Iaspis. In golde shall they be sett in all the rowes, and shall stonde acordynge to the twolue names of the chyldren of Israell, graued of the stone grauers, euery one with his name acordynge to the twolue trybes.

D And vpon the brestlappe thou shalt make wrethen cheynes by the corners of pure golde, and two golde rynges, so that thou fasten the same two rynges vnto two edges of the brestlappe, and put the two wrethen cheynes of golde in ye same two rynges, that are in ye two edges of the brestlappe. But the two endes of the two wrethen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto the other two edges of the brestlappe, euen to the borders therof, wherby it maye hange on the insyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth of the ouerbodycote vpon the outsyde, one ouer agaynst another where the ouerbody E cote is ioyned together. And ye brestlappe shalbe fastened by his rynges vnto the rynges of the ouerbody cote with a yalowe lace, ye it may lye close vpon the ouerbody cote, & that ye brestlap be not lowsed

upon the ouerbody cote.

¶ Thus shall Aaron beare the names of ye children of Israel in ye brestlappe of iudgment upon his hart, whan he goeth in to the Sanctuary, for a remembraunce before the LORDE alwaye. And in the brestlappe of iudgment thou shalt

Deu. 33. b put * light and perfectnesse, that they be upon Aarons hart, whan he goeth in before the LORDE: that he may beare the iudgment of the children of Israel upon his herte before the LORDE alwaye.

¶ Thou shalt make the tunycle also to the ouerbody cote all of yalowe sylke, and aboue in the myddest there shalbe an hole, & a bonde folde together rounde aboute the hole, that it rente not. And beneth upon the hemme thou shalt make

F pomgranates of yalowe sylke, scarlet, purple rounde aboute, & belles of golde betwene the same rounde aboute: that there be euer a golden bell and pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same

Eccl. 45. b tunycle.* And Aaron shall haue it upon hym when he ministreth, that the sounde therof maye be herde, whan he goeth out and in at ye sanctuary before the LORDE, that he dye not.

¶ Thou shalt make a forheade plate also of pure golde, and graue therin (af-

G ter the workmanshippe of the stone grauer:) the holynesse of the LORDE, and with a yalowe lace shalt thou fasten it unto the forefront of the myter upon Aarons forheade, that Aaron maye so beare ye synne of ye holy thynges, which the children of Israel halowe in all their gyftes and sanctuary. And it shalbe alwaye upon his forheade, that he maye reconcyle them before the LORDE.

H ¶ Thou shalt make an albe also of whyte sylke, and a myter of whyt sylke and a gyrdle of nedle worke:

And for Aarons sonnes thou shalt make cotes, gyrdels and bonettes, honorable and glorious, and shalt put them upon thy brother Aaron and his sonnes and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And thou shalt make them lynen breches, to couer the flesh of their preuytees, from the loynes unto the thyes. And Aaron & his sonnes shal haue them on, whan they go in to the Tabernacle of witnesse, or go unto the altare to ministre in the Holy, that they beare not their synne, & dye. This shal

be a perpetual custome for him [illegible] seede after hym.

The xxix. Chapter.

¶ The consecratynge of Aaron, [illegible] sonnes, and of the altare.

This is it also, that [illegible] shalt do unto the, that [illegible] maye be consecrated [illegible] unto me: * Take a [illegible] bullocke and two [illegible] without blemysh, unleuended [illegible] and unleuended cakes mixte with [illegible] and wafers of swete brede [illegible] with oyle. Of wheate floure shalt [illegible] make them al, and put them in a [illegible] and brynge the in the maunde, with [illegible] bullocke and two rammes.

And thou shalt brynge Aaron [illegible] sonnes unto the dore of the Taber[illegible] cle of witnesse, and washe them [illegible] water and take the garmentes, [illegible] upon Aaron the albe & the tunicle, [illegible] bycote & the brestlappe to the [illegible] cote &, shalte gyrde him on the [illegible] upon ye ouerbody cote, & set ye myter [illegible] his heade, and the holy crowne upon [illegible] myter, and shalt take the anoynt[illegible] oyle, and poure it upon his heade, [illegible] anoynte hym.

Thou shalt brynge forth his [illegible] also, and put the albes upon them, [illegible] gyrde both Aaron and them with [illegible] les, and set the bonettes upon their [illegible] des, that they maye haue the pres[illegible] for a perpetuall custome.

And thou shalt fyll the handes of [illegible] ron & his sonnes, and brynge forth [illegible] bullocke before the Tabernacle of [illegible] nesse.* And Aaron and his sonnes [illegible] laye their handes upon the heade of [illegible] bullocke, and than shalt slay the [illegible] before the LORDE, at the dore of [illegible] Tabernacle of witnesse, and shalt [illegible] of his bloude, and put it upon the [illegible] nes of the altare with thy fynger, [illegible] poure all the other bloude upon [illegible] tome of the altare.

* And thou shalt take all the fat [illegible] couereth the bowels and the net [illegible] the leuer, and the two kydneyes [illegible] fat that is aboute them, and burne [illegible] upon the altare. But the bullockes [illegible] skynne, & donge, shalt thou burne [illegible] fyre without the hoost: for it is a [illegible] offerynge.

The one ramme shalt thou take [illegible] so, and Aaron with his sonnes shal [illegible] their handes upon his heade, [illegible]

thou slaye hym, and take of his bloude,
and sprenkle it vpon the altare rounde
aboute. But the ramme shalt thou de-
uyde in peces, and wash his bowels, &
his legges, and laye them vpon the pie-
ces and the heade, and burne the whole
ramme vpõ the altare: for it is a burnt
offerynge, and a swete sauoure of the sa
crifice vnto the LORDE.

As for the other ramme, thou shalt
take hym, & Aaron with his sonnes shall
laye their handes vpõ his heade, & thou
shalt slaye him, & take of his bloude, and
put it vpõ the typpe of the right eare of
Aaron and his sonnes, and vpõ the thõbe
of their right hãdes, & vpon the greate
toe of their righte fete, and thou shalt
sprenkle the bloude vpon the altare
rounde aboute, & shalt take of ỹ bloude
vpon the altare & the anoyntynge oyle,
and sprenkle it vpon Aaron and his ve-
stimentes, vpon his sonnes and theire
vestimentes. So shall he and his clothes
his sonnes and their clothes be conse-
crated.

D * Then shalt thou take the fat of
the ramme, the rompe, and the fat that
couereth the bowels, the net vpon the
leuer, & the two kydneys with the fatte
that is aboute them, & the right shulder
(for it is a ramme of consecracyon) and
a symnel of bread, and oyled cake, and a
wafer out of the maunde of the vnleuen-
ed breade * that standeth before the
LORDE, & put all in to the handes of
Aaron & his sonnes, & waue it vnto the
LORDE. Then take it out of theyr
handes, and burne it vpõ the altare for
a burntoffering, to be a swete sauour vn
to the LORDE. For it is the LOR-
DES sacrifice.

E * And thou shalt take the brest of
the ramme of Aarons consecracyon, &
shalt waue it before the LORDE, that
shalbe his parte. And thus shalt thou ha-
lowe the Wauebrest and the Heue shul
der (that are waued and heaued) of the
ramme of the consecracyon of Aaron
and his sonnes: And it shalbe a perpetu
all custome for Aaron and his sonnes
of the children of Israel: for it is an
Heueoffrynge, and the heueofferynge
shalbe the LORDES dewtye of the
children of Israel, in their peaceoffe-
rynges & Heueofferynges which they
do vnto the LORDE.

And the holy garmentes of Aaron
shall his sonnes haue after hym, that
they maye be anoynted therin, and their
handes maye be fylled. * Loke Nu.20.d
which of his sonnes shalbe preest in his
steade, the same shall put them on seuen
dayes, that he maye go in to the Taber-
nacle of witnesse, to mynister in the Sa-
nctuary.

* But the ramme of consecracyon F
shalt thou take and seeth his flesh in an Leui.8.g
holy place. And Aaron & his sonnes shal
eate the fleshe of the same ramme with
the bread in ỹ maunde, at ỹ dore of ỹ Ta-
bernacle of witnesse, for there is an atone-
ment made therwith, to fyll their han-
des, that they maye be consecrate. A
straunger shall not eate therof, for it is
holy.

But yf ought of the flesh of the conse-
cracyon, and of ỹ bread remayne vntyll
the mornynge, thou shalt burne it with
fyre, and not let it be eaten, for it is holy.
And thus shalt thou do with Aaron &
his sonnes all that I haue commaunded
the. Seuen dayes shalt thou fyll their
handes, and offer a bullocke dayly for a
synneoffrynge because of them that
shalbe reconcyled. And thou shalt halowe
the altare, whan thou reconcylest it: and
shalt anoynte it, that it maye be conse-
crated. Seuen dayes shalt thou reconcyle
the altare, and consecrate it, that it maye
be an altare of the moost holy. Who so-
euer toucheth the altare, must be conse-
crated.

* And this shalt thou do with the al- G
tare: Two lambes of one yeare olde shalt Nu.28.f
thou offer euery daye vpon it: the one 1.par.17.
lambe in the mornynge, and the other at
euen. And to one lambe a tenth deale of
wheate floure, myngled with ỹ fourth part
of an Hin of beaten oyle, and the fourth
parte of an Hin of wyne for a drynke-
offerynge. With the other lambe at euen
shalt thou do lyke as with the meatoffe-
rynge and drynkofferynge in the mor-
nynge, for a swete sauoure of sacrifice
vnto the LORDE. This is the dayly
burntofferynge amonge youre posterities
vpon the dore of the Tabernacle of
witnesse before the LORDE, where Leui.1.
I wyll speake vnto you, & talke with Nu.12.
the. There wyll I appeare vnto the chil-
dren of Israel, and be sanctified in my
glory, and wyll halowe the Taberna-
cle of witnesse and the altare, and con-
secrate Aaron and his sonnes, to be my Leui.19.b
preestes. * And I wyll dwell amonge the 2.Cor.6.c
children of Israel, and wyll be their God,
so that they shal knowe, how yt I am the
LORDE their God, which brought the

from the ouerbody cote.

Thus shall Aaron beare the names of yͤ chyldre of Israel in yͤ brestlappe of iudgement vpon his hart, whã he goeth into the sanctuary, for a remembraunce before the LORDE alwaye. And in the brestlappe of iudgement thou shalt
Deu. 33. b put * light and perfectnesse, that they be vpon Aarons hart, whan he goeth in before the LORDE: that he may bare the iudgement of the chyldren of Israel vpon his harte before the LORDE alwaye.

Thou shalt make the tunykle also to the ouerbody cote all of yalow sylke, and aboue in the myddest there shalbe an hole, & a bonde folde together roũde aboute the hole, that it rente not. And beneth vpõ the hemme thou shalt make
F pomgranates of yalowe sylke, scarlet, purple rounde aboute, & belles of golde betwixte the same rounde aboute: that there be euer a golden bell and pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same
Eccl. 45. b tunycle. * And Aaron shall haue it vpõ hym whan he ministreth, that the soũde therof maye be herde, whã he goeth out and in at yͤ sanctuary before the LORDE, that he dye not.

Thou shalt make a forheade plate also of pure golde, and graue therin (after the workmanshyppe of the stone grauer:) the holynesse of the LORD, and with a yelowe lace shalt thou fasten it vnto the forefront of the myter vpon Aarons forheade, that Aaron maye so beare yͤ synne of yͤ holy thynges, which the childre of Israel halowe in all their gyftes and sanctuary. And it shalbe alwaye vpon his forheade, that he maye reconcyle them before the LORDE.

G Thou shalte make an albe also of whyte sylke, and a myter of whyt sylke and a gyrdle of nedle worke:

And for Aarons sonnes thou shalt make cotes, gyrdles and bonettes, honorable and glorious, and shalt put them vpon thy brother Aarõ and his sonnes and shalt anoynte them, and fyll theyr handes, and consecrate them, that they maye be my prestes. And yͤ shalt make them lynen breches, to couer the fleshe of their preuityes, from the loynes vnto the thyes. And Aaron & his sonnes shal haue them on, whan they go in to the Tabernacle of witnesse, or go vnto the altare to minister in the Holy, that they beare not theyr synne, & dye. This shal be a perpetual custome for him, and his sede after hym.

The.xxix. Chapter.

The consecratynge of Aaron, of his sonnes, and of the altare.

This is it also, that thou shalt do vnto the, that they maye be cõsecrated prestes vnto me: * Take a yonge bullocke and two rammes without blemyshe, vnleuended breade and vnleuended cakes mixte with oyle, and wafers of swete breade tempered with oyle: Of wheate floure shalt thou make them al, and put them in a maunde and brynge thẽ in the maunde, with the bullocke and two rammes.

And thou shalt brynge Aaron & his sonnes vnto the dore of the Tabernacle of witnesse, and washe them with water and take the garmentes, and put vpõ Aarõ the albe & the tunicle, ouerbodycote & the brestlappe to the ouerbody cote &, shalte gyrde him on the out syde vpõ yͤ ouerbody cote, & set yͤ myter vpõ his heade, and the holy crown vpon the myter: and shalt take the anoyntynge oyle, and poure it vpon his heade, and anoynte hym.

Thou shalt brynge forth his sonnes H also, and put the albes vpon them, and gyrde both Aaron and them with gyrdles, and set the bonettes vpon their heades, that they maye haue the presthode for a perpetuall custome.

And thou shalt fyll the hãdes of Aaron & his sonnes, and brynge forth the bullocke before the Tabernacle of witnesse. * And Aaron and his sonnes shal laye their handes vpon the heade of the bullocke, and thou shalt sley the bullocke before the LORDE, at the dore of the Tabernacle of witnesse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

* And thou shalt take all the fat yͭ couereth the bowels and the nette vpon the leuer, and the two kydneys with the fat that is aboute them, and burne them vpõ the altare. But the bullockes flesh, skynne, & donge, shalt thou burne with fyre without the hoost: for it is a synne offerynge.

The one ramme shalt thou take also, and Aaron with his sonnes shal lay theyr handes vpon his heade. The shal

thou slaye hym, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou devyde in peces, and wash his bowels, & his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpõ the altare: for it is a burntofferyng, and a swete sauoure of the sacrifice vnto the LORDE.

Lev.8.d ✻ As for the other ramme, thou shalt take hym, & Aarõ with his sonnes shall laye their handes vpõ his heade, & thou shalt slay him, & take of his bloude, and put it vpõ the typpe of the right eare of Aaron and his sõnes, and vpõ the thõbe of their right hãdes, & vpon the greate too of their righte fete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, & shalt take of yͤ bloude vpon the altare & the anoyntynge oyle, and sprenkle it vpon Aaron and his vestimentes, vpon his sonnes and theire vestimentes. So shall he and his clothes his sonnes and their clothes be consecrated.

D Lev.8.e ✻ Then shalt thou take the fat of the ramme, the rompe, and the fat that couereth the bowels, the net vpon the leuer, & the two kydneys with the fatte that is aboute them, & the right shulder (for it is a ramme of consecracyon) and a symnel of bread, and oyled cake, and a wafer out of the maunde of the vnleuẽded breade ✻ that stondeth before the LORDE, & put all in to the handes of Aaron & his sonnes, & waue it vnto the LORDE. Then take it out of their handes, and burne it vpõ the altare for a burntofferyng, to be a swet sauour vnto the LORDE. For it is the LORDES sacrifice.

E Lev.8.f ✻ And thou shalt take the breste of the ramme of Aarons consecracyon, & shalt waue it before the LORDE, that shalbe his parte. And thus shalt thou halowe the Wauebrest and the Heue shulder (that are waued and heaued) of the ramme of the consecracyon of Aaron and his sonnes: And it shalbe a perpetuall custome for Aaron and his sonnes of the children of Israell: for it is an Heueofferynge, and the Heueofferynge shalbe the LORDES dewtye of the chyldren of Israell, in their peaceofferynges & Heueofferynges whiche they do vnto the LORDE.

And the holy garmentes of Aaron shall his sonnes haue after hym that they maye be anoynted therin, and that their handes maye be fylled. ✻ Loke which of his sonnes shalbe preste in his steade, the same shall put them on seuen dayes, that he maye go in to the Tabernacle of witnesse, to mynister in the Sãctuary. Nu.20.d

F Lev.8.g ✻ But the ramme of consecracyon shalt thou take and seeth his flesh in an holy place. And Aaron & his sõnes shal eate the fleshe of the same ramme with the bread in yͤ maũde, at yͤ dore of yͤ Tabernacle of witnesse, for ther is an attonement made therwith, to fyll their handes, that they maye be consecrated. A straunger shall not eate therof, for it is holy.

But yf any of the flesh of the consecracyon, and of yͤ bread remayne vntyll the mornynge, thou shalt burne it with fyre, and not let it be eaten for it is holy. And thus shalt thou do with Aaron & his sonnes all that I haue cõmaunded the. Seuen dayes shalte thou fyll their handes, and offer a bullocke dayly for a synneofferynge because of them that shalbe recõcyled. And thou shalt halowe the altare, whan thou reconcylest it: and shalt anoynte it, that it maye be consecrated. Seuen dayes shalt thou recõcyle the altare, and consecrate it, that it may be an altare of the moost holy. Who so wyll touche the altare, muste be consecrated.

G Nu.28.a 1.par.17.g ✻ And this shalt thou do with the altare: Two lãbes of one yeare olde shalt thou offer euery daye vpon it: the one lambe in the mornyng, and the other at euen. And to one lambe a tenth deale of wheat flour, mẽgled with yͤ fourth part of an Hin of beatẽ oyle, and the fourth parte of an Hin of wyne for a drynkeofferynge. With the other lambe at euẽ shalt thou do lyke as with the meatofferynge and drynkofferynge in the mornynge, for a swete sauoure of sacrifice vnto the LORDE. This is the dayly burntofferynge amonge youre posterityes, at the dore of the Tabernacle of witnesse before the LORDE, ✻ where I wyll proteste vnto you, & talke with the. There wyll I proteste vnto the children of Israell, and be sanctified in my glory, and wyll halowe the Tabernacle of witnesse and the altare, and consecrate Aaron and his sonnes, to be my prestes ✻ And I wyll dwell among the chyldre of Israel, and wyl be their God so that they shal know, how yͭ I am the LORD their God, which brought the Lev.1.a Nu.12.a Lev.26.b 2.Cor.6.c

out of the lõde of Egypte, that I might dwell among them, euen I the LORD their God.

The.xxx. Chapter.

Of the altare of incense, and the brasen lauer, the anoyntynge oyle & incẽse.

A Thou shalt make also an incensealtare to burne incẽse, of Sythe tre, a cubyte longe and brode, euen foure squayred, and two cubites hye wt his hornes, and shalte ouerlaye it with pure golde, the rofe and the walles of it rounde aboute, and the hornes therof, and a crowne of golde shalt thou make rounde aboute it, & two golde rynges on ether syde vnder ye crowne, that there maye be staues put therin, to beare it with all.

The staues shalt thou make of Sythe tre also, & ouerlaye thẽ wt golde: & shalt set it before the vayle, that hangeth before the arke of witnesse, and before the mercyseate that is vpon the witnesse, from whence I wyll protesse vnto the. And Aaron shall burne swete incense theron euery mornynge, whã he dresseth the lampes. In lyke maner whã he lighteth the lampes at euen, he shall burne such incense also. This shall be the dayly incense before the LORDE amõge youre posterities.

B Ye shall put no straunge incense therin, and offre no burntofferynge, nor meatofferynge, nether drynkofferynge therõ. And vpon the hornes of it shall Aaron reconcyle once in a yeare, with the bloude of the synnofferynge, whiche they shall offre that are recõcyled. This shall be done amonge youre posterities for this is ye moost holy vnto the Lorde

Leuit. 10. a
Leuit. 16. g
& Heb. 9. a

And the LORDE spake vnto Moses, and sayde: When thou nombrest the heades of the children of Israel, thẽ shall euery one geue vnto the LORD the reconcylynge of his soule, that there happẽ not a plage vnto them, whã they are nombred. Euery one that is tolde in the nõbre, shall geue halfe a sycle, after the sycle of the sanctuary: one sycle is worth twentie Geras. This halfe sycle shalbe the LORDES Heueofferyng. Whoso is in the nombre from twentye yeare and aboue, shall geue this Heueofferynge vnto the LORDE. The ryche shall not geue more, and the poore shall not geue lesse in ye half sycle which is geuen vnto the LORDE to be an

Num. 1. a
and. 26. a
2. Re. 24. a
Leuit. 27. d
Num. 3. g
Eze. 45. b

Heueofferynge for the reconcylynge of their soules.

And this money of recõcylinge shalt thou take of the chyldrẽ of Israell, and put it to the Gods seruyce of the Tabernacle of witnesse, that it maye be a remembraunce vnto the chyldren of Israell before the LORDE, that he maye let hym selfe be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: Thou shalt make a brasen lauer also with a fote of brasse to washe, and shalt set it betwixte the Tabernacle of witnesse and the altare, and put water therin, that Aaron and his sonnes maye wash their hãdes and fete therout, whã they go in to the Tabernacle of witnesse, or to the altare, to mynistre vnto the LORDE with offeryng incense, that they dye not. This shalbe a perpetuall custome for hym and his sede amonge their posterities.

And the LORDE spake vnto Moses, and sayde: Take vnto the spices of the best, fyue hũdreth sycles of myrre and of cynamom half so much, euẽ two hundreth and fyftie, and of calamus two hundreth and fyftye, and of cassia fyue hũdreth (after the sycle of ye sanctuary) & an Hin of oyle olyue, and make an holy anoyntinge oyle, after the craft of the apotecary.

And ther with shalt thou anoynte the Tabernacle of witnesse, and ye Arke of witnesse, the table with all his apparell, the candelsticke with his apparell, the altare of incense, the altare of burntofferynges with all his apparell, and the lauer with his fote: and thus shalt thou consecrate them, that they may be moost holy: for who so wyll touch them, must be cõsecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the children of Israel, and saye: This oyle shal be an holy oyntment vnto me amonge youre posterities: It shall not be poured vpon mans body, nether shalt thou make any such lyke vnto it, for it is holy: therfore shall it be holy vnto you. Who so maketh anye such lyke or geueth a strãger therof, the same shalbe roted out from amonge his people.

And the LORDE sayde vnto Moses: Take vnto the spyces: balsam, stacte, galban, and pure frankencense, of one as much as of another, & make

incense therof (after the crafte of the a potecary) myngled together, that it may be pure and holy. And thou shalte beate it to poulder, and shalte put of the same before y witnesse in the Tabernacle of wytnesse, from whence I wyll professe vnto y. This shalbe most holy vnto you and such incense shall ye not make you: but it shalbe holy vnto y for y LORD Who so maketh suche to smell there-with, shalbe roted out from amonge his people.

The.xxxi.Chapter.

¶ The workmē are called. The kepyng of y Sabbath. The two tables of wytnesse are geuen Moses.

A AND the LORDE spake
Exo.35.d. Eccle.38.b. vnto Moses, and sayd: * I
haue called by name Bezale-
el the sonne of Uri the sōne
1.Par.7.b of Hur, of the trybe of Iu-
da, and haue fylled hym with y spirite of God, with wysedome and vnderstondinge and knowlege, and to worke with all maner of connynge worke, in golde, syluer, brasse, to graue stones connyngly and to set them, to carue wel in tymber, and to make all maner worke. And beholde, I haue geuē hym Aholiab y sōne of Ahisamah of the trybe of Dan, to be his companyon, and haue geuen wysedome into the hertes of al that are wyse that they shall make all that I haue cō-
B maūded the. * The Tabernacle of wyt-
Exod. 25. 27. 28. nesse, the Arke of wytnesse, the Mercy-
seate theron, and all the ornamentes of the Tabernacle: the table and his apparell, the candelsticke and all his apparel, the altare of incense, the altare of burnt offerynges with all his apparell, the lauer with his fote, the mynistringe vestimentes of Aaron the prest, and the garmentes of his sonnes to serue lyke prestes, the anoyntynge oyle, and the incense of spyces for the Sanctuary. All that I haue commaunded the, shall they make.
C And the LORDE talked vnto Moses, and sayd: Speake vnto the chyldren
Eze.20.b. of Israel, and say: * Kepe my Sabbath for it is a token betwene me and you, & youre posterities, that ye maye knowe, how that I am the LORDE which haloweth you; therfore kepe my Sabbath, for it shalbe holy vnto you. * who
Nu.15.d so vnhaloweth it, shall dye y death: For who so doth any worke therin, shalbe roted out from amonge his people.
D Sixe dayes shall men worke, but vpon the seuenthe daye is the Sabbath
* the holy rest of the LORDE. Who Gen.2.a
so dothe any worke vpon the Sabbath daye, shall dye the death.

Therfore shall the chyldren of Israel kepe the Sabbath, that they maye kepe it also amonge theyr posterities for an euerlastynge couenaunt. An euerlastyng token is it betwixte me and the chyldren of Israel. For in sixe dayes made the LORDE heauen and earth, but vpon y seuenth day he rested, & was refreshed
* And whan the LORDE hadde Exo.24.c. and.32.d Deu.5.c and.9.b
made an ende of talkynge with Moses vpon y mount Sinai, he gaue hym two tables of wytnesse, which were of stone and wrytten with the fynger of God.

The.xxxii.Chapter.

¶ They make the golden calfe, Moses in his displeasure breaketh the tables, & punysheth the transgressours.

BUT whan the people sawe y B
Moses made longe taryeng
to come downe from y mount
they gathered thē together
agaynst Aaron, and sayd vn- Actu.7.d
to hym: * Up, & make vs goddes, to go before vs, for we can not tell what is become of this man Moses, that brought
vs out of Egipte. Aaron sayd vnto thē: Iudi.8.f
* Plucke of the golden earynges from the eares of your wyues, of your sōnes, and of youre doughters, and brynge thē vnto me. Then all the people plucke of theyr golden earynges from theyr eares and brought them vnto Aaron. And he toke them of theyr hādes, and fashioned
it with a grauer. * And they made a mol Psal.105.c
ten calfe, and sayd: These are thy goddes (O Israel) that brought the out of the lande of Egipte.
When Aaron sawe that, he buylded B
an altare before hym, and caused it be proclamed, and sayde: To morow is the LORDES feast. And they arose vp early in the mornyng, and offered burnt offerynges, and brought thanke offerynges
ges also: * Then the people sat them 1.Cor.10.b
downe to eate and drynke, and rose vp to playe.

But the LORDE sayd vnto Mo-
ses: * Go get the downe, for thy peo- Deu.9.b
ple whome thou broughtest out of the lande of Egipte, haue marred all: they are sone gone out of the waye, which I cōmaunded them. They haue made the a molten calfe, and haue worshipped it,
and offred vnto it, and sayd: * These 3.Re.12.f
are thy goddes (O Israel) that brought the out of the lande of Egipte.

C And the LORDE sayd vnto Mo-
Exo.33.a ses: * I se, y it is a styffnecked people.
Nu.14.b and now suffre me, that my wrath may
waxe whote ouer them, and that I may
consume them, so wyll I make a great
people of the.

But Moses besought the LORD
his God, and sayd: Oh LORDE, wher-
fore wyll thy wrathe waxe whote ouer
thy people, whō thou hast brought out
of the lande of Egipte with great po-
wer and a myghtye hande? Wherfore
shulde the Egipcians speake, and saye:
He hath brought thē out for theyr myss-
chefe, to slaye them in the mountaynes,
and to destroye them vtterly from the
D earth? O turne the from the fearsnesse of
thy wrath, and be gracyous ouer y wyc-
kednes of thy people. Remembre thy ser-
uauntes Abraham, Isaac, and Israell,
vnto whom * y swarest by thyne owne
Gen.22.c selfe, and saydest: I wyll multiplye your
sede as the starres of heauen, and al the
lande that I haue promysed you, wyll
I geue vnto your sede, and they shal in-
herett it for euer. Thus the LORDE re-
pented of the euell, whiche he sayde he
wolde do vnto his people.

Exo.24.c. * Moses turned hym, & went downe
and.31.d from the moūt, and in his hande he had
Deu.9.b the two tables of wytnesse, which were
written vpon both the sydes, and were
Gods worke, and the wrytynge was y
wrytynge of God therin. Now whan
Iosua herde the noyse of the people, as
they shouted, he sayd vnto Moses: This
is a noyse of warre in the hoost. He an-
swered: It is not a noyse of them that
haue the victory, and of them that haue
the worse, but I heare a noyse of syn-
gynge at a daunse.

E * Whan he came nye vnto y hoost,
Deu.10.a and sawe the calfe, and the daunsynge,
he was moued with wrath, and cast the
tables out of his hande, and brake them
Deu.9.d beneth the mount. * And he toke y calfe
that they hadde made, and brent it with
fyre, and stamped it vnto powlder, & stro-
wed it in the water, and gaue it vnto y
chyldren of Israell to drynke, and sayd
vnto Aaron: What dyd this people vn-
to the, that thou hast brought so great a
synne vpon them?

Aaron sayd: Let not y wrath of my
lorde waxe fearce: thou knowest, y this
is a wycked people. They sayd vnto me:
Make vs goddes to go befor vs, for we
can not tell what is become of this mā
Moses, that brought vs out of y lande
of Egipte. I sayd vnto them: Who so
hath gold, let hym plucke it of, and gyue
it me: and I cast it in y fyre, therof came
this calfe.

Now whan Moses sawe, that the
people were naked (for Aaron, whan he
set them vp, made them naked to their
shame) he went into the gate of y hoost,
and sayde: Who so belongeth vnto the
LORD, let hym come hither vnto me.
Then all the chyldren of Leui gathered
them selues vnto hym, and he sayd vn-
to them: Thus sayeth the LORDE y
God of Israell: * Euery man put his
swearde by his syde, & go thorow, in &
out frō one gate to another in the hoost,
and slaye euery man his brother, frende,
and neghbour.

The chyldren of Leui dyd, as Mo-
ses sayd vnto them. And there fell of the
people the same daye thre thousand men.
Then sayd Moses: Consecrate your ha-
des this daye vnto the LORDE, euery
man vpon his sonne and brother, that y
prayse may be geuen ouer you this day.

On the morow Moses sayd vnto y
people: Ye haue done a great synne.
Now I wyll go vp vnto the LORD,
yf peraduenture I may make an atone-
ment for youre synnes.

Now whā Moses came agayne vn-
to the LORDE, he sayd: Oh this peo-
ple haue done a great synne, and haue
made thē goddes of gold. * Now forge-
ue thē theyr synne: yf not, then wype me
out of thy boke, that thou hast wrytten.
The LORDE sayde vnto Moses:
What? Hym that synneth agaynst me,
wyll I wype out of my * boke. Go thou
thy waye therfore, & and brynge y peo-
ple thyther as I haue sayd vnto the.
Beholde, myne angel shal go before the.
But in the daye of my visitacion I wyl
vysite theyr synnes vpon them. So the
LORDE plaged the people, because
they made the calfe which Aaron made.

The.xxxiii.Chapter.

The people mourne. Moses pitcheth
the Tabernacle, and the LORDE ta-
keth with hym.

THe LORDE sayde vnto
Moses: Go, departe hence,
thou and the people that y
hast brought out of y lande
of Egipte, vnto the lande
that I sware vnto Abrahā, Isaac and

Jacob, and sayde: * vnto thy sede wyll
I geue it, & and I wyl sende an angell
before the (and cast out the Cananites, Amorites, Hethites, Pheresites,
Heuites, and Jebusites) in to the londe
that floweth with mylke and hony, for
I wyll not go vp with the: * for thou
art an hardnecked people, I myght cõsume the by the waye. When the people herde this euell tydynges, they sorowed & no mã put on his beste raymẽt.

B And the LORDE sayde vnto Moses: Speake vnto the childrẽ of Israel:
Ye are a styfnecked people, I must ones
come sodenly vpon the, & make an ende
of ye. And now put of thy goodly aray
from the, that I maye knowe what to
do vnto the. So the children of Israel
layed theyr goodly araye from thẽ, out
before the mount Horeb.

Moses toke the tabernacle, and pitched it without afarre of frõ the hoost
and called it ye Tabernacle of witnesse.
And whosoeuer wold axe any question
at the LORDE, wente out vnto the
Tabernacle of witnesse before ye hoost.
And whan Moses wente out vnto the
Tabernacle, all the people rose vp and
stode euery one in his tente dore, and
loked after Moses tyll he was gone in
to the Tabernacle. * And whan Moses entred in to the Tabernacle, ye cloudy pyler came downe, and stode in the
dore of the Tabernacle, and he talked
with Moses. And all the people sawe
the cloudy pyler stõde in the dore of the
Tabernacle, and rose vp, and worshipped, euery one in his tent dore.

C * And the LORDE spake vnto
Moses face to face, as a man speaketh
with his frende. And whan he turned
agayne to the hoost, the yonge mã * Josua the sonne of Nun his minister, departed not out of the Tabernacle. And
Moses sayde vnto the LORDE: Beholde, thou sayedest vnto me: Brynge
the people vp, and lettest me not know,
whom thou wilt sende with me, & yet
hast thou sayd: I knowe the by name,
and thou hast founde grace in my sight
Let me knowe thy waye therfore, wherby I maye be certifyed, that I fynde
grace in thy sight: And cõsydre yet, that
this people is thy people.

He sayde: My presence shall go before the, therwith will I lede the. But
he sayde vnto hym: Yf thy presence go
not, then cary vs not vp frõ hence, for
wherby shall it be knowne, yt I and thy
people haue foũde fauoure in thy sight,
but in that thou goest with vs? yt I and
thy people maye haue some preeminẽce
before all people that are vpon the face
of the earth? The LORDE sayde vnto Moses: I wyl do th s also that thou
hast sayde, for thou hast founde grace
in my syght, and I knowe ye by name.

D He sayde: Oh let me the se thy glory. And he sayd, I wyl cause al my good
go ouer before thy face, and wyll let the
name of ye LORDE be called vpõ before the. * And I shewe mercy, to whõ
I shewe mercy, & haue compassion, on
whom I haue compassion. And he sayd
moreouer: Thou mayest not se my face,
* for there shall no mã lyue, yt seyth me.
And the LORDE sayde farthermore:
beholde, there is a place by me, there
shalt thou stonde vpon the rocke. Now
whan my glory goeth forth, I wyl put
the in a clyfte of ye rocke, and my hande
shall holde styll vpon the, tyll I be passed by. And whan I take awaye myne
hande from the, thou shalt se my back
partes, but my face shall not be sene.

The.xxxiiii. Chapter.

¶ Moses receaueth other tables of ye
LORDE with certayne lawes. The people are afrayed at the bryghtnesse of
his face.

A And the LORDE sayd vnto Moses: * Hew ye two tables of stone, like as the first
were, yt I maye wryte in the
the wordes, that were in the
first tables, which thou brakest: and be
ready in the mornynge, yt thou mayest
come vp early vnto mounte Sinai, and
stonde me vpon the toppe of the mount.
And let no man come vp with the, that
there be no man sene thorow out all ye
mount: & let nether shepe nor oxen fede
before the mount.

And Moses hewed two tables of
stone lyke as the first were, & arose early in the mornynge, and wente vp vnto
mount Sinai, as the LORDE commaunded him, & toke the two tables of stone
in his hande. The came the LORDE
downe in a cloude. And there he stode
vnto hym, & called vpon the name of ye
LORDE. And whan the LORDE
passed by befor his face, he cryed: LORDE LORDE, God * mercyfull & gracious, & lõge sufferinge, & of greate mercy,
& trueth & & that kepest mercy in stoare
for thousandes, & forgeuest wyckednes,

Margin references: Gen.12.c; Exo.23.d; Deu.7.d; Jos.24.c; Exo.32.c; Exo.31.d; Nu.12.a; Exo.24.c; Rom.9.b; Deu.4.b. Judi.6.c and 13.d Joh.1.b; Deu.10.a; Psa.85.c. and.102.b & Deu.5.b Jere.32.c

Jer 30.b. trespace, and synne: before whom there
Naum.1.a is no man innocent) ‡ thou that visitest
‡Exo.20.a the wickednesse of the fathers vpon the
Deu.7 b chyldren & chylders children, vnto the
thirde and fourth generacyon.
B And Moses bowed hym selfe downe
vnto the earth, and worshiped hym, and
sayde: LORD, yf I haue founde grace
in thy syght, then let the LORDE go
with vs (for it is an hardnecked people)
that thou mayest haue mercy vpon our
wickednesses and synnes, and let vs be
thyne inheritaunce.
And he sayde: Beholde, I make a co-
uenaunt before all thy people, and do
wóders, such as haue not bene done in
all londes, amonge all people. And all
the people among whom thou art, shal
se the workes of the LORD: for a terri
ble thynge shall it be, that I wyll do
with the. Kepe that I commaunde the
this daye. Beholde, I wyll cast out be-
fore þ: the Amorites, Cananites, Hethi
tes, Pheresites, Heuytes & Jebusites.
Exo.23.d *Beware, that thou make no coue-
Gen.7.a naūt with the indwellers of the londe
3.Re.11.a that thou cómest into, lest they be cause
of thy ruyne in the myddest of the: but
their altares shalt thou ouerthrowe, &
breake downe theire goddes, and rote
out theyr groues: for thou shalt worshi-
pe no other God. For the LORDE is
called gelous, because he is a gelous
God: lest (yf thou make any agrement
with the indwellers of the londe, and
whan they go a whorynge after theyre
goddes, and do sacrifice vnto theyr god
Nu.25.a des) they * call the, & thou eate of their
sacrifice, and lest thou take their daugh
ters vnto thy sonnes to wyues, and the
same go a whorynge after their goddes
and make thy sonnes go a whorynge
after their goddes also.
C Thou shalt make the no goddes of
Exo.12.c metall. * The feast of swet bread shalt
and.23.b thou kepe. Seuen dayes shalt thou eate
vnleuended bread, lyke as I cōmaūded
the in the tyme of the moneth Abib: for
in the moneth Abib thou wentest out of
Exod.13.a Egypte. * All that fyrste breaketh the
and.22.d matrix, is myne, suche as shalbe male a-
Nu.18.c. monge thy catell, that breaketh the ma-
trix, whether it be oxe or shepe. But the
fyrst of thyne asse shalt thou bye out w
a shepe: yf thou redeme it not, the break
his necke. All the fyrst borne of thy chyl
dren shalt thou redeme.
Eccl. 35.a * And se that noman appeare be-
fore me emptye.

* Sixe dayes shalt thou laboure, vpon
the seuenth daye shalt thou rest both fro
plowynge and reapynge. The feast of
weekes shalt thou kepe with the firstlin
ges of the wheate haruest: and the feast
of yngatherynge at the yeares ende.
Thryse in a yeare shall all your men chyl
dren appeare before the Gouernour,
euen the LORDE and God of Israel.
Whan I shall cast out the heythen
before the, & enlarge thy borders, there
shall no man desyre thy lōde: for so moch
as þ goest vp thre tymes in the yeare,
to appeare before the LORD thy God.
Thou shalt not offer the bloude of my
sacrifice wt leuended bread. And the of-
ferynge of the Easterfeast shall not re-
mayne ouer nyght vntyll the mornynge.
* The firstlinges of the first frutes of
thy lōde shalt thou brynge in to þ house
of the LORD thy God. ‡ Thou shalt
not seith a kydd, whyle it is yet in his
mothers mylke.
And the LORDE sayde vnto Mo-
ses: wryte these wordes, for because of
these wordes haue I made a couenaunt
wt the & wt Israel. * And he was there
wt the LORDE fortye dayes & fortye
nightes, and ate no bread, and dranke
no water. And * he wrote in the tables
the wordes of the couenaunt, euen ten
verses.
Now whā Moses came downe fro
mount Sinai, he had the two tables of
wytnesse in his hande, & wyst not that
the skynne of his face shyned, because
he had talked with hym. And whā Aa-
ron & all the children of Israel sawe þ
the skynne of his face shyned, they were
afrayed to come nye hym. Then Moses
called thē. And they turned vnto hym,
both Aaron & all the chefest of the con-
gregacion. And he talked with thē. Af-
terwarde came all the chyldrē of Israel
vnto hym. And he commaūded thē al, þ
the LORDE had sayde vnto hym vpō
the mount Sinai. Now whan he had
made an ende of talkynge wt thē, * he
put a coueryng vpō his face. And whā
he wēte in before þ LORDE to talke
wt hym, he toke the coueryng of, tyll he
wente out agayne. And whan he came
forth & spake with the chyldren of Is-
raell what was commaunded hym, the
the chyldren of Israell sawe his face,
how that the skynne of his face shyned:
so he put the coueryng vpon his face a-
gayne, tyll he wente in agayne to talke
with hym.

The.xxxv.Chapter.

¶ Certayne statutes cōcernynge ẏ Tabernacle. The workmē are appoynted.

A And Moses gathered all the congregaciō of the chyldren of Israell together, & sayde vnto them: This is it ẏ the LORDE hath commaunded you to do: * Sixe dayes shall ye worke, but the seuenth daye shall ye kepe holy: a Sabbath of ẏ LORDES rest. Who so euer doeth eny worke therin, shall dye. Ye shall kyndle no fyre vpon ẏ Sabbath day in al youre dwellinges. (Exo.20.b / Exo.34.c)

And Moses sayd vnto the whole cōgregacion of ẏ chyldrē of Israel: This is it, ẏ the LORD hath commaunded: * Geue from amonge you Heueofferinges vnto ẏ LORD, so ẏ euery one bringe ẏ LORDES Heueofferynge with a fre hart: golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte sylke, & goates heere, reed skynnes of rammes, doo skynnes, and Fyre tre, oyle, for ẏ lāpes, & spyces for the anoyntinge oyle & for swete incēse. Onix stones, & stones to be set in ẏ ouerbodycote, & for ẏ brestlappe. (Exo.25.a)

B And who so is wyse of hart amōge you, let him come, & make what ẏ LORDE hath cōmaunded: namely, the Habitacion with the tent & couerynge therof, the rynges, bordes, barres, pylers & sokettes: The Arke wt the staues therof, the Mercyseate & the vayle: ẏ table wt his staues & all his apparell: and the Shewbread: The candilsticke of lyght & his apparell, and his lampes, & the oyle for the lyghtes: The altare of incense wt his staues: The anoyntynge oyle & spyces for incense: The hāgynge before ẏ Tabernacle dore: The alter of burntofferynges wt his brasen gredyron, staues & all his apparel: The lauer wt his fote: The hanginges of the courte, with the pylers & sokettes therof & the hanginge of the courtedore: The nayles of the habitacion & of the courte with their coardes: The mynistrynge garmentes for ẏ seruyce in the Holy, the holy vestymentes of Aarō ẏ prest with the vestimētes of his sonnes for the prestes office.

C Then wente all ẏ congregaciō of ẏ chyldren of Israel out frō Moses, and euery one brought the gift of his hart: & all ẏ they wolde of fre wyll, the same brought they for an Heueofferynge vnto ẏ LORDE for the worke of ẏ Tabernacle of wytnesse, & for all ẏ seruyce therof, & for the holy vestymētes. Both mē & wemē ẏ were of a wyllynge hart, brought braceletes, earynges, rynges & gyrdels, & all maner iewels of golde: Euery mā also brought gold for Waueofferynges vnto the LORDE.

And who so euer foūde by hym yalow sylke, scarlet, purple, whyte sylke, goates heere, reed skynnes of rammes, & doo skynnes, brought it. And who so euer houe vp syluer, & brasse, brought it for the Heueofferynge vnto ẏ LORD And who so euer founde Fyre tre by hym, brought it for all maner of worke of the Gods seruyce. And such wemē as were wyse harted, spanne with their hādes, & brought their spōne worke of yalow sylke, scarlet, purple, & whyte sylke. And soch wemen as had hye vnderstondynge in wysdome, spāne goates heere.

D As for the prynces, they brought Onix stones, and set stones, for the ouerbody coate, & for the brestlappe, & spyces, and oyle for the lyghtes, and for the anoyntynge oyle, and for swete incense. Thus the chyldren of Israell brought fre wyllynge offerynges, both man and women, for all maner of worke, that the LORDE had cōmaunded by Moses, to be made.

And Moses sayd vnto ẏ chyldrē of Israel: Beholde, ẏ LORD hath called by name Bezaleel the sonne of Vri, the sonne of Hur of ẏ trybe of Iuda, and hath fylled hym wt the sprete of God, ẏ he maye haue wysdome, vnderstondinge, & knowlege for all maner of worke, to worke connyngly in golde, syluer and brasse, to graue precious stones & to set them, to carue in wood, to make all maner of connyng workes, and hath geuē instruccion in his hart, both him & Ahaliab the sonne of Ahisamach of ẏ trybe of Dan. These hath he fylled with wysdome of hart, to make all maner of worke, to carue, to broder, to worke wt nedle worke, wt yalow sylke, scarlet, purple, & whyte sylke, and wt weuynge to make all maner of worke, and to deuyse connynge workes.

The.xxxvi. Chapter.

¶ What the thinges be ẏ they made.

A Then wrought * Bezaleel & Ahaliab & all the wyse harted mē, vnto whō ẏ LORDE had geuen wysdome & vnderstondynge to knowe, how they shulde make all maner worke for the seruyce of the Sanctuary, acordinge vnto all that the LORDE cōm- (Exod.31.a)

maunded. And Moses called for Bez-
leel & Ahaliab, & all ẏ wyse harted mē,
vnto whom the LORDE had geuen
wysdom in their hartes, namely, al such
as willingly offred thē selues there, and
came to laboure in the worke. And they
receaued of Moses all the Heueofferin
ges, ẏ the chyldren of Israell had brou-
ght for the worke of the seruyce of the
Sanctuary, ẏ it myght be made: & euery
mornynge brought they their wyllynge
offerynges vnto hym.

B Then came all the wyse men that
wrought in the worke of the Sanctua-
ry, euery one from his worke ẏ he made,
& sayde vnto Moses: The people brynn-
geth to much, more then nede is for the
worke of this seruyce, which ẏ LORDE
hath commaunded to make. Thē com-
maunded Moses ẏ it shulde be procla-
med thorow out ẏ hoost: No mā brynge
more to the Heueofferynge of ẏ San-
ctuary. Then were the people forbyddē
to brynge: for there was stuf ynough for
all maner of worke, ẏ was to be made,
and to much.

Exo.26.a. *So all the wyse harted mē amōge
thē ẏ wrought in ẏ worke of the Habi-
tacyon, made ten curtaynes of whyte
twyned sylke yalow sylke, scarlet, pur-
ple, wͭ Cherubyns of brodered worke.
The lenght of one curtayne was eight
and twentye cubites, & the bredth foure
cubites, and were all of one measure: &
he coupled the curtaynes fyue & fyue to
gether one to the other.

C And made yalow loupes a longe by
the edge of euery curtayne, where they
shulde be coupled together: fiftie loupes
vpō euery curtayne, wherby one might
be coupled to another. And made fiftie
buttōs of golde, and with the buttons
he coupled the curtaynes together one
to ẏ other, ẏ it might be one coueringe.

Exo.26.b. *And he made xi. curtaynes of goa-
tes heere (for the tent ouer ẏ habitaciō)
of thyrtie cubytes lōge, & foure cubites
brode, all of one measure, and coupled
fyue together by them selues, & sixe by
thē selues, & made fiftie loupes a longe
by the edge of euery curtayne, wherby
they myght be coupled together, & made
fiftie buttons of brasse, to couple ẏ tent
together withall. And made ouer ẏ tent
a coueringe of reed skynnes of rammes,
& ouer ẏ a coueringe of doskinnes.

D *And made standinge bordes for the
Exo.26.c. Habitacion, of Fyrre tre, euery one ten
cubytes longe, and a cubyte and a half
brode, & two fete vnto euery one, wher-
by one myght be ioyned to another. So ẏ
on the south syde there stode twentye of
the same bordes: & made fortye syluer so-
kettes there vnder, vnder euery borde
two sokettes for his two fete. In lyke
maner for ẏ other syde of the Habitaciō
towarde the north, he made twētye bor-
des also with fortye syluer sokettes, vn-
der euery borde twoo sokettes: But be-
hynde ẏ Habitacion vpō the west syde,
he made sixe bordes, and two other for
the corners of the Habitacion behynde,
that eyther of thē both might be ioyned
with his corner borde from vnder vp, &
aboue vpon the heade to come together
with a clampe: so that there were eyght
bordes, and sixtene sokettes of syluer,
vnder euery one two sokettes.

And he made barres of Fyrre tre,
fyue for the bordes vpō the one syde of
the Habitacion, and fyue vpon ẏ other
syde, and fyue behynde towarde ẏ west:
and made the barres to shute thorow
the bordes, from the one ende to the o-
ther, & ouerlayde the bordes with golde
But their rynges made he of golde for
the barres, and ouerlayde the barres
with golde.

And made Cherubyns vpon the hā-
gyng wͭ brodered worke, of yalow silke,
scarlet, purple, & whyte twyned sylke.
And made for the same, foure pylers of
Fyrre tre, and ouerlayed them wͭ golde,
and their knoppes of golde, & cast foure
sokettes of syluer for them.

And made an hangynge in the Ta-
bernacle dore, of yalow sylke, scarlet,
purple, & whyte twyned sylke, of nedle
worke, and fyue pylers therto wͭ theyr
knoppes (and ouerlayed their knoppes
and whoopes with golde) & fyue soket-
tes of brasse therto.

The.xxxvii.Chapter.

The Tabernacle of wytnesse with
the staues, Cherubins, the table, cand-
sticke.

AND Bezaleel made the Ar-
ke of Fyrre tre, two cubites
and a half longe, a cubyte &
a half brode, and a cubyte
and a half hye, and ouerlay-
ed it wͭ fyne golde within & without,
and made a crowne of golde vnto it
rounde aboute, and cast for it foure rin-
ges of golde to the foure corners of it

vpon euery syde two. And made staues of fyrretre, & ouerlayed them with golde and put them in the rynges alonge by the sydes of the Arke, to beare it withall.

And he made ye Mercyseate of pure golde two cubytes and an halfe longe, and a cubyte and a halfe brode, & made two Cherubins of fyne beaten golde vp on the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende and the Cherubyns spredde out theyr wynges aboue an hye, and couered the Mercyseate therwith: and theyr faces stode one ouer agaynst the other, and loked vnto the Mercyseate.

* And he made the table, of fyrretre
B two cubytes longe, a cubyte brode, and
xo.25.c a cubyte and a halfe hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, & made vnto it an whoope of an handebredth hye, and made a crowne of golde rou͂de aboute the whoope. And for it he cast foure golde rynges, and put them in the foure corners by the fete harde by the whoope, that ye staues myght be therin to beare the table withall: and made the staues of fyrretre, and ouerlayed them with golde, to beare the staues withall. And the vessels vpon the table made he also of fyne gold: the dishes, spones, flat peces and pottes, to poure in and out withall.

C * And he made the ca͂delsticke of fyne
xo.25.d beaten golde, wher vpon was the shafte with braunches, cuppes, knoppes, and floures. Syre braunches proceaded out of the sydes therof, vpo͂ eyther syde thre braunches: vpon euery braunche were thre cuppes lyke almondes, with knoppes and floures. Vpo͂ the candelsticke it selfe were foure cuppes with knoppes and floures, vnder euery two braunches a knoppe. The knoppes and braunches therof proceaded out of it, and were all one pece of fyne beaten golde. And he made the seuen lampes with theyr snoffers and outquenchers of pure golde. Of an hundreth weyght of golde made he it, and all the apparell therof.

He made also the altare of incense,
D of fyrretre, a cubyte longe and brode, euen foure squayred, & two cubytes hye with the hornes of it, and ouerlayed it with fyne golde, the toppe and ye sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, and two golde rynges vnder the crowne on both the sydes to put the staues therin, and to beare it withall: but the staues made he of fyrretre, and ouerlayed them with golde.

And he made the holy anoyntynge oyle, and the ince͂se of pure spyces, after the craft of the apoticary.

The.xxxviii. Chapter.

The altare of brent offerynges with the thynges belongynge therto.

And the * altare of burntofferynges made he of fyrretre, fyue cubytes longe and brode, euen foure squayred, & thre cubytes hye. And made foure hornes, whiche proceaded out of foure corners therof, and ouerlayed it with brasse. And he made all maner of vessels for the altare, cauldrons shouels, ba sens, fleshokes, and colepannes all of brasse. And vnto ye altare he made a brasen gredyron of net worke rou͂de about, from vnder vp vnto the myddest of the altare, and cast foure rynges in the foure corners of the brasen gredyron, for the staues: whiche he made of fyrretre, and ouerlayed them with brasse, and put the͂ in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

A
Exo.27.a.
2.Par.1.a

And he made the Lauer of brasse, & his fote also of brasse vpon the place of the hoost, that laye before the dore of the Tabernacle of wytnesse.

And he made the court on the south B
syde: the hangynges an hu͂dreth cubytes longe, of whyte twyned sylke, with the twentye pilers therof, and twentye sokettes of brasse: but ye knoppes & whoopes of syluer. In lyke maner vpon the north syde an hundreth cubytes & twentye pilers, and twenty sokettes of brasse but theyr knoppes and whoopes of syluer. Vpon the west syde fyftye cubytes with ten pilers & ten sokettes, but theyr knoppes and whoopes of syluer. Vpon the East syde fyfty cubytes. Fyftene cubytes vpo͂ eyther syde of the court dore, with thre pilers and thre sokettes: So that all the ha͂gynges of the court were of whyte twyned sylke, and the sokettes of the pi[illegible] were of brasse, and theyr knoppes and whoopes of syluer: theyr heades were ouerlayed with syluer, and al the pilers of the court were whooped aboute with syluer.

C And the hangynge in the court gate made he with nedle worke, of yalowe sylke, scarlet, purple, and whyte twyned sylke, twenty cubytes longe, and fyue cubytes hye, after the measure of the hangynges of the courte: foure pylers also therto, and foure sokettes of brasse, and theyr knoppes of syluer, and theyr heades ouerlaped, and theyr whoopes of syluer. And all the nayles of the Habitacyon and of the courte rounde aboute, were of brasse.

This is now the summe of the Habitacyon of witnesse (which was counted at the commaūdement of Moses to the Gods seruice of the Leuites vnder the hande of Ithamar the sonne of Aaron the prest) which Bezaleel the sonne of Uri, the sonne of Hur of the trybe of Juda made, all as the LORDE commaunded Moses. And with hym Ahaliab the sonne of Ahisamach of ye trybe of Dan, a connynge grauer, to worke nedle worke, with yalow sylke, scarlet, purple, and whyte sylke.

All the golde that was wrought in all this worke of Sanctuary (whiche was geuen to ye Waueofferyng) is nyne and twenty hundreth weyght: seuen hūdreth and thyrty Sycles, after ye Sycle of the Sanctuary.

Exo.30.b. D * The syluer yt came of the congregacyon, was fyue score hūdreth weyght, a thousande, seuen hundreth, fyue and seuenty Sycles, after ye Sycle of the sanctuarye: so many heades, so many halfe Sycles after the Sycle of the Sanctuary, of all yt were nombred from twenty yeare olde and aboue, euen sixe hundreth thousande, thre thousande, fyue hundreth and fyftye.

Of ye fyue score hūdreth weyght of syluer, were cast ye sokettes of ye Sanctuary, & the sokettes of ye vayle, an hūdreth sokettes of ye fyue score hūdreth weight an hundreth weyght to euery soket. Of the thousande, seuē hundreth & fyue and seuenty Sycles were made the knoppes of the pilers (& theyr heades ouerlaped) and theyr whoopes.

As for the Waueofferynge of brasse it was seuentye hundreth weyght, two thousande and foure hundreth Sycles: Wherof were made the sokettes in the dore of the Tabernacle of witnesse, and the brasen altare, and the brasen gredyron therto, and all the vessels of the altare, and the sokettes of the court rounde aboute, and the sokettes of the courte gate, all the nayles of the Habitacyō, & al the nayles of the court rou̅de aboute.

The.xxxix. Chapter.

C Of the prestes garmentes.

Of the yalowe sylke, scarlet, & purple, they made Aarons mynistrynge vestimentes, to do seruyce in the Sāctuary, as the LORDE commaunded Moses.

And he made the ouerbody cote, of golde, yalowe sylke scarlet, purple, and white twyned sylke, and bette the golde into thynne plates, and cut it in to wyers, that it mighte be wrought amonge the yalow sylke, scarlet, purple & whyte sylke, and made it so, that the ouerbody cote came together by ye edges on both the sydes. And his gyrdel was after the same crafte and worke: euen of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wroughte two Onix stones, set it rounde aboute with golde, grauen by the stone grauer with the names of the chyldren of Israel: and fastened them vpon the shulders of the ouerbodycote, that they mighte be stones of remēbraūce vnto the childrē of Israell, as the LORDE cōmaūded Moses.

And they made the brestlappe after the craft & worke of the ouerbody cote of golde, yalowe sylke, scarlet purple, & whyte twyned sylke, so yt it was foure squayre and dubble, an hande bredth longe and brode, and filled it with foure rowes of stones. The fyrst rowe was: a Sardis, a Topas, a Smaragde. The seconde: a Ruby, a Saphyre, & a Dyamōde. The third: a Ligurios, an Achat and an Amatist. The fourth: a Turcas, an Onix and a Jaspis: closed rounde aboute with gold in all the rowes. And the stones stode after the twolue names of the children of Israell, grauen by the stone grauer, euery one with his name, accordynge to the twolue trybes.

And vpon the brestlappe they made wrythē cheynes of pure golde, and two hokes of golde, and two golde rynges, and fastened the two rynges vpon the two edges of the brestlappe: & the two wrythē cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of the wrythen cheynes put they to the two hokes, & fastened them vpon the corners of the ouerbody cote, one ouer agaynst another.

And they made two other rynges of

golde, & fastened them to the other two corners of the brestlappe by the edge of it, that it myght hange vpō the outsyde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpō the two corners of the ouerbody cote, one ouer agaynst another where the ouerbody cote ioyneth together, ŷ the brestlappe myght be festened by his rynges vnto the rynges of the ouerbody cote with a yalowe lace, that it myght lye close vpō ŷ ouerbody cote, and not be lowsed from the ouerbody cote, as the LORDE commaunded Moses.

And he made the tunycle vnto the ouerbody cote, wrought al of yalow silke, & the hole therof aboue in the myddest, & a bonde folde together rounde aboute the hole, that it shulde not rente. And beneth vpon the hemme of it, they made pomgranates of yalow sylke, scarlet, purple, and whyte twyned sylke, & they made belles of pure golde, which they put betwixte the pomgranates rounde aboute vpon the hemme of the tunycle, a bell and a pomgrate, a bell and a pomgranate rounde aboute, to do seruyce in, as the LORDE cōmaunded Moses.

D And they made albes also wrought of whyte sylke for Aaron and his sōnes, and the myter of whyte sylke, and the goodly bonettes of whyte sylke, and breches of twyned whyte lynnen, and the girdle of nedle worke out of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE cōmaunded Moses.

They made the forheade plate also to the holy crowne, of pure golde, and wrote therin with grauen worke: the holynes of the LORDE, and festened a yalowe lace theron, to tye it vnto the myter aboue, as the LORDE cōmaunded Moses.

Thus the whole worke of the habitacyon of ŷ Tabernacle of witnesse, was fynyshed. And the children of Israel dyd all that the LORDE cōmaunded Moses, and broughte the habitacion vnto Moses: the Tabernacle and all the apparell therof, the buttons, bordes, barres, pylers, sokettes, the couerynge of reed skynnes of rammes, the couerynge of dooskynnes, and the vayle, the Arke of witnesse with the staues therof. The Mercyseate, the table and all his apparell, and the shewbred, the candelsticke, E with the lampes prepared, & all his apparell, and oyle for ŷ lightes, the golde altare, the anoyntynge oyle and incense, the hanging in the Tabernacle dore, the brasen altare, and his brasen gredyron with his staues, & all his apparell, the lauer with his foote, the hangynges of the courte with the pylers and sokettes therof, the hangynge in the courtgate with his pylers and nayles, and al the ordynaunce for the seruice of the habitacyon of the Tabernacle of witnesse, the mynistrynge vestimentes of Aaron the prest, to do seruyce in the Sanctuary, and the garmentes of his sonnes, that they might execute the prestes office. Acordynge to all that the LORDE commaunded Moses, euen so dyd the chyldrē of Israell in all this seruice. And Moses sawe all the worke, that they dyd it euen as the LORDE had commaunded, and he blessed them.

*

The .xl. Chapter.

¶ The LORDE commaundeth Moses to set vp the tabernacle, & to order the apparell therof.

A AND the LORDE spake vn-
to Moses, & sayde: In the
first day of the first moneth
shalt thou set vp the Habi-
tacion of the Tabernacle of
wytnesse, & shalt put ŷ Arke of wytnes
therin, & hange the vayle before the Ar
ke. And thou shalt brynge in the table,
and garnish it, and brynge in the candil
sticke, and put the lampes theron. And
the golde altare of incense shalt thou
set before the Arke of wytnesse, & hange
vp the hangynge in the dore of the Ha-
bitacion. But the altare of burntofferin
ges shalt thou set before the dore of the
Habitacion of the Tabernacle of wyt-
nesse: & the lauer betwixte the Taberna
cle of wytnesse and the altare, and put
water theryn, & set the courte rounde
aboute, and hange vp the hangynge in
the courtegate.
B And thou shalt take the anoyntinge
oyle, and anoynte the Habitacion & all
Exo. 30.f that is there in, * and shalt cōsecrate it,
and all the apparel therof, that it maye
be holy. And thou shalt anoynte the al-
tare of burntofferynges and all his ves
sels, & consecrate it, ŷ it maye be moost
holy. The lauer also and his fote shalt
thou anoynte and consecrate.
Exo. 29.a. * And thou shalt brynge Aaron and
his sonnes vnto the dore of the Taber-
nacle of wytnesse, and wash them with
water, & put the holy vestimentes vpon
Aaron, and anoynte hym, and consecra-
te hym, that he maye be my prest. And
thou shalt brynge his sonnes also, and
put the albes vpon thē, & anoynte thē,
as thou hast anoynted their father, that
they maye be my prestes. And this anoyn
tinge shall they haue for an euerlastinge
presthode amonge their posterities.
Num. 7.a * And Moses dyd all as the LORDE
commaunded hym.
C * Thus was the tabernacle set vp
Num. 9.c. in the seconde yeare vpon the first daye
of the first moneth. And whan Moses
reared it vp, he fastened the sokettes &
the bordes, and barres, and set vp the
pylers, and spred out the tent ouer the
Habitation, and put the couerynge of
the tent aboue an hye, as ŷ LORDE
commaunded hym. And he toke the wit
nesse, and layed in the Arke, & put ŷ sta
ues in the Arke, and set the Mercyseate
aboue vpon the Arke, and brought ŷ
Arke in to the Habitacion, and hanged
the vayle before the Arke of wytnesse,
as the LORDE commaunded hym.
And he set the table in the Taber-
nacle of wytnesse, in the corner of ŷ Ha
bitaciō vpon the northsyde without the
vayle, and prepared bread therō before
the LORDE * as the LORDE com
maunded hym.
D And he set in the candlesticke also,
euen ouer agaynst the table, in the cor-
ner of Habitacion vpon the south syde,
and put the lampes theron before the
LORDE, as the LORD cōmaunded
hym. And the golden altare set he in al
so before the vayle, and brent swet in-
cense theron, as the LORDE cōmaun
ded hym. And hanged vp the hangynge
in the tabernacle dore. As for the altare
of burntofferynges, he set it before the
dore of the Habitacion of the Taberna
cle of wytnesse, and offred burntofferin
ges and meate offerynges theron, as ŷ
LORDE commaunded hym.
* And ŷ Lauer set he be twixte ŷ Ta
bernacle of wytnesse and the altare, and
put water theryn to wash withall. And
Moses, Aaron and his sonnes washed
their hādes & fete therat: for they ought
to wash thē, and they wente in to ŷ Ta
bernacle of wytnesse, or whā they came
vnto the altare, as the LORDE com
maunded hym.
And he set vp the courte rounde a-
boute the Habitacion and the altare, &
hanged vp the hangynge in the courte
gate. Thus Moses fynyshed the whole
worke.
* Then a cloude couered the Taber-
nacle of wytnesse, and the glory of the
LORDE fylled the Habitacion. And
Moses coulde not go in to the Taber-
nacle of wytnesse, whyle ŷ cloude abode
theron and the glory of the LORDE
fylled the habitacion.
And whan the cloude remoued fro
the Habitacion, then wente the chyldren
of Israel forth, as oft as they toke their
iourney. But yf the cloude remoued not
then toke not they theyr iourney, tyll the
daye ŷ it remoued: for in the daye tyme
was the cloud of the LORDE vpō ŷ
Habitacyon, & in the nyght season was
fyre theryn, in the syght of all the house
of Israel, in all theyr iourneys.

¶ The ende of the seconde boke of Moses, called Exodus.

the end of the second

VVEST
EPHRAIM
MANAZZE
GAD
DAN
AARON
NORD
OOST

The thyrde boke of Moses, called Leuiticus.

The fyrst Chapter.

The ordre & vse of burntofferynges, whether it be of small or great catell, or of foules.

A And the LORDE called Moses * and spake vnto hi out of ỹ Tabernacle of wytnesse, and sayd: Speake vnto ỹ children of Israel and saye
Exo. 29. c.
vnto the: Who so euer amonge you wyl brynge an offerynge vnto ỹ LORDE, let hym brynge it of ỹ catell, euen of the oxen, and of the shepe.
Yf he wyll brynge a burntofferynge of ỹ oxen (or great catell) then let him offre a male without blemyshe, before ỹ dore
Exo. 29. b. of ỹ Tabernacle of witnesse, to reconcyle
Leui. 3. a. hymselfe before ỹ LORDE, * & let hym laye his hande vpō ỹ head of ỹ burntofferynge, then shall he be reconcyled, so ỹ
B God shalbe mercyfull vnto hym.
And he shall kyll ỹ yonge oxe before the LORD: & the prestes Aarōs sōnes shall brynge ỹ bloud, & sprynkle it rounde aboute vpon ỹ altare, ỹ is before ỹ dore of the Tabernacle of wytnesse. And the skynne shalbe flayne frō of ỹ burntofferynge, & it shalbe hewē in peces. And ỹ sōnes of Aarō the prest shal make a fyre vpō ỹ altare, & laye wood aboue theron & the peces, ỹ heade, & the fat shal they laye vpon ỹ wood ỹ lyeth vpon the fyre on the altare. But the bowels & legges shalbe wasshen with water, & the prest shall burne altogether vpō the altare for a burntsacrifice: this is an offerynge of a swete sauoure vnto the LORDE.
C Yf he wyll offre a burntsacrifice of the small catell, that is, of the lambes or goates, the let him offre a male without a blemyshe. And he shall kyll it before ỹ

LORDE, euen at the corner of the altare on the northsyde before the LORD. And (the prestes) Aarons sonnes shall sprynkle his bloude rounde about vpon the altare, & it shalbe hewen in peces. And the prest shal laye them with the head & the fat, vpon the wood that lyeth vpon the fyre on the altare. But the bowels & the legges shalbe washen with water. And the prest shall offre it altogether, & burne it vpon the altare for a burntsacrifice. This is an offerynge of a swete sauoure vnto the LORDE.
D But yf he wyl offre a burntsacrifice of the foules vnto the LORDE, then let hym offre it of the turtell doues or of the yonge pigeons. And the prest shall brynge it vnto the altare, & wrynge the necke of it a sunder, ỹ it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppe of it with the fethers shalbe cast vpon the heape of asshes besyde ỹ altare towarde ỹ east, and he shall deuyde the wynges of it, but not breake them cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wood that lyeth vpon the fyre, for a burntsacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

The.ii. Chapter.

Of meatofferynges with fine floure. &c.

E When a soule wyll offre a meatofferynge vnto the LORD, then shal it be of fyne floure, and he shall poure oyle vpō it, and put frankensense theron, and so brynge it vnto Aarons sonnes the prestes. Then shal one of them take his handefull of the same floure, & oyle with all the frankencense, and burne it for a remembraūce vpon the altare. This is an offerynge of a swete sauoure vnto the LORDE. * As for the remnaunt of the meatofferynge, it shalbe Aarons and his sonnes. This shalbe the most holy of the offerynge of the LORDE.
F But yf he wyl brynge a meatofferynge of that which is baken in the ouen, then let hym take swete cakes of wheate, mixte with oyle, and vnleuended wafers anoynted with oyle. Neuertheles yf thy meatofferynge be any thynge of that which is fryed in ỹ panne, the shal it be of fyne swete floure mixt with oyle. And thou shalt cut it in peces, & poure oyle theron: so is it a meatofferynge.
But yf thy meatofferinge be ought

broyled on the gredyron, then shalt thou
make it of fyne floure with oyle. And ẏ
meatofferynge that thou wylt make of
suche thynges for the LORDE, shalte
thou brynge vnto the prest, whiche shall
brynge it vnto the altare, and shal heue
vp the same meatofferynge for a remem
braunce, and burne it vpon the altare.
C This is an offerynge of a swete sauour
vnto the LORDE. As for the remnaunt
it shalbe Aarons and his sonnes. This
shalbe the moost holy of the offerynges
of the LORDE.

All the meatofferynges that ye wyll
offre vnto the LORDE, shall ye make
without leuen. For there shall no leuen
nor hony be burnt for an offerynge vnto
the LORDE. But for the offerynge of
the fyrstelynges shall ye offer them vnto
the LORDE. Neuertheles they shall
come vpō no altare for a swete sauour.
D All thy meatofferynges shalte thou
at.5.b * salt. And thy meatofferynge shall ne
ar.9.c uer be without the salt of the couenaūt
l.4.a of thy God: for in al thy offerynges shalt
thou offre salt.

But yf thou wylt offre a meatoffe
rynge of the fyrst frutes vnto ẏ LORD
then shalt thou drye that which is grene
by the fyre, and beate it small, and so of
fre the meatofferynge of thy fyrste fru
tes. And thou shalt put oyle vpon it, and
laye frankencense theron, so is it a meat
offerynge. And then shall the prest beate
it, and burne of the oyle with all ẏ fran
kencense for a remembraunce. This is
an offerynge vnto the LORDE.

The.iii. Chapter.

C Of deadofferynges, otherwyse cal
led health offerynges, peaceofferynges,
or thankeofferynges, and of the fatte.

A BUt yf his offerynge be a thāk
offerynge of great catel (whe
ther it be oxe or cowe) then
shall he offre such as is with
out blemysh before ẏ LOR
DE, and shall laye his hande vpon the
heade of it, and kyll it before the dore of
the Tabernacle of wytnesse. And ẏ pre
stes Aarons sonnes, shall sprenkle ẏ bloude
rounde aboute vpon the altare, & shall
offre of the thankeofferynge vnto the
LORDE: namely, all the fatte that is
within, and the two kydneys with the
fatte that is theron vpon the loynes, &
the nette on the leuer vpon the kydneys
also. And Aarons sonnes shall burne it
vpon the altare for a burntofferynge,
euen vpon the wood that lyeth on ẏ fyre
This is an offeryng of a swete sauoure
vnto the LORDE.

Yf his thankofferynge be of smal ca B
tell, whether it be male or female, it shal
be without blemyshe: Yf it be a lambe,
then shal he brynge it before ẏ LORD
and shall laye his hande vpon the heade
of it, and slaye it before the Taberna
cle of wytnesse. And Aarōs sonnes shall
sprenkle his bloude rounde aboute vpō
the altare, and so offre of the thankof
ferynge vnto the LORDE: namely, ẏ
fat of it, all the rompe with the backe,
and the fat ẏ couereth the bowels, with
al the fat that is within, and ẏ two kyd
neys with the fat that is theron vpon ẏ
loynes, and the nette on the leuer vpon
the kydneys also. And the prest shall
burne it vpon the altare, for the meate
of the offerynge vnto the LORDE.

But yf his offerynge be a goate, and C
brynge it before the LORDE, he
shall laye his hande vpon the heade of
it, and kyll it before the Tabernacle of
wytnesse. And Aarons sonnes shall
sprenkle the bloude rounde aboute vpon
the altare, and shall offre therof a sacri
fice vnto the LORDE: namely, the fat
that couereth the bowels, and al ẏ fatte
that is within, ẏ two kydneys with the
fatte that is theron vpon the loynes, &
the net on the leuer vpon the kydneys.
And the prest shall burne it vpon the al
tare, for the meate of the sacrifice to a
swete sauoure.

* All the fat is the LORDES. Leui.7.a
Let this be a perpetuall lawe amonge
youre posterities in all youre dwellyn
ges, that ye eate no fatte, * nor bloude. Gen.9.a

The.iiii. Chapter. Leui. 17.b

C The offerynge for ẏ synne of a prest, and 19.f
of the whole congregacyon, of the ruler,
or of any other meane man.

AND the LORDE spake vn A
to Moses, & sayde: Speake
vnto the children of Israel
& say: Yf a soule synneth
thorow ignoraūce in any cō
maundement of ẏ LORDE, which he
ought not to do: As namely, yf a preste
which is anoynted, synne, ẏ he make the
people do amysse, he shall brynge for the
synne ẏ he hath done, a yonge bullock wt
out blemysh vnto ẏ LORD for a synof
ferynge. * And ẏ bullocke shal he brynge Leui.9.b
to ẏ dore of the Tabernacle of wytnesse
before ẏ LORD, & laye his hande vpon
his head, & kyl hym before the LORD,

Leui.16.c. * And the prest that is anoynted, shall
take of his bloude, and brynge it into ẏ
B Tabernacle of wytnesse. And he shall
dypp his fynger into ẏ bloud, & sprinkle
therwith seuen times before ẏ LORD,
towarde the vayle of the Holy. And he
shall put of the same bloude vpon the
hornes of the altare of incence, that stō-
deth before the LORDE in the Taber
nacle of wytnesse: and all the bloude of
the bullocke shall he poure vpon the bo-
tome of the altare of burntofferynges, ẏ
standeth at the entrynge in of the Ta-
bernacle of wytnesse. And all the fat of
synneofferynge shal he heue vp: namely
the fatte that couereth the bowels, and
all the fat that is within, the two kyd-
neys with the fat that is theron vpon ẏ
loynes, and the net on the leuer vpon ẏ
kydneys also (lyke as he heueth it from
the oxe in the thankeofferyng) and shal
burne it vpon the altare of burntofferin
C ges. * But the skynne of the bullocke, &
Exo.29.b. all the fleshe, with the head and legges,
Nu.19.a and the bowels and the donge, shall he
carye altogether out of the hoost, into a
cleane place, where the asshes are poured
out, and shall burne it vpon the wood
with fyre.

Leui.9.e * When the whole congregacyon
Nu.15.e of Israell synneth thorow ignoraunce,
and the dede be hydde from theyr eyes,
so that they do ought agaynst any of ẏ
commaundementes of the LORDE,
whiche they shulde not do, and come af-
terwarde to the knowlege of the synne
that they haue done, they shall brynge a
yonge bullocke for a synofferynge, & set
hym before the dore of the Tabernacle
of wytnesse. And the Elders of the con-
gregacyon shall laye theyr handes vpon
his head before the LORDE, and kyl
D the bullocke before the LORDE. And
the prest that is anoynted, shall brynge
of the bullockes bloude into the Taber
nacle of wytnesse, and dyppe therin with
his fynger, and sprenkle therwith seuen
tymes before the LORDE, euen be-
fore the vayle of the Holy. And shal put
of the bloude vpon the hornes of the al-
tare, that stondeth before the LORDE
in the Tabernacle of wytnesse: and al ẏ
other bloude shall he poure vpon the bo
tome of the altare of burntofferynges,
that stondeth before the dore of the Ta
bernacle of wytnesse. But all his fatte
shall he heue vp, and burne it vpon the
altare: and shall do with this bullocke,
as he dyd with the bullocke of the syn-
offerynge: Thus the prest shall make an
attonemēt for them, and it shalbe forge-
uen them. And ẏ bullocke shall he bryng
without the hoost, and burne him, as he
brent the fyrst bullocke. This shalbe the
synofferynge of the congregacyon.

When a prynce synneth, and doth a- E
gaynst the cōmaundement of ẏ LORD
his God, that he ought not to do, and of-
fendeth ignorauntly, and commeth to ẏ
knowlege of his synne ẏ he hath done,
he shall brynge for his offerynge an he
goate without blemysshe, and laye his
hande vpon the goates heade, and slaye
him in the place where the burntofferyn
ges are slayne before the LORDE. Let
this be his synofferynge. Then shall the
prest take of the bloude of the synoffe-
rynge with his fynger, and put it vpon
the hornes of the altare of burntofferyn
ges, and poure ẏ other bloude vpon the
botome of the altare of burntofferynges.
But all the fat of it shall he burne vpon
the altare, lyke as the fat of the thank-
offerynge. And so the prest shall make
an attonement for his synne, and it shal
be forgeuen hym.

When a soule of the comon people F
synneth ignorauntly, doynge any thyng
agaynst the cōmaūdement of ẏ LORD
that he ought not to do, and so offendeth,
and commeth to ẏ knowlege of ẏ synne
that he hath done, he shal brynge for his
offerynge a she goate without blemyshe
for the synne that he hath done, & shall
laye his hande vpon the heade of ẏ syn-
offerynge, and slaye it in the place of the
burntofferynges. And the prest shal take
of the bloude with his fynger, and put
it vpō the hornes of the altare of burnt
offerynges, and poure all the bloude vp
on the botome of the altare. But all the
fat of it shall he take awaye, lyke as he
taketh awaye the fat of the thankoffe-
rynge, and shal burne it vpon the altare
for a swete sauoure vnto the LORDE.
And so shall ẏ prest make an attonemēt
for hym, and it shalbe forgeuen hym.

But yf he brynge a lambe for a syn G
offerynge, then let hym brynge a femall
without blemyshe, & laye his hande vpō
the heade of ẏ synofferynge, and kyll it
for a synofferynge, in ẏ place where the
burntofferynges are slayne. And ẏ prest
shall take of ẏ bloude wᵗ his fynger, and
put it vpon the hornes of the altare of
burntofferynges, and poure al the bloud
vpon the botome of the altare. But
all the fatte therof shall he take from

it, lyke as he dyd the fat of the lambe of
the thankofferynges, and shall burne it
vpon the altare for the LORDES sa
crifice. And so the prest shall make an
attonement for the synne that he hath
done, and it shalbe forgeuen hym.

The.v.Chapter.

The offeryng for swearynge, for an
errour or ignoraunce.

A Whan a soule synneth, that
.24.c he heare a cursynge, and is
witnesse therof, or hath sene
it, or knowne it & telleth it
.2.b not, he is giltye of a trespas
.6.c ce. * Or whan a soule ye toucheth any vn
cleane thyng, whether it be carion of an
vncleane beast or catel or worme, & was
not aware of it, he is vncleane, & hath
offended. Or whan he toucheth an vnclean
man (what vnclenesse soeuer a man is
defyled withall) & was not aware of it,
& afterwarde commeth to the knowlege
therof, the same hath offended. Or whan
a soule sweareth, so that he pronounce
with his mouth to do euell or good (what
soeuer it be that a man pronounceth with
an ooth) and was not aware of it, and
afterwarde commeth to the knowlege
therof, he hath offended in one of these.
B Now whan it so is, that he hath of
fended one of these, and is enfourmed
therof, what he hath synned, he shall
brynge vnto the LORDE for his tres
pace of this his synne that he hath done
a femall from the flocke, eyther a yewe
or a she goate for a synofferynge: so shal
the prest make an attonement for hym
.12.d concernynge his synne. * But yf he be
not able to brynge a shepe, then let hym
brynge vnto the LORD for his offence
that he hath done, two turtell doues or
two yonge pigyons: one for a synne offe
rynge, the other for a burnt offerynge,
and brynge them to the prest. Which shall
make the fyrst a synneofferynge, & fyrst
wrynge the necke of it, so that he plucke
it not cleane of, and sprenckle with the
bloud vpon the sydes of the altare, and
let the resydue of the bloude blede out
C vpon the botome of the altare: This is
the synofferyng. As for the other, he shal
make it a burntofferynge, after the ma
ner therof. And thus shal the prest make
an attonement for hym concernynge the
synne that he hath done, and it shall be
forgeuen hym. But yf he be not able to
brynge two turtell doues or two yonge
pigyons, then let hym brynge his offe
rynge for his synne, a tenth deale of an
Epha of fyne floure for a synofferynge.
But he shall put no oyle theron, nor laye
frankencense vpon it, for it is a synne
offerynge. And he shall brynge it vnto ye
prest, and the prest shall take his hande
full of it for a remembraunce, and burne
it vpon the altare for an offerynge vnto
the LORDE. This is a synofferynge.
And so shall the prest make an attone
ment for him, concernynge his synne that
he hath done, and it shalbe forgeuen him.
And the remnaunt shalbe the prestes, lyke
a meatofferynge.
And the LORDE spake vnto Mo
ses, & sayde: Yf a soule trespace, so that
thorow ignoraunce he offendeth in any
thynge that is halowed vnto the LOR
DE, he shall brynge his trespaceoffe
rynge vnto the LORDE, euen a ramme D
from the flocke without blemysh, worth
two Sycles of syluer, * after the Sycle Exo. 30.d
of the Sanctuary, for a trespace offe
rynge: and loke what he hath offended
in the halowed thynge, he shall make re
stitucyon, and geue the fyfth parte more
therto. And he shall delyuer it vnto the
prest, which shall make an attonement
for him with the ramme of the trespace
offerynge, and it shalbe forgeuen hym.
Whan a soule synneth, & doth ought
agaynste any commaundement of the
LORDE, that he shulde not do, and is
infourmed therof, he hath trespased, &
is giltie of the synne. And he shall bryng
from the flocke a ramme without ble
mysh (that is worth a trespaceofferyng)
vnto the prest, which shall make an atto
nement for hym concernynge his igno
raunce which he dyd, & was not aware
and it shalbe forgeuen hym. This is the
trespaceofferynge, because he trespaced
agaynst the LORDE.
And the LORDE talked with Mo E
ses, and sayde: Whan a soule synneth, &
trespaceth agaynst the LORD, so that
he denyeth vnto his neyghboure ye which
he gaue him to kepe, or that was put vn
der his hande, or that he hath violently
taken awaye, or gotten vnrighteously,
or founde that was lost, and denyeth it
with a false ooth, what soeuer it be,
wherin a man synneth agaynst his neygh
boure. * Now whan it commeth so to Num. 5.a
passe, that he synneth after this maner,
and trespaceth, he shall restore agayne
ye he toke violently awaye, or gat wrong
ously, or that was geuen him to kepe, or
that he hath founde, or whatsoeuer it be

aboute the which he hath sworne falsely he shall restore it agayne whole alltogether, and geue the fyfth parte more therto, euen to hym that it belonged vnto, ÿ same daye that he geueth his trespace offerynge. But for his trespace he shall brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemysshe, that is worth a trespace offerynge. Then shall the prest make an atonement for him before the LORDE, and all that he hath synned in, shalbe forgeuen hym.

The.vi.Chapter.

Of daylie burntofferynges and other oblacyons: The offerynge of the prest in the dayes of his anoyntynge.

A And the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burntofferynge.

Exo.29.g * The burntofferynge shall burne vpō the altare all night vntyll the mornynge But the fyre of the altare onely shall burne theron. And the prest shall put on

Exo.28.g his lynen * albe, & his lynen breches vpon his flesh, and shall take vp ÿ asshes, that the fyre of the burntofferynge vpō the altare hath made, & shal poure them besyde the altare. Then shall he put of his rayment, and put on other rayment, and cary out ÿ asshes without the hoost, into a cleane place.

The fyre vpon the altare shal burne and neuer go out. The prest shal kyndle wod theron euery mornynge, and dresse the burntofferynge vpon it, and burne ÿ fat of the thankofferynges theron. The fyre shall euer burne vpon the altare, & neuer go out.

B And this is the lawe of the * meat-

Nu.15.a offerynge, which Aarons sonnes shall

Leui.2.a offre before the LORDE vpon the altare. One of them shall heue his hande full of fyne floure of the meatofferynge, and of the oyle, and all the frankencense that lyeth vpon the meatofferynge, and shall burne it vpon the altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnaunt, Aaron & his sonnes shall eate it, and vnleuended shal they eate it in the holy place, namely, in the courte of tabernacle of witnesse. With leuen shall they not bake theyr porcyon, which I haue geuen thē of my offerynges, it shalbe vnto them most holy, as the synofferynge and trespace offerynge. All the males amonge the children of Aaron shall eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE. No man shall touch it, excepte he be consecrated.

C And the LORDE spake vnto Moses, and sayde: This shalbe the offerynge of Aaron and of his sonnes, which they shall offre vnto the LORDE in ÿ daye of their anoyntynge. The tenth parte of an Epha of fyne floure for a meatofferynge daylie, the one halfe parte in the mornynge, the other halfe parte at euen. In the panne with oyle shalt thou make it, and brynge it fryed, and in peces shalt thou offer it for the swete sauour of the LORDE. And the prest which among his sonnes shalbe anoynted in his steade shall do this. This is a perpetuall dewtye vnto the LORDE. It shalbe burnt alltogether: for all the meatofferynges of the prest shalbe consumed with the fyre, and not be eaten.

D And the LORDE talked with Moses, and sayd: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferynge: In the place where thou slayest the burntofferynge, shalt thou slaye the synne offerynge also before the LORDE. This is moost holy. * The prest that offereth the synofferynge, shall eate it in the holy place, in the courte of the Tabernacle of witnesse. No man shal touch the flesh therof excepte he be halowed. And yf any garment be sprynkled with the bloude of it, it shalbe wasshen in the holy place. And * the earthen pot that it is sodde in shal be broken. But yf it be a brasen pot, it shalbe scoured, and rensed with water. All the males amonge the prestes shall eate therof, for it is most holy. Notwithstondynge all the synofferynge, whose bloude is brought in to the Tabernacle of witnesse to make an attonement, shal not be eaten, but burnt with fyre.

The.vii.Chapter.

Of thankofferynges. Of the fat and bloude, and of the anoyntynge of the prestes.

A AND this is the lawe of the trespaceofferynge, and it shal be moost holy. In the place where the burntofferynge is slayne, shall the trespaceofferynge be slayne also, and there shall of his bloude be sprynkled rounde aboute vpō the altare. And all his fat shalbe offered: the rompe & the fat that couereth

the bowels, the two kydneys with the
fat that is theron vpon the loynes, and
the net on the leuer vpon the kydneys al
so. And the prest shall burne it vpon the
altare for an offerynge vnto the LOR-
DE. This is a trespaceofferynge.

All the males amonge the prestes
shall eate it in the holy place, for it is
moost holy: euen as the synneofferynge,
so shall the trespaceofferynge be also,
they shall both haue one law: and it shal
be the prestes, that recõcyleth therwith.
Loke whiche preste offereth any mans
burntofferynge, the skynne of the same
burntofferyng that he hath offered shall
be his. And euery meatofferynge that is
baken in the ouen, rosted vpon the gre-
dyron, or fryed in the panne, shall be the
prestes that offereth it. And euery meat-
offerynge that is myngled with oyle, or
drye shall belonge vnto all Aarõs sõnes
vnto one as well as another.

B And this is the lawe of the thãkoffe
rynge, that is offered vnto the LORD,
115.a * Yf they wyll offre a sacrifyce of thã-
kesgeuynge, then shall they offre vnleuẽ
ded cakes mengled with oyle, and swete
wafers straked ouer with oyle, & fryed
cakes of fyne floure mengled with oyle.
This offerynge also shall they brynge
vpon a cake of leuended breade, to the
thankofferynge of his healthofferynge:
and of them all he shall offre one for an
Heueofferyng vnto the LORDE. And
it shalbe the prestes, that sprenkleth the
bloude of the healthofferynge. And the
flesh of the thankofferyng in his health
offerynges, shalbe eaten the same daye
that it is offred, and there shall nothing
be left ouer vntyll the mornynge.

19.b And whether it be a vowe, or a fre
wyllofferynge, * it shalbe eaten ye same
daye yt it is offred: yf ought be left ouer
vntyll the mornyng, yet maye it be eatẽ.
But loke what remayneth vnto ye thirde
daye of the flesh that is offred, it shalbe
brent with the fyre. And yf any man vp
pon the thirde daye eate of the offred
flesh of his thankofferynge, he shall not
be accepted that offered it. Nether shall
it be rekened vnto hym, but it shalbe re-
fused. And loke which soule eateth ther
of, the same is gyltie of a mysdede.

C And the fleshe that toucheth any vn
cleane thynge shall not be eaten, but
burnt with the fyre. But whosoeuer is
cleane of body, shal eate of the flesh: and
the soule that eateth of the fleshe of the
thankofferynge whiche belongeth vnto
the LORDE; his vnclennes be vpon
hym, and he shalbe roted out from a-
monge the people.

And whan a soule toucheth any vn-
cleane thyng, whether it be an vncleane
man, catell, or any other abhominacyon
that is, & eateth of the flesh of ye burnt-
offerynge, that belõgeth vnto the LOR-
DE, the same shalbe roted out from a-
monge his people.

And the LORD talked with Mo-
ses, and sayde: Speake vnto the chyldrẽ
of Israel, and saye: * Ye shall eate no Leui.3.c
fat of oxen, lambes, and goates: neuer-
thelesse the fat of it that dyeth alone, &
of suche as is torne of wylde beastes,
that maye ye occupye to all maner of
vses, but ye shall not eate it.

For whosoeuer eateth the fat of the
beast that is geuen vnto the LORDE
for an offerynge, the same soule shalbe
roted out frõ his people. Morouer, * ye Gene. 9.a
shall eate no bloude, nether of catell, nor Leui.3.e.
of foules where soeuer ye dwell. What 17.c. 39.f.
soule eateth any bloude, the same shalbe Deu.12.b
roted out from people. 1.Re.14.c

And the LORDE talked with Mo
ses, and sayde: Speake vnto the childrẽ
of Israell, and saye: Who so wyll offre
his thankofferynge vnto the LORDE
the same shal also brynge with all, that
belongeth vnto the thãkofferynge for ye
LORDE. But he shall brynge it with
his hande for the offerynge of the LOR-
DE: namely the fat vpon the brest shall
he brynge, with the brest, to be a Waue
offeryng before the LORDE. And the
prest shall burne the fat vpon the altare
and the brest shalbe Aarõs & his sõnes.

And the right shulder shall they geue D
vnto the prest for a gyft of their thank-
offerynges. And loke whiche of Aarons
sonnes offreth the bloude of the thanke
offerynges, and the fat, the same shall
haue the righte shulder for his parte.
* For the Wauebrest and the Heueshul Nu.18.c
der haue I taken of the chyldren of Is-
raell, and of their thankofferynges, and
haue geuen them vnto Aaron the preste
vnto his sõnes for a perpetuall dewtie.

This is the anoyntynge of Aaron
and of his sonnes, of the offerynges of
the LORDE, in the daye whã Moses
presented them to be prestes vnto the
LORDE, what tyme as the LORD
commaunded (in the daye whan he an-
oynted them) to be geuen thẽ of the chil
dren of Israell for a perpetuall dewtye
and vnto all their posterities. And this

is the lawe of the burntofferynge, of the
meatofferyng, of the synofferynge, of the
trespaceofferynge of the offerynge of cō
secracyon, and of the thankofferynges,
which the LORDE cōmaunded Mo-
ses vpō mount Synai, in the daye whā
he gaue hym in cōmaundemēt vnto the
chyldren of Israell, to offre their offerin
ges vnto the LORDE in the wilder-
nesse of Synai.

The.viii.Chapter.

¶ Of the anoyntynge and cōsecratyng
of Aaron and his sonnes.

A And the LORDE spake vn
to Moses, and sayde: Take
Aaron and his sonnes with
Exo. 28.a hym, * and their vestimētes
* Ex. 29.a and the anoyntyng oyle, & a
a bullocke for a synofferynge, two ram-
mes, & a maunde with vnleuended bread
and call the whole congregacyon toge-
ther, before the dore of the Tabernacle
of witnesse. Moses dyd as the LORD
cōmaunded hym, and gathered the con-
gregacyon together vnto ye dore of the
Tabernacle of witnesse, and sayd vnto
them: This is it, that the LORDE
hath commaunded to do.
B And he toke Aaron and his sonnes,
and washed them with water, and put
the albe vpon him, and gyrde him with
the gyrdell, and put vpon hym the ya-
lowe tunicle, and put the ouerbody cote
vpon hym, & gyrde hym vpon the ouer-
body cote, and put the brestlappe therō

and in the brestlappe light and perfect-
nesse: And set the myter vpon his heade
And vpon the myter euē aboue his fore
heade, put he a plate of golde on ye holy
crowne: as the LORDE commaunded
Moses.
And Moses toke the * anoyntynge
oyle, and anoynted the habitacyon, and
all that was therin, and consecrated it,
and sprenkled therwith seuē tymes vp-
pon the altare, and anoynted the altare
with all his vessels, the lauer with his
fote, that it might be consecrated: * and
poured the anoyntynge oyle vpō Aarōs
heade, and anoynted him, that he might
be consecrated.
And he brought Aarōs sonnes, and C
put albes vpon them, & gyrde thē with
the gyrdle, and put bonettes vpon their
heades, as the LORD cōmaūded him.
And he caused brynge a bullocke for
a synofferyng. And Aaron with his son-
nes layed their handes vpon his heade,
and thē was he slayne. And Moses toke
of the bloude, and put it vpon the hor-
nes of the altare rounde aboute with his
fynger, and purified the altare, and pou-
red the bloude vpon the botome of the
altare, and cōsecrated it, that he might
reconcyle it. And toke all the fat vpon
the bowels, the nette vpō the leuer, and
the two kydneys with the fatte there
on, and burned it vpon the altare. But
the bullocke with his skynne, flesh, and
donge, burned he with fyre without the
hoost, * as the LORDE commaun-
ded hym.
And he brought a ramme for a burnt- D
offerynge. And Aaron with his sonnes
layed their hādes vpon his heade, & thē
was he slayne. And Moses sprenkled of
the bloude vpō the altare rounde about
hewed the ramme in peces, and burnt the
heade, the peces, & the fatt. And washed
the bowels and the legges with water,
and so burnt the whole ramme vpō the
altare. This was a burntofferynge for
a swete sauoure, euen a sacrifyce vnto
the LORDE, * as the LORDE cō-
maunded hym.
He broughte also the other ramme
of the offerynge of the cōsecracyon. And
Aaron with his sonnes layed their hān
des vpō his heade, & then was it slayne
And Moses toke of his bloude, and put
it vpon the typpe of Aarons right eare
& vpō the thōbe of his righthāde, and
vpon the greate too of his right fote.
And he brought Aarōs sonnes, and

put of the bloude vpon the typpe of the
right eare of them, and vpon the thom-
bes of their righte handes, and vpon ẏ
greate toes of their ryghte fete, & pou-
red the resydue of the bloude vpon the
.29.d altare rounde aboute. * And he toke ẏ
fat and the rompe, and all the fat vpon
the bowels, and the net vpon the leuer,
the two kydneys with the fat theron, &
the ryghte shulder. And out of the maũ
de of vnleuended bread before ẏ LOR
DE, he toke an vnleuended cake, and a
cake of oyled breade, & a wefer, & layed
thẽ vpon the fat, & vpon the ryght shul
der, and put all together vpon the han-
des of Aaron and of his sonnes, and
waued it for a Waueofferynge before
the LORDE.

F And afterwarde toke he all agayne
from their hondes, and burned them on
the altare, euẽ vpon the burntofferinge:
for it is an offerynge of consecraciõ for
a swete sauoure, euen a sacrifice vnto
.29.e the LORDE. * And Moses toke the
brest, and waued it a Waueofferynge
before ẏ LORD of ẏ rãme of ẏ offring
of consecracion, the same was Moses
parte, as the LORDE commaunded
Moses. And Moses toke of the anoyn-
tynge oyle, and of the bloude vpon the
altare, and sprenkled it vpon Aaron &
his vestimentes, vpon his sonnes & vpõ
their vestimentes, and so consecrated
Aaron & his vestimentes, his sonnes &
their vestimentes with hym.

G And he sayde vnto Aaron and his
sonnes: Seeth the flesh before the dore
of the Tabernacle of wytnesse, & there
eate it, and the bread in the maũde of ẏ
consecraciõ offerynges, as it is cõmaun
ded me, and sayde: Aaron and his son-
nes shall eate it. As for that which re-
mayneth of the flesh and bread, ye shall
burne it with fyre. And in seuen dayes
shall ye not departe from the dore of ẏ
Tabernacle of wytnesse, vntyll ẏ daye,
that the dayes of your consecracion of-
ferynges be at an ende: for seuen dayes
must your handes be cõsecrated, as it
is come to passe this daye: The LOR-
DE hath cõmaunded to do it, that ye
myght be reconcyled. And ye shall tary
before the Tabernacle of witnesse daye
and nyght seuen dayes longe, and shall
kepe the watch of the LORD, that ye
dye not, for thus am I cõmaũded. And
Aaron with his sonnes dyd all, that the
LORDE commaunded by Moses.

The.ix. Chapter.

How Aaron and his sonnes offered
for synne, and how the fyre of God con-
sumed the burntofferynge.

AND vpon the eyght daye Moses A
called Aaron and his sonnes, and
the Elders in Israel, and sayde
vnto Aarõ: Take vnto the a yõge
calfe for a synofferynge, and a rãme for
a burntofferyng, both without blemysh
and brynge them before the LORDE
and speake vnto the children of Israel,
and say: Take an he goate for a synoffe-
rynge, and a calfe, and a shepe, both of a
yeare olde, and without blemyshe for a
burntofferynge: and an oxe and a rãme
for a thãkofferynge, that we maye offre
before the LORDE: ẏ meatofferynge
myngled with oyle. For to daye shall
the LORDE appeare vnto you.

And they toke what Moses com- B
maunded before the dore of the Taber-
nacle of witnesse, and the whole congre
gacyon came nye and stode before the
LORDE. Then sayde Moses: This
is it, which the LORDE commaũded
that ye shulde do, and then shall the glo-
rye of the LORDE appeare vnto you
And Moses said vnto Aaron: Go vnto
the altare, and * offre thy synofferynge Heb. 5.d
and thy burntofferyng, and make an at and. 7.d
tonement for the and for the people. The
offre the peoples offerynges, and reconcyle them also, as the LORDE hath
commaunded.

* And Aaron went vnto the altare, Leui.4.a
and slewe the calfe for his synofferinge,
and his sonnes brought the bloude vn-
to hym. And he dypte his fynger in the
bloude, and put it vpon the hornes of ẏ
altare, and poured the bloude vpon
the botome of the altare. As for the fat
and the kydneys and the net vpon
the leuer of the synofferynge, he burnt
them vpon the altare, as the LORDE
commaunded Moses. The fleshe also
& the hyde burnt he with fyre without
the hoost.

Afterwarde he slewe the burntoffe- C
rynge, and Aarons sonnes brought the
bloude vnto hym, and he sprenkled it
rounde aboute vpon ẏ altare. And they
brought him the burntofferyng in peces
and the heade: and he burnt it vpon the
altare. And he wasshed the bowels & the
legges, and burnt them a boue vpon the
burntofferynge on the altare.

* Then brought he the offerynge of Leui.4.e
the people, and toke the goate, that syn
offerynge of the people, & slewe it, and

made a synofferynge therof, as of the
fyrste. And brought the burntofferynge,
Leui.1.a and dyd as the lawe is: * and broughte
the meatofferynge, and toke his hādfull
and burnt it vpon the altare, besyde the
burntofferynge of the mornynge.
D Afterward slewe he the oxe and the
rāme for the thankofferynge of the peo-
ple. And his sonnes broughte hym the
bloude, which he sprenkled vpon the al
tare rounde aboute. But the fat of the
oxe and of the ramme, the romps, and ye
fat that couereth ye bowels, and the kyd
neys, and the net vpō the leuer, all such
fat layed they vpon the brest, and burnt
the fat vpon the altare. * But the brest
Leui.7.d and the righte shulder waued Aarō for
a Waueofferynge before the LORD,
as the LORDE cōmaunded Moses.
And Aaron lyfte vp his hande ouer
the people, and blessed them, and came
downe from the worke of the synoffe-
rynge, burntofferynge, and thankoffe-
rynge. And Moses and Aaron wente in
to the Tabernacle of witnesse. And whā
they came out agayne, they blessed the
people. Then appeared the glory of the
LORD vnto all the people. For there
1.Par.7.a came * a fyre from the LORDE, and
2.mac.2.b it consumed the burntofferyng, and the
fat vpon the altare. Whan all the peo-
ple sawe that, they reioysed, and fel vp-
on their faces.

The.x.Chapter.

The death of Nadab & Abihu. The
prestes were forbydden to drynke wyne
and their porcion of the offerynges ap-
poynted them.

A AND the sonnes of Aaron,
Leui.16.a Nadab & Abihu, toke ether
Nu.26.e of them his censoure, & put
fyre therin, and layed the in
cense vpon it, and broughte
Exo.30.b straunge fyre before ye LORD, * which
he commaunded them not. Then wente
there out a fyre from the LORDE, and
consumed them so that they dyed before
the LORDE. Then sayde Moses vn
to Aarō: This is it, that the LORDE
sayde: I wyll be sanctifyed vpon them
that come nye me, and before all the peo
ple wyll I be glorifyed. And Aarō helde
his peace.
B Moses called Misael & Elzaphan
the sonnes of Vsiel Aarons vncle, and
sayde vnto them: Go to, and cary youre
brethrē out of the Sanctuary, without
the hoost. And they wēte, and caried thē
forth in their albes without the hoost,
as Moses sayde.
Thē sayde Moses vnto Aaron and
to his sonnes Eleasar and Ithamar:
* Ye shall not vncouer youre heades,
nor rente youre clothes, that ye dye not,
and the wrath come vpon the whole cō
gregacyō: Let your brethrē of the whole
house of Israell bewepe this burnyng,
which the LORDE hath done. As for
you, ye shal not go out from the dore of
the Tabernacle of witnesse, lest ye dye:
for the anoyntynge oyle of the LORD
is vpon you. And they dyd as Moses
sayde.
The LORDE spake vnto Aaron,
and sayde: * Thou & thy sonnes with
the shall drynke no wyne nor stronge
drynke, whan ye go in to the Taberna-
cle of witnesse: that ye dye not. Let this
be a perpetuall lawe vnto all your pos-
terities: that ye maye haue knowlege to
discerne, what is holy & vnholy, what
is cleane and vncleane: and that ye may
teache the children of Israell all the la-
wes, which the LORDE hath spoken
vnto you by Moses.
* And Moses sayd vnto Aaron, and
vnto Eleasar and Ithamar his sonnes
that were lefte: Take the remnaunt of
the meatofferynge in the sacrifices of
the LORDE, and eate it without leuen
besyde the altare, for it is moost holy,
but in the holy place shall ye eate it. For
it is thy dutye and thy sonnes dutye in
the sacrifices of the LORDE: for thus
am I cōmaunded. But the Wauebrest
and the Heueshulder shalt thou eate, &
thy sonnes and thy doughters with the
in a cleane place. For this dutie is geuen
vnto the and thy chyldren in the thank
offerynges of the chyldrē of Israel. For
the Heueshulder and the Wauebrest to
the offeringes of the fat, shalbe brought
in, that they maye be waued for a Wa-
ueofferyng before the LORDE. There
fore is it thyne and thy chyldrens for a
perpetuall dutye, as the LORDE cō-
maunded.
And Moses sought for the goate of
the synofferynge, and founde it burnt.
And he was angrye at Eleasar and I-
thamar the sonnes of Aaron, which
were left alyue, & sayd: Wherfore haue
ye not eatē the synofferynge in the holy
place? for it is moost holy, and he hath
geuen it you, that ye myghte beare the
synne of the cōgregacyon, to make atone
ment for thē before the LORDE. Be-
holde, the bloud of it came not in to the

Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was cōmaunded. Aaron sayd vnto Moses: Beholde, this daye haue they offred their synoffe rynge and their burntofferynge before the LORDE. And it is chaunsed me after this maner. And shulde I eate of the synofferynge to daye, & be mery before the LORDE? Whan Moses herde that, he was content.

The.xi.Chapter.

Of cleane and vncleane beastes and foules.

A
And the LORDE talked wt Moses & Aaron and sayd: Speake vnto ẏ childrē of Israell, and saye: These are
14.a * the beastes which ye shal
o.b. eate amonge all the beastes vpon earth: What so euer hath hofe, & deuydeth it in to two clawes, & cheweth cud amōg the beastes, that shall ye eate. But loke what cheweth cud & hath hofe, & deuydeth it not, as the Camell, the same is vncleane vnto you, & ye shal not eate it. The Conyes chewe cud, but they deuyde not ẏ hofe in to two clawes, therfore are they vncleane vnto you. The hayre cheweth cud also, but deuydeth not the hofe in to two clawes, therfore is he vn
B cleane vnto you. And the Swyne deuydeth the hofe in to two clawes, but cheweth not the cud, therfore is it vncleane vnto you. Of the flesh of these shall ye not eate, nor touch their carcases, for they are vncleane vnto you.

These shall ye eate of all that are in the waters: What so euer hath fynnes and scales in the waters, sees & ryuers, ẏ shall ye eate. But what so euer hath not fynnes and scales in the sees and ryuers, amonge all that moue in the waters, of all that lyue in ẏ waters, it shall be an abhominacion vnto you, so that ye eate not of their flesh, and that ye abhorre their carcases. For all that haue not fynnes & scales in the waters, shall ye abhorre.
C
And these shall ye abhorre amonge ẏ foules, so that ye eate them not: The Aegle, the Goshauke, the Cormorāte, the Vultur, ẏ Kyte, and all his kynde, & all Rauens wt their kynde: the Estrich, the Nightcrow, the Cocow, ẏ Sparow hauke with his kynde, the litle Oule, ẏ Storke, the greate Oule, ẏ Backe, the Pellycane, the Swanne, the Pye, ẏ Heron, the Iaye with his kynde, the Lapwynge, and the Swalowe. And whatso euer crepeth amonge the foules, & goeth vpon foure fete, shalbe an obhominaciō vnto you. Yet these shall ye eate of the foules that crepe & go vpon foure fete: euen those that haue no knyees aboue vpon the legges, to hoppe withall vpon D
earth. Of these maye ye eate, as there is the Arbe with his kynde, and the Selaam with his kynde, & the Hargol wt his kynde, and the Hagab wt his kynde. But what so euer els hath foure fete amonge the foules, it shalbe an abhomynacyon vnto you, and ye shal take it for vncleane. * Who so euer toucheth the Leui.5.a
carcase of such, shall be vncleane vntyll Agg.2.b
the euen: and who so euer beareth ẏ carcase of eny of these, shall wash his clothes, & shalbe vncleane vntyll the euen.

Therfore euery beast that hath an hofe, & deuydeth it not in to two clawes and cheweth not cud, shalbe vncleane vnto you. Who so euer toucheth such, shalbe vncleane. And whatsoeuer goeth vpon handes amonge the beastes that go vpon foure fete, shalbe vncleane vnto you. Whosoeuer toucheth the carcases of thē, shalbe vncleane vntyll euen. And he that beareth their carcase, shall wasshe his clothes, and be vncleane vntyll the euē: For such are vncleane vnto you.

These shalbe vncleane vnto you al- E
so, amonge the beastes that crepe vpon earth: the Wesel, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Stellio, ẏ Lacerte, the Snayle, & the Moule, these are vncleane vnto you amonge all ẏ crepe. Who so euer toucheth the death carcase of thē, shalbe vncleane vntyll the euen. And what so euer any such death carcase falleth vpō it shalbe vncleane, whatsoeuer vessel of wood it be, or rayment, or skynne, or bagge. And euery vessell that eny thynge is occupied with all, shalbe put in the water, & is vncleane vntyll ẏ euen, and thē shall it be cleane. * All maner of earthē Leui.6.d
vessel that eny such carcase falleth in to, and.15.b
shal all be vncleane ẏ therin is, & ye shal breake it. All meate which is eaten, that eny such water cometh in to, is vncleane: & all maner of drynke that is dronkē in all maner of such vessel, is vncleane. And what so euer any such carcase falleth vpon, it shall be vncleane, whether it be ouen or kettell, so shall it be brokē, for it is vncleane, and shalbe vncleane vnto you: Neuertheles the fountaynes

welles, and pondes of water are cleane. But whosoeuer toucheth theyr carcases is vncleane.

F And though the dead carcase of any suche fell vpon the sede that is sowe yet is it cleane. But whan there is water poured vpon the sede, & afterwarde any suche dead carcase falleth theron, then shall it be vncleane vnto you.

Whā a beast dyeth that ye may eat, he that toucheth the dead carcase therof is vncleane vntyll the euen. Who so eateth of any suche carcase, shall wash his clothes, and be vncleane vntyll ŷ euen. Lykewyse he that beareth any such carcase, shall washe his clothes, and be vncleane vntyll the euen.

What so euer crepeth vpon earth, shalbe an abhominacyon vnto you, and shall not be eaten. And what so euer crepeth vpon the bely, or all that goeth vpon foure or mo fete, amonge all that crepeth vpon earth, shall ye not eate, for it shalbe an abhominacyon vnto you. Make not youre soules abhominable, & defyle you not in them, to stayne youre selues: for I am the LORDE youre

Leui.19.a. God. Therfore shall ye sanctifie youre
1.Pe.1.c selues, that ye may be holy, for I am holy. And ye shall not defyle youre selues on any maner of crepynge beast, that crepeth vpon earth: for I am the LORDE, which brought you out of the lande of Egipte, ŷ I myght be youre God: therfore shall ye be holy, for I am holy.

This is the lawe ouer the beastes & foules, & all maner of soules of creppyng beastes in the waters, & al maner of soules that crepe vpon earth: that ye maye knowe to discerne what is vncleane & cleane, and what maner of beastes are to be eaten, and whiche are not to be eaten.

The.xii.Chapter.

¶ Of the vnclenes of a womā in chyldbedde, of her clensynge or purificacyon and of her offerynge.

A Nd the LORDE talked with Moses, & sayd: Speak vnto the chyldren of Israel, and say: Whā a womā hath conceaued, and beareth a mā chylde, she shalbe vncleane seuen dayes,

Gen.17.b so longe as she suffreth her disease, * & in the eyghte daye shall the fleshe of his forskynne be cut awaye. And she shal byde at home thre & thyrty dayes in ŷ bloude of his purifienge: she shall touch no holy thynge, nor come in the Sanctuary, tyll the dayes of her purifienge be out. But yf she beare a maydechylde, then shal she be vncleane two wekes, so longe as she suffreth her disease, and sixe & thre score dayes shall she byde at home in ŷ bloude of her purifienge.

* And whan the dayes of her purifyeng are out, for ŷ sonne or for ŷ doughter, she shall brynge a lābe of one yeare olde for a burntofferynge, and a yonge pigeon or a turtill doue for a synneofferynge to the dore of the Tabernacle of wytnesse vnto the prest, which shall offer it before the LORDE, and make an attonement for her, and so shal she be clensed from her bloudy yssue. This is the lawe for her ŷ beareth a manchylde or maydechylde.

* But yf she be not able to brynge a lambe, thē let her take two turtill doues, or two yonge pigeons, ŷ one for a burntofferynge, the other for a synofferynge, then shall the prest make an attonement for her, so that she shalbe cleane.

The.xiii.Chapter.

¶ Of Leprosy or Mezell.

A Nd the LORDE spake vnto Moses and Aarō, & sayde: When there ryseth vp any thynge in ŷ skynne of a mās flesh, whether it be a scabbe or a glisterynge whyte (as though there wolde be a leprosye in the skynne of his fleshe) he shalbe brought vnto Aaron the prest, or to one of his sonnes amonge ŷ prestes. And whā the prest seyth ŷ plage vpon the skinne of the flesh, that the heeres are turned to whyte, and it seme deper in that place then the other skynne of his flesh, then is it surely a leprosye, therfore shall the prest loke vpon hym, & iudge hym vncleane.

But whan there is any whyt place in the skynne of his fleshe, and yet seme no deper then the other skynne of the fleshe, and the heeres be not turned to whyte, thē ŷ prest shal shut him vp seuen dayes, and on the seuenth daye loke vpon hym: yf ŷ plage seme vnto hym as afore, and hath frete no deper in the skynne, then shall the prest shut hym vp yet seuen dayes mo. And whan he loketh on hym agayne vpon the seuenth daye, and seyth, that the plage be darkish, and hath frete no deper in the skynne, then shall he iudge hym cleane, for it is but a [illegible] and he shall washe his clothes, and [illegible]

is he cleane.

B But whā the scabbe fretteth farther in the skynne (after that he is sene of the prest, and iudged cleane) and he be now sene of the prest agayne: whan the prest seyth then, that the scabbe hath fret farther in the skynne, he shal iudge him vncleane, for it is surely a leprosye.

Whan a plage of leprosye is vpon a man, he shalbe brought vnto the prest. Whan he seyth and fyndeth, that there is whyte rysen vp in the skynne, and ye heere turned vnto whyte, and there be rawe flesh in the sore, thē is it surely an olde leprosy in the skynne of his fleshe, therfore shal ye prest iudge hym vncleane and not shut hym vp, for he is vncleane already.

But whan the leprosy breaketh out in the skynne, and couereth the whole skynne, from the heade vnto the fote, al that the prest can se, So whan the prest loketh vpon it, and fyndeth, that the leprosye hath couered all the fleshe, he shal iudge hym cleane, for so muche as it is turned all into whyte vpon hym, for he is cleane.

C Notwithstandyng yf there be rawe flesh there, in the daye whan he is loked vpon, then is he vncleane. And whā the prest seyth the rawe fleshe, he shall iudge hym vncleane, for he is vncleane, and it is surely a leprosye. But yf the rawe fleshe chaunge agayne, and be turned in to whyte, then shal he come vnto ye prest. And whan the preste loketh vpon hym, and fyndeth, that the plage is turned to whyte, he shall iudge hym cleane, for he is cleane.

Whan there is a byle in the skynne of any mans fleshe, and healeth agayne, and afterwarde in the same place there aryse vp any whyte thynge, or a glystertynge whyt, somwhat reedysh, he shalbe sene of the prest. So whā the prest seyth that it appeareth to be lower then the other skynne, & the heere turned to whyt, then shall he iudge hym vncleane, for it is surely a plage of leprosye broken out of the byle. But yf the prest se and fynde that the heeres are not whyte, and it not lower then the other skynne, and is darkyshe, he shall shut hym vp seuen dayes.

D Yf it hath fret farther in the skynne, thē shall he iudge hym vncleane, for it is surely a plage of leprosye. But yf the glysterynge whyte abyde styll, and fret no farther, then is it but a prynte of ye byle, and the prest shall iudge hym cleane.

Whan the skynne of any mans flesh is hurte with fyre, and the prynte of the burnyng is reedish or whyte, and ye prest loketh vpon hym, and fyndeth the heere turned to whyte vpon the marke of the burnynge, and it apeare deper then the other skynne, thē is there surely a leprosye broken out of the prynte of the burnynge: therfore shall the prest iudge hym vncleane, for it is a plage of leprosye. But yf the preste se and fynde, that the heere vpon the prynte of the burnynge is not turned vnto whyte, and is no lower then the other skynne, and is darkyshe also: he shall shutte hym vp seuen dayes.

And vpon the seuenth daye he shall loke vpon hym: yf it hath fret farther in the skynne, then shall he iudge hym vncleane, for it is a leprosye. But yf it stonde styll vpon the marke of the burnynge, and fret no farther in the skynne and is darkyshe, then is it a sore in the marke of the burnyng, and the prest shal iudge hym cleane, for it is but the prynt of the burnynge.

E Whan a man or woman is skyrue vpon the heade or beerd, and the preste seyth the marke, and fyndeth that it appeareth deper thē the other skynne, and the heere be there golden and thyne, thē shall he iudge hym vncleane: for it is a skyrfe of leprosye of the head or of the beerde. But yf the prest se that the skyrf appeare no deper then the skynne, and that the heer is not of a pale colour: he shall shutte hym vp seuen dayes. And vpon the seuenth daye whan he loketh, and fyndeth, that the skyrfe hath frette no farther, and there be no goldē heere there, and that the skyrfe appeare no deper then the other skynne, then let hym be shauen: but so that he shaue not of the scabbe, and the preste shall shutte hym vp yet seuen dayes mo. And vpon the seuenth day whan he loketh, and fyndeth that the skyrfe hathe frette no farther in the skynne, and that it appeareth no deper then the other skynne, thē shall the preste iudge hym cleane. And he shall washe his clothes, for he is cleane. But yf the scabbe fret farther in the skynne (after that he is iudged cleane) and the preste loketh, and fyndeth, that the scabbe hathe frette farther in the skynne, then shall he seke no more for golden heeres, for he is vn-

F cleane. Neuertheles yf he se ye ye scabbe stondeth styll, and that pale heeres are

there rysen vp, then is the scabbe hole, & he is cleane, therfore shall ye preste iudge hym to be cleane.

When there is any glisteryng whyt vpon the skynne of the fleshe of a man or woman, and the preste seyth there, ye the glysterynge whyte vanysheth: thē is it but a whyte scabbe rysen vp in the skynne, and he is cleane.

When the herres fall out of ye head of a man or woman, so that he is balde, the same is cleane. Yf they fal out of his forheade, then is his forheade balde and cleane. But yf there be a whyte reedishe sore in the balde heade, or bald fore heade, then is there a leprosy rysen vp in the balde heade or balde forehead: therfore shall the preste loke vpon hym. And whan he fyndeth the whyte reedysh sore rysen vp in his balde head or balde fore heade, then shall the skynne of ye fleshe be as leporous, therfore is he a leporous man and vncleane. And the preste shall iudge hym vncleane, because of ye same sore vpon his heade.

G Who so now is leporous, his clothes shalbe rent, and the head bare, and the lippes mofled, and shal in any wyse
Num.5.a. be called vncleane. * And as longe as ye
4.Re.15.a sore is vpon hym, he shalbe vncleane, dwell alone, & haue his dwellynge with out the hoost.

When the plage of leprosy is in a cloth, whether it be wollen or lynnen, in the warpe or wefte, whether it be lynnē or wollē, or in a skynne or in any maner thyng that is made of skynne. And whā the plage is pale or reedyshe in the cloth or skynne, eyther in the warpe or wefte, or in any maner thynge that is made of skynne, the same is surely the plage of leprosy, therfore shall the prest loke vpō it. And whan he seyth the plage, he shall shut it vp seuen dayes. And vpon the seuenth daye whan he seyth that ye plage hath fret farther in the cloth, in ye warp or wefte, in a skynne or in any maner thynge that is made of skynne, then is it a frettynge plage of leprosye, and is vncleane: And the cloth shall be burnt, eyther warpe or wefte, whether it be wollen or lynnen, or any thynge made of skynne, wherin is any suche plage. For it is a plage of leprosy, and shalbe burnt with fyre.

H But yf the prest se ye the plage hath fret no farther in the cloth, eyther in the warpe or wefte, or any thynge made of skynne, then shall he commaunde to wash the thynge that the plage is in, and shal shute it vp other seuen dayes. And whan the preste seyth (after that the plage is wasshen) that the plage is not chaunged before his eyes, and hath fret no farther also, yet is it vncleane, and shall be burnt with fyre: for it is depe freten inwarde, and hath made skyrtes. Neuertheles whan the prest seyth that ye plage is vanyshed after the washyng of it, the shall he rent it out of ye cloth, and of the skynne, out of the warpe or wefte. But yf it appeare any more in the cloth (eyther in the warpe, or in the weft) or any maner thynge made of skynne, then is it a waxynge plage: and with fyre shall it be burnt that any suche plage is in. But for the cloth, eyther warpe or weft, or any maner thynge made of skinne that is wasshen, and the plage be departed frō it, it shalbe wasshen once agayne, & then is it cleane.

This is the lawe ouer the plage of leprosye in clothes, whether they be wollen or lynnen (eyther in the warpe or in the wefte) and in any maner of thynge made of skynne, to iudge them cleane or vncleane.

The.xiiii. Chapter.

¶ The clensynge of lepers, and theyr offerynge.

AND the LORDE spake vnto Moses, and sayd: This is the lawe ouer the leper, whan he shalbe clensed. * He shall come vnto the prest, and the prest shall go out of the hoost, and loke how the plage of leprosye is healed vpō the leper. And he shall commaunde hym that is to be clensed, to take two lyuyng byrdes, which are cleane, & Ceder wood and purple woll, and ysope: and shal commaunde the one byrde to be kylled in an earthen vessell ouer sprynginge water. And he shall take the lyuyng byrde with the Ceder wood, ye purple woll, & ysope, and dype them in the bloude of ye slayne byrde vpon the sprynginge water, and sprenkle it seuen tymes vpon hym that must be clensed from the leprosye: and so clense hym, and let the lyuynge byrde flye at lybertie into the felde.

But he that is clensed, shall wash his clothes, and shaue of all his herre, & bathe hym selfe with water, so is he cleane. Afterwarde let hym go into the hoost, yet shall he tary without his tent seuen dayes. And vpon the seuenth daye

shal he shaue of all the heere vpon his heade, vpon his beerde, vpon his browes, so that al the heere be shauen of, and he shall wash his clothes and bathe his flesh in water, then is he cleane.

And vpō the eight daye shal he take two lābes without blemish, and a shepe of a yeare olde without blemysh, & thre tenth deales of fyne floure for a meatofferynge, myngled with oyle, & a logge of oyle. Thē shall the prest presente him that is clensed and these thynges before the LORDE, before the dore of ŷ Tabernacle of wytnesse, & shall take ŷ one lambe, and offre it for a trespace offerynge, with the logge of oyle, and shall waue them before the LORDE, and afterwarde slaye the lābe, where the synofferynge and burntofferynge are slayne, namely, in the holy place. For as the synofferynge, so is the trespaceoffrynge the prestes also, for it is moost holy.

C And the prest shall take of the bloud of the trespace offerynge, and put it vpon the typpe of the ryght eare of hym that is clensed, and vpō the thombe of his ryghthande, and vpō the greate too of his ryght fote. Afterwarde shall he take of the oyle out of the logge, & poure it in to his awne left hande, and dyppe his ryght fynger in the oyle that is in his left hande, and sprenkle the oyle wt his fynger seuen tymes before ŷ LORDE. As for the remnaunt of the oyle in his hande, he shall put it vpon ŷ typpe of the ryght eare of him that is clensed, and vpon the thombe of his ryght hāde, & vpō the greate too of his ryght fote, euen aboue vpon the bloude of the trespace offerynge. But the remnaūt of the oyle in his hande, shall he poure vpon ŷ heade of hym that is clensed, and make an attonemēt for him before ŷ LORDE. And he shall make the synofferynge, & reconcyle him that is clensed, because of his vnclennesse. And afterwarde shal he slaye the burntofferynge, and shall offre it vpon the altare wt the meatoffrynge, and make an attonement for hym, and than is he cleane.

D ul.5.b o.12.D * But yf he be poore, and getteth not so much with his handes, then let hym take one lambe for a trespace offerynge to waue it, to make an attonemēt for him, and a tenth deale of fyne floure myngled with oyle for a meatofferinge, and a logge of oyle, and two turtyll doues, or two yonge pygeons which he is able to get with his hande, let the one be a synofferynge, the other a burntofferynge: and let hym brynge then vpon ŷ eyght daye of his clensynge vnto ŷ prest before the dore of ŷ Tabernacle of wytnesse before the LORDE.

Then shall the prest take the lambe for the synofferynge, and ŷ logge of oyle, and shall waue them all before ŷ LORDE and slay the lambe of the trespace offerynge: and take of the bloude of the same trespaceofferynge, and put it vpō the typpe of the ryghte eare of him that is clensed, and vpon the thombe of his ryghthande, and vpō the greate too of his ryghte fote, and poure of the oyle in to his awne lefte hande, and with his ryght fynger sprenkle the oyle that is in his left hande, seuen tymes before the LORDE

E As for the remnaunt of the oyle in his hande, he shal put it vpon the typpe of the ryght eare of him that is clensed, and vpon the thombe of his right hāde, and vpō the greate too of his ryght fote, euen aboue vpon the bloude of ŷ trespace offerynge. The other oyle in his hande shall he poure vpon the heade of hym that is clensed, to make an attonement for him before the LORDE. And afterwarde of the one of the turtyll doues or yonge pygeōs (acordynge as his handes are able to get) he shall make a synofferynge, of the other a burntofferynge, with the meatofferynge: and so shall the prest make an attonement for him that is clensed before the LORD.

Let this be the lawe for the leper, which is not able with his hāde to get, that belongeth vnto his clensynge.

F And the LORD spake vnto Moses and Aaron, and sayde: Whā ye are come in to the lande of Canaan, which I geue you to possesse, and yf there happen a plage of leprosy in any house of your possessyon, then shal he that oweth the house, come and tell the prest, & saye: Me thynke there is as it were a plage of leprosy in my house. Then shall the prest commaunde to rydde all thynge out of the house or euer the prest go in to se the plage, lest all that is in the house be made vncleane. Afterwarde shal ŷ prest go in, to se the plage.

Now whan he loketh, and fyndeth, that there be holowe strakes yalowe or redysh in the walles of the house, and they seme to be lower then the wall besyde, then shall he go out at the dore of the house, and shutt vp the house for

seuē dayes. And vpon the seuenth daye whan he commeth, and seyth that the plage hath fretten farther in the walles of the house, thē shall he cōmaūde to breake out the stones wherin ẏ plage is, and to cast thē in a foule place without the cite, and the house to be scraped within rounde about, & ẏ dust ẏ is scraped of, to be poured without the cite in an vnclene place, and to take other stones, and put them in the place of the other, and to take other playster, and playster

G the house.

Whan the plage then commeth agayne, and breaketh forth in the house, after that the stones are broken out, the playster scraped of, and the house playstered of the new, then shal the prest go in: and whan he seyth ẏ the plage hath fretten farther in the house, thē is there surely a fretynge leprosy in the house, & it is vncleane: therfore shal the house be broken downe, both the stones, and the tymber and all the dust of the house, & shall be caried out of the cite in to an vncleane place. And who so goeth in to the house whyle it is shut vp, is vnclene vntyll the euen. And he that lyeth therin, or eateth theryn, shall wash his clothes.

But yf the prest se (whā he goeth in) that this plage hath frett no farther in the house, after that the house is new playstered, then shall he iudge it to be cleane, for the plage is healed. And to a synofferynge for the house, he shall take two byrdes, ceder wood, & purple wol, and ysope, and slaye the one byrde in an erthen vessell vpon sprynginge water, and shall take the ceder wood, the purple woll, the ysope, and the lyuynge byrde, and dyppe them in the bloude of the slayne byrde vpon the sprynginge water, and sprenkle the house withall seuē tymes: and so shall he purifie the house with the bloude of the byrde, with the sprynginge water, & the lyuynge byrde, with the ceder woode, with the ysope, and with the purple woll. And the lyuynge byrde shall he let flye at lybertye out of the towne in to the felde, & make an atonement for the house, and then is it cleane.

This is the lawe ouer all maner plage of leprosye and skyrfe, ouer the leprosye of clothes and of houses, ouer sores, scabbes, and glysterynge whyte, that it maye be knowne, whan any thinge is vncleane or cleane. This is the lawe of leprosye.

The.xv.Chapter.

¶ Of all maner of vncleane fluxes or yssues, both of men and wemen.

AND the LORDE talked B with Moses and Aaron, & sayde: Speake to the chyldren of Israell, and saye vnto them: Whan a man hath a runnynge yssue from out of his flesh, the same is vncleane: but then is he vncleane by the reason of this yssue, whan his flesh is fretten of the yssue or wombe. Euery bed where on he lyeth, and what so euer he sytteth vpon, shalbe vncleane.

And he that toucheth his bed shall washe his clothes, and bathe hymself with water, and be vncleane vntyll the euen.

And he that sytteth where he sat, shall wash his clothes, and bathe hymself with water, and be vncleane vntyll the euē. Who so toucheth his flesh, shall wash his clothes, and bathe hymself in water, and be vncleane vntyll the euen. Whan he spytteth vpon hym that is cleane, the same shall wash his clothes, & bathe himself with water, and be vncleane vntyll the euen. D

And the saddel and what so euer he rydeth vpon, shalbe vncleane. And who so euer toucheth any thynge that hath bene vnder hym, shalbe vncleane vntyll the euen. And who so beareth any such, shall washe his clothes, and bathe hymself with water, and be vncleane vntyll the euē. And whom so euer he toucheth, and wassheth not his handes first, the same shal washe his clothes, and bathe himself with water, and be vncleane vntyll the euen. * Whan he toucheth an erthen vessel, it shall be broken: but the treen vessell shal be rensed with water. And whan he is cleane of his yssue, he shall nombre.vii.dayes, after that he is made cleane, and wash his clothes, and bathe hymself with sprynginge water, thē is he cleane. And vpon ẏ eight daye shall he take two turtyll doues or two yonge pigeons, and brynge them before the LORDE before the dore of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shall make of the one a synofferynge, of the other a burntofferynge, and make an atonement for hym before the LORDE, as concernynge his yssue.

C When a mans sede departeth from
him in slepe, the same shall bathe all his
flesh with water, & be vncleane vntyll
the euē. And all clothes, & euery skynne
that is stayned with such sede, shall he
wash with water, & be vncleane vntyll
the euen. A woman, by whom such one
lyeth, shall bathe hir self with water, &
be vncleane vntyll the euen.

When a woman hath the bloude ys-
sue of hir flesh, she shalbe put aparte
vii. dayes in to a sundrye place. Who so
euer toucheth her, shalbe vncleane vntil
the euen. And all that she lyeth vpon (as
longe as she is put aparte) shalbe vn-
cleane. And that she sytteth vpon, shalbe
vncleane. And whosoeuer toucheth hir
bed, shal wash his clothes, & bathe him
self with water, and be vncleane vntyll
euen. And whosoeuer toucheth eny ma-
ner thynge that she hath sytten vpon,
shall wash his clothes, & bathe hymself
with water, and be vncleane vntyll the
euen.

D * And yf a man lye with her (whyle
Leui. 18. c she is put aparte) he shalbe vncleane se-
uen dayes, and the bed that he laye vpō,
shalbe vncleane.

Matt. 9. c * But whan a woman hath hyr
bloud yssue a longe season, not onely at
the tyme of hir naturall course, but also
out of the tyme of hir naturall course,
then shall she be vncleane so lōge as she
hath the yssue: euen as she is at yͤ tyme
whan she is put a parte, so shall she be
vncleane here also. Whatsoeuer she ly-
eth vpon all the tyme of hir yssue, shalbe
as hir bed, whan she is put aparte, And
al that she sytteth vpō, shalbe vncleane,
as is hir vnclennesse, whan she is put a
parte. Whosoeuer toucheth eny of thē,
shall be vncleane, and shall wash his clo
thes, and bathe hymself with water, &
be vncleane vntyll the euen.

E But yf she be cleane of hyr yssue,
then shall she nombre seuen dayes, after
warde shall she be cleane: and vpon the
eyght daye shall she take two turtildu-
ues, or two yōge pigeons, & brynge thē
vnto the prest before the dore of the Ta
bernacle of witnesse, And the prest shall
make of the one a synofferynge, of the
other a burntofferyng, and make an at
tonement for her before the LORDE
as cōcernynge yͤ yssue of hir vnclēnesse.

Thus shall ye se that the chyldrē of
Israell kepe them selues frō theyr vn-
clennesse, that they dye not in theire vn-
clennesse whan they defyle my habita-
cyon, which is amonge you.

This is yͤ lawe ouer hym that hath
a runnynge sore, and him whose sede de
parteth from hym in slepe, so that he is
vncleane therof. And ouer her that hath
hir bloude yssue, and whosoeuer hath a
rūnynge sore, whether it be man or wo
man, and whan a man lyeth with her yͭ
is vncleane.

The.xvi. Chapter.

Aaron myght not alwaye go in to yͤ
Sanctuary. Of the two goates. Of fa-
stynge in the seuenth moneth.

And the LORDE spake vn- A
to Moses (after that Aarōs
two sonnes were dead * whā Leui. 10. a
they offered before yͤ LOR
DE) and sayde: Speake vn
to Aaron thy brother, that he go not at
all tymes in to the ynnermer Sanctua-
ry, within the vale before the Mercy-
seate, which is vpon the Arke, that
he dye not: * for I wyll appeare in a Exo. 40. c
cloude vpon the Mercyseate. But here 3. Reg. 8. b
witholl shall he go in, euen with a yōge
bullocke for a synofferynge, and with a
ramme for a burntofferynge, and shall
put on the holy lynnen albe, & haue lyn
nen breches vpon his flesh, and gyrde
hym with a lynnen gyrdel, and haue the
lynnen myter vpon his heade.

For these are the holy garmentes: B
& he shall bathe his flesh with water, &
put them on: & of the congregacion of yͤ
chyldren of Israell he shall take two he
goates for a synofferynge, and a rāme
for a burntofferynge.

And Aaron shall brynge yͤ bullocke
his owne synofferynge, * and make an Hebr. 9. b.
attonement for hymself and his house:
and afterwarde shal he take yͤ two goa
tes, and present them before the LOR-
DE, euen before the dore of the Taber
nacle of wytnesse, and shall cast lottes
ouer the two goates: the lot of the one
goate for the LORDE, and the other
for yͤ fre goate. And yͤ goate yͭ the LOR
DES lot fell vpon, shall he offre for a
synofferynge. But the goate, that yͤ fre
goates lot fell vpon, shall he present a-
lyue before the LORDE, to make an
attonement for hym, & to let the fre goa
te go in to the wyldernesse. And so shal
he brynge the bullocke of his synoffe-
rynge, and make an attonemēt for hym
and his housholde, and shall kyll hym.

And he shall take a cẽsor full of coales from the altare that stondeth before the LORDE, & his handfull of beatẽ incense, & brynge thẽ in within the vaile and put the incense vpon the fyre before the LORDE, that the cloude of the incense maye couer ÿ Mercyseate, which is vpon the witnesse, that he dye not.
Leui. 4.a * And he shall take of the bloud of the bullocke, & sprenkle it with his fynger toward the Mercyseate on the foresyde. Seuen tymes shall he sprenkle of the bloude thus with his fynger before the Mercyseate. Thẽ shall he kyl the goate which is the peoples synofferynge, and brynge in of his bloud within the vayle and shall do with his bloude, as he dyd with ÿ bloude of the bullocke, and sprẽkle therwith also on the foresyde towarde the Mercyseate, and so shall he reconcyle the Sanctuary from the vnclennesse of the children of Israell, and from their trespaces in all their synnes.
D Thus shall he do vnto the Tabernacle of wytnesse, whiche is the habitacyon with them amonge their vnclennesses.

Nomã shalbe in the Tabernacle of witnesse, whan he goeth in to make an attonement in the Sanctuary, vntyl he go out: and so shall he make an attonement for hymselfe and his house, and for the whole congregacyon of Israell. And whã he goeth forth vnto the altare that stondeth before the LORDE, he shall recõcyle it, and shal take of the bullockes bloude, and of the goates bloude and put it vpõ the hornes of the altare roũde aboute. And with his fynger shal he sprenkle of the bloude theron seuen tymes, and halowe it, and consecrate it from the vnclennesse of the chyldren of Israell.

E And whan he hath made an ende of recõcylynge the Sanctuary, and the Tabernacle of witnesse, and the altare, he shall brynge the lyuynge goate.

Then shall Aaron laye both his hãdes vpon the heade of hym, and cõfesse ouer hym all the mysdedes of the chyldren of Israell, and all their trespaces in their synnes, and shall laye them vpõ the heade of the goate, and by some mã that is at hande, shall he let hym runne in to the wyldernes: that the goate may so beare all their mysdedes vpon hym in to the wyldernesse, and he shall leaue hym in the wyldernesse.

And Aaron shal go in to the Tabernacle of witnesse, and put of the lynnen clothes, which he put on whan he wente in to the Sanctuary, and shall leaue thẽ there, and bath his flesh with water in ÿ holy place & put on his awne raymẽt.

And he shall go forth, and make his F burntofferynge, and the burntofferynge of the people, and make an attonement both for hymselfe and for the people, & burne the fat of the synofferynge vpon the altare. But he that caried out ÿ fre goate, shall washe his clothes, & bathe hymselfe with water, and then come in to the hooste.

The bullocke of the synofferynge, & the goate of the synofferynge (whose bloude was brought in the Sanctuary to make an attonement) shalbe caryed out of the hoost, & brent with fyre, both their skynnes, flesh, and doũge. And he that burneth them, shall wash his clothes, and bathe hymselfe with water, and then come in to the hoost.

* And this shalbe a perpetual lawe G vnto you: Upon the tenth daye of the seuenth moneth shal ye humble youre soules, and do no worke, whether it be one of youre selues or a straunger amonge you. For in this daye is youre attonement made, that ye maye be clensed frõ all youre synnes before the LORDE: therfore shall it be a fre Sabbath vnto you, and ye shall humble youre soules. Let this be a perpetuall lawe.

But the prest that is anoynted, and whose hande was fylled to be preste in his fathers steade, shall make this attonement, and shall put on the lynnẽ clothes, namely the holy vestimentes, so shall he reconcyle the holy Sanctuary, and the Tabernacle of witnesse, & the altare, and the prestes, and all the people of the congregacyon. * This shalbe a perpetuall lawe vnto you, that ye reconcyle the chyldren of Israell from all their synnes once a yeare. And Moses dyd, as the LORDE cõmaunded hym.

The.xvii. Chapter.

All offerynges were fyrst brought to the Tabernacle dore, no bloud nor dead caryon was to be eaten.

AND the LORDE talked A with Moses, and sayde: Speake vnto Aaron & his sonnes, & to all the chyldren of Israel, & saye vnto them: This is it that the LORDE hath cõmaunded: What so euer he be of the house of Israell that kylleth an ox

or lambe, or goate in the hoost, or out of
the hoost, and bryngeth it not before the
dore of the Tabernacle of witnesse, that
it maye be brought vnto the LORDE
for an offerynge before the Habitacyon
of the LORDE, the same shalbe gylty
of bloude, as though he had shed bloud
and suche a man shalbe roted out from
amonge his people.
Therfore shall the chyldren of Isra-
B ell brynge theyr offerynges (that they
wyll offre vpon the wyde felde) before yͤ
LORDE, euen before the dore of the
Tabernacle of wytnesse, vnto the prest,
and there offer theyr thankofferynges
vnto the LORDE. And the prest shall
sprenkle the bloude vpon the altare of
the LORDE before the dore of the
Tabernacle of wytnesse, and burne the
fat for a swete sauoure vnto yͤ LORD
and they shall offer theyr offerynges no-
more vnto deuels, with whome they go
awhorynge. This shalbe a perpetuall
lawe vnto thē amonge theyr posterites.
C Therfore shalt thou saye vnto thē:
What man soeuer he be of the house of
Israel, or a strāger also that is amōge
you, which offereth a burntofferynge or
any other offerynge, and bryngeth it not
before the dore of the Tabernacle of wit
nesse to offer it vnto the LORDE, he
shalbe roted out frō among his people.
*And what man soeuer it be (eyther
.2.7.c of the house of Israel, or a straunger a-
monge you) that eateth any maner of
bloude, agaynst hym wyl I set my face,
and wyll rote hym out from among his
people: for the soule of the body is in the
bloude, and I haue geuen it you for the
altare, that your soules maye be recon-
cyled therwith: For the bloude that is
in the soule maketh attonement. Ther-
fore haue I sayd vnto the chyldrē of Is
raell: No soule amonge you shall eate
bloude: no, nor any straunger that dwel
leth amonge you.
And what man soeuer it be amonge
D you (whether he be of the house of Isra
ell, or a straunger amonge you) yͭ at the
huntynge taketh a beast or foule whiche
may be eaten, he shall poure out yͤ bloud
of the same, & couer it with earth: for all
fleshe lyueth in the bloude.
And I haue sayd vnto the chyldren
.9.a of Israell: * Ye shall eate the bloude of
.3.c no body: for the lyfe of all flesh is in his
9.c bloude. Whosoeuer eateth it, shalbe ro-
ted out. And whatsoeuer soule eateth yͭ
which dyed alone, or that was torne of
wyld beastes (whether he be one of your
selues or a strāger) the same shal wash
his clothes, and bath hymselfe with wa
ter and be vncleane vntyll the euen, and
then is he cleane. But yf he washe not
his clothes, nor bath hymselfe, then shal
he beare his synne.

The.xviii. Chapter.

¶ The degrees of consanguinite and
affinite: And what wemen, men ought
not to marye.

AND the LORDE talked wyth
Moses, and sayde: Speake
vnto the chyldren of Israell,
and saye vnto them: I am yͤ
LORD your God, Ye shall
not do after the workes of the lande of
Egipte, wherin ye dwelt: nether after yͤ
doynges of the lande of Canaan, into yͤ
whiche I wyll brynge you. Ye shall not
walke after theyr customes, but after
my lawes shall ye do, and my statutes
shall ye kepe, that ye may walke therin:
for I am the LORDE youre God.
Therfore shall ye kepe my statutes and
my lawes. * For the man that doeth Ro.10.a
the same shall lyue therin, for I am the
LORDE.
No man shall come at his next kyns
womā, to vncouer her priuitie: for I am
the LORDE.
* Thou shalt not vncouer the priui Gen.19.g
tie of thy father and of thy mother. It Eze.22.b
is thy mother, therfore shalte thou not
vncouer her priuitie.
* Thou shalt not vncouer the priui Deu.22.d
tie of thy fathers wyfe, for it is thy fa- and 27.c
thers priuitie. 1.Cor.5.a
‡ Thou shalt not vncouer the priui ‡ Deu.27.c
tie of thy syster, whiche is the doughter 2.Re.13.b
of thy father or of thy mother, whether
she be borne at home or without.
Thou shalt not vncouer the priuite of
thy sōnes doughter, or of thy doughters
doughter, for it is thyne owne priuitie.
Thou shalt not vncouer the priuite B
of thy fathers wyues doughter, whiche
is borne vnto hym, and is thy syster.
* Thou shalt not vncouer the priui Leui.20.b
tie of thy fathers syster, for it is thy fa-
thers nexte kynswoman.
Thou shalt not vncouer the priuitie
of thy mothers syster, for it is thy mo-
thers nexte kynswoman.
Thou shalt not vncouer the priuitie
of thy fathers brother, to take his wyfe
for she is thyne awnte.
* Thou shalt not vncouer yͤ priuitie Gen.38.d.

Deu.27.c of thy doughter in lawe, for she is thy sõ
nes wyfe, therfore shalt thou not vnco-
uer her priuitie.

Leui.20.c. Mat.14.a ✱Thou shalt not vncouer the priui
tie of thy brothers wyfe, for it is thy bro
thers priuitie.

Thou shalt not vncouer the priuite
of thy wyfe and of her doughter also, ne
ther shalt thou take her sõnes doughter
or her doughters doughter, to vncouer
theyr priuities, for they are theyr nexte
kynswemen. And it is wyckydnesse.

C Gen.29.c ✱Thou shalt not take a wyfe & her
syster also, to vncouer her priuitie, whyl
she is yet alyue.

Leui.15.d. Eze.22.b ✱Thou shalte not go vnto a womã
to vncouer her priuitie, so longe as she
hath her disease in her vnclennesse.

2.Re.11.a ✱Thou shalt not lye with thy negh
bours wyfe to medle with her, for to de
fyle thy selfe withall.

Leui.20.a ✱Thou shalt not geue of thy sede al
so, to be burnt vnto Moloch, lest thou
vnhalowe the name of thy God, for I
am the LORDE.

Rom.1.d. Leui.20.b. ✱Thou shalt not lye with mãkynde
as with womankynde, for that is abho
minacyon.

Deu.27.c ✱Thou shalte lye with no maner of
beast, to defyle thy selfe therwith. And
no woman shall haue to do with a beast
for it is abhominacyon.

D Ye shall defyle youre selues in none
of these thynges. For the Heythen (whõ
I wyl cast out before you) haue stayned
them selues in all these, and the londe is
defyled therthorow. And theyr wycked-
nesse wyl I vyset vpon them, so that ỹ
londe shall spewe out ỹ indwellers ther
of. Therfore kepe ye my statutes and
lawes, and do not one of these abhomi-
nacyons, nether one of youre owne sel-
ues nor the straunger amonge you (for
all suche abhominacyons haue ỹ people
of this lande done which were before
you, and haue defyled the lande) ỹ the lã
de spewe not you out also, whã ye haue
defyled it, as it spewed out the Heythẽ,
that were there before you. For who so
euer commytte these abhominacyõs, the
same soules shalbe roted out frõ amõge
theyr people. Therfore kepe ye my statu
tes, that ye do not after the abhomina-
ble customes, which were before you, ỹ
ye be not defyled therwith: For I am ỹ
LORDE youre God.

The.xix. Chapter. ✠

Dyuers and many commaundemen-
tes and statutes.

And the LORDE talked w
Moses, & sayde: Speake v
the hole cõgregacyon of the
chyldren of Israel, and saye
vnto them: ✱ Ye shalbe holy
for I am holy, euen the LORDE youre
God. Euery one fear his father and his
mother. Kepe my holy dayes: for I am
the LORDE youre God. Ye shall not
turne your selues vnto Idols, & ye shall
make you no goddes of metal: for I am
the LORDE your God.

And whan ye wyll offre thankoffe
rynges vnto the LORDE, then shal ye
offre them, that he may be mercyfull vn
to you, ✱ and ye shall eate them ỹ same
day that ye offre them, and on ỹ morow
what soeuer is lefte on the thyrde daye,
shalbe burnt with fyre. But yf any man
eate therof vpon the thyrd daye, then is
he vnholy, and shal not be accepted, and
the same eater shall beare his synne, be
cause he hath vnhalowed the Sanctu
ary of the LORDE: and suche a soule
shalbe roted out frõ amonge his people.

✱ whan thou reapest thy lande, thou
shalt not reape downe ỹ vttermost bor
ders of it rounde aboute, nor gather it
all cleane vp. Euen so lykewyse thou
shalt not plucke thy vynyarde cleane al
so, nor gather vp the grapes that are fal
len downe, but shalte leaue them for the
poore & straũgers: for I am ỹ LORD
your God.

✱ Ye shall not steale, ‡ nether lye,
✱ nor deale falsely one with another.

‡ Ye shall not sweare falsely by my
name, so to vnhalowe the name of thy
God: for I am the LORDE.

Thou shalte do thy neghboure no
wronge, nor robbe hym. ✱ The worke
mans laboure shall not byde with ỹ vn
tyll the mornynge.

Thou shalt not curse the deafe.
✱ Thou shalt put no stomblynge blocke
before ỹ blynde, but shalt feare thy God
for I am the LORDE.

Ye shall not deale wrongeously in
iudgement, nether shall ye accepte the
persone of the poore, nor honour the per
sone of the great, but thou shalte iudge
thy neghboure ryghteously.

Thou shalt let no preuye accuser go
amonge thy people. Nether shalt ỹ stõde
against thy neghbours bloude: for I am
the LORDE.

Thou shalt not hate thy brother in
thyne hart, ✱ but shalt tell thy neghboure
his faute, that thou beare not synne for

his sake.
...h.5.c * Thou shalt not auenge thy selfe,
nor beare euell wyll agaynst the chyldrē
of thy people.
C * Thou shalt loue thy neghboure,
...22.b as thy selfe: for I am the LORDE. I
...5.b My statutes shal ye kepe, that thou
...26.d ✝ let not thy catell gendre with beastes
of another kynde: nether sowe thy felde
with myngled sede. And let no garment
come vpon the, that is myxte with wol-
len and lynnen.
...11.a * When a man lyeth with a womā
& hath to do with her, which is a bonde
woman, and hath bene medled withall
of another man, but not lowsed out, nor
hath optayned fredome, it shalbe pu-
nyshed, but they shall not suffre death,
because she was not fre. But he shall
brynge for his trespace vnto the LOR
DE (euen before the dore of the Taber
nacle of witnesse) a rāme for a trespace
offerynge: and the prest shal make an at
tonement for him with the trespaceoffe
rynge before the LORDE, cōcernynge
...0.c the synne that he hath done: * so shall
God be mercyfull vnto hym, as concer-
nynge his synne which he hath done.
F What tyme as ye are come into the
londe, and plante all maner trees where
of men eate, ye shall circumcyse the for-
skynne of the same with theire frutes:
thre yeares shall ye holde them for vn-
circūcysed, so that ye eate them not: but
in the fourth yeare shall all theire frutes
be holy and praysed vnto the LORD.
In the fyft yeare shall ye eate ŷ frutes,
and gather thē in: for I am the LOR-
DE youre God.
...l.3.c * Ye shal eate nothyng with bloude
...18.b ✝ Ye shall not regarde ŷ foulescryenge
nor chose out dayes.
* Ye shall haue no crownes vpon
...21.a your heade, nether shalt thou clippe thy
...44.c bearde cleane of.
Ye shall rēte out no markes in youre
body (for any that is dead) nor make let
ters vpon you: for I am the LORDE.
Thou shalt not holde thy doughter
to whordome, that the londe fall not to
whordome, & waxe full of wyckednesse
Kepe my holy dayes, and stonde in
G awe of my Sanctuarye: for I am the
LORDE.
* Ye shall not turne youre selues to
...e.28.b the Sothsayers, and axe nothynge at
the expounders of tokēs, that ye be not
defyled by them: for I am the LORD
youre God.

* Thou shalt ryse vp before a graye Eccle. 8.a
heade, and shalt geue reuerence vnto a- 1. Tim. 5.a
ged. And thou shalt feare God: for I am
the LORDE.
* When there dwelleth a straun- Exo. 22.c
ger amonge you in youre londe, ye shall
not vexe hym. He shall dwell with you,
euē as one that is at home amōge you,
and thou shalt loue him as thy selfe: for
ye youre selues also were straungers in
the lande of Egypte. I am the LOR-
DE youre God.
Ye shall not deale wrongeously in
iudgemēt, with meteyarde, with weight
with measure: A true balaunce, a true
weyght, a true Epha, a true Hin shalbe
amonge you. For I am the LORDE
youre God, which brought you out of
the londe of Egypte, that ye shuld kepe
and do all my statutes and lawes: for I
am the LORDE.

The.xx. Chapter.

To geue sede vnto Moloch, & other
vnlawfull thynges are forbydden.

AND the LORDE talked A
with Moses, and sayd: Tel
ŷ chyldr' of Israel: * Who Leui. 18.c
soeuer he be among the chil Deu. 17.a
dren of Israel (or any stran
ger that dwelleth in Israell) which ge-
ueth of his sede vnto Moloch, the same
shal dye the death: the people of the lāde
shall stone hym. And I wyll set my face
agaynst that mā, and wyll rote him out
frō amonge his people, because he hath
geuen of his sede vnto Moloch, & defy-
led my Sanctuary, and vnhalowed my
holy name. And though the people of ŷ
londe loke thorow the fyngers vpō that
man which hath geue of his sede vnto
Moloch, so that they put hym not to
death, yet wyll I set my face agaynste
the same man, and agaynst his genera-
cyon: And him, & all that go awhorynge
with him after Moloch, wyl I rote out
frō amonge their people.
Yf any soule turne hym to the sooth
sayers and expounders of tokens, so
that he goeth a whorynge after them,
I wyll set my face agaynste the same
soule, and wyll rote hym out frō amōge
his people. * Sanctifye youre selues Leui. 19.a
therfore, and be holy, for I am holy euē Nu. 11.d
youre God. And kepe ye my statutes, & Iosu. 3.b
do them: for I am the LORDE, that
sanctifieth you.
* Whosoeuer curseth his father or B
his mother, shal dye ŷ death, his bloude Exo. 21.b
be vpon hym, because he hath cursed Mat. 10. 20.c

Mat. 15.a his father or mother.
*Deu. 22.c * He that breaketh wedlocke with
any mās wyfe, shall dye the death (both
the advouterer and the advouteresse)
because he hath broken wedlocke with
hys neghbours wyfe.
Leui. 18.a * Yf any man lye with his fathers
Deu. 27.c wyf, so that he vncouer his fathers pre
uyte, they shall both dye the death: their
bloude be vpon them.
Leui. 18.b * Yf any man lye with his dough-
ter in lawe, they shall dye both of them,
for they haue wrought abhominacyon:
their bloude be vpon them.
Leui. 18.c * Yf any man lye with the man-
Roma. 1.d kynde, as with womankynd, they haue
wrought abhominacyon, and shal both
dye the death: their bloude be vpō them
Leui. 18.b * Yf any man take a wyfe, and hir
mother therto, the same hath wrought
wyckednes: he shalbe burnt with fyre,
and so shall they also, that there be no
wickednes amonge you.
Leuit. 18.c * Yf any mā lye with a beast, he shall
Deu. 27.a dye the death, & the beast shalbe slayne.
Yf a woman medle with a beast, so
that she haue to do with it, thou shalt
put her to death, and the beast also, they
shal dye ẏ death: their bloud be vpō thē.
C Yf any man take his syster, his fa-
thers doughter or his mothers dough-
ter, and se her preuyte, & she agayne se
his secretes, it is a wicked thyng. They
shalbe roted out of the sight of their peo
ple. For he hath vncouered his systers
preuyte, he shall beare his synne.
Leuit. 15.d * Yf a man lye with a woman in
and. 18.c the tyme of hir sicknesse, and vncouer
hir secretes, and open vp hir fonteyne,
and she vncouer the fountayne of hir
bloude, they shall both be roted out frō
amonge their people.
Leuit. 18.b * Thou shalt not vncouer the pre-
uytie of thy mothers sister, and of thy
fathers syster: for such one hath vncoue
red his nexte kynswomā, and they shall
beare their synne.
Yf any man lye wt his vncles wyfe,
the same hath vncouered ẏ preuytie of
his vncle: they shall beare their synne wt
out chyldren shall they dye.
Leui. 18.b * Yf any mā take his brothers wyf
Mat. 14.a ẏ is vncleane thynge: they shalbe with
out chyldrē, because he hath vncouered
his brothers secretes.
D So kepe now all my statutes & my
lawes, & do thē, that the londe whyther
I brynge you to dwell therin, spewe you
not out. And walke not ye in ẏ statutes
of the Heythen, which I shall cast out
before you * For all such thynges haue
they done, and I haue abhorred thē.
But I saye vnto you: Ye shall pos-
sesse their londe. For I wyl geue you to
enheritaunce a lōde, that floweth with
mylke and hony. I am the LORDE
youre God, which haue separated you
from the nacions, that ye also shulde se
parate the cleane beastes from the vn-
cleane, & the vncleane foules from the
cleane: and not defyle youre soules wt
beastes, vpon foules, & vpō all that cre-
peth on the grounde: * which I haue se
parated vnto you, ẏ they shulde be vn-
cleane. Therfor shal ye be holy vnto me:
for I the LORDE am holy, which ha-
ue separated you from the nacyons, ẏ
ye shulde be myne.
* Yf a man or woman be a soythsa-
yer or an expounder of tokens, the same
shall dye the death, they shalbe stoned,
their bloude be vpon them.

The.xxi. Chapter.

How cleane and vndefyled the pres-
tes ought to lyue.

AND the LORDE sayd vn- 1
to Moses: Speake to ẏ pre-
stes the sonnes of Aaron, &
saye vnto thē: * A prest shal
defyle himself vpō no soule
of his people, but vpon his nexte kyn
that belongeth vnto hym: as vpon his
mother, vpō his father, vpon his sonne,
vpon his doughter, vpon his brother, &
vpon his sister, which is yet a virgyn, &
hath bene nomans wife (which belon-
geth vnto him) vpon her maye he defyle
himself. Morouer he shal not defyle him
self vpon any ruler in his people, to vn-
halowe hymself.
* He shall make no crowne also v-
pon his heade, nor shaue of his beard,
nether shall they cut out any markes in
their fleshe. They shalbe holy vnto their
God, & not vnhalowe the name of their
God: for they offre the sacrifice of the
LORDE, the bread of their God, ther-
fore shall they be holy.
* They shal take no whore, nor one
that is defyled, or that is put awaye fro
hir husbāde, for he is holy vnto his God
therfore shal he sanctifie hymself, for he
offreth the bread of thy God. He shal be
holy vnto the, for I am holy, euen the
LORDE that sanctifieth you.
Yf a prestes doughter fall to whore
dome, she shalbe burnt with fyre, for she

hath shamed her father. He that is hye
prest amonge his brethren, vpon whose
heade the anoyntynge oyle is poured, &
his hande fylled (that he myght be aray
ed with the vestimentes) shall not vnco
uer his heade, nor cut his clothes, & shal
…2.9.f come at no dead, *and shall defyle hym
selfe nether vpon father, nor mother. He
shal not go out of the Sanctuarye, that
he vnhalowe not the Sanctuary of his
God. For the crowne of the anoyntinge
oyle of hys God is vpon hym, for I am
the LORDE.

C *A virgyn shall he take to wyfe,
…44.d but no wedowe, nor deuorsed, nor defy-
…2.b led, nor whore, but a virgyn of his owne
people shall he take to wyfe, that he vn-
halowe not his sede amonge his people
For I am ye LORD, which sāctify him

And ye LORDE talked with Mo-
ses, and sayde: Speake vnto Aaron, &
saye: Yf there be a blemysh vpon any of
thy sede in your generacyons, the same
shall not prease to offre the bread of his
…g.5.b God: *For whosoeuer hath a blemysh
vpon hym, shall not come nere, whether
he be blynde, lame, with an euell fauou-
red nose, with any myshapen membre,
or that hath a broken fote, or hande,
or is croke backed, or hath any blemyshe
in the eye, or is gleyed, or is skyrnye or
scaulde, or hath his stones broken.

D Whosoeuer now of the sede of Aa-
ron the prest hath any blemysh vpō him
shall not come nye to offre the sacrifice
of the LORDE. For he hath a deform-
myte. Therfore shall he not prease vnto
ye bread of his God, to offre it. Notwith
stondynge he shall eate of ye bread of his
God, both of the holy, and of the moost
holy: but he shall not go into the vayle,
nor come nye the altare (for so much as
he hath a blemysh vpon hym) that he vn
halowe not my Sanctuary. For I am
the LORDE that sanctifieth them.
And Moses spake this vnto Aarō & to
his sōnes, & to all the chyldre of Israel.

The.xxii. Chapter.

How the prestes and theyr housholde
ought to be: & how the offrynges ought
to be vsed.

B AND ye LORDE talked wt
Moses, & sayd: Speake vn
to Aarō, & his sōnes, yt they
abstayne frō ye halowed thin
ges of ye chyldre of Israell,
which they haue halowed vnto me, & yt
they vnhalowe not my holy name: for I
am ye LORD. Say now to the & theyr
posterities: Whoso euer he be of your
sede yt cōmeth nye vnto the holy thyn-
ges, which the chyldren of Israell ha-
lowe vnto the LORDE, and so defy-
leth himselfe vpon ye same, his soule shal
perish before my face: for I am ye Lorde.

Whosoeuer of the sede of Aaron is
a leper, or hath * a runnynge yssue, shal Leui.15.a
not eate of the holy thynges, tyll he be
clensed. Who so toucheth any vncleane
thynge, or whose sede departeth from
hym by nyght, or who so toucheth any
worme that is vncleane vnto him, or a
man that is vncleane vnto him, & what
so euer defyleth hī, loke what soule tou-
cheth any such, is vncleane vntyll the e-
uen, & shal not eate of the holy thynges,
but shall first bath his flesh with water
And whan ye Sonne is gone downe, &
he cleane, then maye he eate therof, for
it is his fode * Loke what dyeth alone, Exo 22.d.
or is rent of wylde beastes, shall he not Eze.44.d
eate, that he be not vncleane theron: for
I am the LORD. Therfore shal they
kepe my lawe, that they lade not synne
vpon thē, and dye therin, whan they vn
halowe them selues in it. For I am the
LORDE, that halowe them.

A straunger shall not eate of the ho- B
ly thynges, nor an housholdegest of the
prestes, nor an hyred seruaunt. But yf
ye prest bye a soule for his money, ye same
maye eate therof. And loke who is bor-
ne in his house, maye eate of his bread
also. Neuertheles yf the prestes dough-
ter be a straūgers wife, she shal not eate
of ye Heueoffrynges of holynes. But yf
she be a wedowe, or deuorced, or haue no
sede, & commeth agayne to hir fathers
house as a fore (whā she was yet a may
den in hir fathers house) then shall she
eate of hir fathers bread. But no straū-
ger shall eate therof.

Who so els eateth of the halowed
thynges vnwyttingly, shall put ye fyfth
parte there vnto, and geue it vnto the
prest wt the halowed thynge, that they
vnhalowe not the halowed thynges of
the chyldre of Israel, which they heue
vp vnto the LORD, lest they lade thē
selues with mysdoynges and trespace,
whan they eate their halowed thynges,
for I am the LORDE which halowe
them.

And ye LORDE talked wt Moses, C
& sayde: Speake vnto Aaron & his son
nes, & to al ye chyldre of Israel: * What Deu.15.c
soeuer Israelite or straunger in Israell and.17.a
wyll to his offrynge, whether it be their

vowe or of fre wyll, yf they wyll offre a
burntofferyng vnto ye LORDE, to recö-
cyle thēselues, it shalbe a male, & with-
out blemyshe, of the oxen, or lambes or
Mala.1.b goates. * Whatsoeuer hath any ble-
myshe, shall they not offre, for they shall
fynde no fauoure therwith.

And whoso wyll offre an thankoffe-
rynge vnto ye LORDE, to separate out
a vowe, or of fre wyll, oxen or shepe: it
shalbe without blemysh, that it maye be
accepted. It shal haue no deformite. Yf
it be blynde, or broken, or wounded, or
haue a wen, or skyruye, or scabbed, they
shall offre none suche vnto the LORD
nor put an offerynge of any such vpon
the altare of the LORDE.

An oxe or shepe that hath myshapen
membres, or no rompe, mayst thou offre
of a fre wyll: but to a vowe it maye not
be accepted. Thou shalt offre also vnto
the LORDE nothinge that is brused,
or broken, or rent, or cutte out, & ye shall
do no suche in your londe. Moreouer ye
shall offre no breade vnto youre God of
a straungers hande: for it is marred of
hym, & he hath deformite, therfore shall
it not be accepted for you.

D And the LORDE spake vnto Mo-
ses, and sayde: Whan an oxe, or lambe,
or goate is brought forth, it shalbe seuē
dayes with the dame, & vpon the eight
daye, and therafter it may be offered vn-
to the LORD, then is it accepted. Whe-
ther it be oxe or lambe it shall not be
slayne with his yonge in one daye.

But whan ye wyll offre a thankoffe-
rynge vnto the LORDE that it maye
be accepted, ye shall eate it ye same daye
and kepe nothinge ouer vntyll the mor-
nynge: for I am the LORDE. Ther-
fore kepe now my commaundementes,
and do thē: for I am the LORD, that
ye vnhalowe not my holy name, & that
I maye be halowed amonge the childrē
of Israel. For I am he that halow you
euen the LORDE, which brought you
out of the lāde of Egypte, that I might
be your God: Euen I the LORDE.

The.xxiii.Chapter.

Of the holy dayes and hye feastes:
namely, the Sabbath, Easter, Whyte-
sondaye (otherwyse called the feast of
wekes) the feast of Tabernacles. &c.

B AND the LORDE talked with
Moses, and sayde: Speake vnto
the chyldren of Israell, and saye
vnto them: These are the feastes
of the LORDE, which ye shall call ho-
ly dayes. * Sixe dayes shalt ye worke,
but the seuenth daye is the reste of the
Sabbath, & shalbe called holy. Ye shall
do no worke therin, for it is ye Sabbath
of the LORDE, wheresoeuer ye dwell.

These are the feastes of the LOR-
DE, that are called holy, which ye
shall call your feastes: * Vpō the four-
tenth daye of the fyrst moneth at euen,
is the LORDES Easter. And vpon
the fyftenth daye of the same moneth is
the feaste of vnleuended breade of the
LORDE. Then shall ye eate vnleuen-
ded bread seuen dayes.

The fyrste daye shalbe called holy
amonge you, ye shall do no worke of bō-
dage therin, * and seuen dayes shall ye
offre vnto the LORDE. The seuenth
daye shalbe called holy lykewyse, wher-
in ye shall do no worke of bōdage also.

And the LORDE talked with Mo-
ses, and sayde: Speake to the chyldren
of Israell, and saye vnto them: * Whan
ye come into the lande that I shall geue
you, and reape downe youre haruest, ye
shall brynge a shefe of the fyrste frutes
of youre haruest vnto the prest, the shall
the shefe be waued before the LORDE,
that ye maye be accepted: but this shall
the prest do the nexte day after the Sab-
bath. And the same daye that your shefe
is waued, shall ye offre a burntofferynge
vnto the LORDE, of a lambe which
is without blemysh & of one yeare olde,
with the meatofferynge, two tenth dea-
les of fyne floure mengled with oyle, for
an offerynge of a swete sauoure vnto ye
LORDE: and the drynkofferynge also
euē the fourth parte of an hin of wyne.

* And ye shal eate nether bread, nor
cakes, nor furmentye (of new corne) tyll
the same day that ye brynge an offerynge
vnto your God. This shalbe a lawe vn-
to youre posterityes, where so euer ye
dwell.

* Then shall ye nombre (from the
nexte daye after the Sabbath, whan ye
brought the Waueshefe) seuen whole
wekes, vntyll the nexte daye after the se-
uenth weke, namely fyftie dayes, shal ye
nombre, and offre new meatofferynge vn-
to the LORDE. And out of all youre
dwellynges shall ye offre, namely, two
Waueloaues of two tēth deales of fyne
floure leuended, and baken for the fyrst-
frutes vnto the LORDE. * And with
your breade ye shall brynge seuen lābes
of one yeare olde without blemysh, and

a yonge bulloche, and two rammes: this
shalbe the LORDES burntofferinge,
meatofferynge, & drynkofferynge. This
is a sacrifice of a swete sauoure vnto þ
LORDE.

D Morouer ye shall offre an he goate
for a synofferyng, & two lambes of a yea
re olde for a thankofferinge. And þ prest
shall waue it vpon the bread of þ first
frutes before the LORDE & the two
lambes. And they shal be holy vnto the
LORD, and shall be the prestes. And
this daye shall ye proclame, for it shalbe
called holy amonge you, no seruyle wor
ke shall ye do therin. A perpetuall lawe
shal it be amõge youre posterities, wher
so euer ye dwell.

...l.19.c. * Whan ye reape down þ haruest of
...n.24.b youre lõd, ye shal not cut it cleane down
vpon þ felde, nor gather vp all, but shal
leaue it for the poore and straungers. I
am the LORDE youre God.

And the LORD talked with Mo-
ses, and sayde: Speake vnto the childrẽ
...n.29.a of Israel, & saye: * Vpon the first daye
of the seuenth moneth shall ye haue the
holy rest of the remembraũce of blowing,
wheryn ye shall do no seruyle worke, &
ye shall offre sacrifice vnto þ LORD.

E And the LORDE spake vnto Mo-
...l.16.g ses, and sayd: * Vpon the tenth daye in
...n.29.a this seuenth moneth is the daye of recõ
cylinge, wich shalbe an holy conuoca
cyon wt you. Ye shall humble youre sou
les therin, and offre vnto the LORD,
and shall do no seruyle worke in this
daye: for it is the daye of attonement, þ
ye maye be reconcyled before the LOR
DE youre God. For what soule so euer
humbleth not himself vpon this daye, þ
same shalbe roted out from amõge his
people. And what soule so euer doth e-
ny worke this daye, the same wyl I de-
stroye from amonge his people: therfore
shall ye do no worke. This shalbe a per
petual law vnto youre posterities, wher
so euer ye dwell. It is the rest of youre
Sabbath, that ye maye humble youre
soules. Vpon the nyenth daye of þ mo-
neth at euen, shal ye kepe this holy daye
frõ þ euẽ forth vntyl the euen agayne.

F And the LORD talked with Mo-
...n.29.b ses, & sayde: * Vpon the fifteenth daye
...Esd.3.e of the seuẽth moneth, is the feast of Ta
...Ma.1.b bernacles seuen dayes vnto þ LORD.
The first daye shalbe an holy conuoca
cion: no seruyle worke shall ye do therin
Seuẽ dayes shal ye offre vnto þ LOR
DE. The eight daye shalbe an holy cõ
uocation vnto you also, and ye shall of-
fre vnto the LORDE: for it is þ daye
of gatheryng together: No seruyle wor
ke shall ye do therin.

These are the holy dayes of þ LOR
DE, which ye shall proclame and holde
for holy conuocations, that ye maye of-
fre vnto the LORDE burntofferinges,
meatofferynges, drynkofferynges, and
other offerynges, euery one acordynge
to his daye, besyde the Sabbathes of þ
LORDE, and youre giftes, & vowes,
and frewylofferynges, that ye offre vn-
to the LORDE.

So vpõ the fifteenth daye of the se- G
uenth moneth, whã ye haue brought in
the increase of the londe, ye shall kepe þ
LORDES feast seuen dayes longe.
The first daye shall be kepte holy daye,
& the eight daye shalbe kepte holy daye
also. And vpon the first daye ye shal ta-
ke of the goodly fruteful trees, braun-
ches of palme trees, and bowes of thic-
ke trees, and Wyllies of the broke, and
seuen dayes shall ye be mery before the
LORDE your God: and thus shall ye
kepe the feast vnto the LORDE seuẽ
dayes in the yeare. This shalbe a perpe
tuall lawe amonge youre posterities, þ
they kepe holy daye thus in the seuenth
moneth. Seuen dayes shall ye dwell in
bothes. Who so euer is an Israelite
borne, shall dwell in bothes, that they
which come after you, maye knowe,
how that I made the chyldren of Is-
rael to dwel in bothes, whã I brought
them out of the londe of Egipte. I am
the LORDE your God. And Moses
tolde the chyldren of Israell these holy
dayes of the LORDE.

The.xxiiii. Chapter.

Of the oyle for the lampes & lyghtes
Of the shewbread. Punyshment for cur
synge and blasphemy.

And the LORD speake vn- B
to Moses, & sayde: * Com- Exo.27.d
maunde the chyldren of Is-
raell, that they brynge pure
oyle olyue beatẽ for lyghtes,
that it maye be alwaye put in the lam
pes, without before the vayle of wyt-
nesse in þ Tabernacle of wytnesse. And
Aaron shall dresse it alwaye at euen &
in the mornynge before the LORDE.
Let this be a perpetual lawe vnto your
posterities. The lampes shall he dresse
vpon the pure candilsticke before the
LORDE perpetually.

B * And thou shalt take fyne floure,
Exo.25.c. and bake twolue cakes therof: two tēth
deales shall euery cake haue, and thou
shalt laye them sixe on a rowe vpon the
pure table before the LORDE. And
vpō the same shalt thou laye pure fran-
kencense, that it maye be bread of remē-
braūce for an offerynge vnto the LOR
DE. Euery Sabbath shall he prepare
them before the LORDE alwaye, and
receaue them of the chyldren of Israell
I.Re.21.a for an euerlastynge couenaunt. * And
they shalbe Aarons & his sonnes, which
shall eate them in the holy place. For
this is his moost holy of the offerynges
of the LORD for a perpetuall dewtie

C And there wente out an Israelitish
womans sonne, whiche was the chylde
of a man of Egypte (amonge the chil-
dren of Israell) and stroue in the hoost
Exo.20.b with a man of Israell, * and named
the name of God blasphemously, and
‡ Leu.5.a cursed. * Then brought they hym vnto
Moses. His mothers name was Selo-
mith, yͤ doughter of Dibri, of the trybe
Nu.15.d of Dan. * And they put hym in preson,
tyll they were infourmed by the mouth
of the LORDE.

And the LORDE spake vnto Mo-
ses, and sayde: Brynge him that cursed
out of the hoost, and let al thē that herde
it, laye their hādes vpon his heade, and
let the whole congregacion stone hym.
Mat.26.g And saye vnto the chyldren of Israell.
Joh.19.a * Whosoeuer blasphemeth his God,
shall beare his synne: and he that blas-
phemeth the name of the LORD, shall
dye the death. The whole cōgregacion
shall stone hym. As the straūger, so shal
he of the housholde be also. Yf he blas-
pheme the name, he shall dye.

D
Exo.21.b * He that slayeth a man, shall dye
Deu.19.a the death, but he that slayeth a beaste,
Judic.1.c shal paye for it. Soule for soule. And he
Math.5.f that meameth his neghboure it shalbe
‡ Mat.5.a done vnto hym, euen as he hath done:
broke for broke, ‡ eye for eye, tothe for
tothe: euen as he hath maymed a man,
so shall it be done vnto hym agayne, so
that, who so slayeth a beast, shall paye
for it: But he that slayeth a man, shall
dye. There shall be one maner of lawe
amonge you, to the straunger as to one
of your selues: for I am the LORDE
youre God.

Moses tolde the children of Israell
And they brought him that had cursed,
out of the hoost, and stoned hym. Thus
dyd the chyldren of Israel as the LOR
DE commaunded Moses.

The.xxv. Chapter.

Of the reste of the seuenth yeare, li-
bertye of the fyftieth yeare, otherwyse
called the yeare of Jubylie, the yeare of
hornes blowynge, or the trompet yeare.

AND the LORDE talked
with Moses vpon mounte
Synai, and sayde: Speake
to the children of Israell, &
saye vnto them: * Whā ye
come in to the londe, that I shall geue
you, the londe shall rest vnto the LOR
DE, so that thou sowe thy felde sixe
yeares, and sixe yeares cut thy vynes,
and gather in the frutes. But in the se-
uenth yeare the lōde shal haue his Sab
bath of reste for a Sabbath vnto the
LORDE, wherin thou shalt not sowe
thy felde nor cut thy vynes.

Loke what groweth of it selfe after
thy haruest, thou shalt not reape it. And
the grapes that growe without thy la-
bour, shalt thou not gather, for so much
as it is yͤ * yeare of the londes rest: But
the rest of the londe shalt thou kepe for
this intēt, that thou mayest eate therof,
thy seruaunte, thy mayde, thy hyrelyng,
thy gest thy straunger with the, thy ca-
tell, and the beastes in thy londe. All the
encrease shall be meate.

And thou shalt nombre seuē of these
yeare Sabbathes, that seuen yeares
maye be tolde seuen tymes, and so the
tyme of yͤ seuē yeare Sabbathes make
nyne and fortie yeares. Thē shalt thou
let the blaste of the horne go thorow all
youre londe, vpon the tenth daye of the
seuenth moneth, euen in the daye of at-
tonement. And ye shall halowe the fif-
tieth yeare, and shall call it a fre yeare
in the londe, for all thē that dwell ther-
in: for it is the yeare of Jubilye. * Thē
shall euery one among you come agayn
to his possession and to his kynred: for
the fyftieth yeare is the yeare of Jubi-
lye. Ye shall not sowe nor reape it that
groweth of it selfe, nor gather the gra-
pes, that growe without laboure. For
the yeare of Jubilye shalbe holy amōge
you. But loke what the felde beareth,
that shall ye eate. This is the yeare of
Jubilye, wherin ye shall come agayne
euery man to his owne.

Now whā yͤ sellest ought vnto thy C
neghboure, or byeste any thynge of him,
then shal of you none oppresse his brother
but accordyng to the nombre of the yeare

of Jubilye shalt thou bye it of hym:and accordynge to the nombre of the yeares of increase shall he sell it vnto the. Accordynge to the multitude of the yeares shalt thou rayse the pryce, & accordynge to the fewnesse of the yeares shalt thou mynyshe the pryce:for he shall sell it vnto the accordynge to the nombre of the
...el.4.a increase. Therfor * let no mã defraude his neghboure, but feare thy God. For I am the LORDE your God. Wherfore do after my statutes, and kepe my lawes, so that ye do them that ye maye dwell safe in the lande. For the lande shall geue you her frute, so that ye shall haue ynough to eat, & dwell safe therin.

And yf ye wolde say: What shall we eate in the seuenth yeare, in as much as we shall not sowe, nor gather in oure increase? I wyll sende my blessynge vpon you in the sixte yeare, that it shall brynge forth frute for thre yeare so that ye shall sowe in the eyght yeare,
D and eate of the olde frute vntyll y^e nynth yeare, that ye may eat of y^e olde tyll new frutes come agayne. Therfore shall ye
...23.a. not sell the lande for euer, * for y^e lande is myne. And ye are straungers and indwellers before me. And in all your lãde shall ye geue youre lande to lowse.

...36.c. * Whan thy brother wareth poore,
...32.b. and selleth the his possession, & his next
...h.4.a kynsman commeth to hym, that he may redeme it, then shall he redeme that his brother solde. But whan a man hathe none to redeme it, and can get so muche with his hande as to redeme one parte: then shall it be rekened how many yeares it hath ben solde, and the remnaunt shalbe restored vnto hym to whome he solde it, that he may come againe to his possession. But yf his hande can not get so muche, as to haue one parte agayne: then shall it that he solde be styll in the hande of the byer vntyll the yeare of Jubilye: In the same shall it go out, and returne to his owner agayne.

E He that selleth a dwellynge house within the walles of the cyte, hath an hole yeare respyte to louse it out agayne that shalbe the tyme, wherin he maye redeme it. But yf he redeme it not afore y^e hole yeare be out then shall he y^t bought it, and his successours kepe it for euer, and it shall not go out lowse in the yere of Jubilie. Neuertheles yf it be an house in a village that hath no wall aboute it, it shalbe counted lyke vnto the felde of countre, and maye be redemed and shall go out fre in the yeare of Jubilye.

The cyties of the Leuites, and the houses in the cyties that theyr possessiõ is in, may alwaye be redemed. Who so purchaceth ought of the Leuites, shall leaue it in the yeare of Jubilye, whether it be house or cyte y^t he hath had in possession. For the houses in the cyties of the Leuites are theyr possession amonge the chyldren of Israel. But the felde before theyr cyties shall not be solde, for it is theyr owne for euer.

Whan thy brother wareth poore, & F
falleth in decaye besyde the, thou shalte receaue hym as a straunger, or gest, y^t he maye lyue by the:and thou shalt take no
* vsury of him, nor more then thou hast Exo.22.c
geuen, but shalt feare thy God, that thy Deu.23.c
brother may lyue besydes the. For thou Eze.18.a
shalt not lende hym thy money vpon v- and 22.b
sury, nor delyuer hym thy meate vpon vauntage. For I am the LORDE your God, which haue brought you out of the londe of Egipte, to geue you the lande of Canaan, and to be your God.

* Whan thy brother wareth poore Exo.21.a
besyde the, and selleth hym selfe vnto y^e, Deu.15.b
thou shalt not holde hym as a bonde mã Jere.34.
but as an hyred seruaunt & as a soiourner shal he be with the, and serue the vntyll the yeare of Jubilye. Then shall he departe lowse from the, and his chyldrẽ with hym, and shal returne to his owne kynred, and to his fathers possessiõ: for they are my seruauntes, whõ I brought out of the lande of Egipte. Therfore shall they not be solde lyke bondmen. And thou shalt not raigne ouer them w^t crueltie, but shalt feare thy God. But yf thou wylt haue bonde seruauntes and maydens, thou shalt bye them of y^e Heythen, that are round aboute you: of the chyldren of the soiourners and straungers amonge you, and of theyr generacyons with you, and that are borne in your lande, the same shall ye haue for bonde seruaũtes, and shall possesse thẽ, and your chyldren after you for an euerlastyng possessiõ, these shalbe your bond
men. * But ouer your brethren the chyl- 3.Re.9.b
dren of Israell, there shall none of you raigne ouer another with crueltie.

Whan a straũger or soiourner war- G
eth ryche by y^e, and thy brother wareth poore besyde hym, and selleth hym selfe vnto the straunger or soiourner by the, or to any of his kynne, then shal he haue ryght (after y^t he is solde) to be redemed

agayne. And ony of his brethren maye lowse hym out: or his vncle, or his vncles sonne, or any other kynsman of his kynred: Or yf his awne hande getteth so much, he shall louse himselfe out, and shall reken with hym that bought hym, from ỹ yeare that he solde hymselfe, vn tyll the yeare of Jubilye. And ỹ money shall be counted accordynge to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

Yf there be yet many yeares vnto the yeare of Jubelye, then shall he (accordyng to ỹ same) geue ỹ more for hys delyueraunce, therafter as he is solde. Yf there remayne but few yeares vnto the year of Jubilye thẽ shal he geue againe therafter for his redempcyon. And his wages from yeare to yeare shal he rekẽ withall, and thou shalt not let the other raygne cruelly ouer hym in thy sighte. But yf he bye not hymselfe out after this maner: thẽ shall he go out fre in the yeare of Jubilye, and his children with hym: for the chyldren of Israell are my seruauntes, which I haue brought out of the lõde of Egypte. I am the LORDE youre God.

Deu.5.a * Ye shall make you no Idols nor ymage, and ye shall reare you vp no pyler, nor set vp any markstone in youre londe, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, & stonde in awe of my Sanctuary. I am the LORDE.

The.xxvi.Chapter.

Swete & louynge promyses of God for all suche as wyll kepe his cõmaundementes: Agayne. Maruelous sore plages are threatened vnto them, that wyl not harken to his worde.

A
Deu.28.a Yf ye wyll walke now in my statutes, and kepe my commaũdemẽtes and do them: then wyll I geue you rayne in due season, and the londe shall geue hir increase, and the trees of the felde shall brynge forth their frute. And the threshynge tyme shall reache vnto the wynharuest, and the wyneharuest shal reache vnto the sowynge tyme And ye shall eate youre bread in plenteousnes, and shall dwell safe in your lõde I wyll geue peace in youre londe, so that ye shall slepe: and no mã shall make you afrayed. I wyll ryd euill beastes out of youre londe, and there shall no swearde go thorow youre londe.

Ye shall chace youre enemyes, and they shall fall into the swearde before you. * Fyue of you shall chace an hundreth: and an hũdreth of you shall chace ten thousande. For youre enemies shall fall into the swearde before you. And I
B
wyll turne me vnto you, and wyll cause you to growe and increase, and wyll set vp my couenaũt with you. And ye shall eate of the olde stoare, and shall let go the olde for plenteousnesse of the newe. * I wyll haue my dwellynge amonge you, and my soule shall not refuse you. And I wyll walke amonge you, & wyll be youre God, and ye shalbe my people. For I am the LORDE youre God, whiche brought you out of the londe of Egypte, that ye shuld not be their bõdmen. And I haue broken the cepter of youre yocke, and caused you to go vp righte.

* But yf ye wyll not harken vnto me, nor do all these commaundementes and will despise my statutes, & yf youre soules refuse my lawes, that ye wyl not do all my commaundementes, and shall let my couenaunt stond, then wyll I do this agayne vnto you: I wyl vyset you shortly with swellinges & feuers, which shall destroye ỹ eyes, & cõsume awaye ỹ harte. Ye shall sowe youre sede invayne and youre enemyes shall eate it vp.

C
And I wyl set my face agaynst you and ye shalbe slayne before youre enemyes. And they that hate you, shal haue dominion ouer you. * And ye shall flye whan no man chaseth you.

But yf ye wyll not herken vnto me for all this, thẽ wyll I make it yet seuen tymes more, to punysh you for youre synnes, that I maye breake ỹ pryde of youre strength, and wyll make youre heauen lyke yron, and youre earth as brasse: & youre trauayle and laboure shall be but loste, so that youre londe shall not geue hir increase, and the trees in the londe shall not brynge forth their frute.

Yf ye walke yet agaynst me, & wyll not harken vnto me, than wyll I make it yet seuen tymes more, to punyshe you because of youre synnes: and wyll sende
D
wylde beastes amonge you, which shall robbe you, and destroye your catell, and make you fewer, and youre hyewayes shall become waist.

But yf ye will not yet be refourmed here withall, and wyll walke contrary vnto me, then wyll I walke contrary

vnto you also, and wyll punyshe you, yet seuen tymes for your synnes. And I wyl brynge vpon you a swearde of vengeaunce, which shal auenge my Testamet And thoughe ye gather you together in to youre cyties, yet wyll I sende the pestilence amonge you, and wyll delyuer you into the handes of youre enemyes: for I wyll destroye youre prouysyon of bread, so that ten wemen shall bake your bread in one ouen, and your bread shalbe delyuered out by weyght. * And
E whan ye eate, ye shall not haue ynough.

Yf ye wyll not yet for all this harke vnto me, and wyll walke contrarye vnto me, then wyll I also walke contrarye vnto you in wrathfull displeasure, and wyll punyshe you seuen folde because of youre synnes, * so that ye shall eate the fleshe of your sonnes and doughters. And I wyll destroye your hye altares, and rote out your ymages, and wyl cast your bodies vpon the bodyes of your Idols, & my soule shall abhorre you. And your cyties wyl I make waist, & brynge your churches to naught, and wyll not smell youre swete odoures.

Thus wyll I make the lande desolate, so that youre enemyes shall dwell therin, and make it waist: but you wyll I strater amonge the Heythen, & drawe out the swearde after you, so that youre
F lãde shalbe waist, & your cytes desolate.

Then shall the lande reioyse in her Sabbathes, as longe as it lyeth wayst, and ye be in the enemyes lande. Yee thẽ shall the lande kepe holydaye, & reioyse in her rest, as longe as it lyeth waist, because it coulde not rest in your Sabbathes, whan ye dwelt therin.

And as for thẽ that remayne of you I wyll make them faynteharted in the lande of theyr enemyes, so that a shakynge leafe shall chace them. And they shall flye from it, as thoughe a swearde persecuted them, and shall fall nomã folowynge vpon them. And they shall fall one vpon another (as it were before the swearde) and noman yet chacynge them And ye shal not be so bold, as to ãstãde your enemyes, and shal peryshe amonge the Heythen, and the lande of your ene-
G myes shall eate you vp.

And they that are lefte of you, shall pyne awaye in theyr mysdede, euen in thy enemyes londe, and in the mysdedes of theyr fathers shal they cõsume away Then shall they knowlege theyr mysdedes, & the mysdedes of theyr fathers in the trespace, wherwith they haue trespaced agaynst me, and walked contrarye vnto me. Therfore wyll I also walke cõtrary vnto them, & wyl brynge them into the enemyes lande.

Then shall theyr vncircũcysed harte G
be tamed. And then shall they ende theyr
mysdedes. * And I shall thynke vpon Deut.4.c
my couenaunt with Isaac, and vpõ my couenaunt with Iacob, and vpõ my couenaũt with Abraham, and wyl thynke vpon the lande. As for the lande, whan it shalbe lefte of them, it shall reioyse in her Sabbathes, euen then, whan it lyeth waist, and they fylle it not. And they shall make attonement for theyr mysdedes, because they despysed my lawes, & theyr soules refused my statutes. Moreouer I haue not so refused them, ỹ they shulde be in the enemyes lande: nether haue I so vtterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt with them: for I am the LORDE theyr God. And for
theyr sake I wyll remembre * my fyrste Exo.19.a
couenaunt, whan I brought them out of the lande of Egipte in the syght of the Heythẽ, that I myght be theyr God Euen I the LORDE.

These are the ordinaunces, statutes and lawes, whiche the LORDE made betwixte hym and the chyldren of Israel vpon mount Sinai, by the hande of Moses.

The.xxvii. Chapter.

Of vowes, and of the fre yeare. Of redemynge or lowsynge out agayne of catell or lande, that a man promyseth, voweth or dedicateth vnto the LORDE.

And the LORDE talked wt
Moses, and sayd: Speak to A
the chyldren of Israell, and saye vnto them: Yf any man make a special vowe vnto ỹ LORDE, so that he pryse a soule, thẽ shall this be the valuacyon: A man of twentye yeare olde vnto the thre score yere, shalt thou set at fyftye syluer Sycles, after the Sycle of the Sanctuary: But a woman at thyrtie Sycles. Yf it be fyue yeare olde vnto twentye yeare, thou shalt set it at twenty Sycles, whã it is a manchylde: but a woman, at ten
Sycles. * Yf it be a moneth olde vnto Num.3.g
fyue yeare, thou shalt set it at fyue Sycles of syluer, whã it is a mãchylde: but a womã at thre syluer Sycles. Yf he be thre score yeare olde & aboue, thẽ shalt ỹ set hym at fyftene sycles whã it is a mã

a womā at te Sicles. Yf he be to poore so to be set, thē let him present hymself to the prest, & the prest shall value hym. Neuertheles he shall value hym, acordynge as ye hande of hym yt vowed, is
B able to get. But yf it be a beast yt maye be offred vnto ye LORDE, all yt is offred vnto ye LORDE of such, is holy: it shall not be altered nor chaūged, a good for a bad, or a bad for a good. Yf any mā chaūge it, one beast for another, thē shal they both be holy vnto ye LORDE. But yf ye beast be vncleane which maye not be offred vnto the LORDE thē shall it be set before ye prest, & the prest shall value it, whether it be good or bad, and it shal stonde at ye prestes valuinge. But yf any man wyll bye it out, he shal geue ye fifth parte more, to that it was set at.

Whan any man sanctifieth his house vnto the LORDE for the Sanctuary, ye prest shal value it, whether it be good or bad. And as ye prest valueth it, so shal it stonde. But yf he that sāctified it, wyl redeme it he shal geue the fifth parte of syluer therto, aboue that it was set at: So shall it be his.

C Yf any man halowe a pece of londe of his heretage vnto the LORDE, it shalbe set acordynge to that it beareth. Yf it beare an Homer of barlye, it shalbe valued at fyftie Sycles of syluer. But yf he halowe his londe immediatly from the yeare of Iubilye forth, then shall it be set acordynge to ye value therof. Yf he haue halowed it after ye yeare of Iubilye, then shall the prest reken it, acordynge to the yeares that remayne vnto the yeare of Iubilye, and therafter shall he set it the lower.

But yf he that sanctified the londe wyll redeme it agayne, thē shall he geue the fyfth parte of syluer therto, aboue yt it was set at: So shall it be his. Yf he wyll not lowse it out, but selleth it vnto another, then shall he redeme it nomore; but the same londe whan it goeth out fre in the yeare of Iubilye, shall be holy vnto the LORDE, as a dedicated felde & shalbe the prestes inheritaunce.

D Yf eny mā halowe vnto the LORDE a felde, which he hath bought, & is not his inheritaunce, then shall the prest reken it, what it is worth vnto the yeare of Iubilye, and the same daye shall he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in the yeare of Iubilye it shall returne vnto him that bought it, that it maye be his inheritaunce in the londe. All maner of pryfinge shalbe made acordynge to the Sycle of the Sanctuary * One Sycle maketh.xx.Geras.

‡ The firstborne amonge the catell (which belongeth vnto the LORDE) shall no man sanctifye vnto ye LORDE, whether it be oxe or shepe, for it is the LORDES all ready. But yf there be any vncleane thynge vpon the beast, then shall it be lowsed out therafter as it is worth, and the fyft parte shalbe geuen more therto, Yf he wyll not redeme it, thē let it be solde, as it is worth.

There shall no dāned thynge be solde nor bought out, that eny man damneth for the LORDE, of all that is his good, whether it be mē, catell, or londe. For euery damned thynge, is moost holy vnto the LORDE. There shall no dāned thynge of man be bought out * but shal dye the death. All the tythes in ye londe, both of the sede of the londe, and of the frutes of the trees, are the LORDES and shal be holy vnto the LORDE. But yf any man wyll redeme his tithes, he shall geue the fyft parte more therto. And all the tithes of oxen and the shepe, and that goeth vnder the rodde, ye same is an holy tythe vnto the LORDE. It shall not be axed whether it be good or bad, nether shal it be chaūged. But yf any man chaūge it, then both it and that it was chaunged withal, shal be holy, and not redemed.

These are the commaundemētes which the LORDE gaue Moses in charge vnto ye chyldrē of Israel vpon mount Synai.

The ende of the thyrde boke of Moses, called Leuiticus.

The fourth boke of Moses, called Numerus.

The fyrst Chapter.

¶ The chyldren of Israell are nōbred and mustered out, as many as are mete for the batayll: The captaynes are ordeyned, and Leui appoynted to the seruice of the Tabernacle.

A AND the LORDE spake vnto Moses in ÿ wyldernes of Sinai, in the Tabernacle of witnes the fyrste daye of ÿ seconde moneth in ÿ seconde yeare, whan they were gone out of the
20.b. lande of Egipte, and sayde: * Take
26.a the summe of the whole congregacyon of the chyldren of Israell, after theyr kynredes and theyr fathers houses, with the nombre of the names, all that are males, heade by heade, from twenty yeare and aboue, as many as are able to go forth into the warre in Israell. And ye shall nombre thē accordynge to theyr armyes thou and Aaron, & of euery trybe ye shall take vnto you one captayne ouer his fathers house.

These are the names of the captaynes that shal stande with you. Of Rubē Elizur the sonne of Sedeur. Of Simeon, Selumiel the sonne of zuri Saddai. Of Juda, Nahasson the sonne of Aminadab. Of Isachar, Nathaneel ÿ sōne of zuar. Of zabulon, Eliab the sonne of Helon. Amonge the chyldren of Joseph Of Ephraim, Elisama the sonne of Ammihud. Of Manasse, Gamaliel ÿ sōne of Pedazur. Of BenJamin, Abidam ÿ sonne of Gedeoni. Of Dan, Ahieser the sonne of Ammi Sadai. Of Aser, Pagiel the sonne of Ochran. Of Gad, Eliasaph the sonne of Deguel. Of Nephthali, Ahira the sonne of Enan.

B These are the auncient men of the congregacyon, the captaynes amonge ÿ trybes of theyr fathers, which were heades and prynces in Israell.

And Moses and Aaron toke them (lyke as they are there named by name) and gathered the hole congregacyon together also, the fyrst daye of the seconde moneth, and rekened them after theyr byrth, accordynge to theyr kynredes & fathers houses by theyr names, frō twentye yeare and aboue, heade by heade, as the LORDE commaunded Moses, & nōbred thē in the wyldernesse of Sinai.

The chyldrē of Ruben Israels fyrst sonne, theyr kynredes and generacyons after theyr fathers houses, in the nombre of theyr names heade by heade, all ÿ were males, from twenty yeare & aboue and were able to go forth to the warre, were nombred to the trybe of Ruben, syxe and fortye thousande, and fyue hundreth.

C The chyldren of Simeon theyr kynredes & generacyons after theyr fathers houses in the nōbre of the names heade by heade, all that were males frō twentye yere & aboue, and were able to go forth to the warre, were nombred to ÿ trybe of Symeon, nyne and fyftye thousande, and thre hundreth.

The chyldrē of Gad theyr kynredes and generacyōs after theyr fathers houses in the nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Gad, fyue & fortye thousande, sixe hundreth, & fyftie.

The chyldren of Juda theyr kynredes & generacyons after theyr fathers houses in the nombre of the names, frō twentye yeare & aboue, all that were able to go forth to the warre, were nombred to the trybe of Juda, foure and seuentye thousandes, and sixe hundreth.

D The chyldren of Isachar theyr kynredes and generacyons, after theyr fathers houses in the nombre of ÿ names from twentye yeare & aboue, all ÿ were able to go forth to the warre, were nombred to the trybe of Isachar, foure and fyftie thousande, & foure hundreth.

The chyldren of zabulō theyr kynredes and generacyons after theyr fathers houses in the nomber of the names from twenty yeare and aboue, all ÿ were able to go forth to ÿ warre, were nōbred to the trybe of zabulon, seuen & fyftye thousande and foure hundreth.

Josephs chyldren of Ephraim, their kynred and generacions after their fathers houses in the nombre of the names, from twentye yeare & aboue all ÿ were able to go forth to the warre, were nombred to ÿ trybe of Ephraim, fortye thousande, and fyue hundreth.

G The chyldren of Manasse their kynreds & generacions, after their fathers houses in the nombre of the names frō twentye yeare & aboue, all ÿ were able to go forth to the warre, were nōbred to the trybe of Manasse, two and thyrtye thousande & two hundreth.

The chyldren of Ben Jamin theyr kynreds and generacions, after their fathers houses, in the nōbre of the names from twentye yeare and aboue, all that were able to go forth to ÿ warre, were nōbred to the trybe of Ben Jamin, fyue and thirtie thousande & foure hūdreth.

The chyldre of Dā their kynreds & generacions after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thre score thousande, and seuen hundreth.

F The chyldre of Asser their kynreds & generacions, after their fathers houses in the nombre of the names, frō twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Asser, one & fortye thousande and fyue hundreth.

The chyldre of Nephtali, their kynreds and generaciōs after their fathers houses in the nōbre of the names, from twentye yeare & aboue, all that were able to go forth vnto the warre, were nōbred to the trybe of Nephtali, thre and fiftye thousande and foure hundreth.

These are they whō Moses and Aaron nombred with the twolue prynces of Israell, whereof euery one was ouer the house of their fathers. * And ÿ summe of the chyldre of Israell after their fathers houses, from twentye yeare and aboue (whatsoeuer was able to go forth

Exo. 12. f
Num. 11. 6

to the warre in Israel) was sixe. C. thousande, thre thousande, fyue. C. & fyftie. But the Leuites after the trybe of their fathers, were not nōbred amonge them.

G And the LORDE spake vnto Moses, and sayd: The trybe of Leui shalt ÿ not nōbre, nor take the summe of thē amonge the chyldren of Israell: but shalt appoynte them to the habitaciō of witnesse, and to all the apparell therof, and to all that belongeth therto. * And they shall beare the Tabernacle & all the ordinaunce therof, and shall wayte vpon it, & shall pitch their tētes roūde aboute it. And whan men shall go on their iourney, the Leuites shall take downe ÿ Tabernacle. And whā the hoost pitch their tētes, they shall set vp the Tabernacle. And yf a straunger preasse nye vnto it, he shall dye. The chyldren of Israel shal pitch their tētes, euery one in his awne armye, and by the bāner of his owne cōpanye. But ÿ Leuites shal pitch roūde aboute the Tabernacle of wytnesse, ÿ there come no wrath vpon ÿ congregacyon of the chyldren of Israell: therfore shall the Leuites wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd all, as the LORDE commaunded Moses.

The. ii. Chapter.

The ordre & maner how the tentes were pitched, & how the chyldren of Israell laye aboute ÿ Tabernacle of wytnesse.

AND the LORDE spake vnto Moses and Aarō, & sayde: The chyldre of Israell shall pitch rounde aboute the Tabernacle of wytnesse, euery one vnder his banner and tokens, after their fathers houses.

On the East syde shall Juda pitch with his banner & hoost, their captayne Nahasson the sonne of Aminadab. And his armie in the summe, foure and seuentie thousande, & sixe hundreth. Nexte vnto him shall the trybe of Isachar pitch, their captayne Nathanael the sonne of Zuar: & his armye in the summe, foure and fiftye thousande, & foure hundreth. The trybe of Zabulon also, their captayne Eliab the sonne of Helon: his armye in the summe, seuen and fiftie thousande, and foure hundreth.

So ÿ all they which belonge to the hoost of Juda, be in ÿ summe an. C. thousande & foure score thousande, and foure hundreth belonginge to their armye, & they shall go before.

On the South syde shall lye ÿ pauilions ÿ bāner of Ruben with their hoost, their captayne Elizur the sonne of Sedeur: & his armie in the summe six and fortie thousande, and fyue. C. Nexte vnto hym shall the trybe of Simeon pitch, their captayne Selumiel ÿ sonne of Zuri Saddai: & his armye in ÿ summe, nyne and fiftie thousande, [illegible]

trybe of Gad also, their captayne Elia-
saph the sonne of Deguel; & his armye
in the summe, fyue and fortye thousāde.
sixe hundreth & fiftie. So that all they
which belonge to the hoost of Rubē, be
in the summe, an hūdreth, one and fiftie
thousande, foure hundreth, & fyftye, be-
longynge to their armye. And they shall
be the seconde in the iourney.
C After that shall the Tabernacle of
wytnesse go with the hoost of the Leui-
tes euen in the myddes amonge ẏ hoo-
ste: & as they lye in their tentes, so shal
they go forth also, euery one in his place
vnder his bāner.
On the West syde shall lye ẏ pauy-
lions & bāner of Ephraim wt their hoost:
their captayne shalbe Elisama ẏ sonne
of Amihud, and his armye in ẏ summe,
fortye thousande, & fyue hūdreth. Nexte
vnto him shal ẏ trybe of Manasse pitch
their captayne Gamaliel ẏ sonne of Pe-
dazur: his armye in the summe, two &
thirtie thousande & two hūdreth. The
trybe of BēIamin also, their captayne
Abidā the sonne of Gedeoni: his armye
in the summe, fyue & thirtie thousāde,
& foure hundreth. So ẏ all they which
belonge to the hoost of Ephraim, be in
the summe, an hundreth thousāde, eight
thousand, and an hundreth, belonginge
to his armie. And they shall be ẏ thirde
in the iourney.
On the North syde shall lye ẏ pauy-
D lions and bāner of Dan wt their hoost:
their captayne Ahieser the sonne of Am-
mi Sadai, his armye in summe, two &
syxtye thousande and seuen hundreth.
Nexte vnto him shall the trybe of Asser
pitche: their captayne Pagiel the sonne
of Ochran, his army in the summe, one
and fortye thousande, & fyue hundreth.
The trybe of Nephtali also, their cap-
tayne Ahira the sonne of Enan: his ar-
mye in the summe, thre and fiftye thou-
sande and foure hundreth. So that all
they which belonge to the hoost of Dā,
be in the summe, an hūdreth thousande,
seuen and fiftye thousande, and syxe
hundreth. And they shalbe the last in the
iourney with their bāners.
This is the summe of the childrē of
Israel, after their fathers houses & ar-
myes wt their hoostes: euen sixe hūdreth
thousande, and thre thousande, fyue hū-
dreth, & fiftye. But ẏ Leuites were not
nombred in the summe amōge ẏ childrē
of Israell, as the LORDE commaū-
Num. 1.g. ded Moses. And the children of Israell
dyd all as the LORDE commaunded
Moses. And so they pitched vnder theyr
bāners, & toke theyr iourney, euery one
in his kynred, accordynge to the house
of theyr fathers.

The .iii. Chapter.

The office of Leui, and of the sōnes
of Aaron.

These are the generacions of A
Aaron and Moses, whan ẏ
LORDE spake vnto Mo-
ses at the same tyme vpon
mount Sinai. * And these Leui.10.a.
are the names of the sonnes of Aaron. Nu.26.g.
The firstborne, Nadab: then Abihu, E-
leasar and Ithamar. These are the na-
mes of the sonnes of Aaron, * whiche Leui.8.a
were anoynted to be prestes, and theyr
handes fylled for the presthode. * But Leui.10.a
Nadab & Abihu dyed before ẏ LORDE
whan they offred straunge fyre before ẏ
LORDE, in the wyldernesse of Sinai
and had no sōnes. But Eleasar and I-
thamar executed the prestes office with
theyr father Aaron.
* And the LORDE spake vnto Mo- Nu.16.b.
ses, and sayd: Brynge hether the trybe of and 18.a
Leui, and set them before Aaron ẏ prest 1.par.10.b
that they may serue with hym, & wayte
vpon hym and vpon the hole congrega-
cyon before the Tabernacle of witnesse,
and execute the seruyce of the Habita-
cyon, and kepe all the apparell of ẏ Ta-
bernacle of witnesse, and wayte vpon ẏ
chyldren of Israell, to mynistre in ẏ ser-
uyce of the Habitacyon.
And thou shalt geue the Leuites vn- B
to Aaron and his sonnes for a gyfte, vn-
to euery one his owne, from amonge ẏ
chyldren of Israel. As for Aarō and his
sonnes, thou shalt appoynt thē to wayte
on theyr prestes office. * Yf another Nu.3.a
prease therto, he shall dye. and.16.a
And the LORDE spake vnto Mo-
ses, and sayd. * Beholde, I haue taken Nu.3.f.
the Leuites from amonge the chyldrē of and 8.b.
Israel, for all the fyrst borne that open
the matrix amonge the chyldren of Is-
raell, so that the Leuites shalbe myne.
* For the fyrstborn, are myne, sence the Exo.13.a
tyme that I smote all the fyrstborne in
the londe of Egipte, whan I sanctified
vnto me all the fyrstborne in Israell, frō
men vnto catell, that they shalbe myne,
I the LORDE.
And the LORDE spake vnto Mo- C
ses in the wyldernesse of Sinai, & sayd:
Nombre the chyldrē of Leui after theyr
fathers houses and kynredes, all that

are males of a moneth olde and aboue.
So Moses nombred them accordyng
to the worde of ye LORDE, as he had
Exod.6.c commaunded. * And these were ye chyl-
dren of Leui with theyr names: Gersō,
Kahath, Merari. The names of ye chyl
dren of Gerson in theyr kynredes, were:
Libni and Semei.
The chyldre of Kahath in theyr kyn-
redes were, Amram, Jezehar, Hebron,
and Usiell.
The chyldre of Merari in theyr kyn
redes, were Maheli and Musi. These
are the kynredes of Leui after theyr fa-
thers houses.
D These are kynredes of Gerson: The
Libnites and Semeites, the same was
founde in nomber, seuen thousande and
fyue hundreth, of all that were males of
a moneth olde and aboue. And the same
kynredes of the Gersonites shall pitch
behynde the Habitacyō on the west syde
Let Eliasaph the sonne of Lael be theyr
ruler. And they shall wayte vpō the Ta-
bernacle of witnesse, of the habitacyon,
and of the tent, and couerynges therof,
and the hangyng in the dore of the Ta
bernacle of wytnes, the hangynge abou
te the courte, and the hangyng in the
court dore, which (court) goeth aboute
the habitacyon and the altare, and the
coardes of it, and all that belongeth to
the seruyce therof.
These are the kynredes of Kahath:
The Amramites, the Jezeharites, ye He
bronites, and Usielites, al that were ma
les of a moneth olde and aboue, in nom
bre eyght thousande and sixe hundreth,
waytynge vpon the Tabernacle of the
Sāctuary, and shall pitche on the south
syde of the Habitacyon: Let Elisaphā
E the sonne of Usiel be theyr ruler. And
they shall kepe the Arke, the table, the cā
dellstikes, the altare and all the vessels of
the Sanctuary, to do seruice in, and the
vayle, and all that belongeth to the ser-
uyce therof. But the chefe of all the ru-
lers of the Leuites, shalbe Eleasar the
sonne of Aaron the prest, ouer them that
are appoynted to kepe the watche of the
Sanctuary.
These are the kynredes of Merari:
The Mahelites & Musites, which wer
in nōbre sixe thousande, & two hundreth
all that were males of a moneth olde &
aboue: Lezuriel the sonne of Abihail be
theyr ruler, and they shall pitche vpon
the North syde of the Habitacyon.
And theyr office shalbe to kepe ye bordes,
and barres, and pylers, and [illegible]
the Habitacyon, & all the [illegible]
of and that serueth therto: the [illegible]
so aboute the courte, with the [illegible]
and nayles and coardes.
But before the Habitacyon and be-
fore the Tabernacle on the East syde
shall Moses and Aaron and his sonnes
pytche, that they maye wayte vpon the
Sāctuary, & the childre of Israel. * Y[illegible]
any other meddle therto, he [illegible]
‡ All the Leuites in ye summe which
Moses and Aaron nombred after their
kynreds, accordyng to the worde of the
LORD, all that were males, of a mo-
neth olde and aboue, were two and twē
tye thousande.
And the LORDE sayde vnto Mo-
ses nombre all the fyrstborne, that are
males amonge the chyldren of Israell,
of a moneth olde and aboue, and take
the nombre of their names. * And the
Leuites shalt thou take out vnto me ye
LORDE, for all the fyrst borne of the
chyldren of Israell: and the catell of the
Leuites, for all the fyrstborne amonge ye
catel of the children of Israel. And Mo-
ses nombred all the fyrstborne amonge
the chyldren of Israell, as the LORD
commaūded him. And in the nombre of
the names of all ye fyrstborne, that were
males of a moneth olde and aboue, in
their summe, there were founde two &
twentye thousande, two hundreth, and
thre and seuentye.
And the LORDE spake vnto Mo
ses, and sayde: Take the Leuites for all
the fyrst borne amonge the chyldren of
Israell: and ye catell of the Leuites, for
their catell, that the Leuites maye be
myne the LORDES. * But the re-
dempcyon money of the two hundreth
thre and seuentye that remayne of the
fyrst borne of ye chyldren of Israel, aboue
the nōbre of the Leuites, shalt thou take
euen fyue Sycles of euery heade, after
the Sycle of the Sanctuary * (one Sy
cle is worth twentye Geras) and the mo
ney ye remayneth ouer their nōbre, shalt
thou geue vnto Aaron and his sonnes.
Then toke Moses the redempcyon
money (that remayned ouer aboue the
nombre of the Leuites) from the fyrst
borne of the chyldren of Israell, euen a
thousande, thre hundreth, and fyue and
thre score Sycles, after the Sicle of the
Sanctuary, & gaue it vnto Aaron & his
sonnes, accordyng to ye worde of ye Lord
as the LORDE commaunded Moses.

The.iiii. Chapter.

The office of the sonnes of Kahath,
Gerson, & Merari.

A And the LORDE spake vn-
to Moses & Aaron, & sayd:
Take the summe of the chil
dren of Kahath frõ amõge
ye childre of Leui, after their
4.a kynreds & fathers houses * frõ thirtie
yeare and aboue vntyll fiftie yeare, all
that are mete for the warre, that they
maye do the worke in the Tabernacle
of witnesse. This shall be the office of ye
chyldren of Kahath in the Tabernacle
of wytnesse, which is moost holy.
0.b * Whan the hoost breaketh vp, Aa-
ron and his sonnes shall go in, and take
downe the vayle, and couer the Arke of
wytnesse therwith, and laye the couerin
ge of doo skynnes vpon it, and sprede
a whole yalowe clothe aboue therõ, and
put his staues therin. And vpon the she-
wetable they shal sprede a yalowe cloth
also, and set theron the disshes, spo-
nes, flatpeces and pottes to poure out
and in, and the daylie bread shall lye v-
pon it, and they shall sprede a purple clo
the therouer, and couer it with a coue-
rynge of dooskynnes, and put the sta-
ues of it therin.
And they shall take a yalowe clothe,
and couer the candelstycke of light ther-
with, and his lampes, with his snoffers
and and outquenchers, and all the oyle
vessels that belonge to the seruyce, and
aboute all this shal they put a couering
of dooskynnes, and put it vpõ staues.
B So shal they sprede a yalowe cloth
ouer the golden altare also, and co-
uer the same with a couerynge of doo
skynnes, and put it vpon staues. All the
vessels that they occupye in the San-
ctuary, shall they take, and put a yalowe
cloth therouer, and couer them with a
couerynge of dooskynnes, and put thẽ
vpon staues. They shall swepe the as-
shes also from the altare, and sprede a
clothe of scarlet ouer it, and set all his
vessels theron, that they occupye vpon
it: colepãnes, fleshokes, shouels, basens,
with all the apparell of the altare, and
they shal sprede a couerynge of doosskin
nes theron, and put his staues therto.
Now whan Aaron and his sonnes
haue done this, & haue couered ye San-
ctuary & all the ornamentes therof, whã
the hoost breaketh vp, then shall the chil
m.7.b dren of Kahath go in * that they maye
beare it, and the Sanctuary shall they
not touche, * lest they dye. This is the 2 Reg.6.b
charge of the chyldren of Kahath in the
Tabernacle of wytnesse.
And Eleasar the sonne of Aaron the C
prest, shall haue the office, to prepare the
oyle for the lyght, and the spices for the
incense, and the daylie meatofferynge, &
the anoyntinge oyle, to order the whole
habitacion, & all that theryn is, in the
Sanctuary & the ornamentes therof.
And the LORDE spake vnto Mo
ses and Aaron, & sayde: Ye shall not de-
stroye the trybe of the kynred of the Ka
hathites amonge the Leuites, but this
shall ye do with them, that they maye
lyue and not dye, yf they touche ye moost
holy. Aaron and his sonnes shall go in,
and appoynte euery one vnto his office
and charge. But they shal not go in pre
sumptuously to loke vpon the Sanctua
ry, lest they die. And the LORDE spa-
ke vnto Moses and Aaron and sayde:
Take the summe of the chyldren of Ger
son also, after their fathers house and
kynred, * from thirtye yeare olde and a Num.8.b
boue, vntyll fyftie yeare, and appoynte
them all that are mete for the warre, to
haue an office in the Tabernacle of wit
nesse. D
This shalbe the office of the kinred
of the Gersonites: euen to serue and to
beare. They shal beare the curtaynes of
the habitacion and of the Tabernacle
of wytnesse, and his couerynge and the
couerynge of doo skynnes, that is aboue
theron, & the hangynge in the dore of ye
Tabernable of wytnesse, and the han-
gynge aboute the courte, which goeth a
boute the habitaciõ and the altare, and
their coardes, and all the instrumẽtes yt
serue for them, and al that belongeth to
their occupyenge. Acordynge vnto the
worde of Aaron and of his sonnes, shal
all the office of ye chyldren of Gerson be
done, whatsoeuer they shall beare & oc-
cupye. And ye shall se, that they wayte
vpon all their charge. This shalbe ye of-
fice of the kynred of the chyldren of the
Gersonites in the Tabernacle of wyt-
nesse. And their waytinge shal be vnder
the hande of Ithamar, the sonne of Aa-
ron the prest.
The chyldren of Merari after their E
kynred and fathers house, shalt thou ap
poynte also, from thirtie yeare and abo-
ue, vnto fyftie yeare, all that are mete
for ye warre, yt they maye haue an office
in the Tabernacle of wytnesse. But vpõ

this charge shall they wayte accordynge
to all theyr office in the Tabernacle of
wytnesse, that they beare the bordes of
the Habitacyon, and the barres, and pi-
lers, and sokettes: the pilers of the court
also rounde aboute, and the sokettes, &
nayles and cordes, with all theyr appa
rell, accordynge to all theyr seruyce. And
vnto euery one shal ye appoynte his por
cyon of charge to wayte vpon the appa-
rell. Let this be the office of the kynred
of the chyldren of Merari, all that they
shall do in the Tabernacle of witnesse
vnder the hande of Ithamar the sonne
of Aaron the prest.

F And Moses and Aaron with ye cap-
taynes of the congregacyon, nombred ye
chyldren of the Kahathites, accordynge
to theyr kynredes and houses of theyr
fathers, from thyrty yere and aboue vn-
tyll fyftye, al ye were mete for the warre
to haue offyce in the Tabernacle of wit
nesse And the sume was, two thousade,
seuen hundreth, and fyftie. This is the
summe of the kynred of ye Kahathites,
(whiche all had seruice in the Taberna
cle of witnesse) whom Moses and Aarõ
nombred, accordynge to ye worde of the
LORDE by Moses

The chyldren of Gerson were nom-
bred also in theyr kynredes and fathers
houses from thirtie yeare and aboue vn
tyl fyftie, al that were mete for ye warre,
to haue office in the Tabernacle of wit
nesse, and the sume was two thousãde,
syxe hundreth, and thyrtye. This is the
summe of the kynrede of the chyldre of
Gerson, which all had to do in the Ta-
bernacle of witnesse, whom Moses and
Aaron nombred accordyng to the worde
of the LORDE.

G The chyldren of Merari were nom
bred also accordynge to theyr kynredes
and fathers houses, from thyrtie yeare
and aboue vntyll fyftie, all that were
mete for the warre, to haue office in the
Tabernacle of witnesse, and the summe
was thre thousande, and two hundreth.
This is the summe of the kynred of the
chyldren of Merari, whom Moses and
Aaron nõbred, accordynge to the worde
of the LORDE by Moses.

The sume of all the Leuites, whom
Moses and Aaron with the captaynes
of Israell tolde, after theyr kynredes &
fathers houses, from thyrtie yeare and
aboue vntyll fyftie, all that wente in, to
do euery one his office, and to beare the
burthen in the Tabernacle of witnesse,
was eyght thousande fyue hũdreth an
foure score, whiche were nombred acc
dynge to the worde of the LORD
by Moses, euery one to his office an
charge, as ye LORDE cõmaũded Mose

The.v.Chapter.

What maner of people were dryue
out of the hoost. The laws of Ielousy
of the man to the wyfe.

And the LORDE spake v
to Moses, and sayde: Com
maũde the chyldre of Israel
that they put out of ye hoost
* all the lepers, and all tha
haue yssues, and that are defyled by
the dead, both men and womẽ shal the
put out of the hoost, that they defyle no
theyr tentes, wherin I dwell amõge th
And the chyldren of Israell dyd so, an
put them out of the hoost, as ye LORD
had sayd vnto Moses.

And ye LORDE talked with Mo
ses, and sayd: Speake vnto the chyldr
of Israell and saye vnto them: Whan
man or woman doth a synne to any bo
dy, and offendeth therwith agaynst the
LORDE, then hath that soule a tres
pace vpon it. * And they shal knowlege
theyr synne, that they haue done, & shal
make amendes for theyr trespace, eue
with the hole summe, and put the fyfth
parte more therto, and geue it vnto hym
agaynst whom they haue trespaced.
But yf there be noman to make the ame
des vnto for the offẽce that he hath tre
paced agaynst hym, then shall the tres
cylynge be made vnto the LORDE
for ye prest, besyde the rãme of the ato
ment, wherwith he shalbe reconcyled.

Lykewyse al the Heueofferynges of
all that the chyldren of Israell halow
vnto the LORDE, and offre vnto th
prest, shalbe his. And who so haloweth
ony thynge, it shalbe his. And who so g
ueth ye prest ony thing, it shalbe his als

And ye LORDE talked with Mo
ses, & sayd: Speake to the chyldre of Is
rael, and say vnto them: Whã any ma
wyfe goeth asyde, & trespasseth agayn
hym, and any mã lye with her fleshly, &
ye thinge be yet hyd frõ his eyes, & is no
come to lyght that she is defyled, & he c
brynge no witnesse against her (for sh
was not takẽ therin) & the spirete of ge
lousye kyndleth hi, so ye he is gelous ou
his wyfe: whether she be vnclean or no
vncleane, then shall he brynge her vnto

the prest, and brynge an offerynge for her
ene, ÿ tenth parte of an Epha of barlye
meele, & shall poure no oyle theron, nor
put frankencense vpon it: for it is an
offerynge of gelousy, and an offerynge
of remembraunce, that remembreth synne.

E ¶ Then shal the prest brynge her, and
sette her before the LORDE, and take
9.b of the * holy water in an earthē vessel,
and put of the dust that is on the floore
of the habitacyon, in to the water. And
he shall set the wyfe before the LORD
and vncouer hir heade, and the offerynge
of remembraunce which is an offerynge
of gelousy, shall he laye vpon hir hādes.
And the prest shall haue in his hāde byt
ter cursynge water, and shall coniure ÿ
wyfe, and saye vnto her: Yf no mā haue
lyen with the, and thou hast not gone
asyde from thy husbande, to defyle thy
selfe, then shall not these bytter cursyng
waters hurt the. But yf thou hast gone
asyde from thy husbande, so that thou
art defyled, and some other man hath
lyen with the besyde thy husbande then
shall the prest cōiure the wife with this
curse, & shall saye vnto her: The LOR
DE set the to a curse and a coniuracyō
amonge thy people, so that the LORD
make thy thye rotte, and thy wombe to
berst. So go this cursed water in to thy
body, that thy wombe berste, and thy
thye rotte. And the wyfe shall saye Amē
Amen.

D So the preste shall wryte this curse
in a byll, and washe it out with the wa-
ter, and shall geue the wyfe of the bitter
cursynge waters to drynke. And whan
the cursynge water is gone in her, so
that it is bytter vnto her then shall the
prest take the gelousy offerynge out of
the wyues hande, & waue it for a meat-
offerynge before the LORDE, and of
fer it vpon the altare: namely he shall
take an handfull of the meatofferynge
for hir remembraunce, and burne it vpō
the altare, and then geue the wyfe the
water to drynke. And whā she hath drō
ken the water, yf she be defyled & haue
trespaced agaynst hir husband thē shall
the cursynge water go into her, and be
so bytter, that hir wombe shall berste, &
hir thye shall rotte, and the wyfe shalbe
a curse amonge hir people. But yf the
same wyfe be not defyled, but is cleane:
then shall it do her no harme, so that she
maye be with chylde.

This is the lawe of gelousy, whan
a wyfe goeth asyde from hir husbande

and is defyled: Or whā the spirite of ge-
lousy kyndleth a man, so that he is ge-
lous ouer his wyfe, that he brynge her
before the LORDE, and that the prest
do all with her accordyng vnto his law
And the mā shalbe giltlesse of the synne,
but the wyfe shall beare hir mysdede.

The.vi.Chapter.

¶ The lawe and ordinaūce cōcernyng
the Nazarites or absteyners. The bles-
synge of the Israelites.

And the LORDE talked
with Moses, and sayde:
Speake vnto the chyldren A
of Israel and saye vnto thē
Whan a man or woman se
parateth thē selues, to vowe a vowe of
abstinence vnto the LORDE, he shall
absteyne from wyne and stronge drinke
* Vineger of wyne & of stronge drinke Iudi.13.a
shall he not drynke, nor that is pressed Amos.2.c
out of grapes, he shal nether eate fresh,
nor drye grapes so lōge as his abstinēce
endureth. Moreouer he shall eate no-
thinge that is made of the vyne tre, frō
the wyne cornels vnto the hulle.

As longe as the vowe of his absty-
nence endureth, there shall no rasoure
come vpon his heade, tyll the tyme be
out which he absteyneth vnto ÿ LOR-
DE, for he is holy.

And he shall let the heer of his heade
growe, and stonde bare openly. All the
tyme ouer that he absteyneth vnto the
LORD shall he go to no dead. Nether
shall he defyle hym selfe at the death of
his father, of his mother, of his brother
or of his sister. For the abstinēce of his
God is vpon his heade, and the whole
tyme of his abstinēce shal he be holy vn-
to the LORDE.

And yf it chaunce any man to dye so B
denly before him, then shall the heade of
his abstinēce be defyled. Therfore shall
he * shaue his heade in the daye of his Actu.21.d
clēsynge, that is vpon the seuenth daye:
and vpon the eight daye shall he brynge
two turtyll doues, or two yonge pigeōs
vnto the prest before the dore of the Ta-
bernacle of witnesse. And the prest shall
make the one a synneofferynge, and the
other a burntofferynge, and make an at-
tonement for hym, because he defyled
hymselfe vpon the heade, and so shall
he halowe his heade the same daye,
that he maye holde out the tyme of
his abstynence vnto the LORDE,

and he shall brynge a lambe of a yeare olde for a trespaceofferynge. But the dayes afore shall be but lost, because his abstinence was defyled.

C This is the lawe of the absteyner.
When the tyme of his abstinēce is out, he shalbe brought before the dore of the Tabernacle of witnesse. And he shall brynge his offerynge vnto the LORDE, even an helambe of a yeare olde with out blemysh for a burntofferynge, and a shelambe of a yeare olde without blemysh for a synofferynge, and a ramme without blemysh for a thankofferynge, and a maūde with vnleuended cakes of fyne floure myngled with oyle, & swete wafers anoynted with oyle, and theyr meatofferynges and drynkofferynges.

And the preste shall brynge it before the LORDE, and shall make his synofferynge and his burntofferynge, and the ramme shal he make a thankofferynge vnto the LORDE, with the maunde of the vnleuended breade. His meatofferynge and drynkofferynge shal he make also. And he shal shaue ẏ heade of the absteyners abstinence before the dore of the Tabernacle of witnesse, and shall take the heade heere of his abstinence, and caste it vpon the fyre that is vnder the thankofferynge.

D And the sodden shulder of the ramme
shal he take, and an vnleuended cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteyner: (after ẏ he hath shauen of his abstinence) And he shall Waue them before the LORDE. This is holy for the prest with the Wauebrest, and Heueshulder. After that may the absteyner drynke wyne. This is ẏ law of ẏ absteyner which voweth his offerynge vnto ẏ LORDE for his abstynence, besydes that, which his hāde can get. As he hath vowed, so shall he do accordynge to the lawe of his abstinence.

And the LORD talked with Moses, and sayd: Speake vnto Aaron and his sonnes, and saye: Thus shall ye say vnto the chyldren of Israell, whan ye
Eccl. 36.b blesse them.
Psal. 113c * The LORD blesse ẏ, & kepe the.
The LORD make his face to shyne vpon the, and be mercyfull vnto the.
The LORDE lift his coūtenaūce vpon the, and geue the peace.

For they shall put my name, vpon the children of Israell, that I maye blesse them.

The.vii. Chapter.

The offerynges of the Captaynes at the dedicacyon of the altare, after that the Tabernacle was set vp.

And whan Moses had set vp the Habitacyon and anoynted it, and sanctifyed it with all the apperell thereof, and had anoynted and halowed ẏ altare also with all his vessels, Then offered the captaynes of Israell, whiche were the rulers in their fathers houses.

For they were the captaines amonge the kynreds, and had the rule ouer them that were nombred. And they brought their offerynges before the LORDE, sixe couered charettes, and twolue oxen, for every two captaynes a charet, and an oxe for every one, and brought them before the Habitacyon.

And the LORDE sayde vnto Moses: Take it of them, that may serue for the ministracyon of the Tabernacle of witnesse, and geue it vnto the Leuytes, vnto every one accordynge to his office. Then toke Moses the charettes and oxen, and gaue them vnto the Leuites.

Two charettes & foure oxen gaue he vnto the chyldren of Gerson accordynge to their office: & foure charettes and eight oxen gaue he vnto the children of Merari accordynge to their office, vnder the hande of Ithamar the sonne of Aaron the prest.

But vnto the chyldren of Kahath he gaue nothing, because * they had a holy office vpon them, and must beare it vpon their shulders. And the captaynes offred to the dedicacyon of the altare, in the daye whan it was anoynted, and offred their giftes before the altare.

And the LORDE sayde vnto Moses: Let every captayne brynge his offerynge vpon his daye to the dedicacion of the altare.

On the fyrst daye, Nahasson ẏ sonne of Aminadab, of ẏ trybe of Iuda, offred his gifte. And his gyfte was a syluer charger, worth an hundreth and thirty Sycles: A syluer boule, worth seuentye Sicles (after the Sicle of ẏ Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the great catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synneofferynge:

And for a thākofferynge two oxen, fyue
rāmes, fyue he goates, and fyue lambes
of a yeare olde. This is the gyfte of Na
hasson the sonne of Aminadab.
C On the seconde daye offred Natha-
neel the sonne of Zuar, ỷ captayne of I-
sachar. His gyfte was a syluer charger
worth an hundreth and thirtie Sycles:
A syluer boule, worth seuentye Sycles
(after the Sycle of the Sāctuary) both
full of fyne floure myngled with oyle
for a meatofferyng: And a golden spone
worth ten Sycles of golde, full of incen
se: A bullocke from amonge the greate
catell, a ramme, a lambe of a yeare olde
for a burntofferynge, an he goate for a
synofferynge: And for an thankofferyng
two oxen. fyue rammes, fyue he goates,
and fyue lambes of a yeare olde. This
is the gyfte of Nathanaell the sonne of
Suar.
On the thirde daye the captayne of
the childrē of Zabulon, Eliab the sonne
of Helon. His gyfte was a syluer char-
ger, worth an hundreth and thirtie Sy
cles: A syluer boule, worth seuentye Sy
cles (after the Sycle of the Sanctuary)
both full of fyne floure myngled ẘ oyle
D for a meatofferynge: And a goldē spone,
worth ten Sycles of golde, full of incen
se: A bullocke from amonge the greate
catell, a ramme, a lambe of a yeare olde
for a burntofferynge, an he goate for a
synofferynge: And for an thankofferyng
two oxen, fyue rammes, fyue goates, &
fyue lābes of a yeare olde. This is the
gifte of Eliab the sonne of Helon.
On the fourth daye, the captayne of
the chyldren of Ruben, Elizur the sōne
of Sedeur. His gyft was a syluer char
ger, worth an hundreth and thirtie Sy-
cles (after the Sycle of the Sanctuary)
both full of fyne floure myngled with
oyle for a meatofferynge: And a golden
spone, worth ten Sycles of golde, full
of incense: A bullocke from amonge the
greate catell, a rāme, a lambe of a yeare
olde for a burntofferyng: an he goate for
a synofferyng. And for a thankofferyng
two oxen, fyue rammes, fyue he goates,
and fyue lambes of a yeare olde. This
is the gyfte of Elyzur the sonne of
E Sedeur.
On the fyfthe daye, the captayne of
the chyldren of Symeon, Selumiel the
sonne of Sury Saday. His gyfte was
a syluer charger worth an hūdreth and
thirtie Sicles: A syluer boule, worth se-
uentye Sycles (after the Sycle of the
Sanctuary) both ful of fyne floure min
gled with oyle for a meatofferynge, And
a goldē spone, worth tē Sycles of golde,
full of incense: A bullocke from amonge
the greate catell, a ramme, a lambe of a
yeare olde for a burntofferynge, & an he
goate for a synofferyng, And for thank-
offerynge two oxen, fyue rammes, fyue
he goates, and fyue lambes of a yeare
olde. This is the gifte of Selumiel the
sonne of Zuri Sadai.
On the sixte daye, the captayne of ỷ
chyldrē of Gad, Eliasaph the sonne of
Deguell. His gifte was a syluer char-
ger, worth an hūdreth & thirtie Sicles:
A syluer boule, worth seuentye Sycles
(after the Sycle of the Sanctuary) both
full of fine floure mingled with oyle for
a meatofferynge: And a golden spone,
worth tē Sycles of golde, full of incēse:
A bullocke from amonge the greate ca-
tell, a ramme, a lābe of a yeare olde for
a burntofferynge, an he goate for a syn-
offerynge: And for a thākofferynge two
oxen, fyue rammes, fyue he goates, and
fyue lambes of a yeare olde. This is ỷ
gifte of Eliasaph the sonne of Deguel.
On the seuenth daye ỷ captayne of
the chyldren of Ephraim, Elisama, the F
sonne of Amihud. His gifte was a syl-
uer charger, worth an hundreth & thyr-
tie Sycles: A syluer boule, worth seuen
tye Sycles (after the Sycle of the San
ctuary) both full of fyne floure myngled
with oyle for a meatofferynge: And a gol
den spone, worth then Sycles of golde,
full of incense: A bullocke from amōge
the greate catell, a ramme, a lambe of a
yeare olde for a burntofferynge, an he
goate for a synofferynge, And for a thāk
offerynge two oxen, fyue rammes, fyue
he goates, and fyue lambes of a yeare
olde. This is the gifte of Elisama the
sonne of Amihud.
On the eight daye, the captayne of ỷ
chyldren of Manasse. Gamaliel ỷ sonne
of Pedazur. His gifte was a syluer char
ger, worth an hundreth and thirtie Sy-
cles: A syluer boule, worth seuentye Sy
cles (after the Sycle of the Sanctuary)
both full of fyne floure myngled ẘ oyle
for a meatofferynge: And a goldē spone,
worth ten Sycles of golde, ful of incēse
A bullocke from amonge the greate ca-
tell, a ramme, a lābe of a yeare olde for
a burntofferynge, an he goate for a syn-
offerynge. And for a thankofferynge

two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gyfte of Gamaliel the sonne of Pedazur.

G On the nyeth daye the captayne of the chyldren of Ben Jamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth a hundreth and thyrtie Sicles: A syluer boule, worth seuentye Sycles (after y Sycle of y Sanctuary) both ful of fyne floure mingled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, ful of incense: A bullocke from amonge the greate catell, a rāme, a lambe of a yeare olde for a burntofferynge: And for a thākofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the captayne of the chyldren of Dan, Ahieser the sonne of Ammi Sadai. His gifte was a syluer charger, worth an hūdreth and thirtye Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amōge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for a thākofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gyft of Ahieser y sonne of Ammi Sadai.

H On the eleuenth daye, the captayne of the chyldren of Asser, Pagiel y sonne of Ochram: his gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled wt oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incense: A bullocke from the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synnofferynge: And for a thankofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Pagiel the sonne of Ochran.

On the twolfte daye, the captayne of the chyldren of Nephtali, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundreth and thirtye Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both ful of fyne floure my-
gled with oyle for a meatofferynge An
a golden spone, worth ten Sycles o
golde, ful of incense: A bullocke from a-
monge the greate catel, a ramme, a l
of a yeare olde for a burntofferynge, a
he goate for a synofferynge: And for
thankofferynge two oxē, fyue ramm
fyue he goates, and fyue lambes o
yeare olde. This is the gifte of Ahir
sonne of Enan.

This is the dedicacyon of the al-
tare, what tyme as it was anoynted, w
to the which the captaynes of Israel of-
fered these twolue siluer chargers, two
ue syluer boules, twolue spones of go
de: euery charger conteynynge an hū
dreth and thirtie Sycles of syluer, an
euery boule seuentye Sycles. So tha
the summe of all the syluer in the ves-
sels, was two thousande and foure hū-
dreth Sycles (after the Sycle of the
Sanctuary). And the twolue spones o
golde full of incense, cōteyned euery on
ten Sycles, after the Sycle of the San-
ctuary: So that the summe of y gold
in the spones, was an hūdreth and twē-
tye Sycles.

The summe of the catel for y burnt-
offerynges, was twolue bullockes, twol-
ue rammes, twolue lambes of a yeare
olde with their meatofferynges: An
twolue he goates for synofferynges.
And the summe of the catell for y thā-
offerynges, was foure and twentye ox-
thre score rammes, and thre score he goa-
tes, thre score lambes of a yeare olde.
This is the dedicacion of the altare, af-
ter that it was anoynted.

* And whan Moses wēte into the
Tabernacle of wytnesse, that he myght
be commoned withall, he herde y voyce
speakynge vnto him from of the Mercy
seate, which was vpon the Arke of wit-
nesse betwixte the two Cherubins, from
thence was he commoned withall.

The.viii.Chapter.

Of the candelstycke, offerynges, pu-
ryfienge, and altare of the Leuytes.

And y LORDE talked with
Moses, & sayd: Speake vn
Aaron, and saye vnto hym
* Whan thou settest vp the
lampes, thou shalt set the
that they maye all seuen geue lyght a-
boue vpō the candelstycke. And Aaro
dyd so, and set the lampes vpon the can

delsticke, as the LORDE cōmaūded Mo
ses. The worke of the candelsticke was
of beaten golde, both the shaft & floures
therof: acordynge to the vysion that the
LORDE had shewed Moses, euen so
made he the candelstycke.

And ẏ LORDE spake vnto Moses,
and sayde: Take the Leuites frō amōge
the chyldren of Israell, and clense them
But thus shalt thou do with them, that
thou mayest clense thē. Thou shalt sprē
kle purifienge water vpō them, and let
a rasure go ouer their whole body, and
washe their clothes, and then are they
cleane. Then shall they take a yōge bul-
locke, and his meatofferynge of fyne
floure myngled with oyle. And another
yonge bullocke shalt thou take for a syn
offerynge.

B And thou shalt brynge the Leuites
before the Tabernacle of wytnesse, and
gater together the whole congregacion
of the chyldren of Israell, and brynge
the Leuites before the LORDE. And
the chyldren of Israell shall laye theyr
handes vpon ẏ Leuites. And Aaron shal
waue the Leuites before the LORDE
for the chyldren of Israell, ẏ they maye
mynistre in the seruyce of the LORD.

And the Leuyces shall laye their hā-
des vpon the heades of the bullockes,
and the one shalbe made a synoffrynge,
the other a burntoffrynge vnto ẏ LOR
DE, to make an attonement for the Le
uites. And thou shalt set the Leuites be
fore Aaron and his sonnes, and waue
them before the LORDE, and so shalt
thou separate them from the chyldrē of
Israell, that they maye be myne. Then
shall they go in, that they maye do ser-
uyce in ẏ Tabernacle of witnesse. Thus
shalt thou clense thē, and waue them for
they are my gifte of the chyldren of Is-
...3.b. raell, * and I haue takē them vnto me
for all that openeth the matrix, namely
for the firstborne of all the chyldren of
Israell.

C * For euery firstborne amonge the chil
...13.a dren of Israell is myne, both of men &
...2.d of catell, sens the tyme that I smote all
the firstborne in the lande of Egipte,
and sanctified them vnto my self, and
toke the Leuites for all the firstborne a-
monge the chyldrē of Israell, and gaue
them for a gifte vnto Aaron and his sō-
nes from amonge the chyldrē of Israel,
that they shulde do the seruyce of ẏ chil
dren of Israell in ẏ Tabernacle of wit-
nesse, to make attonement for ẏ chyldrē
of Israell, that there be not a plage a-
monge the chyldren of Israell, yf they
wyll come nye the Sanctuary.

And Moses with Aarō & the whol cō
gregaciō of ẏ chyldrē of Israell, dyd wt
ẏ Leuites all as the LORDE hath cō
maunded Moses. And they purifyed Le
uites, and wasshed their clothes. And
Aaron waued them before the LORD
and made attonement for them, that
they myght be cleane. D

After that wente they in, to do theyr
office in the Tabernacle of witnesse be-
fore Aarō and his sonnes: as the LOR-
DE commaunded Moses concernynge
the Leuites, euen so dyd they with thē.

And the LORDE spake vnto Mo
ses and sayde: This is it that belon- Nu.4.c
geth vnto the Leuites: * From fyue &
twentye yeare and aboue shall they go
in to the office of the Tabernacle of 1.Reg.1.d
witnesse. * But from fyftie yeare forth
they shall ceasse from waitynge of the
seruice therof, & shall mynister nomore,
but shall appoynte their brethren to
wayte and to serue in the Tabernacle
of witnesse: but the office shall not they
execute. Thus shalt thou do with ẏ Le
uites in their seruyces, that euery one
maye wayte vpon his owne charge.

The.ix. Chapter.

Of the feast of Easter, and how the vncleane shulde kepe it. Of the cloude vpon the Tabernacle.

AND the LORDE spake A
vnto Moses in the wylder-
nesse of Synai, in the fyrste
moneth of the seconde yeare
ẏ they were departed out of Exo.12.a
ẏ lād of Egipte, & sayd: * Let ẏ chyldrē Leui.23.a
of Israel kepe Easter in his season, euē Nu.28.c
vpon the fourtēth daye of this moneth Deu.16.a
at euen, in his season shall they kepe it,
accordynge to all statutes and lawes
therof. And Moses spake to the chyldrē
of Israell that they shulde kepe Easter
And they kept Easter vpon the foure-
tenth daye of the fyrst moneth at euē in
the wyldernesse of Synay. Accordynge
to all that the LORDE cōmaunded Mo
ses, euen so dyd the chyldren of Israel.

Then were there certayne men defy
led of a deadmā, so that they coulde not
kepe Easter vpon that daye: these came
before Moses and Aaron the same day
and sayde vnto him: We are defyled of
a deadman: wherfore shulde we be de-
spysed, that we muste not brynge unto

gyftes in his season amonge the chyl-
dren of Israel: Moses sayde vnto them
Stonde styll, I wyll heare what the
LORDE commaundeth you.

B And the LORDE spake vnto Mo-
ses, and sayde: Speake vnto the childrẽ
2.par.30.a of Israell, and saye: * Whan any man
is defyled of a deade coarse, or is gone
farre frõ you ouer the felde, or is amõge
youre kynsfolkes, yet shall he kepe Ea-
ster, but in the seconde moneth vpõ the
fourtenth daye att euen, and they shall
eate it with vnleuended breade & sowre
sawse, and shall leaue not of it vntil the
Exo.12.g mornynge, * nor breake any bone there
Joh.19.d of, and shall kepe it accordyng to all the
maner of the Easter.

But he that is cleane, and not gone
in a yourney, and is negligent to kepe ye
Easter, the same soule shalbe roted out
from amonge his people: because he
brought not his gyfte to the LORDE
in his season, he shall beare his synne.
And whan there dwelleth a straunger
amonge you, he shall kepe Easter also
vnto the LORDE, and shall holde it
accordynge to the ordinaunce and lawe
of the Easter. This statute shalbe alyke
to the straunger, as vnto hym that is
borne in the londe.

C * And the same daye that the Habi-
Exo.40.c tacyon was set vp, a cloude couered it
3.Reg.8.b vpon the Tabernacle of witnesse, and
Ezech.9.a at euen there was a similitude of fyre
vpon the Habitacyon vntyll the mor-
nynge. So came it to passe alwaye that
the cloude couered it by daye, and the si-
milituде of fyre by nyghte. And whan
the cloude was taken vp from the Ha-
bitacyon, then the chyldren of Israell
wente on theyre iourney. And loke in
what place the cloude abode, there the
chyldren of Israel pitched their tentes.
Accordynge to the worde of the LOR-
DE toke the chyldren of Israell their
iourney, and accordynge to his worde
pitched they their tentes. So longe as
the cloude abode vpon the Habitacion,
they laye styll. And whan the cloude ta-
ryed many dayes vpon the Habitacion
the chyldren of Israell wayted vpõ the
LORDE, & wẽte not on their iourney

D And whan it chaũced that ye cloude
abode vpon the Habitacyon any space
of dayes, than pitched they accordynge
to the worde of the LORDE, and af-
ter the worde of the LORDE wente
they on theyr iourney. Whan the cloude
was there from the euenynge vntyl the
mornynge, and so was taken vp, [illegible]
wente they on theyr iourney: and [illegible]
ther it was takẽ vp by daye & by [illegible]
they iourneyed. But whan it taried [illegible]
pon the habitacyon two dayes, or a mo-
neth, or a longe season, thẽ laye the chyl-
dren of Israel, and iourneyed not [illegible]
so whã it was taken vp, they wente [illegible]
theyr iourney. For accordynge to the
mouth of the LORDE they laye, and
after the mouth of the LORDE they
iourneyed, so that they kepte the LOR-
DES watch, accordynge to the worde
of the LORDE by Moses.

The.x.Chapter.

The vse of the syluer trompettes, [illegible]
how the chyldren of Israell brake vp,
& toke their iourney with Hobab Mo-
ses brother in lawe.

AND the LORDE spake vn-
to Moses, and sayde: Make
the two * trompettes of bea-
ten syluer that thou mayest
vse thẽ, to call the cõgregaci-
on together, & whã ye hoost shall breake
vp. Whan they blowe with both, then
shall the whole cõgregacyon gather them
selues together vnto the before ye [illegible]
of ye Tabernacle of witnesse. Whã they
blowe but with one, then the captaynes
the rulers ouer ye thousandes in Israel
shall gather them selues together vnto
the. Whan ye trõpe, then shal ye hoostes
that lye on the East syde, breake vp.
And whã ye trompe the seconde [illegible]
the hoostes that lye on the South [illegible]
shall breake vp. For ye shall trompe
whan they shall take theire [illegible]
* But whan the congregacion is to be
gathered together, ye shall bla[st] & not
trompe. This blowynge with the trom-
pettes shall the sonnes of Aaron ye prest
do. And it shalbe your lawe for euer a-
monge youre posterities.

Whan ye go to a battayll in youre
londe agaynst youre enemyes that [illegible]
you, ye shall trompe with the trõpettes,
that ye maye be remembred before the
LORDE youre God, and delyuered
from youre enemyes.

Lykewyse whan ye are mery, and
in youre feast dayes, and in youre [illegible]
monethes, ye shall blowe with the trom-
pettes ouer youre burntsacrifices and
thankofferynges, that it maye be a re-
membraũce vnto you before your God.
I am the LORDE youre God.

Upon the twētye daye in the [illegible]

moneth of the secõde yeare, arose the
cloude from the habitacion of witnesse.
33.c *And the children of Israell wente on
1.d their iourney out of the wyldernesse of
Sinai, and the cloude abode in the wyl
dernesse of Paran. First brake vp (acor
dynge to the worde of the LORDE by
Moses) namely, the bãner of the hoost
of Iuda wente forth first with their ar
2.d mies, *and ouer their hoost was Na
hasson the sonne of Aminadab. And o
uer the hoost of the trybe of the chyldrẽ
of Isachar was Nathanael ye sonne of
Zuar. And ouer the hoost of the trybe of
the chyldren of Sabulon was Eliab ye
4.d sonne of Elon. *And the habitacyon
was taken downe: and the chyldren of
Gerson, & Merari bare the habitacion,
C After that wente the bãner of the
hoost of Ruben with their armies, and
ouer their hoost was Elizur the sonne
of Sedeur. And ouer the hoost of the
trybe of the chyldrẽ of Simeon was Se
lumiel the sonne of Suri Sadai. And
Eliasaph the sonne of Deguel ouer the
hoost of the trybe of the chyldrẽ of Gad.
Then wente the Kahathites forwarde
also and bare the Sanctuary, and cau
sed the habitaciõ be set vp agaynst they
came.
After that wente ye bãner of ye hoost
of the chyldren of Ephraim with theyr
armies, and ouer their hoost was Elisa
ma the sonne of Amihud. And Gama
liel the sonne of Pedazur ouer the hoost
of the trybe of the chyldren of Manasse.
And Abidan the sonne of Gedeoni ouer
the hoost of the trybe of the chyldren of
Ben Iamin.
After that wente the bãner of the
hoost of the chyldren of Dan with their
armyes, (and so were al the hoostes vp)
and Ahieser the sonne of Ammi Sadai
was ouer their hoost. And Pagiel the
sonne of Ochran, ouer the hoost of the
trybe of the chyldren of Asser. And Ahi
ra the sonne of Enan ouer the hoost of
the trybe of the chyldren of Nephthali.
Thus the chyldrẽ of Israell wete forth
with theyr armyes.
D And Moses spake vnto his brother
in lawe, Hobab the sonne of Raguel of
Madian: We go vnto the place, of the
which the LORDE sayde: I will geue
it you: Come now with vs therfore, and
we will do the best with ye, for ye LOR
DE hath promysed good vnto Israel.
But he answered: I wyl not go with
you, but wyll go in to myne awne londe
vnto my kinred. He sayde: Oh nay, leaue
vs not: for thou knowest where is best
for vs to pitche in the wyldernesse, and
thou shalt be oure eye. And yf thou goest
with vs, loke what good the LORDE
doth vnto vs, the same wyll we do vnto
the. So they departed from the mount
of the LORDE thre dayes iourney, &
the Arke of the LORDES couenaũt
wente before thẽ those thre dayes iour
ney, to shewe thẽ where they shuld rest.
And the cloude of the LORDE was
ouer them in the daye tyme, whan they
wente out of the tentes.
And whan the Arke wete forth, Mo
ses sayde: *Aryse LORDE, let thine Psa.67.a
enemies be scatered, and let them that
hate the, flye before the. And whan it
rested, he sayd: Come agayne O LOR
DE vnto the multitude of the thousan
des of Israell.

The .xi. Chapter.

¶ The people are wery and vnpacient
by the waye, murmure agaynst Moses
desyre flesh, and abhorre ye Manna. The
LORDE geueth them after their lust,
but punisheth them sore.

AND* whan the people wax A
ed vnpacient, it displeased Exo.16.a
before the eares of ye LORDE. Deu.9.d
And whan the LORDE
herde it, his wrath waxed
whote, and the fyre of ye LORDE burnt
amonge them, so yt it consumed the vt
termost of the hoost. The cryed the peo
ple vnto Moses. And Moses prayed vn
to the LORDE. So the fyre quenched.
And the place was called Tabera, be
cause the fyre of the LORDE burnt a
monge them.
Then the cõmõ sorte of people that
was amonge them, fell a lustynge, & sat
& wepte with the chyldren of Israell,
& sayde: Who wyll geue vs flesh to eate?
We remembre ye fish, yt we dyd eat in E
gipte for naught, and cucumbers, me
lons, lekes, onyõs, & garlicke. But now
is oure soule dryed awaye, oure eyes se
nothynge then the Manna.
*The Manna was like Coriander B
sede, and to loke vpon, like Bdellion. Exo.16.b
And the people ranne here and there, &
gathered it, & grounde it in mylles, and
bette it in morters, and baked it in pan
nes, & made cakes of it, & it had a tast
like an oyle cake. And whã ye dew fel vpõ
ye tentes in ye nyght, ye Manna fell therwt a
Now whã Moses herde the people
wepe amonge their kynreds, euery one in

gyftes in his season amonge the chyl-
dren of Israel: Moses sayde vnto them
Stonde styll, I wyll heare what the
LORDE commaundeth you.
B And the LORDE spake vnto Mo-
ses, and sayde: Speake vnto the childrẽ
2.par.30.a of Israell, and saye: * Whan any man
is defyled of a deade coarse, or is gone
farre frõ you ouer the felde, or is amõge
youre kynsfolkes, yet shall he kepe Ea-
ster, but in the seconde moneth vpõ the
fourtenth daye att euen, and they shall
eate it with vnleuended breade & sowre
sawse, and shall leaue not of it vntill the
Exo.12.g mornynge, * nor breake any bone there
Joh.19.d of, and shall kepe it accordyng to all the
maner of the Easter.
But he that is cleane, and not gone
in a yourney, and is negligent to kepe ẏ
Easter, the same soule shalbe roted out
from amonge his people: because he
brought not his gyfte to the LORDE
in his season, he shall beare his synne.
And whan there dwelleth a straunger
amonge you, he shall kepe Easter also
vnto the LORDE, and shall holde it
accordynge to the ordinaunce and lawe
of the Easter. This statute shalbe alyke
to the straunger, as vnto hym that is
borne in the londe.
C * And the same daye that the Habi-
Exo.40.c tacyon was set vp, a cloude couered it
3.Reg.8.b vpon the Tabernacle of witnesse, and
Ezech.9.a at euen there was a similitude of fyre
vpon the Habitacyon vntyll the mor-
nynge. So came it to passe alwaye that
the cloude couered it by daye, and the si-
milistude of fyre by nyghte. And whan
the cloude was taken vp from the Ha-
bitacyon, then the chyldren of Israell
wente on theyre iourney. And loke in
what place the cloude abode, there the
chyldren of Israel pitched their tentes.
Accordynge to the worde of the LOR-
DE toke the chyldren of Israell their
iourney, and accordynge to his worde
pitched they their tentes. So longe as
the cloude abode vpon the Habitacion,
they laye styll. And whan the cloude ta-
ryed many dayes vpon the Habitacion
the chyldren of Israell wayted vpõ the
LORDE, & wente not on their iourney
D And whan it chaũced that ẏ cloude
abode vpon the Habitacyon any space
of dayes, then pitched they accordynge
to the worde of the LORDE, and af-
ter the worde of the LORDE wente
they on theyr iourney. Whan the cloude
was there from the euenynge vntyl the
mornynge, and so was taken vp, [illegible]
wente they on theyr iourney: and [illegible]
ther it was takẽ vp by daye & by [illegible]
they iourneyed. But whan it taried [illegible]
pon the habitacyon two dayes, or a [illegible]
neth, or a longe season, thẽ laye the [illegible]
dren of Israel, and iourneyed not [illegible]
so whã it was taken vp, they wente [illegible]
theyr iourney. For accordynge to the
mouth of the LORDE they laye, and
after the mouth of the LORDE they
iourneyed, so that they kepte the LOR-
DES watch, accordynge to the worde
of the LORDE by Moses.

The.x. Chapter.

The vse of the syluer trompettes, [illegible]
how the chyldren of Israell brake vp,
& toke their iourney with Hobab Mo-
ses brother in lawe.

And the LORDE spake vn-
to Moses, and sayde: Make
the two * trompettes of bea-
ten syluer that thou mayest
vse thẽ, to call the cõgregaci-
on together, & whã ẏ hoost shall breake
vp. Whan they blowe with both, then
shall the whole cõgregacyon gather the[m-]
selues together vnto the before ẏ do[re]
of ẏ Tabernacle of witnesse. Whã they
blowe but with one, then the capetaynes
the rulers ouer ẏ thousandes in Israel
shall gather them selues together [illegible]
the. Whan ye trõpe, then shal ẏ hoostes
that lye on the East syde, breake [vp.]
And whã ye trompe the seconde [illegible]
the hoostes that lye on the South [illegible]
shall breake vp. For ye shall trompe
whan they shall take theire [illegible]
* But whan the congregaci[on] is to be
gathered together, ye shall blowe, & [illegible]
trompe. This blowynge with the trom-
pettes shall the sonnes of Aaron ẏ prest[es]
do. And it shalbe your lawe for euer a-
monge youre posterities.
Whan ye go to a battayll in youre
londe agaynst your enemyes that [illegible]
you, ye shall trompe with the trõpettes,
that ye maye be remembred before the
LORDE youre God, and delyuered
from youre enemyes.
Lykewyse whan ye are mery, and
in youre feast dayes, and in youre [illegible]
monethes, ye shall blowe with the trom-
pettes ouer youre burntsacrifices and
thankofferynges, that it maye be a re-
membraũce vnto you before your God.
I am the LORDE youre God.
Vpon the twētye dayes in the [illegible]

moneth of the seconde yeare, arose the
cloude from the habitacion of witnesse.
33.c * And the children of Israell wente on
1.d their iourney out of the wyldernesse of
Sinai, and the cloude abode in the wyl
dernesse of Paran, First brake vp (acor
dynge to the worde of the LORD by
Moses) Namely, the bãner of the hoost
of Iuda wente forth first with their ar
2.a mies, * and ouer their hoost was Na
hasson the sonne of Aminadab. And o
uer the hoost of the trybe of the chyldrẽ
of Isachar was Nathanael ŷ sonne of
Zuar. And ouer the hoost of the trybe of
the chyldren of Zabulon was Eliab ŷ
4.a sonne of Elon. * And the habitacyon
was taken downe: and the chyldren of
Gerson, & Merari bare the habitacion.
C After that wente the bãner of the
hoost of Ruben with their armies, and
ouer their hoost was Elizur the sonne
of Sedeur. And ouer the hoost of the
trybe of the chyldrẽ of Simeon was Se
lumiel the sonne of Suri Sadai. And
Eliasaph the sonne of Deguel ouer the
hoost of the trybe of the chyldrẽ of Gad.
Then wente the Kahathites forwarde
also and bare the Sanctuary, and cau
sed the habitaciõ be set vp agaynst they
came.
After that wente ŷ bãner of ŷ hoost
of the chyldren of Ephraim with theyr
armies, and ouer their hoost was Elisa
ma the sonne of Amihud. And Gama
liel the sonne of Pedazur ouer the hoost
of the trybe of the chyldren of Manasse
And Abidan the sonne of Gedeoni ouer
the hoost of the trybe of the chyldren of
BenJamin.
After that wente the bãner of the
hoost of the chyldren of Dan with their
armyes, (and so were al the hoostes vp)
and Ahieser the sonne of Ammi Sadai
was ouer their hoost. And Pagiel the
sonne of Ochran, ouer the hoost of the
trybe of the chyldren of Aser. And Ahi
ra the sonne of Enan ouer the hoost of
the trybe of the chyldren of Nephthali.
Thus the chyldrẽ of Israell wete forth
with theyr armyes.
D And Moses spake vnto his brother
in lawe, Hobab the sonne of Raguel of
Madian: We go vnto the place, of the
which the LORDE sayde: I will geue
it you: Come now with vs therfore, and
we will do the best with ŷ, for ŷ LOR
DE hath promysed good vnto Israel.
But he answered: I wyl not go with
you, but wyll go in to myne awne londe
vnto my kinred. He sayde: Oh nay, leaue
vs not: for thou knowest where is best
for vs to pitche in the wyldernesse, and
thou shalt be our eye. And yf thou goest
with vs, loke what good the LORD
doth vnto vs, the same wyll we do vnto
the. So they departed from the mount
of the LORDE thre dayes iourney, &
the Arke of the LORDES couenaũt
wente before the those thre dayes iour
ney, to shewe thẽ where they shuld rest.
And the cloude of the LORDE was
ouer them in the daye tyme, whan they
wente out of the tentes.
And whan the Arke wete forth, Mo Psa.67.a
ses sayde: * Aryse LORDE, let thine
enemies be scatered, and let them that
hate the, flye before the. And whan it
rested, he sayd: Come agayne O LOR
DE vnto the multitude of the thousan
des of Israell.

The.xi. Chapter.

The people are werry and vnpacient by the waye, murmur agaynst Moses, desyre flesh, and abhorre ŷ Manna. The LORDE geueth them after their lust, but punisheth them sore.

AND * when the people wer A
ed vnpacient, it displeased Exo.16.a.
fore the eares of ŷ LORD. Deu.9.d.
And whan the LORDE
herde it, his wrath waxed
whote, and the fyre of ŷ LORD burnt
amonge them, so ŷ it consumed the vt
termost of the hoost. The cryed the peo
ple vnto Moses. And Moses prayed vn
to the LORD. So the fyre quenched.
And the place was called Tabera, be
cause the fyre of the LORDE burnt a
monge them.
Then the comõ sorte of people that
was amonge them, fell a lustynge, & sat
& wepte with the chyldren of Israell,
& sayd: Who wyll geue vs flesh to eate?
We remẽbre ŷ fish, ŷ we dyd eat in E
gipte for naught, and cucumbers, me
louns, lekes, onyõs, & garleke: But now
is oure soule dryed awaye, oure eyes se
nothynge then the Manna.
* The Manna was like Coriander B
sede, and to loke vpon, like Bedellion. Exo.16.a
And the people ranne here and there, &
gathered it, & grounde it in myllis, and
bette it in morters, and baked it in pan
nes, & made cakes of it, & it had a tast
like an oyle cake. And whã ŷ dew fel vpõ
ŷ tentes in ŷ nyght, ŷ Manna fell therwith.
Now whã Moses herde the people
wepe amonge their kynredes, euery one in

his tent dore, the the wrath of ŷ LOR
DE waxed exceadynge whote. And it
greued Moses also. And Moses sayde
vnto the LORDE: Why vexest thou thy
seruaunte? And why fynd not I fauoure
C in thy sight, that thou layest the burthē
of all this people vpō me? Haue I cō
cōceaued all this people, or begotē thē,
that thou shuldest saye vnto me: Cary
thē in thyne armes (as a norse beareth
a chylde) vnto the londe, that thou hast
sworne vnto their fathers? Where shal
I get flesh, to geue al this people? They
wepe before me, and saye: Geue vs flesh,
ŷ we maye eate. I am not able to beare
all this people alone, for it is to heuy for
me. And yf thou wylt deale thus with
me: O kyll me then, yf I haue founde
fauoure in thy syght, that I se not my
wretchednesse.

D And the LORDE sayd vnto Mo-
Ezec.8.b. ses: Gather vnto me * seuentye men a
monge the Elders of Israel, whō thou
knowest that they are the Elders in the
people and officers ouer them, & brynge
them before the Tabernacle of witnesse,
and set them there with the: then wyl I
come downe, and talke with the euen
there, and take of thy sprete that is vpō
the, & put it vpon them, that they maye
beare the burthē of the people with the,
that thou beare not all alone.

And vnto the people thou shalt saye
Leui.20.a * Sanctifye youre selues agaynst tomo-
Josu.3.b row, that ye maye eat flesh: for youre we
1.Re.16.a pynge is come in to ŷ eares of ŷ LOR
DE, ye that saye: Who shall geue vs
flesh to eate? for we were well at ease in
Exo.16.b. Egipte. * Therfore shall the LORDE
geue you flesh to eate, not one daye, not
two, not fyue, not ten, not twentye day-
es longe, but a moneth longe, tyll it go
out at youre noses, and tyll ye lothe it:
euen because ye haue refused the LOR
DE, which is amonge you, and haue
Nu.21.a wepte before hym, and sayde: * Wher-
fore wente we out of Egipte?

E And Moses sayde: * Sixe hundreth
Exo.12.f thousande fote men are there of the peo
Num.1.f. ple amonge whō I am, and thou sayest:
and.33.G. I wyll geue you flesh to eate a moneth
longe. Shall the shepe and oxen be
slayne to be ynough for them? Or shall
al the fyshes of the see be gathered toge
ther, to be sufficient for them? The
Esa.50.a. LORDE sayde vnto Moses: * Is the
and.59.a the LORDES hande shortened then?
But now shalt thou se, whether my wor
des shall be fulfilled in dede, or not.

And Moses wente out, & tolde the
people the wordes of the LORDE, and
gathered the seuentye men amonge the
Eldest of the people, & set them rounde
aboute the Tabernacle. Then came the
LORDE downe in a cloude, & spake
vnto hym, and toke of the sprete ŷ was
vpon hym, and put it vpon the seuentye
Elders. And whan the sprete rested vpō
them, they prophecied, and ceassed not.

F But in the hoost there remayned yet
two men, of whom the one was called
Eldad, ŷ other Medad, and the sprete
rested vpon thē. For they were wrytten
vp also, & yet were they not gone out vn
to the Tabernacle, and they prophecied
in the hoost. Then ran there a lad, and
tolde Moses, & sayd: Eldad and Medad
prophecie in the hoost. Then answered
Josua ŷ sonne of Nun Moses seruaunt
(whom he had chosen) and sayde: * My ŷ
lorde Moses, forbyd thē. But Mo
ses sayd vnto hym: Art thou gelous for
my sake? * wolde God, that all ŷ people
of the LORDE coulde prophecie, and
that the LORDE wolde geue them his
sprete. So Moses & the Elders of Is-
rael gat them to the hoost.

G * Then wente out the wynde from
the LORDE, & caused quayles to come
from the see, and scatered them ouer the
hoost, here a dayes iourney, there a da-
yes iourney rounde aboute the hoost,
two cubites hye aboue the earth. Then
the people stode vp all that daye and all
that nyght, & all the nexte daye, and ga-
thered quayles: and he that gathered ŷ
least, gathered ten homers, and they spre
ed them rounde aboute the hoost.

* But whyle the flesh was yet be-
twene their tethe, or euer it was vp, the
wrath of the LORDE waxed whote a-
monge the people, * and slewe thē with
an exceadynge greate slaughter. There
fore is the same place called the graues
of lust, because the lustynge people
were buried there. * And fro the lustgraues
toke the people their iourney vnto Ha-
zeroth, and abode at Hazeroth.

The.xii.Chapter.

Miriam and Aaron grudge a-
gaynst Moses, and Miriam is smytten
with leprosy.

And * Miriam & Aaron spake
agaynst Moses because of
his wyfe the Morian which
he had take, because he had
taken a Morian to wyfe, &

they sayde: Doth the LORDE speake
onely thorow Moses? Speaketh he not
also by vs? And the LORDE herde
Eccl. 45. a it. * But Moses was a very meke man,
aboue all men vpon earth. And hastely
spake the LORDE vnto Moses, and
to Aaron, and to Miriam: Go out ye thre
vnto the Tabernacle of witnesse. And
they wente out all thre.

Exo. 33. b * Then came the LORDE downe
Exo. 19. b in the cloudy pyler, and stode in the dore
of the Tabernacle, and called Aaron &
Miriam, and they both wente out. And
he sayde: Heare my wordes: Yf any man
be a prophet of the LORDE, vnto him
wyll I shewe my selfe in a vision, or
wyll speake vnto him in a dreame. But
not so is my seruaunt Moses, * which
is faithfull in all my house? Mouth
to mouth speake I vnto hym, and he
seyth the LORDE in his fashion, not the
rowe by darke wordes or lyknesses: Wherfore
were ye not afrayed then to speake
agaynst my seruaunt Moses? And the
D wrath of the LORDE waxed whote
ouer them, and he turned hym awaye,
and the cloude also departed from the
tabernacle. * And beholde, then was Miriam
become leperous, as it were snowe.
And Aaron turned hym vnto Miriam,
and sawe that she was leperous, and
sayde vnto Moses: Oh my Lorde,
put not the synne vpon vs, whiche we
haue folyshly committed and synned,
that she be not as one that commeth dead
out of his mothers wombe: It hath eaten
vp halfe hir fleshe allready.

But Moses cryed vnto the LORDE,
and sayde: Oh God, heale her. The
LORDE sayde vnto Moses: Yf hir
father had spytte in hir face, shulde she
not be ashamed seuen dayes? * Let her
be shut out of the hoost seuen dayes, af-
ter y^t let her be receaued agayne. So Mi-
riam was shut out of the hoost seuen
dayes, and the people wente no farther
Nu. 33. c tyll Miriam was receaued agayne. * Af-
terwarde departed the people from Ha-
zeroth, and pitched in the wyldernesse
of Paran.

The xiii. Chapter.

The spyes that were sent in to the
londe of Canaan, come agayne, and put
the people in feare.

A B And the LORDE spake
vnto Moses, and sayde:
* Sende forth men to spye
out the londe of Canaan,
Deu. 1. b (which I wyll geue vnto y^e
childre of Israel) of euery trybe of their
fathers a man, and let the al be suche as
are rulers amonge the. Moses sent
the from the wyldernes of Paran, ac-
cordynge to the worde of the LORDE
(which were all heades amonge the
children of Israel), and these are their
names:

Sammua the sonne of Zacur, of the
trybe of Ruben. Saphat the sonne of
Hori, of the trybe of Simeon. Caleb the
sonne of Jephune, of the trybe of Juda.
Igeal the sonne of Joseph, of the trybe
of Isachar. Hosea the sonne of Nun, of
the trybe of Ephraim. Palti the sonne
of Raphu, of y^e trybe of Ben Jamin. Gaddiel
the sonne of Sodi, of the trybe of
Zabulon. Gaddi the sonne of Susi, of y^e
trybe of Joseph of Manasse. Ammiel
the sonne of Gemalli, of y^e trybe of Dan.
Sethur the sonne of Michael, of the
C trybe of Aser. Nahebi the sonne of Vaphsi,
of the trybe of Nephtali. Guel the
sonne of Machi, of the trybe of Gad.
These are the names of the men, whom
Moses sent forth to spye out the londe.
As for Hosea the sonne of Nun, Moses
called hym Josua.

B Now whan Moses sent them forth
to spye out the londe of Canaan, he sayde
vnto them: Go vp southwarde, and get
you vp to the mountaynes, and loke vpon
the londe how it is: and the people
that dwel therin, whether they be strog
or weake, fewe or many: and what maner
of londe it is that they dwel in, whether
it be good or bad: and what maner
of cities they be that they dwell in, whether
they be fenced with walles, or not:
and what maner of lond it is, whether
it be fat or leane, and whether there be
trees therin, or not. Be of a good corage
and brynge of the frutes of the lond. It
was euen aboute the tyme that grapes
are fyrst rype.

They wente vp, and spyed the lõde,
from y^e wyldernes of Zin, vntyll Rehob,
as men go vnto Hemath. They wente
vp also toward the south, and came vnto
Hebron, where Ahiman was, and Sesai
and Thalmai, the childre of Enach.
(Hebron was buylded seuen yeare before
Zoan in Egypte.)

C And they came to the ryuer of Escoll,
Deu. 1. b and * there they cut downe a clu-
ster of grapes, and caused two to beare
it vpon a staffe, pomgranates also, & fygges.
The place is called the ryuer of Escol,
bycause of y^e cluster of grapes which

the chyldren of Israell cut downe there.
And when they hadde spyed out the
londe, they turned backe agayne after fou-
rtye dayes, and wente and came to Mo-
ses and Aaron, and to the hole congre-
gacyon of the chyldren of Israel vnto ỹ
wyldernes of Pharan, euen vnto Cades,
and brought them worde agayne, and to
the hole congregacyon, how it stode, and
let them se the frute of the londe, & tolde
them, and sayde: We came into ỹ londe,
whether ye sent vs, where it floweth wt
mylke and hony, & this is the frute ther-
of: sauynge that stronge people dwell
therin, & the cyties are exceadynge stronge
and greate. And we sawe the chyldrẽ of
Enack there also. The Amalechites
dwell in the south countre, the Hethites,
& Iebusites, and Amorites dwell vpõ
the mountaynes: but ỹ Cananites dwell
by the see, and aboute Iordane.
D Howbeit Caleb styled the people ỹ
was agaynst Moses, and sayde vnto the:
Let vs go vp, and conquere the londe, for
we are able to ouercome it. But the mẽ
Nu.14.f that wente vp with hym, sayde: * We
are not able to go vp agaynst ỹ people,
for they are to stronge for vs. And of the
londe ỹ they had searched, they brought
vp an euell reporte amonge the chyldrẽ
of Israell, and sayde: The londe that we
haue gone thorow to spie out, eateth vp
the indwellers therof: and all the people
that we sawe therin, are men of greate
stature. We sawe giauntes there also,
yee giauntes as the chyldren of Enack:
and we semed in oure syght as the gres-
hoppers, and so dyd we in their syght.

The .xiiii. Chapter.

The people are vnpacient, wepe, and
murmure agaynst Moses, Iosue and
Caleb geue the londe a good worde, and
conforte them. The LORDE is angry
and punyssheth the people.

A Then the hole congregacyon
Deu.1.a cryed out, and cryed, & ỹ peo-
psal.105.g ple wept that nyght. And all
the chyldren of Israell mur-
mured agaynst Moses and
Aaron, and the hole congregacyon sayd
vnto them: Oh that we had dyed in the
londe of Egipte, or that we myght dye
yet in this wyldernesse. Wherfore bryn-
geth the LORDE vs into this londe,
that oure wyues shulde fall thorow the
swearde, and oure chyldren be a praye?
Is it not better, that we go agayne into
Egipte? And they sayd one to another:
Let vs make a captayne, and go into
Egipte agayne.
But Moses and Aaron fell vpon
theyr faces before the hole congregaciõ
of the multitude of the chyldren of Isra-
el. * And Iosua the sonne of Nun, and
Caleb the sonne of Iephune (which also
had spyed out the londe) rente theyr clo-
thes, and spake to the hole congregaciõ
of the chyldren of Israell: The londe ỹ
we haue walked thorow to spye it out,
is a very good londe. Yf the LORDE
haue lust vnto vs, he shall brynge vs in
to the same londe, and geue it vs, which
is a londe that floweth with mylke and
hony. But in eny wyse rebell not ye a-
gaynst the LORDE, and * feare not
the people of this londe, for we wyll eate
them vp as bread. Their defence is de-
parted from them, * but the LORDE
is with vs, be not ye afrayed of them.
And al the people, bad stone them wt
stones. Then appeared the glorie of the
LORDE in ỹ Tabernacle of witnesse
vnto all the chyldren of Israell, and the
LORDE sayd vnto Moses: How longe
shall this people blaspheme me? And
how longe wyll it be, or they beleue me,
for all the tokens that I haue shewed a-
monge them? * I wyl smyte them with
pestilence and destroye them, and wyll
make of the a greater and myghtier peo-
ple then this is.
* But Moses sayd vnto ỹ LORDE:
Then shall the Egipcyans heare it (for
with the power hast thou brought this
people from amonge them) so shall it be
tolde the inhabiters of this londe also,
which haue herde, that thou O LORDE
art amonge this people, that thou art
sene face to face, and that * thy
cloude stondeth ouer the, and that thou
goest before them in the cloudy piler on
the daye tyme, and in the fyrie piler on ỹ
nyght season. Yf thou shuldest now slay
this people as one man, then the Hethē
that haue herde so good reporte of the,
shulde saye: * The LORDE was not
able to brynge the people into the londe,
that he sware vnto them, therfore hath
he slayne them in the wyldernesse.
So let the power of the LORDE
now be greate, acordynge as thou hast
spoken and sayd: The LORDE is of
longe sufferaunce & of great mercy, and
forgeueth synne & trespace, and leaueth
no man innocent, & vysiteth the mysdedes

of the fathers vpon the chyldren in to the thirde and fourth generacion. O be gracyous now vnto the synne of this people accordynge to thy greate mercy, lyke as thou hast forborne this people also, euer from Egypte vnto this place. And the LORDE sayde: I haue forgeuen it, as thou hast sayde. But as truly as I lyue, all the worlde shall be full of my glory. * For of all ye men that haue sene my glory and my tokens, which I dyd in Egipte and in the wyldernesse, and tempted me now ten tymes, and haue not herkened vnto my voyce, there shall not one se the londe that I sware vnto their fathers: nether shall ony of them ye haue blasphemed me, se it. * But my seruaunt Caleb, because there is another maner sprete with hym, and because he hath folowed me, hym wyll I brynge in to the londe, whiche he hath gone thorow, and his sede shall conquere it, and the Amalechites also and the Cananites, that dwel in the lowe countrees. Tomorow turne you, and get you in ye wildernesse, in the waye towarde the reed see.

D And the LORDE spake vnto Moses and Aaron, and sayde: How longe shall this euell multitude murmure agaynst me? For I haue herde the murmurynge of the chyldren of Israel, that they haue murmured agaynst me. Tell them therfore: * As truly as I lyue (sayeth the LORDE) I wyll do vnto you, euen as ye haue spoken in myne eares. Youre carcases shall lye in this wyldernesse. And all ye that * were nombred from twentye yeare and aboue, whiche haue murmured agaynste me, shall not come in to the londe (concernynge the which I lyft vp my hande, that I wold let you dwell therin) saue Caleb ye sonne of Jephune, & Josua the sonne of Nun.

* Youre childrē, of whom ye sayde: They shalbe a spoyle, them wyll I brynge in, so that they shall knowe the londe, which ye haue refused. But ye & youre carcases shall lye in this wyldernesse: & youre chyldren shall wandre in this wyldernesse fortye yeares, and beare youre whordome, tyll youre carcases be wasted in the wyldernesse, according to the nombre of the fortye dayes, wherin ye spyed out ye londe. * A daye for a yeare,

E so ye fortye yeares ye shall beare youre mysdedes, that ye maye knowe what it is, whan I withdrawe my hande. euen I the LORDE haue sayd it, and wyll do it in dede vnto all this euell congregacyon, that haue lift vp them selues agaynst me. In this wyldernes shall they be consumed, and there shall they dye.

* So there dyed and were plaged before the LORDE all the men, whome Moses sent to spye out the londe, and came agayne, and made the whole congregacion to murmur against it, because they brought vp a myssereporte of ye londe that it was euell. But Josua the sonne of Nun, & Caleb the sonne of Jephune were left alyue, of the men that wente to spye out the lond. And Moses spake these wordes vnto all the chyldren of Israel. Then toke the people great sorowe. 1.Cor.10.b

F And they arose early in ye mornyng, and wente vp to the toppe of the mountayne, and sayde: * Lo, here are we, and wyll go vp to the place, wherof ye LORDE hath sayde: for we haue synned. Deu.1.f But Moses sayde: wherfore go ye on this maner beyonde the worde of the LORDE? It shall not prospere with you: go not vp (for the LORDE is not amonge you) that ye be not slayne before youre enemyes. For the Amalechites & Cananites are there before you, and ye shal fal thorow the swearde, because ye haue turned youre selues frō ye LORDE, and the LORDE shall not be with you.

But they were blynded to go vp to the toppe of the mountayne: neuertheles the Arke of the LORDES couenaunt and Moses came not out of the hooste. Then came downe the Amalechites & Cananites which dwelt vpō that mountayne, and smote them and hewed thē, euen vnto Horma.

The .xv. Chapter.

Of diuerse offerynges, and howe he was punyshed that gathered styckes vpon the Sabbath. The people are cōmaunded to make gardes of remembraunce vpon their garmentes, to thinke vpō ye cōmaundementes of the LORDE.

A AND the LORDE talked with Moses, & sayde: Speake to the chyldren of Israell, & say vnto thē: Whā ye come into the londe of your dwellynge, which I shall geue you, and wyll do sacrifice vnto the LORDE, whether it be a burntofferynge, or an offerynge for a specyall [illegible]owe, or a frewyll offerynge, or your [illegible]erynges, that ye maye make a s[illegible] sauoure vnto the

LORDE, of oxen or of shepe.
Leui. 2. a and 6. b — ✽ He that wyll offre now his gyfte
unto the LORDE, shall brynge for the
meatofferyng a tenth deale of fyne floure
myngled with oyle of the fourthe parte
of an Hin; and wyne for the drynkoffe-
rynge the fourth part of an Hin also: to
ye burntofferynge, or any other offrynge,
whan a lambe is offred. But whan there
is a ramme offred, thou shalte make the
meatofferynge two tenth deales of fyne
floure myngled with oyle, of the thyrde
part of an Hin, and the thyrde parte of
an Hin of wyne also for a drynkoffe-
B rynge: this shalte thou offre for a swete
sauour unto the LORDE.
But yf thou wylt offre an oxe for a
burntofferynge, or for a specyall vowe
offerynge, or for a thankofferynge unto
the LORDE, thou shalt brynge to the
oxe, the meatofferynge, euen thre tenthe
deales of fyne floure myngled with half
an Hin of oyle, & halfe an Hin of wyne
for a drynkoff. ryng. This is an offryng
of a swete sauoure unto the LORDE.
Thus shalt thou do with an oxe, with
a ramme, with a lambe, & with a goate.
Accordynge as the nombre of the offe-
rynges is, therafter shall the nombre of
the meatofferynges and drynkofferynges
be also.
He that is one of your selues, shall
do this, that he maye offre a sacrifice of
a swete sauoure unto the LORDE.
And yf there dwel a straunger with you,
or is amonge your kynsfolkes, and wyl
do an offerynge unto the LORDE for
a swete sauoure, the same shall do as ye
do. Let there be one statute for the hole
congregacyon, both unto you and to the
straungers. A perpetuall statute shall it
be unto your posterites, that the straun
ger be euen as ye before the LORDE.
One lawe, and one ordinaunce shalbe un-
to you and to the straunger that dwel-
leth with you.
And the LORDE talked with Mo-
ses, and sayd: Speake to the chyldren of
Exo. 23. c — Israel, and saye unto them: ✽ Whan ye
Deu. 8. c — come into the londe, into the whiche I
shall brynge you, so that ye eate ye bread
of the lande, ye shall heue up an Heueof-
ferynge unto the LORDE, namely, a
cake of ye fyrstlynges of your dowe shall
Leui. 23 b. — ye geue for an Heueofferynge: ✽ As the
Heueofferyng of the barne, euen so shall
ye geue the fyrst[illegible] of your dowe al
so unto the L[illegible], for an Heueoffe-
rynge amonge [illegible] posterities.
And whan ye thorow ignoraunce o-
uerse ony of these commaundementes, which — Leui.
the LORDE hath commaunded you by Mo
ses, & all that ye LORDE hath commaunded
you by Moses, (from the daye that the
LORDE began to commaunde for youre
posterities) & the congregacyon do ought
ignorauntly: then shall the whole congre
gacyon offre a yonge bullocke from a-
monge the great catell to a burntoffe-
rynge, for a swete sauour unto ye LOR
DE, with his meatofferynge and drynk
offerynge as the maner is, & an hegoate
for a synofferynge. And so shall the prest
make an attonement for the whole con-
gregacyon of the chyldren of Israel, and
it shalbe forgeuen them: for it is an igno
raunce. And they shal brynge these theyr
gyftes for an offerynge unto ye LORD
& theyr synofferynge before ye LORD
for theyr ignoraunce, and it shalbe for-
geuen the whole congregacyon of ye chyl-
dren of Israell, and the straunger that
dwelleth amonge you, for so muche as
all the people is in suche ignoraunce. — Leui. 4
✽ Yf one soule synne thorowe igno-
raunce, the same shall brynge a shegoate
of a yeare olde for a synofferynge. And
the prest shall make an attonement for
suche an ignoraunt soule with the syn-
offerynge for the ignoraunce before the
LORDE, that he may reconcyle hym,
and it shalbe forgeuen hym. And it shall
be one lawe, (that ye shall do for the ig-
noraunce) both unto hym that is borne
amonge the chyldren of Israell, and to
the straunger ye dwelleth amonge you.
✽ But yf a soule do ought presumptu — Heb.
ously, whether he be one of youre selues
or a straunger, he hath despysed ye LOR
DE: the same soule shalbe roted out fro
amonge his people: because he hath des-
pysed the worde of the LORDE, and
hath lefte his commaundement undone:
that soule shall utterly perysh, his synne
shalbe upon hym.
Now whyle the chyldren of Israell
were in the wyldernesse, they founde a — D
man gatherynge stickes upon the Sab
bath daye. And they that founde hym
gatherynge stickes, brought hym unto
Moses and Aaron, and before the hole
congregacyon. ✽ And they put hym in — Leui.
preson, for it was not declared what
shulde be done unto hym. The LORD
sayde unto Moses: The man shall
dye the death, the whole congregaty-
on shall stone hym without the hoost.
Then the whole congregacion brought

hym out of the hoost, & stoned him that
he dyed, as the LORDE commaunded
Moses.

Deu. 22.b ✱ And the LORDE sayde vnto
Moses: Speake to the chyldren of Is-
rael, & saye vnto them that they make
them gardes vpō the quarters of their
garmentes amonge all youre posterities
and put yalowe rybandes vpon the gar-
des in the quarters. And ẏ gardes shall
serue you, that ye maye loke vpon them
and remembre all the cōmaundemētes
of the LORDE, and do them: that ye
order not youre selues after the mea-
nynge of youre owne hart, nor go awho-
rynge after youre owne eyes. Therfore
shall ye remembre and do all my cōmaū-
dementes, and be holy vnto youre God,
which I am the LORDE youre God, which
brought you out of the londe of Egipte
to be youre God. Euen I the LORDE
youre God.

The xvi. Chapter.

¶ Of the vproure, and insurreccyon of
Corah, Dathan, Abyram, and their pu-
nyshement. The people murmur. Four-
tene thousande and seuen hundreth dye
in the plage.

Eccl. 45.b AND ✱ Corah the sonne of
Iezehar the sōne of Kahath
the sonne of Leui, with Da-
than, and Abiram the sōnes
of Eliab, and On the sōne
of Peleth, the sonne of Ruben, stode vp
agaynste Moses, with certayne men a-
monge the children of Israel, two hun-
dreth and fyftie captaynes of the cōgre-
gacyon, councelers, and famous men.
And they gathered them selues agaynst
Moses & Aaron and sayde vnto them:
Ye make to much adoo. ✱ For all the
Nu. 39.a congregacyon is holy eueryone, and
the LORDE is amonge them: Why
lyft ye youre selues vp then aboue the
cōgregacion of the LORDE?

When Moses herde that, he fell vp-
pon his face, and sayde vnto Corah, &
to all his company: Tomorow shall the
LORDE shewe who is his, and who
is holy to come vnto hym. Whome so
euer he choseth, the same shall come vn-
to hym. This do: Take the censors, thou
Corah and all thy cōpanye, and do fyre
therin, and put incense theron tomorow
before ẏ LORDE: the whō so euer the
LORDE chuseth, ẏ same shalbe holy. Ye
make to much a do, ye childrē of Leui.

B And Moses sayd vnto Corah: Heare
ye children of Leui, Is it not ynough vn-
to you, ✱ that the God of Israell hath Num. 3.a
separated you frō the multitude of Is-
raell that ye shulde come nye hym, to do
the seruyce of the dwellyng place of the
LORDE, and stonde before the people
to mynister vnto thē? He hath caused ẏ
and thy brethrē ẏ children of Leui with
the, to come nye vnto hym: and now se-
ke ye ẏ preesthode also. Thou and all thy
cōpany chyde agaynst the LORDE.
What is Aaron, that ye shuld murmur
agaynst hym?

And Moses sent to call Dathan &
Abiram ẏ sones of Eliab. But they sayde:
We wyl not come vp. Is it to litle that
thou hast brought vs out of the londe
of Egypte (that floweth with mylke &
hony) to kyll vs in the wyldernesse: but
thou must raygne ouer vs also? Howe
goodly, and well hast thou brought vs
in to a londe, that floweth with mylke
and hony, and geuen vs feldes and vyn-
yardes in possessiō? Wilt thou put out
✱ these mēs eyes? We wyl not come vp. Nu. 13.b

C Then was Moses very wroth, and
sayde vnto the LORDE: Turne the
not vnto their meatofferynges. I haue
not taken so much as an asse from thē,
nether haue I hurt any of thē. And Mo-
ses sayde vnto Corah: Tomorow be ẏ
and all thy cōpanye before the LORDE
thou, and they, & Aaron. And take euery
one his censer, and put incense therin, &
come before the LORDE euery one w
his censer (that is two hundreth and fif-
tye censers) and both thou and Aaron
take either his censer.

And euery one toke his censer, and
put fyre therin, and layed incēse theron
and came before the dore of the Taber-
nacle of witnes, and Moses and Aaron
also. And Corah gathered the whole cō-
gregacyon agaynste thē before the dore
of the Tabernacle of witnesse.

But the glory of the LORDE ap-
peared before the whole congregacyon.
And the LORDE spake vnto Moses
and Aaron, and sayde: Separate youre
selues frō this cōgregacion, that I may
shortly consume them. And they fell vpon
their faces, and sayde: O God, thou
God of the spirites of all flesshe, yf one
man haue synned, wylt thou therfore
be wroth ouer the whole congregacyon?
And the LORDE spake vnto Mo-
ses, and sayde: Come vp from the dwel-
lynges of Corah, and Dathan, and A-
biram.

D And Moses stode vp, & wente vnto
Dathan & Abiram, and the Elders of
Israel folowed hym, & he spake to the
congregacion, & sayde: Departe frō the
tentes of these vngodly men & touche no
thynge ỹ is theirs, ỹ ye perysh not in
ony of theyr synnes. And they gat them
vp from the dwellynge of Corah, Da-
than, and Abiram. But Dathan & Abi-
ră came out, & stode in the dore of theyr
tentes, with theyr wyues, and sonnes,
and chyldren.
And Moses sayde: Hereby shall ye
knowe that the LORDE hath sent me,
to do all these workes, and that I haue
not done them of myne awne hart. Yf
these men dye the comō death of all mē:
or be vysited as all men are vysited the
hath not the LORDE sent me. But yf
the LORD make a new thynge, and ỹ
earth open hir mouth, and swalowe the
with all that they haue, so that they go
downe quycke in to hel, thē shal ye know
that these men haue blasphemed the
E LORDE.
* And whan he had spoken out all
Deu.11.a. these wordes, the grounde claue asun-
Nu. 26. b der vnder thē, and the earth opened hir
Ps.205.b. mouth, and swalowed thē, wt their hou
ses, & all the mē ỹ were wt Corah, & all
their substaūce, and they wente downe
quycke in to the hell, wt all that they had
And the earth closed vpō them, & so
they perished from amonge the congre-
gacion. And all Israel ỹ were aboute
thē, fled at ỹ crye of thē, for they sayde:
That ỹ earth swalowe not vs also. Mo
reouer the fyre came out frō ỹ LORD,
and consumed the two hundreth & fif-
tye men, that offred the incense.
And the LORDE spake vnto Mo
ses, & sayde: Speake to Eleasar ỹ sonne
of Aaron the prest, that he take vp the
censers out of the burnynge, and scater
the fyre here & there (For the censers of
these synners are halowed thorow their
soules) that they maye be beaten in to
thynne plates, and fastened vpon the al
tare. For they are offred before ỹ LOR
DE, and halowed: and they shalbe a to-
ken vnto the chyldren of Israel.
F And Eleasar the prest toke the bra-
sen censers which they that were burnt,
had offred, and bet them to plates, to
fasten them vpō the altare for a remem-
braūce vnto ỹ chyldrē of Israel that no
straunger (& he that is not of the sede of
Aaron) come nye to offre incense before
the LORDE, that it happē not vnto
him as vnto Corah & his cōpanye, acor
dynge as ỹ LORD sayde vnto him by
Moses.
On the nexte morow murmured the
whole congregaciō of the chyldrē of Is-
rael agaynst Moses & Aaron, & sayde:
Ye haue slayne the people of ỹ LOR-
DE. And whā the congregacion was
gathered agaynst Moses & Aaron, they
turned thē towarde the Tabernacle of
wytnesse And beholde, thē the cloude co
uered the Tabernacle, & the glory of ỹ
LORDE appeared. And Moses and
Aaron wēte in before the Tabernacle of
wytnesse. And the LORDE spake vn-
to Moses & sayde: Get you out of this
congregacyon, I wyll shortly consume
them. And they fell vpō their faces. And
G Moses sayde vnto Aaron: Take the ce
ser & put fyre theryn frō of the altare, &
laye incense theron, and go soone to the
congregaciō, & make an attonemēt for
them. For the wrath is gone out from
the LORDE, and the plage is begōne
amonge the people.
And Aaron dyd as Moses sayde, &
came in the myddest amōge the congre
gacion. And beholde, the plage was be-
gonne. And he burnt incense & made an
attonement for the people, * and stode
betwene the dead & the lyuynge, and ỹ
plage ceassed. But there were fourtene
thousande, and seuē hundreth dead in ỹ
plage, besydes them that dyed aboute ỹ
busynesse of Corah. And Aaron came a-
gayne vnto Moses before the dore of ỹ
Tabernacle of wytnesse. And the plage
ceassed.

The .xvii. Chapter.

By ỹ florysshynge staf of Aaron, it is
declared, ỹ the trybe of Leui & the prest
hode of Aaron is chosen of God.

AND the LORDE spake vn-
to Moses, & sayde: Speake
to ỹ chyldrē of Israel, and
take of thē twolue staues,
of euery captayne of his fa-
thers house one, and wryte euery mans
name vpon his staffe. But Aarōs name
shalt thou wryte vpon the staffe of Leui
For euery heade of their fathers house
shall haue a staffe. And laye them in the
Tabernacle of wytnesse, before the wit
nesse where I testifie vnto you. And lo
he whom I shal chose, his staffe shal flo
rishe, that I maye styll the grudgynges
of the chyldren of Israel, which they
grudge agaynst you.

And Moses spake vnto the chyldre of Israel; and all their captaynes gaue him twolue staues, euery captaine a staf fe, after the house of theyr fathers. And Aarons staffe was amōge their staues also. And Moses layed ẏ staues before ẏ LORDE in ẏ Tabernacle of witnesse.

B ...45.c ...9.a *On ẏ morow whā Moses wēte in to ẏ Tabernacle of witnesse, he founde ẏ Aarons rodde of the house of Leui florished, & brought forth blossoms, and bare almondes. And Moses brought forth al the staues frō ẏ LORDE before all the chyldren of Israell ẏ they might se it. And they toke euery mā his staffe.

The LORDE sayd vnto Moses: Brynge Aarōs staffe agayne before the witnesse, ẏ it maye be kepte for a token to the chyldre of rebellyon, ẏ theyr murmurynges maye ceasse frō me, lest they dye.

Moses dyd as the LORDE cōmaunded him. And the chyldre of Israel sayd vnto Moses: Beholde, we consume awaye, we are destroyed, & perishe. Who so cometh nye the dwellynge place of ẏ LORDE, he dyeth. Shal we thē vtterly consume awaye?

The.xviii. Chapter.

The office and mynistracion of Aaron, of the prestes and Leuites, and their dewtye.

B And the LORDE sayd vnto Aarō: Thou and thy sonnes, & thy fathers house wt the shall beare the mysdede of the Sanctuary: and thou & thy sonnes wt the shall beare the mysdede of your presthode. ...1.a *But thy brethrē of the trybe of Leui thy father, shal come nye the, & be ioyned vnto the, that they maye mynistre vnto the. But thou & thy sōnes wt the, shall mynistre before the Tabernacle of witnesse. And they shal wayte vpō thy seruyce & vpō ẏ seruyce of the whole Tabernacle. But nye vnto the vessels of ẏ Sanctuary and to the altare, shal they not come, that both they and ye dye not: howbeit they shalbe ioyned vnto the, to wayte vpon the mynistracyon in the Tabernacle of wytnesse, in all the seruyce of the Tabernacle. And there shall no straunger come nye vnto you.

Therfore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wrath vpō the chyldren of Israel, For lo, I haue taken youre brethren the Leuites from amonge the chyldren of Israell, to be youre gifte, for a presente vnto ẏ LORDE, to do ẏ seruice in ẏ Tabernacle of witnesse. As for the, & thy sonnes wt the, ye shall wayte vpon your prestes office, that ye maye mynistre in all maner busynes of the altare, & within the vayle: for your prestes office geue I vnto you for a gyfte to do seruice. Yf a straunger come nye, he shall dye. B

And the LORDE sayde vnto Aaron: beholde, I haue geuē the my Heueofferynges: And all that the chyldren of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalt thou haue of the moost holy thinges that they offer. All their giftes with all their meatofferynges, & with all their synofferynges, and with all their trespaceofferynges, that they geue me, the same shalbe moost holy vnto the and thy sonnes. In ẏ moost holy place shalt thou eate it. All that are males shall eate therof: For it shalbe holy vnto the.

*The Heueofferynge of their gyftes in all the Waueofferynges of the chyldren of Israell, haue I geuen vnto the also, and to thy sonnes, and to thy doughters for a perpetuall dewtye. Who so is cleane in thy house, shall eate therof. All the fat of the oyle, and all the fat of thy wyne and corne of their firstlinges, that they geue vnto the LORDE haue I geuen vnto the. The first frutes of all that is in their londe, which they brynge vnto the LORDE, shall be thyne Who so euer is cleane in thyne house, shall eate therof. C Leui.7.d

All damned thinges in Israell shall be thyne. All that breaketh the matrix amonge all flesh which they brynge vnto the LORDE, whether it be man or beast, shalbe thyne. But so ẏ thou cause the fyrstborne of mā to be redemed, and that thou cause ẏ firstborne of vncleane beastes to be redemed also. (They shall redeme it whā it is a moneth olde, and shall geue it lowse for money, Euen for fyue Sycles, after the Sycle of the Sanctuary, *which Sycle is worth twentye Geras.) Exo.30.b Leui.27.d Eze.45.b

But the fyrste frutes of an oxe, or lambe, or goate shalt thou not cause to be redemed for they are holy. Their bloude shalt thou sprenkle vpon the altare, and their fat shalt thou burne for an offerynge of a swete sauoure vnto

the LORDE. Their flesh shalbe thyne, like as the Wauebrest & the ryght shulder is thyne also. All the Heueofferinges that the chyldre of Israell halowe vnto the LORD, haue I geuẽ vnto the, & to thy sonnes, & to thy doughters with the for a perpetuall dewtye. This shalbe a salted couenaũt for euer before ỹ LORDE, vnto the and thy sede with the.

And the LORDE sayd vnto Aaron: * Thou shalt inherett nothynge in their lond, nor haue eny porcyon amõge them: for I am thy porcyon, and thyne enheritaunce amonge the chyldre of Israell. Unto the chyldre of Leui haue I

Deu.18.a. Eze.44.d

D geuen all the tithes in Israell to inheritaunce, for the seruyce which they do vnto me in the Tabernacle of wytnesse, ỹ from thẽce forth the chyldren of Israell come not nye ỹ Tabernacle of witnesse, to lade them selues with synne, and to dye: But the Leuites shall do ỹ seruyce in the Tabernacle of witnesse, and shall beare their synne, for a perpetuall lawe amõge youre posterities * And they shal inherett none inheritaunce amonge the chyldre of Israell. For the tithes of the chyldren of Israel, which they Heue vnto ỹ LORD, haue I geuen vnto ỹ Leuites for an heretage. Therfore haue I sayd vnto thẽ, that they shall inherett no inheritaũce amonge ỹ chyldre of Israel.

Iosu.13.b.

And the LORD talked ŵ Moses, and sayde: Speake to the Leuites, and saye vnto thẽ: Whan ye take of the chyldren of Israel ỹ tithes, that I haue geuen you of thẽ for your inherytaunce ye shall take an Heueofferynge of ỹ same vnto the LORD, euẽ the tenth of the tithe. And the same your Heueofferinge shall ye reken, as though ye gaue corne out of the barne, and fulnesse out of the wynepresse.

E Thus shall ye geue an Heueofferinge vnto the LORDE of all youre tithes, which ye take of the chyldre of Israel, ỹ ye maye geue the same Heueoffrynge of the LORD, vnto Aaron the prest. And all that ye geue of the tythes, & halowe vnto the LORDE for a gifte, the same shal be his of the best. And saye thou vnto them: Whan ye thus Heue vp ỹ fat therof, it shall be rekened vnto the Leuites as the increase of the wyne presse. And ye maye eate it in all places, ye, and your chyldren: for it is youre rewarde for youre seruyce in the Tabernacle of wytnesse: and ye shall not lade synne vpon you in the same, whan ye heue the fat therof, and vnhalowe not the halowed thynges of the chyldre of Israel, and ye shall not dye.

The.xix.Chapter.

Of the reed cowe that was brent, & how the sprynklynge water was made of the asshes of her.

And the LORDE spake vnto Moses & Aaron & sayde: This custome shal be a law, which the LORD hath cõmaunded, & sayde: Speake vnto ỹ chyldre of Israel, ỹ they bringe vnto the a reed cow ŵout spot, wherin is no blemysh, and vpõ whõ there came neuer yock: and ye shall geue her vnto Eleasar the prest, * which shall brynge her without the hoost, and cause her to be slayne there before hym.

And Eleasar the prest shall take of hir bloude with his fynger, and sprinkle it seuen tymes straight toward ỹ dore of the Tabernacle of wytnesse, * and cause the cow to be burnt before hym, both hir skynne & hir flesh, & hir bloude also with hir donge. And the prest shall take ceder wood, and ysope, and purple woll, and cast it vpõ the cow as she burneth, and he shal washe his clothes, and bathe his body with water, and thẽ go in to the hoost, and be vncleane vntyll the euen.

And he that burnt her, shal wash his clothes also with water, and bathe his body in water, & be vncleane vntyll the euen. And one that is cleane, shal gather vp the * asshes of the cow, & poure thẽ without the hoost in a cleane place, that they maye be kepte there, for sprenkling water to the congregaciõ of the chyldre of Israel, For it is a synofferynge. And he that gathered vp the asshes of the cow, shall wash his clothes, and be vncleane vntyl the euen. This shalbe a perpetuall lawe vnto the chyldre of Israel, and to the straungers that dwel amõge you.

* Who so now toucheth a dead mã, shall be vncleane seuen dayes: the same shall purifye hymself here with, on the thirde daye, and on the seuenth daye: & then shal he be cleane. And yf he purifie not hymself on the thirde daye, & on the seuenth daye, thẽ shall he not be cleane. But whan eny mã toucheth a dead persone, and wyll not purifye hymself: he defyleth the dwellynge of the LORD, and the same soule shall be roted out of

Israel, because the sprynklynge water is not sprenkled vpon him: and he is vncleane, as longe as he letteth not hymselfe be pourged therof.

C This is ÿ lawe. When a mā dyeth in the tente, whosoeuer goeth in to the tente, and all that is in the tente, shalbe vncleane seuen dayes. And euery open vessel that hath no lydde nor coueryng, is vncleane. And whosoeuer toucheth one that is slayne wt the swearde vpon the felde, or eny other dead, or a dead mans bone, or a graue, the same is vncleane seuen dayes.

So now for the vncleane persone, they shall take of ÿ asshes of this burnt synneofferynge, and put sprynginge water theron in to a vessell, and a cleane man shall take * ysope, & dyppe it in the water, and sprenkle it vpon the tente, and vpon all the vessels, and all the soules ÿ are therin. Likewyse also vpon hym, ÿ hath touched a dead mans bone, or a slayne psone, or a dead body, or a graue. ..se.a

And he that is cleane, shall sprenkle vpon the vncleane, the thyrde daye, and the seuenth daye, and purifye hym on the seuenth daye. And he shall wasshe his clothes, and bathe hymself with water, and so at euen he shalbe cleane.

D But he that is vncleane, and wil not purifye hymselfe, the same soule shalbe roted out of the congregacion. For he hath defyled the Sanctuary of ÿ LORDE, and is not sprenkled with sprenklynge water, therfore is he vncleane. And this shalbe a perpetuall lawe vnto them. And he ÿ sprenkled with the sprenklynge water, shall wash his clothes also. And whosoeuer toucheth the sprenklynge water, shall be vncleane vntil the euen. * And what so euer he toucheth, shalbe vncleane: and loke what soule he toucheth, shalbe vncleane vntyll the euen. ..ai.17.b

The.xx.Chapter.

C Miriam dyeth at Cades. The people chyde with Moses and Aaron for faute of water, the LORDE geueth it them out of the hard stonye rocke. Moses desyreth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.

B And the chyldren of Israell came wt the whole congregacion in to the wyldernesse of Zin * in ÿ first moneth, & the people abode at Cades. And there dyed Miriam, and was buried there. And the congregacyon hadde no water, and they gathered them selues together agaynst Moses and Aaron and the people chode with Moses, and sayd: Wolde God that we had peryshed * when our brethren peryshed before ÿ LORDE. ‡ Wherfore haue ye brought the congregacyon of the LORDE into this wyldernesse, that we shuld dye here with our catell? And wherfore haue ye broughte vs out of Egipte in to this place, where men can not sowe, where are nether fygges, nor vynes, nor pomgranates, and where there is no water to drynke?

Nu.33.b Deu.1.f Nu.16.e ‡ Ex.17.a

And Moses and Aaron went from the congregacyon vnto the dore of the Tabernacle of witnesse, and fell vpon theyr faces. And the glory of ÿ LORDE appeared vnto them. And the LORDE spake vnto Moses: and sayd: * Take the staffe, and gather the congregacyon together, thou and thy brother Aaron, & speake vnto the rocke before theyr eyes, and it shall geue water. And thus shalt thou prouyde water out of the rocke, and geue the congregacyon drynke, and theyr catell also. Exo.17.b 1.Cor.10.a

B Then toke Moses the staffe before the LORDE, as he commaunded hym. And Moses and Aaron gathered the cōgregacyon together before the rocke, & sayd vnto them: Heare ye rebellious: Shal we prouyde you water out of this rocke? * And Moses lyfte vp his hāde, and smote the rocke with the staffe two tymes. Then came the water out abundauntly, so that the cōgregacyon dranke, and theyr catell also. Psal.77.b

But the LORDE sayd vnto Moses and Aarō: * Because ye beleued me not, to sanctifie me before the chyldren of Israell, ye shall not brynge this congregacyon into ÿ lande that I shal geue them. This is the water of stryfe, where the chyldren of Israell stroue wt ÿ LORDE, & he was sanctified vpon them. Deu.1.f and.31.a

* And Moses sent messaungers fro Cades vnto the kynge of ÿ Edomites: This worde sendeth the thy * brother Israel: Thou knowest all the trauayle that happened vnto vs, how that oure fathers wente downe into Egipte, and how we haue dwelte in Egipte a longe tyme, and how the Egipcyans dealte euell with vs and our fathers. And we C cryed vnto the LORDE, which herde our voyce, and sent his angell, and hath brought vs out of Egipte: And beholde Iudic.11.c Gen.25.c

we are at Cades in the cyte without ỹ
Nu.27.c borders of thy londe. * O let vs go tho
1.Mac.5.e row thy lande, we wyll not go thorowe
the feldes nor vynyardes, nor drynke ỹ
water out of the fountaynes. We wyll
go the hye strete, and turne nether to
the ryght hande nor to the lefte, tyll we
be come past the borders of thy countre.
Eze.35.a * But the Edomite answered hym:
Abd.1.b Thou shalt not go by me, or I wyll come
agaynst the with the swearde. The chyl
Deu.2.a dren of Israel sayd vnto hym: * We
wyl go the comen hye waye, and yf we,
or oure catell drynke of thy water, we
wyll paye for it: we wyll do nothynge,
but passe thorow on fote onely. But he
sayd: Thou shalt not go thorow. And ỹ
Edomites came out agaynst them with
a myghtie people and a stronge hande.
Thus the Edomites denied to graunte
Israel passage thorow ỹ borders of the
lande. And Israel turned awaye from
them.

D And the chyldren of Israel brake
Nu.33.d vp from Cades, * and came with ỹ hole
congregation vnto mount Hor. And the
LORDE spake vnto Moses and Aa
ron at mount Hor harde vpon the con
fyes of the lande of ỹ Edomites, & sayd:
Let Aaron be gathered vnto his people:
for he shall not come into the lande that
I haue geuen vnto the chyldren of Is
raell, because ye were disobedient vnto
my mouth at the water of stryfe. Take
Aaron and Eleasar and his sonne, and
brynge them vp vnto mounte Hor, and
strype Aaron out of his vestimentes, and
put them vpon Eleasar his sonne,
and there shall Aaron be gathered (vnto
his people) and dye.

Then dyd Moses as the LORDE
commaunded hym. And they went vp vn
to mount Hor in the syghte of the hole
congregacyon. And Moses toke Aarõs
clothes, and put them vpon Eleasar his
Deu.10.b sonne. * And Aaron dyed there, euen a
and 32.g boue vpon the mount. And Moses and
Eleasar came downe from the mounte.
And whan the hole congregacyon sawe
that Aaron was awaye, they mourned
for hym thirtie dayes thorowe out the
hole house of Israell.

The.xxi. Chapter.

¶ The batayll betwene Israell and Arad the kynge of the Cananites. The people murmure, and are plaged with the serpentes. They wynne the victorye of Og and Sihon.

AND * when Arad ỹ kynge
of the Cananites (which
dwelt towarde the southe)
herde, that Israel came in
by the waye that the spyes
had founde out, he fought agaynst Is
rael, and toke some of them prisoners.
Then vowed Israell a vowe vnto the
LORDE, and sayd: Yf thou wylt geue
this people vnder my hande, I wyll vt
terly destroye theyr cyties. And ỹ LOR
DE herde the voyce of Israell and de
lyuered them the Cananites, and they
vtterly destroyed them with theyr cyties
also. * And he called the place Horma.

¶ Then departed they from mounte
Hor on the waye towarde the reed see,
that they myght go aboute the lande of
the Edomites. And the soules of ỹ peo
ple faynted by the waye and they spake
agaynst God and agaynst Moses:
* Wherfore hast thou brought vs out
of the londe of Egipte, to slaye vs in the
wyldernesse? For here is nether bread
nor water, and oure soule lotheth this
lyght meate.

* Then sent the LORDE fyrie ser
pentes amonge the people, which bote
the people, so that there dyed much peo
ple in Israel. Then cam they vnto Mo
ses, and sayd: We haue synned, because
we haue spoken agaynst the LORDE
and agaynst the. * Praye thou vnto the
LORDE, that he take awaye ỹ serpentes
frõ vs. And Moses prayed for ỹ people.

Then sayd the LORDE vnto Mo
ses: Make the a brasen serpent, and set
it vp for a token. Whosoeuer is bytten,
and loketh vpon it, shall lyue. * Then
made Moses a serpent of brasse, and set
it vp for a token: and whã a serpẽt had
bytten eny man, he behelde the brasen
serpent, and recouered.

* And the chyldren of Israel depar
ted, and pitched in Oboth. And frõ O
both they went on, and pitched in Ijim
by Abarim in the wyldernesse ouer a
gaynst Moab, on the Eastsyde. From
thence departed they, and pytched by ỹ
ryuer of Sared. From thence departed
they, & pitched on this syde Arnon, which
is in ỹ wyldernesse, & cometh out of the
costes of the Ammorites. For Arnon is
the border betwixt Moab & the Ammo
rites. Wherfore it is spoken in the boke
of the warres of the LORDE: And ge
n violẽce both on the ryuer of Arnõ, &
on ỹ fountaine of ỹ ryuer, which boweth
downwarde to dwell at Ar, & leaneth

Heron, to be the border of Moab.

And from thens they came to ỹ well. This is the well, wherof the LORDE spake vnto Moses: gather the people together, I wyl geue the water. Then sange Israel this songe, & they sange one after another ouer ỹ well: This is ỹ well, that the prynces dygged: the nobles amonge the people haue dygged it thorow the teacher and their staues.

And frō this wyldernesse they wente vnto Mathana, & from Mathana vnto Nahaliel, & frō Nahaliel to Bamoth, & from Bamoth vnto the valley ỹ lyeth in the felde of Moab at ỹ toppe of Pisga, & turneth towarde the wyldernesse.

And Israel sent messaungers vnto Sihon the kynge of ỹ Ammorites, & caused to saye vnto hym: * Let me go thorow thy lāde, we wyll not turne in to ỹ feldes nor in to the vynyardes: nether wyll we drynke the water of ỹ welles, the hye strete wyll we go, till we be past the borders of thy countre.

D * Howbeit Sihon wolde not geue ỹ chyldren of Israel licence to go thorow the coastes of his londe, but gathered al his people together, and wente out agaynst Israel in the wyldernesse. And whan he came to Jaheza, he fought agaynst Israel. * Neuerthelesse Israel smote him with the edge of the swerde, and conquered his londe from Arnō vnto Jabock, and vnto the chyldrē of Ammon. * For the borders of the chyldren of Ammon were stronge. Thus Israel toke these cities, and dwelt in all the cities of ỹ Ammorites, namely at Hesbō, & in the townes belongynge therto. For Hesbon the citie was Sihons the kynge of the Ammorites, & he had foughte before with the kynge of the Moabites, and conquered all his londe from hym vntyll Arnon.

Wherfore it is sayd in the prouerbe: Come vnto Hesbon, let vs buylde, and prepare the citie of Sihon. For there is a fyre gone out of Hesbon, and a flame from the citie of Sihon, which hath consumed Ar of the Moabites, and the citizens of the toppe of Arnon. Wo vnto the Moab: thou people of Camos
E art vndone. His sonnes are put to flighte, and his doughters brought captyue vnto Sihon the kynge of ỹ Ammorites. Their glory is come to naught from Hesbon vnto Dibon: wasted are they vnto Nopha, which reacheth vnto Medba. Thus dwelt Israel in the londe of the Ammorites.

And Moses sent out spyes vnto Jaeser, and they toke the townes belongynge therto, and conquered the Ammorites that were therin. * And they turned, and wente vp the waye towarde Basan. Then Og the kynge of Basan wente out agaynste them with all his people to fight in Edrei. And the LORDE sayd vnto Moses: Feare him not, for I haue geuen hym with his londe & people in to thy honde, and thou shalt do with hym, as thou dyddest with Sihon the kynge of the Ammorites, which dwelt at Hesbon. And they smote hym, and his sonnes, and all his people (so that there remayned none) and conquered the londe. Afterwarde went the chyldren of Israel, & pitched in the felde of Moab beyonde Jordane by Jericho. Deu.3.a and.29.b

The.xxii.Chapter.

Of Balac the kynge of the Moabites and of Balaam the soythsayer.

AND * whā Balac the sonne of Zipor sawe all that Israel A Jos.24.b
had done vnto ỹ Ammorites
and that ỹ Moabites were
sore afrayed of the people
(that was so greate) and that the Moabites stode in feare of the chyldrē of Israel, he sayde vnto the elders of Madianites: Now shall this heape lycke vp all that is aboute vs, euē as an oxe lycketh vp the grasse in the felde. (And Balac the sonne of Zipor was kynge of the Moabites at that tyme.)

* And he sent out messaungers vnto Nu.23.b
to ‡ Balaam the sonne of Beor, which Deu.23.a
was an interpreter, (the same dwelt by ‡1.pet.2.d
the water of the londe of the chyldren of his people) that they shulde call hym, & he caused to saye vnto hym: Beholde there is come out of Egypte, a people, which couereth the face of ỹ earth, and lyeth ouer agaynst me. Come now therfore, and curse me this people, for they are to myghtye for me, yf peraduenture I myghte be able to smyte them, and to dryue them out of the londe. For I wote that whom thou blessest, he is blessed: & whome thou cursest, he is cursed.

And the Elders of the Moabites B
wente out with the Elders of the Madianites, & had the rewarde of the soythsayeng in their hādes, & they came vnto Balaam and tolde hym the wordes of

Balaam. And he sayd vnto them: tarye here
all nyght, and I wyll brynge you worde
agayne, euen as the LORDE shall saye
vnto me. So the prynces of the Moabi-
tes abode with Balaam.

And God came vnto Balaam, and
sayde: What men are these, which are with
the? Balaam sayd vnto God: Balac ŷ
sonne of Ziphor the kynge of the Moa-
bites hath sent vnto me: Beholde, there
is a people come out of Egipte, and co-
uereth the face of the earth, come now
therfore, and curse me them, yf perad-
uenture I maye be able to fyght with them,
and to dryue them out. But God sayde
vnto Balaam: Go not with them, and
curse not ŷ people, for they are blessed.

C Then rose Balaam vp in the mor-
nynge, and sayd vnto the prynces of Ba-
lac: Get you vnto youre londe, for the
LORDE wyl not suffer me to go wt you.
And the prynces of the Moabites
gat them vp, came to Balac, and sayde:
Balaam refuseth to come with vs. Th[en]
sent Balac yet a greater company of
prynces, and more honorable then they.
Whan they came to Balaam, they told
hym: Balac the sonne of Ziphor sendeth
the this worde: Oh refuse not to come
vnto me, for I wyll promote the vnto
hye honoure, and wyll do what so euer
thou sayest vnto me. Come I praye the,
curse me this people.

Balaam answered, and sayd vnto
Nu. 24. c the seruauntes of Balac: * Yf Balac
wolde geue me his house full of syluer &
golde, yet coulde I not go beyonde ŷ worde
of ŷ LORDE my God, to do litle or great.
Neuertheles tary ye here this nyght, ŷ
I maye wete, what the LORDE wyll
saye more vnto me. Then came God to
Balaam by nyght, and sayd vnto hym:
Yf the men are come to call the, get the
vp then, and go with them: but what I
shall saye vnto the, that shalt thou do.

D Then rose Balaam vp in the mor-
nynge, and sadled his asse, and went wt
the prynces of the Moabites. But the
wrath of God waxed whote, because
he wente. And the angell of the LORDE
stode in ŷ waye, to withstonde hym. But
he rode vpon his asse, and two seruaun-
tes with hym. And the asse sawe the an-
gell of the LORDE stondynge in the
waye, and his swearde drawen in his
hande. And the asse turned asyde out of
the waye, and wente in to the felde. But
Balaam smote her, that she shulde go
in the waye.

Then stode ŷ angell of the LORDE [illegible]
in the pathe by the vyneyardes, where
there were walles on both the sydes.
And when the asse sawe the angell
of the LORDE, she thrusted her
to the wall, and thrust Balaams fote vp
to the wall. And he smote her agayne.
Then wente the angell of the LORDE
further, & stode in a narow place, where
there was no waye to turne, neyther to
the right hande, nor to ŷ lefte. And whan
the asse sawe the angell of the LORDE,
she fell downe vnder Balaam. Then
was Balaams wrath furious, & smote
the asse with a staffe.

Then opened the LORDE the
mouth of the asse, and she sayd vnto Ba-
laam: What haue I done vnto the, that
thou hast smytten me now thre tymes?
Balaam sayd vnto the asse: Because ŷ
hast mocked me. Oh ŷ I had a swearde
now in my hande, I wolde kyl the. The
asse sayd vnto Balaam: Am not I thyne
asse, which thou hast rydden vpon in
thy tyme vnto this daye? Was I euer
wonte to do so vnto the? He sayde: Na[y].

Then opened the LORDE ŷ eyes
of Balaam, that he sawe the angell of ŷ
LORDE stondynge in the waye, and
a drawen swearde in his hande. And he
enclyned hymselfe, and bowed downe w[t]
his face. And the angell of the LORDE
sayd vnto hym: Wherfore hast ŷ smyt-
ten thyne asse now thre tymes? Beholde,
I am come out to resyste ŷ, for thy waye
is frowarde, and cōtrarie vnto me. And
the asse sawe me, & auoyded fro me thre
tymes: or els yf she had not turned asyde
fro me, I had slayne the, and saued the
asse alyue.

Then sayde Balaam vnto ŷ angell
of the LORDE: I haue synned, for I
wyst not, that thou stodest in the waye
agaynst me. And now yf it displease the,
I wyll turne agayne. The angell of the
LORDE sayd vnto hym: Go with the
men: but thou shalt speake nothynge els,
then ŷ I shall saye vnto the. So Balaam
wente forth with the prynces of Balac.
Whan Balac herde that Balaam came,
he wente out to mete hym (in the cyte of
the Moabites that lyeth on the coast of
Arnon, which is on the vttermost bor-
der) & sayd vnto hym: Dyd not I sende
for ŷ to call the? Wherfore camest thou
not then vnto me? Thynkest thou that
I am not able to promote the vnto ho-
noure? Balaam answered hym: Lo, I
am come vnto the, * But how [illegible]

saye eny thynge els, then that God putteth in my mouthe, that I must speake.

So Balaam went with Balac, and they came vnto the cite on the vttermost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, & for the prynces that were with hym.

The.xxiii. Chapter.

Balaam is brought to curse the people of God.

And in the mornynge, Balac toke Balaã, and they wente vp to the hye place of Baal, that from thence he myghte se vnto the vttermost parte of the people. And Balaam sayd vnto Balac: Buylde me here seuen altares, & prouyde me here seuen bullockes, and seuen rammes. Balac dyd as Balaam sayd. And both Balac and Balaam offred, on euery altare a bullocke and a ramme. And Balaam sayd vnto Balac: Stande thou by thy burntofferynge, I wyll go, yf haply the LORDE wyll mete me, and call me, that I may tel ye, what so euer he sheweth me. And he wente his waye, as he sayd.

And the LORDE met Balaam. And Balaam sayde vnto hym: Seuen altares haue I prepared, and offred on euery altare a bullocke and a ramme. The LORDE put the wordes in Balaams mouth, and sayd: Go agayne vnto Balac, and saye on this wyse. And whã he came agayne vnto hym, beholde, he stode by his burntofferynge, with all ye prynces of the Moabites.

B Then toke he vp his parable, & sayde: * Balac the kynge of the Moabites hath caused me to fet me out of Syria from the mountaynes towarde the east, (and sayd:) Come, curse me Iacob: come, defye Israel. How shal I curse hym, whom God curseth not? How shal I defye hym, whom the LORDE defyeth not? For from the toppe of the stony rockes I se hym, and from the hilles I beholde hym. Beholde, the people shal dwell by them selues, and shal not be rekened amonge the Heythen. Who can tell the dust of Iacob, and the nombre of the fourth parte of Israel? My soule dye the death of the righteous, and my ende be as the ende of these.

C Then sayde Balac vnto Balaam: What doest ye vnto me? I caused the to be fet to curse myne enemyes, & beholde, thou blessest the. He answered & sayde: * Must I not kepe and speake that, which ye LORDE putteth in to my mouth? Balac sayd vnto hym: Come with me yet vnto another place, from whence thou mayest se the vttermost parte of them, & not se them all, and curse me the there. — Num.22.f

And he toke him vp to a fre place, euen vnto the toppe of Pisga, and buylded seuen altares, and offred on euery altare a bullocke and a ramme. And he sayd vnto Balac: Stonde so by thy burntofferynge, whyle I go yonder. And the LORDE met Balaam, & put ye worde in his mouth, and sayd: Go agayne vnto Balac, and saye on this wyse. And whan he came to hym agayne, beholde, he stode by his burntofferynge with the prynces of the Moabites. And Balac sayde vnto hym: What hath the LORDE sayde?

And he toke vp his parable, & sayd: Ryse vp Balac and heare, marke my testimony with thine eares thou sonne of Zipor. * God is not a man yt he shulde lye, nor a mans chylde that eny thynge shulde repente him. Shulde he saye and not do? Shulde he speake, & not make it good? Beholde, I am brought hither to blesse, I blesse, & can not go back therfro. There is no wekednesse seyne in Iacob, nether eny laboure in Israel. The LORDE his God is wt him, & the kynges trõpet is amonge thẽ. * God hath brought thẽ out of Egipte, his strength is as of an vnicorne. For there is no sorcerye in Iacob, and no soythsayer in Israel. Whan the tyme cometh, it shal be sayde vnto Iacob, & to Israel, what God hath done. Beholde, the people shal ryse vp as a lyonesse, & heue vp hymself as a lyon. He shall not lye downe, tyll he eate of the praye, and drynke the bloude of the slayne. — 1. Cor.1.d. and.10.b — D — Nu.24.b.

Then sayde Balac vnto Balaam: Thou shalt nether curse hym nor blesse hym. Balaam answered, and sayde vnto Balac: Haue I not tolde the: All that the LORDE speaketh, that must I do? Balac sayde vnto hym: Oh come, I wyll brynge the to another place, yf it maye happly please God, that thou mayest curse thẽ there. And he brought hym vp to the toppe of mount Peor, that lyeth towarde the wyldernes. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam

fyre, and offred on every altare a bullocke, and a ramme.

The .xxiiii. Chapter.

¶ The LORDE turneth Balaams curse in to a blessynge and prayse.

B
NOW when Balaam sawe that it pleased the LORDE, that he shulde blesse Israel he wente not (as he dyd before) to seke witchcrafte, but set his face streight towarde the wyldernesse, lifte vp his eyes, and sawe Israel
Num.23. * how they laye accordynge to their trybes, & the sprete of God came vpon him
Nu. 24.c. * and he toke vp his parable, & sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of the Almightie: which fell downe and his eyes were opened.
Jesa.30.c How goodly are thy * tentes O Jacob, and thy habitacyons O Israell: Euen as the brode valleyes, as the gardens by the waters syde, as the tentes which the LORDE hath planted, and as the Cedertrees vpon the water. The
B water shall flowe out of his boket, and
3.Re.15.b his sede shalbe a greater water. His
3.Nu 23.d kynge shalbe hyer then Agag, and his kyngdome shalbe exalted: * God hath brought him out of Egypte, his strength is as of an vnicorne. He shall eate vp the Heythen his enemyes, and grynde their bones to powder, and thrute thorowe the with his arowes. * He hath
Ge.49.b layed hym downe as a Lyon and as a Lyoness. Who wyll rayse hym vp? Blessed be he, that blesseth the: and cursed, that curseth the.

Then was Balac furious in wrath agaynst Balaam, and smote his handes together, and sayde vnto hym: I haue called the, that thou shuldest curse myne enemyes, and beholde, thou hast blessed them now thre tymes: and now get the hence to thy place. I thought that I wolde promote the vnto honoure, but the LORDE hath kepte the backe fro that honoure.

C Balaam answered hym: Tolde not I thy messaungers whom thou sentest
Nu.22.c vnto me, and sayde: * Yf Balac wolde geue me his house full of syluer & golde, yet coulde I not go beyonde the worde of the LORDE, to do euell or good after myne awne hertes? What the LORDE speaketh, that same I speake.

and. And now beholde, I go to my people, come therfore, I [illegible] shewe the what this people shall do [illegible] to thy people after this tyme.

* And he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, and that hath the knowlege of the hyest, and he that sawe the visio of the Almightie, & fel downe, and his eyes were opened: I shall se hym but not now: I shall beholde hym, but not nye at hande. There shall a * starre come out of Jacob, and a cepter shall come vp out of Israel, * and shall smyte the rulers of the Moabites, & ouercome all the chyldre of Seth.

* Edom shalbe his possession, and Seir shalbe his enemyes possession, but Israel shal do manfully. Out of Jacob shall come he that hath dominion, and shall destroye the remnaunt of the cities.

And whan he sawe the Amalechites, he toke vp his parable, & sayde: * Amalech the fyrst amonge the Heythen, & [illegible] at the last thou shalt perysshe vtterly. And whan he sawe the Kenites, he toke vp his parable, and sayde: Stronge is thy dwellinge, and on a rocke hast thou put thy nest, neuerthelesse thou shalt be a burnynge vnto Kain, tyll Assur take the prysoner.

And he toke vp his parable agayne and sayde: Alas, who shall lyue, whan God doth this? And shippes out of Cithim shall subdue Assur & Eber. He hymselfe also shall perysshe vtterly. And Balaam gat him vp, and departed, & came agayne vnto his place, and Balac went his waye also.

The .xxv. Chapter.

¶ The people fall to whoredome & Idolatrie with the women of Moab, & [illegible] the sakes to the seruyce of Baal [illegible] Foure and twentye thousande are [illegible] slayne. Phinees in his feruēt zele [illegible] eth a man and woman in their synne.

AND * Israel dwelt in Sittim, and the people begane to committe whoredome with the doughters of the Moabites, which called ye people vnto sacrifices of their goddes. * And the people dyd eate and worshipped their goddes, & and Israel submitted hym selfe vnto Baal Peor. Than the wrath of the LORDE waxed whote vpon [illegible]

Israel, and he sayd unto Moses: Take al the rulers of the people, & hange them up unto ye LORDE agaynst ye Sonne, that the terrible wrath of the LORDE may be turned awaye from Israel. And Moses sayd unto the iudges of Israel: [...32.f] * Every man slaye his captaynes, that haue submytted them selues unto Baal Peor.

B * And beholde, one of the chyldre of Israel went in agaynst his brethre, and ioyned hymselfe to a Madianitish woman, in the syght of Moses and of the whole congregacyon of the chyldre of Israel, which weped before the dore of the Tabernacle of witnesse. * When Phinees the sonne of Eleasar the sonne of Aaron the prest sawe that, he rose up out of the cogregacyon, & toke a swearde in his hande, and wente after the ma of Israel into the whorehouse, and thrust them thorow, both the man of Israel & the woman, euen thorow the bely of her. Then ceassed the plage from the chyldre of Israel, * and there were slayne in the plage foure and twentye thousande.

C And the LORDE spake unto Moses, and sayd: * Phinees the sonne of Eleasar the sone of Aaro the prest, hath turned my wrath awaye from the chyldren of Israell thorow his gelousy for my sake amonge them, that I shuld not consume the chyldre of Israel in my gelousye. Wherfore saye: beholde, I geue hym my * couenaunt of peace, & he shall haue it, & his sede after hym, euen ye couenaunt of an euerlastinge presthode, because he was gelous for his Gods sake, & made an atonemente for ye chyldre of Israel.

The man of Israel that was slayne with the Madianitish woman, was called Simri the sone of Salu, a captayne of the house of the father of the Simeonites. The Madianitish woman also ye was slayne, was called Cosbi, ye doughter of Zur, which was a ruler of ye people of a kynred amonge the Madianites.

And the LORDE spake unto Moses, and sayd: * Vexe the Madianites and smyte them, for they haue vexed you with theyr wyles, wherby they haue begyled you thorow Peor, & thorow theyr syster Cosbi the doughter of a captayne of the Madianites, which was slayne in the daye of the plage, for Peors sake, and the plage came after.

The .xxvi. Chapter.

The people are nombred agayne & mustred.

A And when the plage was ended, ye LORDE sayd unto Moses and unto Eleasar the sonne of Aaron the prest: * Take the summe of the whole congregacyon of the chyldre of Israel from twentye yeare & aboue after theyr father houses, all that are able to go forth to ye warre in Israel. And Moses and Eleasar the prest spake unto them (in the felde of the Moabites besyde Iordane ouer agaynst Iericho) namely unto all them that were twentye yeare olde and aboue, as the LORDE commaunded Moses. And these are ye chyldre of Israel, ye came out of Egypte. Exo.30.b Num.1.a

* Ruben the fyrst borne sonne of Israel. The chyldren of Ruben were, Hanoch: of whom commeth the kynred of the Hanochites. Pallu: of whom commeth the kynred of the Palluites. Hezron: of whom commeth the kynred of the Hezronites. Carmi: of whom commeth the kynred of the Carmites. These are the kynredes of the Rubenites. And ye nombre of them was, thre and fortye thousande, seuen hundreth, and thyrtye. But the chyldren of Pallu were, Eliab. And the chyldren of Eliab, were Nemuel, & Dathan, and Abiram. Gen.46.b 1.Par.6.a

B * This is that Dathan and Abira, those famous men in the congregacion, which stode up agaynst Moses & Aaron, in the copany of Corah, whan they rose up agaynst the LORDE, and ye earth opened her mouth, and swalowed them with Corah, whan the company dyed, what tyme as the fyre consumed two hundreth and fyftye men, and they became a token. But the chyldre of Corah dyed not. Nu.16.c

C * The chyldren of Simeon in theyr kynredes were, Nemuel: of whom commeth the kynred of the Nemuelites. Iamin: of whom commeth the kynred of ye Iaminites. Iachin: of whom commeth ye kynred of the Iachinites. Serah: of whom commeth the kynred of the Serahites. Saul: of whom commeth the kynred of the Saulites. These are the kynredes of the Simeonites, two and twentye thousande, and two hundreth. 1.Par.5.a

The chyldren of Gad in theyr kynredes were Zephon: of whom commeth ye kynred of the Zephonites. Haggi: of whom commeth the kynred of the Haggites. Suni: of whom commeth the kynred of ye

Sunites. Aseni: of whom commeth the kynred of the Asenites. Eri: of whome commeth the kynred of the Erinites. Arod: of whom commeth the kynred of the Arodites. Ariel: of whom commeth the kynred of the Arielites. These are y chyldren of Gad, in theyr nombre fortye thousande and fyue hundreth.

E Gen.38.a. The chyldren of Juda, * Er & Onan, which both dyed in the lande of Canaan. But the chyldren of Juda in theyr kynredes, were, Sela: of whom commeth the kynred of the Selanites. Phares: of whom commeth the kynred of y Pharesites. Serah: of whom commeth the kynred of the Serahites. The chyldre of Phares, were Hesron: of whom commeth the kynred of the Hesronites. Hamul: of whom commeth the kynred of y Hamulites. These are the kynredes of Juda, in theyr nombre, syxe and seventy thousande and fyue hundreth.

The chyldren of Isachar in theyr kynredes were, Thola: of whom cometh the kynredes of the Tholaites. Phuua: of whome commeth the kynrede of the Phuuaites. Jasub: of whom commeth the kynrede of the Jasubites. Simron: of whom cometh the kynred of the Simronites. These are y kynredes of Isachar in nombre, foure & thre score thousande, and thre hundreth.

The chyldren of Zabulon in theyr kinredes, were, Sered: of whom cometh the kynred of the Seredites. Elon: of whom commeth the kynred of the Elonites. Jahelel: of whom commeth y kynred of the Jahelelites. These are y kynredes of Zabulon, in theyr nombre, thre score thousande, & fyue hundreth.

D The chyldre of Joseph in theyr kynredes, were, Manasses and Ephraim.

Josu.17.a * The chyldren of Manasse were, Machir: of whom commeth the kynred of y Machirites. And Machir begat Gilead of whom commeth the kynred of y Gileadites. And these are the chyldren of Gilead. Hieser: of whom commeth the kynred of y Hieserites. Helek: of whom commeth the kynred of the Helekites. Asriel: of whom commeth the kynred of the Asrielites. Sichem: of whom cometh the kynred of the Sichemites. Smida: of whom commeth the kynrede of y Smidaites. Hepher: of whom cometh y kynred of the Hepherites. Nu.27.a 1.Par.8.b * And Zelaphead was the sonne of Hepher, & had no sonnes, but doughters, whose names were Mahela, Noa, Hagla, Milca, & Thirza.

32. These are the kynredes of Manasse, in theyr nombre, two & fyftye thousande, and seuen hundreth.

The chyldren of Ephraim in theyr kynredes, were, Suthelah: of whom commeth the kynred of the Suthelahites. Becher: of whom cometh y kynred of the Becherites. Thahan: of whom cometh the kynred of the Thahanites. The chyldre of Suthelah were, Eran: of whom commeth the kynred of y Eranites. These are y kynredes of the chyldre of Ephraim, in theyr nombre, two and thyrty thousande and fyue hundreth. These are the chyldren of Joseph in theyr kynredes.

F The chyldre of Ben Jamin in theyr kynredes, were, Bela, of whom cometh the kynred of Belaites. Asbel: of whom commeth the kynred of the Asbelites. Ahiram, of whom commeth the kynred of the Ahiramites. Supham: of whom commeth the kynred of y Suphamites. Hupham: of whom commeth y kynred of the Huphamites. And the chyldren of Bela, were, Ard and Naaman: of whom commeth the kynred of the Ardites, and Naamanites. These are the chyldren of Ben Jamin in theyr kynredes, in nombre, fyue and fortye thousande, and syxe hundreth.

G The chyldren of Dan in theyr kynredes were, Suham: of whom cometh the chyldre of y Suhamites. These are the kynredes of Dan in theyr generacyons, and they were all together in nombre, foure and thre score thousande, and foure hundreth.

The chyldren of Aser in theyr kynredes were, Jemna, of commeth the kynred of the Jemnites, Jesui: of whom commeth the kynred of the Jesuites. Bria: of whom commeth the kynred of Briites. And the chyldren of Bria, were Heber: of whom commeth the kynred of the Heberites. Malchiel: of whom commeth the kynred of the Malchielites. And the doughter of Aser was called Sarah. These are the kynredes of the chyldren of Aser, in theyr nombre, thre & fyfty thousande & foure hundreth.

H The chyldren of Nephtali in theyr kynredes were, Jahzeel: of whom commeth the kynred of the Jahzeelites. Guni: of whom commeth the kynred of the Gunites. Jezer: of whom commeth the kynred of the Jezerites. Sillem: of whom commeth the kynred of the Sillemites. These are y kynredes of y chyldren of Nephthali in theyr generacyons,

in theyr nombre, fyue and fortye thousande, and foure hundreth.

...1.18.b *This is the summe of the chyldre of Israel: sixe hundreth thousande, a thousande, seuen hundreth, and thirtye.

And the LORDE spake vnto Moses, and sayd: Vnto these shalt thou deuyde the londe to enheritaunce, accordyng to the nombre of the names. *To ma-
...33.f ny, shalt thou geue the more enheritaunce
...11.b and to few, the lesse: vnto euery one shal be geuen accordynge to theyr nombre: yet shall the londe be deuyded by lotte. Accordynge to the names of the trybes of theyr fathers shall they enherite them, after the lotte shalt thou deuyde theyr enheritaunce, bothe betwene manye and fewe.

And this is the summe of the Leuites in theyr kynredes. Gerson: of whom commeth the kynred of the Gersonites. Kahath: of whom commeth the kynred of the Kahathites. Merari of whom cometh the kynred of the Merarites. These are the kynredes of Leui, the kynred of the Lybnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Musites, the kynred of the Corahites.

C Kahath begat Amram. *And Am-
...6.c rams wyfe was called Iochebed a doughter of Leui, which was borne hym in Egipte: And vnto Amram she bare Aaron and Moses, and Miriam theyr syster. And vnto Aaron were borne Nadab, Abihu, Eleasar, and Ithamar. As for Na-
...10.a. dab and Abihu, *they dyed, when they
...3.a. offred straunge fyre before the LORDE.
...3.d ‡And the summe of them was thre and twenty thousande, all males from fyue monethes and aboue. For they were not nombred amonge the chyldre of Israel. For there was no enheritaunce geuen the amonge the chyldren of Israel.

This is the summe of the chyldre of Israell, whom Moses and Eleasar the prest nombred in the felde of the Moabites besyde Iordan ouer agaynst Ierecho: Amonge whom there was not one of the summe of those chyldren of Isra-
...1.f el, *whom Moses and Aaron the prest nombred in the wyldernesse of Sinai.
...14.e. For the LORDE sayd vnto them, *that they shulde dye in the wyldernesse. And there was not one of them left, saue Caleb the sone of Iephune and Iosua the sonne of Nun.

The.xxvii. Chapter.

What inheritaunce the doughters haue, where there is no sonne. Iosua is made captayne of the people in Moses steade.

And the doughters of *Ze- A
laphead the sonne of Hepher Nu.26.b
the sonne of Gilead, ye sonne Nu.36.a.
of Machir, the sonne of Ma- Iosu.17.a
nasse, amonge the kynredes of Manasse the sonne of Ioseph (whose names were, Mahela, Noa, Hagla, Milca, & Thirza) came & stode before Moses & Eleasar the prest, and before the rulers & the whole congregacion, euen before ye dore of the Tabernacle of wytnesse, & sayde: Oure father is deed in ye wyldernesse, & was not in the company
of them *that rose vp agaynst ye LORDE Nu.16.a
in the congregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherfore shuld our fathers name perysh then amonge his kynred, though he haue no sonne? Geue vs a possession also amonge oure fathers brethren.

Moses brought their cause before B
the LORDE. And the LORDE sayde vnto hym: The doughters of Zelaphead haue spoken ryght. Thou shalt geue the a possession to inheret amonge their fathers brethren, & shalt turne their fathers enheritaunce vnto them. And saye vnto the chyldren of Israel: When a man dyeth and hath no sonne, ye shall turne his enherytaunce vnto his daughter. Yf he haue no doughter, ye shall geue it vnto his brethren. Yf he haue no brethren, ye shall geue it vnto his fathers brethren. Yf he haue no fathers brethren, ye shall geue it vnto his nexte kynsfolke which belonge vnto hym in his kynred, ý they maye possesse it. This shalbe an ordynaunce and a perpetuall lawe vnto the chyldren of Israel, as the LORDE commaunded Moses.

*And the LORD sayde vnto Mo- C
ses: Get the vp in to this mount Aba- Deut.3.f
rim, & beholde the londe, which I shall 3.d.&.34.a
geue vnto the chyldren of Israel. And when thou hast sene it, thou shalt be ga-
thered vnto thy people *as Aaron thy Nu.20.d
brother was gathered: for ye were disobedient vnto my worde in the wyldernesse of Zin, in the stryfe of the congregacion, whan ye shulde haue sanctified me, thorow the water before them.
*This is the water of stryfe at Cades Exo.17.b
in the wyldernesse of Zin. Nu.20.b
‡And Moses spake vnto the LORDE ‡Deu.1.f.
& sayde: Let ye LORDE God of ye

spretes of all flesh set a man ouer the congregacion, which maye go in & out before them, & to leade them out and in, yt the congregacion of the LORDE be not as the shepe without a shepherde.
D * And the LORDE sayde vnto Mo-
1 Mac. 2. f ses: Take vnto the Iosua the sonne of Nun, which is a man in whom is the sprete, and put thyne handes vpon him and set hym before Eleasar the prest, & before the whole congregacion, & geue hym a charge in their syghte, and bewtifye hym with thy honoure, yt the whole congregacion of the children of Israel maye be obedient vnto hym. And he shall stonde before Eleasar yt prest which shall axe councell for hym after the maner of
Exod. 28. e the * lyghte before the LORDE. At yt mouth of hym shall both he, and all the children of Israel with hym, and the whole congregacion go in and out.

Moses dyd as the LORDE commaunded hym, and toke Iosua, and set hym before Eleasar the prest, and before
Act. 1. d all the congregacion, and * layed his hã-
and 6. a. des vpon hym, and gaue hym a charge, as the LORDE sayde vnto Moses.

The .xxviii. Chapter.

Offerynges apoynted for euery tyme.

A And the LORDE spake vnto Moses, & sayd: Commaunde the children of Israel, & say vnto them: The offerynge of my bread which is my offerynge of the swete sauoure, shal ye kepe in his due season, that ye maye offre vnto me. And saye vnto them: * These
Exo. 29. g. are the offerynges that ye shal offre vn-
2. Par. 17. c to the LORDE: Lambes of a yeare olde
1. Esd. 3. a. which are without blemysh, euery daye
Heb. 9. a two for a daylie burntofferynge: the one lambe in the mornynge, the other at euen. * And therto a tenth deale of an Epha
Num. 15. a of fyne floure for a meatofferynge, mengled with beate oyle of the fourth parte of an Hin, this is a daylie burntoffering, which ye offred vpon mount Sinai, for a swete sauoure of a sacrifice vnto the LORDE. And the drynkofferynge of the same, the fourth parte of an Hin to a lambe, and this shalbe poured in yt Sanctuary for a gifte vnto the LORDE. The other lambe shalt thou prepare at euen (lyke as the meatofferynge in the mornynge) & the drynkofferynge therof, for a sacrifice of a swete sauoure vnto the LORDE.

On the Sabbath daye, two lambes of a yeare olde without blemysh, and two tenth deales of fyne floure mengled with oyle, & the drynkofferynge therof. This is yt burntofferynge of euery Sabbath, besyde the daylie burntofferynge, with his drynkofferynge.

And on the fyrst daye of youre monethes ye shall offre a burntofferynge vnto the LORDE: two yõge bullockes, a ramme, seuen lambes of a yeare olde without blemysh, and allwaye thre tenth deales of fyne floure for a meatofferyng mengled with oyle vnto euery bullocke: two tenth deales of fyne floure for a meatofferynge mengled with oyle vnto the ramme: and a tenth deale of fyne floure for meatofferynge mengled with oyle vnto euery lãbe. This is the burntofferynge of a swete sauoure, a sacrifice vnto the LORDE.

And their drynkofferynges shalbe,
C half an Hyn of wyne vnto euery bullocke, the thirde parte of an Hin to the ramme, the fourth parte of an Hin to euery lambe. This is the burntofferynge of euery moneth in yt yeare. There shal be offered an he goate also for a synofferynge vnto the LORDE, to the daylie burntofferynge with his drynkofferynge.

* And on the fourtenth daye of the first moneth is the Easter vnto yt LORDE, and on the fyftenth daye of the same moneth is the feast. Seuen dayes shall vnleuended bread be eate. The first daye shalbe an holy conuocaciõ: No seruyle worke shall ye do theryn, and * ye shall offre a burntofferyng vnto yt LORDE: two yonge bullockes, one ramme, seuen lambes of a yeare olde without blemysh, with their meatofferynges: thre tenth deales of fyne floure mengled with oyle to eyther bullocke, & two tenth deales to the ramme, and one tenth deale to euery lambe amonge the seuen lambes. And an hegoate for a synofferynge, to make an attonement for you. And these shall ye offre in the mornynge, besydes the burntofferynge which is a day ye burntofferynge. After this maner shal ye offre the bread euery daye seuen dayes longe for an offerynge of a swete sa-
D uoure vnto the LORDE, to the daylie burntofferynge, and drynkofferynge also. And the seuenth daye shall be called an holy conuocacion with you: no seruyle worke shall ye do theryn.

And the daye of the first frutes (whã

ye offre the meatofferynge of yͤ moneth
vnto the LORDE (in youre wekes)
shalbe an holy conuocacyon also: No
worke of bondage shall ye do therin.
...l.23.b *And ye shall offer a burntofferyng for
a swete sauoure vnto the LORDE:
two yonge bullockes, a ramme, seuē lā=
bes of a yeare olde, with theyr meatoffe=
rynges: thre tenth deales of fyne floure
myngled with oyle to euery bullock, two
tenth deales to the rāme, and one tenth
deale to euery lambe of the seuen lābes.
And an he goate to make an attonemēt
for you. This shal ye do, besydes yͤ dayly
burntofferynge with his meatofferynge
and his drynkofferynge. Without ble=
myshe shall they be all.

The.xxix. Chapter.

¶ The feast of the seuenth moneth and the offerynges therof.

A And yͤ fyrst daye of yͤ seuēth
...l.23.d moneth shalbe wͭ you an ho=
ly conuocacyon. No seruyle
worke shall ye do therin, for
it is the daye of youre trom=
pet blowynge. And ye shall offre a burnt
offerynge for a swete sauoure vnto the
LORDE: a yonge bullocke, a ramme,
seuen lambes of a yeare olde without
blemysh. And theyr meatofferynges: thre
tenth deales of fyne flour myngled with
oyle to the bullocke, two tenth deales to
the ramme, and one tenth deale vnto e=
uery lambe of the seuen lambes. An he
goate also for a synofferynge, to make
an attonement for you, besyde the burnt
offerynge of the moneth and his meatof=
ferynge, and besyde the dayly burntoffe=
rynges, wͭ his meatofferynges & wͭ their
drynkofferynge accordyng to the maner
of them for a swete sauoure. This is a
sacrifice vnto the LORDE.
...l.16.g *The tenth day of this seuenth mo
...23.e neth shalbe an holy conuocacyon with
you also, and ye shall humble youre sou=
les, and do no seruyle worke therin, but
B offre a burntofferyng vnto the LORD
for a swete sauoure: a yonge bullocke, a
rāme, seuē lambes of a yeare olde with
out blemysh, with theyr meatofferynges
thre tenth deales of fyne floure myngled
with oyle to the bullocke, two tenth dea
les to the ramme, and one tenth deale to
euery one of the seuen lambes. And an
hegoate for a synofferynge, besyde the
synofferynge of the attonement, and the
dayly burntofferynge with his meatof=
ferynge, and with his drynkofferynge.

*The fyftenth daye of the seuenth Leui.23.f
moneth shalbe an holy cōuocacion with
you, no seruyle worke shall ye do therin,
and seuen dayes shall ye kepe a feast vn
to the LORDE. And ye shall offre the
LORDE a burntofferynge for a sa=
crifice of a swete sauoure vnto yͤ LOR
DE: thirtene yonge bullockes, two ram
mes, fourtene lambes of a yeare olde wͭ
out blemish, with theyr meatofferynges:
thre tenth deales of fyne floure myngled
with oyle to euery one of yͤ thirtene bul C
lockes. Two tenth deales to ether of yͤ
two rammes, and one tenth deale to e=
uery one of the fourtene lambes: and an
hegoate for a synofferynge, besyde yͤ day
ly burntofferyng with his meatofferyng
and his drynkofferynge.

On the seconde daye, twelfe yonge
bullockes, two rammes, fourtene lam=
bes of a yeare olde without blemysh wͭ
theyr meatofferynges and drynkofferyn=
ges to the bullockes, to the rammes, and
to the lambes in the nombre of them ac=
cordynge to the maner. And an hegoate
for a synofferynge, besyde yͤ dayly burnt
offerynge with his meatofferynge, and
with his drynkofferynge.

On the thyrde daye, eleuē bullockes,
two rammes, fourtene lambes of a yere
olde without blemysh, with theyr meat=
offerynges, and drynkofferynges, to the
bullockes, to the rāmes and to the lam=
bes in theyr nombre accordynge to yͤ ma
ner. And an hegoate for a synofferynge,
besyde the daylye burntofferynge with
his meatofferynge and his drynkoffe=
rynge.

On the fourth daye, ten bullockes, D
two rāmes, fourtene lambes of a yeare
olde without blemysh, with theyr meat=
offerynges and drynkofferynges, to
the bullockes, to the rammes, and
to the lambes in theyr nombre accor=
dynge to the maner. And an hegoate
for a synofferynge, besyde yͤ dayly burnt
offerynge with his meatofferynge, & his
drynkofferynge. On the fyfth day, nyne
bullockes, two rammes, fourtene lam=
bes of a yere olde without blemish, with
theyr meatofferynges and drynkofferyn
ges to the bullockes, to the rammes and
to the lambes in theyr nōbre accordynge
to the maner. And an hegoate for a syn
offerynoffervnge, besyde the dayly burnt
offerynge with his meatofferynge & his
drynkofferynge.

On the syxte daye, eyght bullockes,
two rāmes, fourtene lābes of a yere olde

without blemysh, with their meatoffe-
rynges & drynkofferynges to the bulloc
kes, to the rammes, & to the lambes in
their nombre acordynge to the maner.
And an he goate for a synofferynge, be-
syde the dayle burntofferynge with his
meatofferynge and his drynkofferynge.

E On the seuenth daye, seuen bulloc-
kes, two rammes, fourtene lambes of a
yeare olde with out blemysh, with their
meatofferynges and drynkofferynges to
the bullockes, to the rammes, and to the
lambes in their nombre acordynge to ye
maner. And an he goate for a synoffe-
rynge, besyde the dayle burntofferynge
with his meatofferynge and his drynk-
offerynge.

On the eight daye shall ye gather ye
people together, No seruyle worke shal
ye do therin. And ye shall offre a burnt
offerynge for a sacrifice of a swete sa-
uoure vnto the LORDE. A bul-
locke, a ramme, seuen lambes of a
yeare olde without blemysh, with theyr
meatofferynges and drynkofferynges to
the bullocke to the ramme, and to the lã
bes in their nombre acordynge to the ma-
ner. And an he goate for a synofferynge,
besyde the dayle burntofferynge wyth
his meatofferynge & his drynkofferinge.

These thynges shall ye do vnto the
LORDE in youre feastes, besyde that
ye vowe and geue of a fre wil for burnt
offerynges, meatofferynges, drynkoffe-
rynges and thankofferynges. And Mo-
ses tolde the chyldren of Israell all that
the LORDE commaunded hym.

The.xxx.Chapter.

Of vowes made by men or women.

A AND Moses spake vnto the
rulers of the trybes of ye chil
dren of Israell and sayde:
This is it that the LORD
Deu. 23. d hath commaunded * Yf eny
man make a vowe vnto the LORDE,
or sweare an ooth, so that he bynde his
soule, he shall not breake his worde, but
do all yt is proceaded out of his mouth.

Yf a damsell make a vowe vnto the
LORD, and bynde hirself, whyle she is
in hir fathers house, and vnmaried, and
hir vowe or bonde that she maketh ouer
hir soule, commeth to hir fathers eares,
and he holde his peace therto: thẽ all hir
vowes and bondes that she hath bõde
hirself withall ouer hir soule, shal stõde
in effecte. But yf hir father forbyd her ye
same daye that he heareth it, then shall
no vowe nor bonde that she hath bounde
hirself withall ouer hir soule, be of va-
lue. And the LORDE shalbe mercifull
vnto her, for so much as hir father for-
bad her.

B Yf she haue an husbande, & hath a
vowe vpon her, or yf she haue letten go
out of hir lyppes a bonde ouer hir soule
and hir husbande heare it, & holdeth his
peace therat, the same daye that he hea-
reth it: then hir vowe & bonde wherwt
she hath bounde hirself ouer hir soule,
shall stonde in effecte. But yf hir husbãd
forbyd her ye same daye that he heareth
it: then is the vowe lowse that she hath
vpon hir, & the bonde also that she hath
lettẽ go out of hir lyppes ouer hir soule,
and the LORDE shalbe gracious vn-
to her.

The vowe of a wydowe, & of her
this is deuorced, all that she bindeth hir
self withall ouer hir soule, shall stonde
in effecte vpon her.

C Yf she vowe in hir husbãdes house,
or bynde hirselfe with an ooth ouer hyr
soule, & hir husbande heare it, and holde
his peace therto, and forbyddeth it not:
then shall all the same vowe, & all yt she
hath bõude hirselfe withall ouer hir soule,
stonde in effecte. But yf hir husbãde dis
anulle it, ye samedaye that he heareth it:
thẽ is it of no value yt is proceaded out
of hir lyppes, which she hath vowed or
bounde ouer hir soule: for hir husbande
hath made it lowse & the LORD shal
be gracious vnto her. And all vowes &
oothes yt bynde to hũble ye soule, maye
hir husbande stablysh or breake. Thus
yf he holde his peace therto from one
daye to another: then stablyssheth he al
hir vowes and bondes, yt she hath vpon
her, because he helde his peace, the same
daye that he herde thẽ. But yf he disa-
nulle thẽ after yt he hath herde thẽ, then
shal he take awaye hir misdede.

These are the statutes yt the LOR
DE commaunded Moses betwene a
man and his wife, & betwene the father
and his doughter, whyle she is yet a dã
sell in hir fathers house.

The.xxxi.Chapter.

Israell wynneth the victory of the
Madianites, and deuydeth the spoyle.

AND the LORD spake vn-
to Moses, & sayde: * Auēge
the chyldrẽ of Israell of the
Madianites, that thou ma-
yest afterwarde be gathered

vnto thy people. Then spake Moses vn
to the people, and sayd: Harnasse some
men amonge you to the warre agaynst
the Madianites (that they may auenge
the LORDE vpon the Madianites)
out of euery trybe a thousande, that out
of euery trybe of Israel ye maye sende
some to the battayle. And from amonge
the thousandes of Israel they toke one
of euery trybe, euē twelue thousande pre
pared vnto the battaill. And Moses sent
them with Phineas the sonne of Elea-
sar the prest into the battayl, & the holy
Nu.10.a vessels & * the trompettes to blowe in
his hande.

And they fought agaynst the Madi
anites as the LORDE commaunded
Moses, and slewe all the males, and the
kynge of the Madianites slewe they al-
so amonge the other that were slaine: na
mely, Eui, Rekem, zur, Hur, and Reba;
B the fyue kynges of the Madianites.
[illegible]l.2.c. And they slewe * Balaam the sonne of
Beor with the swearde. And the chyldrē
of Israel toke the women of the Madi
anites presoners, and theyr chyldren: all
theyr catell, all theyr substaunce, and all
theyr goodes spoyled they, and all theyr
cyties of theyr dwellynges and castels
burnt they with fyre. And they toke all
the spoyles, and all ẏ they coulde catche
men and catell, and brought them vnto
Moses and to Eleasar the prest, and to
the congregacyon of the chyldren of Is-
rael (namely the prisoners, and the catel
that were taken, and the good that was
spoyled) into the hoost in the felde of the
Moabites, which lyeth besyde Jordane
ouer agaynst Jericho.

And Moses and Eleasar the prest &
all the captaynes of the congregacyon,
Nu.14.c. * wente out of the hoost to mete them.
And Moses was angrye at the officers
of ẏ hoost, which were captaynes ouer
thousandes and hundredes, that came
from the battayl, and sayd vnto them:
C Haue ye saued all the wemen alyue? Be
Nu.25.a holde, * haue not they (thorowe Bala-
Apo.2.c ams busynes) turned awaye the chyldrē
of Israel to synne agaynst the LORD
vpon Peor, and there cam a plage ouer
the whole congregacyon of the LORD
Jud.21.b * Now therfore slaye all the males a-
monge the chyldren, and kyll all the we-
men that haue knowen men and lyen bi
them. But all the wemen chyldren that
haue knowen no men nor lyen with the
kepe those alyue for youre selues. And
Nu.19.b lodge ye without the hoost, * all ẏ haue

slayne any man, or touched the slayne: ẏ
on the thyrde and seuenth daye ye maye
purifie youre selues, and those whom ye
haue takē presoners. And all the clothes
and all stuffe that is made of skynnes,
and all maner furres, and all vessels of
wood shall ye purifie.

And Eleasar the prest sayd vnto the D
captaynes of the hoost, that went out to
the battayll: This is the statute of the
lawe, whiche the LORDE commaun-
ded Moses: Golde, syluer, brasse, yron,
tynne, and leed, and all that suffreth the
fyre, shal ye cause to go thorow the fyre,
and clense it, that it maye be purified in
the sprenklynge water. As for all suche
as suffreth not the fyre, ye shal cause
it to go thorow the water, & shal washe
youre clothes vpon the seuenth day, and
then shall ye be cleane. After that shall
ye come into the hoost.

And the LORDE spake vnto Mo
ses, and sayd: * Take the summe of the Deu.20.b
spoyle of those that are taken, bothe of and 22.b
wemen and of catell, thou and Eleasar Jos.8.f
the prest, and the chefe fathers of the cō 2.Mac.8.e
gregacyō, and geue the halfe vnto those
that toke the warre vpon them, & went
out to the battaill, and the other halfe to
the congregacyon: And of the men of E
warre that went out to the battaill, thou
shalt heue vnto the LORDE one soule
of fyue hundreth, both of the wemen, ox
en, asses, and shepe: Of theyr halfe parte
shalt thou take it, and geue it vnto Elea
sar the prest for an Heueofferynge vnto
the LORDE. But of the chyldren of
Israels halfe parte, thou shalt take one
heade of fyftie, both of the wemen, oxen
asses, and shepe, and of all the catell, and
shalt geue them vnto the Leuites, that
wayte vpon the habitacyon of the
LORDE.

And Moses and Eleasar the preste
dyd as the LORDE cōmaunded Mo-
ses. And the spoyle and praye which the
men of warre had spoyled, was sixe hū-
dreth thousande, and fyue and seuentye
thousande shepe, two and seuenty thou
sande oxen, one and thre score thousand
asses: and the wemen that had knowen
no men nor lyen with them, were two &
thyrty thousande soules.

And the halfe parte which belonged F
vnto them that went to the warre, was
in nombre thre hundreth thousande, and
seuen and thyrtye thousande, and fyue
hundreth shepe: of the which ẏ LORD
had sixe hundreth, and fyue and seuentie

tye shepe. Item sixe and thirtye thousãd oxen: wherof the LORDE had two & seuentye. Item thirtye thousande and fyue hundreth asses: wherof the LORDE had one and thre score. Itẽ sixtene thousande soules of wemen: wherof ẏ LORDE had two and thirtye. And Moses gaue this heaueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded hym.

G As for the other halfe which Moses deuyded vnto the childrẽ of Israell from the men of warre (namely ẏ halfe that fell to the congregacion) it was also thre hundreth thousande, and seuen & thyrtie thousande, and fyue hundreth shepe, sixe and thirtye thousande oxen, thyrtye thousande and fyue hundreth asses, and sixtene thousande wemen soules. And of this halfe of the chyldren of Israell, toke Moses one of euery fiftye, both of the catel and of the wemen, and gaue them vnto the Leuites, that wayted vpon the habitacion of the LORDE, as the LORDE commaunded Moses.

And the captaynes ouer the thousandes of the hoost, namely they that were ouer thousandes and ouer hundreds,

H came forth vnto Moses, and sayde vnto hym: Thy seruauntes haue taken the summe of the men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a presente vnto the LORDE, what euery one hath founde of iewels of golde, cheynes, bracheletes, rynges, earynges, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses & Eleasar the prest toke of thẽ the golde of all maner ornamentes. And all the golde of the Heueofferynge that they Heued vnto the LORDE, was sixtene thousande, and seuen hundreth, and fyftye Sycles, of ẏ captaynes ouer thousandes and hundreds. For loke what euery one had spoyled, ẏ was his owne. And Moses with Eleasar the prest toke the golde of the captaynes ouer thousandes and hundreds, and brought it in to the Tabernacle of wytnesse for a remembraunce of the children of Israell before the LORDE.

The xxxii. Chapter.

Ruben, Gad, and the half trybe of Manasse haue their inheritaũce appoynted them on this syde of Iordan.

The chyldren of Ruben and the chyldren of Gad had an exceadynge greate multitude of catell, and sawe that lõde of Iaeser and Gilead that it was a mete place for catell, and came & spake vnto Moses and to Eleasar the prest, and to the captaynes of the cõgregacion: The londe of Atroth, Dibon, Iaeser, Nimra, Hesbõ, Eleale, Seban, Nebo, and Beon, which the LORDE smote before the congregaciõ of Israel, is a mete lõde for catel, & thy seruaũtes haue many catell. And they sayd morouer: Yf we haue founde fauoure before ẏ, the geue thy seruauntes this londe in possessiõ, & we wyl not go ouer Iordan.

Moses sayd vnto them: Youre brethren shall go to the warre, and wyll ye tary here? Wherfore turne ye the hartes of the chyldren of Israell, that they shulde not go ouer in to the londe that the LORDE shal geue them? * Thus B dyd youre fathers also, whã I sent thẽ out frõ Cades Barnea, to spye out the londe And whan they were come vp to the ryuer of Escol, and sawe the londe, they turned the hartes of the chyldrẽ of Israel, so that they wolde not in to the londe which the LORDE wolde haue geuen them.

And the LORDE was wroth at ẏ same tyme, and sware, & sayd: * These men that are come out of Egipte, from twẽtye yeare olde & aboue, shall not se the lande which I sware vnto Abrahã, Isaac & Iacob, because they haue not wholy folowed me: saue Caleb ẏ sonne of Iephune the Kenisite, & Iosua the sonne of Nun: for they haue wholy folowed the LORDE. So the LORDE was wroth with Israell, and let them wander in the wyldernesse fortye yeares tyll all the generacion ẏ had done euell before the LORDE, was cõsumed.

C And beholde, ye are rysen vp in youre fathers steade, to increase the nõbre of synfull men, and to augmente yet the wrath & indignacion of the LORDE agaynst Israell. For yf ye turne you backe from folowynge hym, he shal yet leaue them more in the wyldernesse and so shall ye destroye all this people.

Then stepte they to hym, and sayde: We wyll but buylde shepefoldes here for oure shepe and catell, and cities for our chyldren: As for oure selues, we wyll go ready armed before the chyldren of Israell, tyll we haue brought them vnto

their place: Oure chyldren shal remayne in the fenced cities, because of ẏ indwellers of the londe. We wyll not turne home agayne, tyll the chyldren of Israell haue taken euery one his inheritaunce in possession: for we wyll not inheret with them beyonde Iordane: for our inheritaunce shall fall vnto vs vpon this syde Iordane Eastwarde.

D Moses sayde vnto them: ✠ Yf ye wyl do this, that ye wyll harnesse youre selues to the warre before the LORDE, then go ouer ẏ Iordane before ẏ LORDE, who so euer is harnessed amonge you, tyll he haue dryue out his enemies before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, and be vngyltye before the LORD, and before Israell, & so shall ye haue this londe in possession before the LORD. But yf ye wyll not do so, beholde, ye shall offẽde agaynst ẏ LORDE, and be sure, that youre synne shall fynde you out. Buylde cyties now therfore for youre chyldren, and shepe foldes and stalles for youre shepe and catell, and do as ye haue spoken.

E The chyldren of Gad, and the chyldren of Ruben sayde vnto Moses: Thy seruauntes shall do as my lorde hath cõmaunded. Oure chyldren, wyues, substaunce, and all our catell, shalbe in the cities of Gilead. But we thy seruauntes wyll go all harnessed for the warre vnto battayl before the LORD, as my lorde hath sayde.

Then Moses commaunded Eleasar the prest & Iosua the sonne of Nun, and the chefe fathers of the trybes of ẏ chyldren of Israell, and sayde vnto them: ✠ Yf the chyldren of Gad, & the chyldren of Ruben go ouer Iordane wt you, all prepared to fight before the LORDE and whan ẏ londe is subdued vnto you, then geue them the londe of Gilead in possession. But yf they go not ouer with you in harnesse then shall they inheret with you in the londe of Canaã.

The chyldren of Gad and the chyldren of Ruben answered & sayde: As ẏ LORD hath spoken vnto thy seruauntes, so wyll we do: we wyll go harnessed before the LORDE in to the londe of Canaan, and possesse oure enheritaunce on this syde Iordane.

✠ So Moses gaue vnto the chyldren of Gad and to the chyldren of Ruben, and to the halfe trybe of Manasse the sonne of Ioseph, the kyngdome of Sihon kynge of the Amorites, and ẏ kyngdome of Og the kynge of Basan, the londe with the cities therof in all ẏ coostes of the countre rounde aboute. Then the chyldren of Gad buylded Dibon, Ataroth, Aroer, Atroth, Sophan, Iaeser, & Iegabeha, Bethnimra, & Betharan, stronge fenced cities, and shepe foldes. The chyldren of Ruben buylded Hesbõ, Eleale, Kiriathaim, Nebo, Baal Meon, & turned ẏ names, & Sibamas, & gaue names vnto ẏ cities which they buylded. And the chyldren of Machir ẏ sonne of Manasse wente in to Gilead, and conquered it, and droue out ẏ Amorites that were therin. Then Moses gaue Gilead vnto Machir the sonne of Manasse and he dwelt therin. Iair the sonne of Manasse wente and cõquered the vyllages therof, and called the Hauoth Iair. Nobah wente, and cõquered Kenath, with the townes belongynge therto, called it Nobah, after his awne name.

The.xxxiii.Chapter.

¶ The iourneys of the chyldren of Israell are nombred. The people are commaunded (whan they come in to ẏ lõde of Canaan) to destroye all vtterly.

These are the iourneys of ẏ chyldren of Israel, which wente out of the lõde of Egypte acordynge to their armyes, by Moses & Aaron. B
And Moses wrote their goynge out as they iourneyed, after the commaundemet of the LORD. And these (namely) are ẏ iourneyes of their outgoynge. ✠ They departed frõ Raamses vpon the fyfteth daye of the first moneth (euen ẏ morow after the Easter) thorow an hye hande, so that all the Egipcians sawe, and buryed then their firstborne, whõ ẏ LORDE had slayne amonge them: for the LORDE executed iudgment also vpõ their goddes. Whan they were departed from Raemses, they pytched in Succoth. And from Succoth they departed ✠ and pitched their tentes in Etham, which lyeth in the edge of the wyldernesse. ✠ From Etham they departed, & abode in the valley of Hiroth (which lyeth towarde Baal Zephon) and pytched ouer agaynst Migdol. ✠ From Hyroth they departed, & wente thorow the myddes of the see in to the wyldernesse, & wente thre dayes iourney in the wyldernesse of Etham, and pytched in

Exod. 12.f
C
Exo. 13. d
Exo. 14. a
Exo. 15. d

Exo.16 a Marah: * Frō Marah they departed,
and came vnto Elim, where there were
twolue welles of water, and seuentye
palme trees, and ther they pitched: Frō
Elim they departed and pitched by the
reed see. From the reed see they depar-
ted & pitched in the wildernesse of Sin.
From the wyldernesse of Sin they de-
parted, and pitched in Daphka. From
Daphka they departed, and pitched in
Alus: From Alus they departed, and pit
Exo.17.a ched in * Raphidim, where the people
‡ Ex.19.a had water to drynke. ‡ From Raphi-
dim, they departed & pitched in the wil-
dernesse of Sinai.

C * From Sinai they departed, and
Nu.10.b pitched at the Lustgraues. ‡ From the
‡ Nu.11.g Lustgraues they departed, and pitched
* Nu.12.b in Hazeroth. * From Hazeroth they de-
parted, and pitched in Rithma. From
Rithma they departed, and pitched in
Rimon Parez. From Rimon Parez
they departed, and pitched in Libna.
From Libna they departed, and pitched
in Rissa. From Rissa they departed, &
pitched in Rehelatha. From Rehela-
tha they departed, and pitched in mount
Sapher. From mount Sapher they de-
parted, and pitched in Harada. From
Harada they departed and pitched in
Makehcloth. Form Makehcloth they
departed, & pitched in Tahath. From
Tahath they departed, and pitched in
Tharah. From Tharah they departed
and pitched in Mitka. From Mitka
they departed, and pitched in Hasmona
From Hasmona they departed, & pit-
ched in Mosseroth.

D * From Mosseroth they departed,
Deut.10.b and pitched in Ben Jackon. Frō Ben
Jackon they departed, and pitched in
Horgadgad. From Horgadgad they de-
parted, and pitched in Jathbatha. Frō
Jathbatha they departed, and pitched
in Abrona. From Abrona they departed
and pitched in Ezeon gaber. Frō Ezeō
Nu.20.a gaber, they departed, * and pitched in
the wildernesse of zin, which is Cades.
Nu.20.d * From Cades they departed, and
Deu.10.b pitched at mount Hor, on the border of
the londe of Edom. Thē Aaron ye preste
wente vp vnto mount Hor (accordynge
to the cōmaundemēt of the LORDE)
and dyed there in the fortyeth yeare, af-
ter that the children of Israel departed
out of the londe of Egipte, in the fyfte
daye of the fyfte moneth whan he was
an hundreth and thre and twentye yeare
Nu.21.a olde. * And Arad the kynge of the Ca-
naanites, whiche dwelt in ye southcoun-
tre of Canaan herde that the children of
Israel came.

And from mount Hor they departed,
and pitched in zalmona. From zalmo-
na they departed, in Phunon. Frō Phu-
non they departed, * and pitched in O-
both. From Oboth they departed, and
pitched in Jgim by Abarym vpon the
border of the londe of the Moabites.
From Jgim they departed, and pitched
in Dibon Gad. Frō Dibon Gad they
departed, and pitched in Almon Dibla-
thama. From Almon Diblathama they
departed and, pitched in the mountay-
nes of Abarim ouer agaynst Nebo, Frō
the mountaynes of Abarim the depar-
ted, and pitched in the felde of the Moa-
bites besyde Jordane, ouer agaynst Je-
richo. From Beth haiesmoth * vnto ye
playne of Sitim laye they in the felde
of the Moabites.

And the LORDE spake vnto Mo-
ses in the felde of the Moabites, by Jor-
dane ouer agaynste Jericho, and sayde:
Speake to the chyldren of Israel, and
saye vnto thē: * Whā ye are come ouer
Jordane in the land of Canaan, ye shal
dryue out all the inhabiters before youre
face, and plucke downe all their pilers,
and all their ymages of metall and de-
stroye all their * hye places: that ye maye
so take the londe in possession & dwell
therin. For I haue geuen you the londe
to enioye it.

‡ And the londe shall ye deuyde out
by lotte amonge youre kynreds. Vnto
those that are many, shall ye deuyde the
more: And vnto them that are fewe,
shall ye deuyde the lesse. Euen as the lot
falleth there vnto euery one, so shall he
haue it, accordyng to the trybes of their
fathers.

* But yf ye wyll not dryue out the in-
habiters of the londe before youre face,
then they whome ye suffre to remayne,
shall become thornes in youre eyes, and
dartes in youre sydes, & shall vexe you
in the londe where ye dwell. Then wyll
it come to passe, that I shal do vnto you
euen as I thought to do vnto them.

The.xxxiiii. Chapter.

¶ The deuydinge of the londe of Ca-
naā with the borders therof, and who
they be that deuyde it.

AND the LORDE spake vnto
Moses, and sayd: Cōmaūde the
children of Israel, and saye vnto
thē: Whan ye come in to the londe

of Canaã: the londe that falleth to youre inheritaunce, shall haue his borders in the londe of Canaan. The southquarter shall begynne at the wyldernesse of zin by Edom, so that youre Southquarter be from the edge of the Salt see, which lyeth towarde the East: & that the same quarter set a compasse from the South vp to Acrabim, & go thorow zinna: & that his outgoinge be from the South vnto Cades Barnea, and reach vnto Hazor Adar, and go thorow Azmona, & stretch out frõ Azmona vnto the ryuer of Egipte, and that the ende therof be at the greate see.

But the west quarter shall be this: namely the greate see, let that be youre border towarde the West.

B The North quarter shalbe this: Ye shall compasse from the greate see vnto mount Hor, And fro mount Hor ye shal compasse tyll a man come vnto Hemath that the outgoynge therof be the coast of zedada, & that the border of the same go out vnto Siphron, and that the goyngeout of it be at Hazor Enan. Let this be youre Northquarter.

And youre East quarter shall ye cõpasse from Hazor Enan vnto Sepham and let the coast go downe frõ Sepham and Ribla on the East syde of Ain. Then let it go downe, and reache vnto ye syde of the see of Chinnereth Eastward, and come downe by Iordane, so that ye goynge out of it be the Salt see. Let this be youre londe with the borders therof rounde aboute.

C And Moses cõmaunded the childrẽ of Israel, and sayd: This is youre lõde that ye shall deuyde out amonge you by lotte, whiche the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. * For the trybe of the chyldren of Ruben after their fathers house, and the trybe of the childrẽ of Gad accordynge their fathers house, and the halfe trybe of Manasse haue receaued their porcyõ. Thus the two trybes and the halfe trybe haue their enheritaunce already on this syde Iordane ouer agaynst Iericho Eastwarde.

[illegible]14 a And the LORDE spake vnto Moses, and sayde: * These are the names of the men, which shall deuyde the londe amonge you. Eleasar the prest, and Iosua the sonne of Nun. And the captayn of euery trybe shall ye take, to deuyde the londe.

D And these are the names of the men: Caleb the sonne of Iephune of ye trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad ye sonne of Chislon of the trybe of Ben Iamin. Buki the sonne of Iagli of ye tribe of the chyldren of Dan. Hanniel the sonne of Ephod, of the trybe of the children of Manasse amonge the chyldrẽ of Ioseph. Kemuel the sonne of Siphtan, of the trybe of the chyldren of Ephraim. Elizaphan the sonne of Parnach, of ye trybe of the chyldren of Zabulon. Palthiel the sonne of Asan, of the trybe of ye chyldrẽ of Isachar. Ahihud the sonne of Selomi, of the trybe of the chyldren of Asser. Pedahel ye sonne of Ammihud, of the trybe of the chyldren of Nephtali. These are they whom the LORDE commaunded, that they shulde deuide ye inheritaunce vnto the chyldren of Israell in the londe of Canaan.

The.xxxv. Chapter.

The porcion of the Leuites. Fredom for such as commytte the slaughter vnwares. Dyuerse slaughters.

A AND the LORDE spake vnto Moses in the felde of the Moabites by Iordane ouer agaynst Iericho, and sayde: * Cõmaunde the chyldrẽ of Josu. 21.A Israel, that they geue vnto the Leuites of the inheritaunce of their possession, cities to dwell in. The suburbes also aboute the cities shal ye geue vnto the Leuites, that they maye dwel in the cities, and in the suburbes to haue their catel, and substaunce, and all their beastes.

The suburbes which ye geue vnto the Leuites, shall reache from the wall of the citie outwarde, a M. cubytes rounde aboute. Thus ye shall measure without the citie on the Eastsyde, two thousande cubytes, and on the Southsyde, two thousande cubytes: & on the Westsyde, two thousande cubytes: and on ye North syde, two thousande cubites, so that the citie be in the myddes. This shalbe their suburbes.

B * And amonge the cities which ye shall geue vnto the Leuites, ye shal geue Josu. 20.A the syxe fre cities, that he which commytteth a slaughter, maye flye thither. Besydes the same ye shall geue the yet two and fortie cities: so ye all ye cities which ye geue vnto the Leuites, be eight and fortye with their suburbes. And of the same ye shall geue the more, from them

that haue muche in possession amonge the children of Israell: and the lesse fro them, that haue litle in possessiō. Euery one (acordynge to his enheritaunce that is deuyded vnto hym) shall geue of his cities vnto the Leuites.

And the LORDE talked with Moses, and sayde: * Speake to the childrē of Israel, and saye vnto them: Whā ye come ouer Iordane in to the londe of Canaā, ye shal chose out cities to be fre cities, that who so cōmytteth slaughter vnwares, may flye thither. And such fre cities shalbe among you, because of the auenger of bloude, that he which hath cōmytted slaughter, dye not, tyll he stōd in iudgement before the congregacyon. And of these cities which ye shall geue, there shalbe sixe fre cities. Thre shall ye geue on this syde Iordane, and thre in the londe of Canaan.

Exo.21.b
Deu.19.a

These are the sixe fre cities, both for the children of Israel and for the straūgers, and for such as dwell among you, that who so euer hath slayne eny soule vnwares, may flye thither.

Exo.21.b.

* He ÿ smyteth eny mā with an yrō weapon, that he dye, the same is a murthurer, and shall dye ÿ death. Yf he cast at hym a stone (wherwith eny mā maye be slayne) that he dye therof, then is he a murthurer, and shall dye the death. Yf he smyte hym with an hand [illegible] [illegible] [illegible] [illegible] [illegible] to death. Whā he fyndeth him he shal slaye hym. Yf he thrust at hym of hate, or caste ought at hym with layenge of wayte, or smyte him of enuye with his hande, ÿ he dye, then shall he that hath slayne hym, dye the death: for he is a murthurer. The auenger of bloude shall brynge hym to death, as soone as he fyndeth hym.

D
Deu.19.a

* But yf he thrust hym by chaunce and not of enuye: or hurle ought at him without eny layeng of wayte, or cast at hym with a stone (wherof a man maye dye, and sawe it not) so that he dye, and is not his enemye, nether thought hym eny euill, then shall the congregacyon iudge betwene him that hath cōmytted the slaughter, and the auenger of bloud in suche cases. And the congregacyon shall delyuer the dead slayer from the hande of the auenger of bloude, & shall let hym come agayne to the fre cite, whither he was fled: and ther shall he abyde vnto the death of the hye preste, which was anoynted with holy oyle. But yf ÿ deadslayer go out ÿ borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without ÿ borders of his fre cite, and kyll him, he shal not be gyltie of bloude. For he shulde haue bydden in his fre cite vntyll the death of the hye prest, and after the hye prestes death to come agayne vnto the londe of his enheritaunce. This shalbe a statute of the lawe vnto you amonge your posterities in all your dwellinges.

The deadslayer shalbe slayne at the mouth of witnesses. * One witnes shal not answere ouer a soule to death. And ye shall receaue none attonement ouer the soule of the deadslayer (for he is gyltie of death) but he shall dye the death. And ye shall receaue none attonemēt of him, which is fled to the fre cite, that he shulde come agayne to dwell in the londe, tyll the hye preste dye. And defyle not ye the londe wherin ye dwell. For who so is gyltie of bloude, defyleth the londe: and the londe can not be reconcyled fro the bloude that is shed therin, but onely thorow the bloude of hym that shed it. Defyle not ye the lond that ye dwell in, wherin I dwel also: For I am ÿ LORDE, whiche dwell amonge the children of Israell.

The.xxxvi.Chapter.

The inheritaunce of the trybe maye not be mixte nor chaunged.

AND the chefe fathers of the kynred of the chyldren of Gilead the sonne of Machir (which was ÿ sonne of Manasse of the kynred of ÿ children of Ioseph) came forth, and spake before Moses, and before ÿ captaynes amonge the chefe fathers of the children of Israell, and sayde: Syr, the LORDE hath * commaunded, that ye shulde geue the londe by lotte vnto the children of Israell to inheret. * And thou my lorde hast cōmaūded thorow the LORDE, that ÿ enheritaunce of our brother Zelaphead shuld be geuē vnto his doughters. Now yf eny men out of the trybes of Israell take them to wyues, then shal oure fathers enheritaunce be lesse: and as muche as they haue, shall come to ÿ enheritaūce of the trybe that they come vnto. Thus shall the lotte of oure enheritaunce be mynished. So whā the yeare of Iubilye commeth vnto the children

of Israell, then shall their enheritaunce come to the enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as muche as they haue.

C Moses charged the chyldren of Israell (acordynge to the commaundement of the LORDE) and sayde: The trybe of the childre of Ioseph hath sayd right. This is it that the LORDE commaundeth the doughters of Zelaphead, & sayeth: Let them mary as they lyke best, onely that they mary in the kynred of the trybe of their father, that the enheritaunce of the childre of Israel fall not from one trybe to another. For euery one amonge the children of Israel shal cleue to the enheritaunce of the trybe of his father: & euery doughter that possesseth eny enheritaunce amonge the trybes of Israell, shalbe maried vnto one of the kynred of the trybe of hir father: that euery one amonge the childre of Israell maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that euery one maye cleue to his owne enheritaūce amonge the trybes of y chyldre of Israel.

As the LORDE commaunded Moses, euen so dyd the doughters of Zelaphead, Mahela, Thirza, Hogla, Milca and Noa. And were maried vnto their fathers brothers sonnes, of the kynred of the children of Manasse the sonne of Ioseph. So their enheritaunce remayned in the trybe of the kynred of theyr father.

These are the commaundementes and lawes, which the LORDE commaunded by Moses vnto the children of Israell, in the felde of the Moabites by Iordane ouer agaynst Iericho.

C The ende of the fourth boke of Moses called Numerus.

C The fyfte boke of Moses, called Deuteronomion.

C Moses putteth y children of Israell in remembraunce of the great benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse & mysbeleue.

The fyrst Chapter.

These are y wordes that Moses spake vnto all Israel on y other syde Iordane in the wyldernesse, in y playne felde towarde the reed see, betwene Pharan, Thophel, Laban, Hazeroth, and Disahab, eleuen dayes iourney frō Horeb, by the way of mount Seir vnto Cades Bernea. And it fortuned the fyrst daye of the eleuenth moneth in the fortieth yeare, that Moses spake vnto the children of Israel acordynge vnto all as the LORDE commaunded hym, after he had smytten Sihon the kynge of the Amorites which dwelt at Hesbon, and Og the kynge of Basan that dwelt at Astaroth, and at Edrei. Nu.21.d

On the other syde Iordane in y londe of the Moabites began Moses to declare this lawe, and sayde: The LORDE oure God spake vnto vs vpon mount Horeb, and sayde: Ye haue bene lōge ynough vpon this mountayne, turne you and departed hence, that ye maye come to the mountaynes of the Amorites, & to al their neghbours in y felde, vpō mountaynes, & in the valleyes towarde the South, and towarde the see syde, of the londe of Canaan, & to mount Libanus, vnto y great water Euphrates. Beholde, I haue delyuered you y londe, go in & take it in possession, which y LORDE sware vnto youre fathers Abraham Isaac, Nu.10.b

Gene.15.d and Iacob, *that he wold geue it vnto
Gen.17.b them, and theyr sede after them.
Then sayde I vnto you at the same
Exo.18.c tyme: * I am not able to beare you my
self alone, for ye LORDE youre God hath
encreased you, so that this daye ye are
as the starres of heauen in multitude.
(the LORDE God of youre fathers
make you yet many thousande tymes
mo, and blesse you, as he hath promysed
you) How can I alone beare such combraunce, and charge, and stryfe amonge
you? Prouyde here men of wysdome &
vnderstondynge, such as are knowne amonge youre trybes, them wyll I set to
be heades vnto you.
Then answered ye me: and sayde: It
is a good thinge, that thou sayest thou
wylt do. Th[illegible] heades of youre
trybes, wys[illegible] men, and set
them ouer yo[illegible] heades, ouer thousandes, ouer h[illegible], ouer fyftie & ouer
ten: and officers amonge youre trybes.
And I charged youre iudges at the
same tyme, and sayde: Heare youre
Ioh.7.d brethren, * and iudge righteously betwene euery man and his brother, and
E the straunger. Ye shall knowe no personne in iudgement, but shall heare the
small as well as the great, & be afrayed
of noman: for the iudgement is Gods.
Deu.17.b * But yf eny cause be to harde for you
Exo.18.d let it be brought vnto me, that I maye
heare it. Thus commaunded I you at
the same tyme, all that ye shulde do.
The departed we from Horeb, and
walked thorow the whole wyldernesse
(which is great and terrible as ye haue
sene) by the waye to the mountaynes of
the Amorites, as the LORDE oure God
commaunded vs, and came vnto Cades
Bernea. Then sayd I vnto you: Ye are
come to the mountaynes of the Amorites, which the LORDE oure God shall
geue vs. Beholde, there the londe before
the, which the LORDE thy God hath
geuen vnto the: Go vp, and conquere it,
as the LORDE God of thy fathers
hath sayde vnto the: * feare not, and be
Deu. 20.a not discoraged.
Then came ye al vnto me, and sayd
D * Let vs sende men before vs, to spye
Nu.13.a vs out the londe, & to brynge vs worde
agayne, by what waye we shall go vp,
and to what cities we shall come. That
pleased me well, & I toke twolue mē forth
amonge you, of euery trybe one. Which
whā they were departed, & wēte vp the
hye countre, & came to ye ryuer Escoll,
they spyed it out, * & toke of ye frute of
the londe with thē, & brought it down
vnto vs, and brought vs worde agayne
and sayde: It is a good londe, that the
LORDE oure God hath geuen vs.
But ye wolde not go vp, and were
disobediēt vnto the mouth of the LORDE youre God, and murmured in youre
tentes, and sayde: Because the LORDE
hateth vs, therfore hath he brought vs
out of the lond of Egipte, to delyuer vs
in to the hondes of the Amorites, to
destroye vs. Whither shall we go vp?
Oure brethren haue discoraged oure hertes: and sayde: * The people is greater
and of hyer stature then we, the cities
are great, and walled euen vp to heauē.
Moreouer we haue sene there the children
of Enakim.
But I sayde vnto you: Feare not,
and be not afrayed of them, for ye LORDE youre God goeth before you, and
shall fighte for you, lyke as he dealte with
you in Egipte before youre eyes, and in
the wyldernesse: wher thou sawest, that
the LORDE thy God bare the (euē as a
man beareth his owne sonne) thorow out
all the waye that ye haue walked, tyl ye
came to his place. * And yet for all this
ye haue not beleued vnto the LORDE
youre God, which wente before you, to
searche you out a place, where ye shulde
pitch youre tentes: by night in the fyre
(to shew you the waye, wherin ye shulde
go) and on the daye tyme in the cloude.
When the LORDE herde the voyce
of youre wordes, he was wroth, & sware
and sayde: * There shall none of this
euell generacyon se ye good londe which
I sware to geue vnto youre fathers, excepte Caleb the sonne of Iephune, he
shall se it. & And vnto hym wyll I geue
the londe that he hath trodden vpon,
and to his children, because he hath perfectly folowed the LORDE.
* The LORDE was angrie with
me also for youre sakes, & sayde: Thou
also shalt not go in thither. But Iosue
the sonne of Nun, which stōdeth before
the, he shall go in thither: Corage hym,
for he shall deuyde the enheritaunce out
vnto Israell. * And youre childre, of
whome ye sayde they shulde be a pray,
and your sonnes which this day vnderstonde nether good nor bad, they shall
go in thither, vnto them wyll I geue it,
and they shall enioye it. But as for you,
turne you, an take your iourney to the
wyldernesse, euē the waye to ye reed see.

* Then answered ye, and sayde vnto me: We haue synned agaynste the LORDE, we wyll go vp, and fighte, acordynge to all that the LORDE hath commaunded vs. Now whã ye had prepared youre selues euery one in his harnesse, and were at the poynte to go vp to the moũtaynes, the LORDE sayd vnto me: Speake vnto the, ÿ they go not vp, & that they fighte not (for I am not amonge you) ÿ ye be not smytten before youre enemies. Whã I tolde you this, ye wold not hear, & were disobedient vnto ÿ wordes of the LORDE, and were presumptuous, & wente vp to the moũtaynes. Then the Amorites that dwelt vpon the moũtaynes, came agaynst you & chaced you, as bees do, & smote you at Seir, euen vnto Horma. Now whã ye came agayne, and wepte before the LORDE, he wolde not heare youre voyce and enclyned not his eares vnto you. * So ye abode in Cades a lõge season.

The.ii.Chapter.

¶ They are commaunded not to fighte agaynste Seir, the Moabites and Ammonites. But Sihon the kynge of the Amorites, is delyuered vnto them.

B Then turned we vs, and toke oure iourney to the wyldernesse, euen the waye to the reed see (as the LORDE sayd vnto me) and cõpassed mount Seir a lõge season. And ÿ LORDE sayde vnto me: Ye haue compassed this mountayne nowe longe ynough, turne you Northwarde, and commaunde the people, and saye: Ye shal go thorow the coastes of youre brethren the childrẽ of Esau, which dwell at Seir: and they shall be afrayed of you. But take diligẽte hede to youre selues, ÿ ye prouoke them not: for I wyll not geue you one fote bredeth of their londe. * For mount Seir haue I geuen to the children of Esau to possesse. Ye shall bye meate of them for money, that ye maye eate. And water shall ye bye of them for money, that ye maye drynke. For ÿ LORDE thy God hath blessed the in all the worckes of thy hondes. He hath consydered thy iourneys thorow this great wyldernesse: and this fortye yeares hath the LORDE thy God bene with the, so that thou hast wanted nothinge.

C Now whã we were departed from oure brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde frõ Elath & Ezeon Gaber we turned vs, and wente by the waye of the wyldernesse of the Moabites. Then sayde the LORDE vnto me: * Thou shalt not vexe the Moabites, nor prouoke them vnto battayll, for I wyll not geue the of their londe to possesse. For Ar haue I geuen vnto the chyldren of Lot in possession. * The Emims dwelt there before tyme, which were a greate strong people, and hye of stature, as the Enakims: and were taken for giauntes, lyke as the Enakims. And the Moabites called them Emims. * The Horites also dwelt in Seir afore tyme, and the children of Esau droue them out, & destroyed them before them, and dwelt in their steade, lyke as Israel dyd in the londe of his possession that the LORDE gaue them.

Get you vp now, and go ouer the ryuer Sared. And we wente ouer. The tyme that we were goinge from Cades Barnea, tyll we came ouer ÿ ryuer Sared, was eight and thirtie yeares, tyll al the men of warre were wasted out of the hoost, as the LORDE sware vnto them. The hande of the LORDE also was agaynste them, to destroye thẽ out of the hoost, tyl they were cõsumed.

And whã all the men of warre were cõsumed, so that they were dead amõge the people, the LORDE spake vnto me, and sayde: This daye shalt thou go thorow the coast of the Moabites by Ar, & shalt come nye vnto the chyldren of Ammon, * whome thou shalt not vexe nor prouoke. For I wyll not geue the of the londe of the children of Ammon to possesse, for I haue geuen it vnto the chyldren of Lot in possession. It was taken for a londe of giauntes also, & giauntes dwelt therin afore tyme. And the Ammonites called thẽ Samsumims, whiche was a people that was greate, many, and of hye stature, as the Enakims.

D And these the LORDE destroyed before thẽ, & let thẽ possesse the same, so ÿ they dwelt in their steade. * Lyke as he dyd with the chyldrẽ of Esau, which dwelt vpõ mount Seir, whã he destroyed the Horites before them: & let thẽ possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphthor, & destroyed the Auims (that dwelt at Hazarim euen vnto Gaza) and there dwelt they in their steade.

Get you vp now, and departe, and

Num.14.f
Judi.3.b
Gen.14.a
Gen.6.a
Nu.14.c
Nu.26.g
Judic.11.f
Gen.36.b

go ouer the ryuer Arnon. Beholde, I haue geuen Sihon the kynge of ỳ Amorites at Hesbon in to thy hande: go to and cōquere, and prouoke hym vnto battayl. This daye wyll I begynne, so that all naciōs vnder all the heauē, shall feare & drede the: in so much that whan they heare of the, they shall tremble and quake for thy commynge.

E
Nu.21.c
Deu.20.b
* Then sent I messaungers from the wyldernesse of the East vnto Sihon the kynge at Hesbō & with peaseable wordes, and caused to say vnto hym: I wyl go but thorow thy londe, I wyl go a lōge by the hye way, I wyl nether turne to the righte honde nor to ỳ lefte. Thou shalt sell me meate for money, that I maye eate: and water shalt thou sell me for money, that I maye drynke. Only let me go thorow by fote, * as the chyldren of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Iordane in to the londe which the LORDE oure God shall geue vnto vs.

Nu.20.f

But Sihon the kynge at Hesbon wold not let vs go by him: for ỳ LORDE thy God hardened his mynde, and made his hart tough that he myght delyuer him in to thy hādes, as it is come to passe this daye.

F
And the LORDE sayde vnto me: Beholde, I haue begonne to delyuer Sihon with his londe before the: go to and conquere, and possesse his londe. * And Sihon came out with all his people to fight agaynst vs at Iahza. But ỳ LORDE oure God delyuered hym in to our hondes, so that we smote him with his children and all his people.

Nu.21.d
Deu.29.b

Then toke we all his cities at the same tyme, and destroyed vtterly all the cities, men, wemen, and children, and let none remayne: saue the catell, which we caught to oure selues, and the spoyle of the cities that we wanne from Aroer, which lyeth vpō the ryuer syde of Arnō, and from the citie on ỳ ryuer vnto Gilead. There was no citie that coulde defende it selfe from vs: the LORDE oure God delyuered vs them all before vs.

Nu.21.d
* But vnto the londe of the children of Ammon thou camest not, nor to all that was on the ryuer Iabok, nor to the cities vpō the mountaynes, nor vnto what soeuer the LORDE our God forbad vs.

The.iii.Chapter.

Og the kynge of Basan is slayne, & londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaūce on this syde Iordane. Iosua is ordeyned in Moses steade.

And we turned vs, and went vp the waye vnto Basan. * And Og the kynge of Basan came out w all his people to fighte agaynste vs at Edrei. But the LORDE sayde vnto me: Be not afrayed of hym, for I haue delyuered hym and all his people with his londe in to thy hāde, and thou shalt do with hym, * as thou dyddest with Sihon kynge of the Amorites, which dwelt at Hesbon. Thus the LORDE oure God delyuered Og the kynge of Basan in to oure hondes also with all his people: so ỳ we smote hym, tyll there was nothinge left ouer vnto hym.

Then wanne we at the same tyme all his cities, and there was not one citie that we toke not from hym, euen threscore cities, the whole region of Argob in the kyngdome of Og at Basan. All these cities were stronge with hye walles, gates, & barres, besyde many other vnwalled townes.

And we vtterly destroyed them, as we dyd with Sihon the kynge at Hesbon. * All the cities destroyed we vtterly, and the men, wemen & children. But all the catell & spoyle of ỳ cities caught we for oure selues.

Thus toke we at the same tyme the londe out of the honde of ỳ two kynges of the Amorites beyond Iordane, fro the ryuer of Arnon vnto mount Hermon (which the Sidons cal Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giauntes. Beholde, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

This londe cōquered we at ỳ same tyme, from Aroer that lyeth on ỳ ryuer of Arnon. * And vnto the Rubenites & Gaddites I gaue halfe mount Gilead with the cities therof: but the remnaunt of Gilead, and al Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob

al Basan was called ŷ gyauntes londe.
C Jair the sonne of Manasse toke all
the region of Argob vnto the coastes of
Gessuri and Maachati, and Basan cal
led he Hauoth Jair after his owne na-
me, vnto this daye. But vnto Machir I
gaue Gilead. And vnto the Rubenites
and Gaddites I gaue one parte of Gi-
lead vnto the ryuer of Arno (at the myd
des of the ryuer is the border) and vnto
the ryuer Jabok, which is the border of
the chyldren of Ammon: the felde also, &
Jordane (which is the coast) from Cine-
reth vnto the see in the felde, namely,
the Salt see vnder mount Pisga, east-
warde.
* And I commaunded you at the
same tyme, and sayd: The LORDE
youre God hath geuen you this londe
to take possession of it. Go youre waye
forth therfore harnessed before youre bre-
thre the chyldre of Israel, all ye that be
mete for the warre. As for youre wyues,
D and chyldren, and catell (for I knowe ŷ
ye haue much catel) let them remayne in
youre cyties, which I haue geuen you,
vntyll the LORDE youre God haue
brought youre brethre to rest also as wel
as you, that they also maye take possessi-
on of the londe, which the LORD youre
God shall geue them beyonde Jordane:
and then shall ye turne agayne to youre
owne possession, which I haue geuen
you.
* And I warned Josua at ŷ same
tyme, and sayd: Thyne eyes haue sene al
that the LORD youre God hath done
vnto these two kynges: euen so shall the
LORDE do also vnto all the kyng-
domes whether thou goest. Feare them
not, for the LORDE youre God shall
fyght with you.
And I besoughte the LORDE at
the same tyme, and sayd: O LORDE
LORDE, thou hast begonne to shewe
thy seruaunt thy greatnesse & thy myghty
hande. For where is there a God in
heauen and earth, that can do after thy
workes and after thy power? O let me
me go and se that good londe beyonde
Jordane, that goodly hye countre, and
Libanus.
C * But the LORDE was angrye with
me for youre sakes, and wolde not heare
me, but sayd vnto me: Be content, speake
nomore to me of this matter. * Get the
vp to the toppe of mount Pisga, & lyfte
vp thyne eyes towarde the west, and to-
warde the north, and towarde the south,
and towarde the east: and beholde it wt
thyne eyes, for ŷ shalt not go ouer this
Jordane. And geue Josua his charge, &
corage hym, and bolde hym, for he shall
go ouer Jordane before the people, and
* shall deuyde vnto them the londe, Nu.34.c
that thou shalt se. ‡ And so we abode in Josu.14.a
ŷ valley ouer agaynst ŷ house of Peor. ‡ Nu.25.a

The.iiii. Chapter.

After he hath rehersed vnto them ŷ
benefites of God, he exorteth them to
kepe the commaundementes that they
forget them not. Forbydde for suche as
commytte slaughter vnwares.

And now herken Israel vn- B
to the ordinaunces and la-
wes, which I teache you ŷ
ye do them, that ye may lyue
and come in, and take pos-
session of the londe, which the LORD
God of youre fathers geueth vnto you.
* Ye shall put nothynge vnto the worde Deu.12.d.
which I commaunde you, nether do Josu.23.b
ought therfrom, that ye may kepe the cō Pro.30.a
maundementes of the LORDE youre
God, which I commaunde you. Youre
eyes haue sene what ŷ LORDE hath
done with Baal Peor: * all them that Nu.25.a
walked after Baal Peor, hath ŷ LOR and 31.c
DE thy God destroyed from amonge Exo.32.f
you. But ye that claue vnto ŷ LORD
youre God, are all alyue this daye. Be-
holde I haue taught you ordinaunces &
lawes, such as the LORDE my God
commaunded me, that ye shulde do euen
so in the londe, into the which ye shall
come, to possesse it.
Kepe them now therfore & do them:
* for that is youre wysedome and vnder- Psa.33.b.
stondynge in the syghte of all nacyons,
which when they haue herde all these
ordinaunces, shall saye: O what a wyse
and vnderstondynge folke is this? and
how excellent a people? For where is
there so excellent a nacyō, that hath god
des so nye hym, as the LORDE oure
God is nye vnto vs, * as oft as we cal psa.144.a
vpon hym? And where is there so excel-
lent a nacyon, that hath so ryghteous
ordynaunces and lawes, as all this lawe
which I laye before you this daye.
Take hede to thy selfe now, & kepe B
well thy soule, that thou forget not the
thynges which thyne eyes haue sene,
and that they departe not out of thy
hert al the dayes of thy lyfe. * And thou Deu 6.b
shalt teache them thy chyldren and thy ‡ Exo.19.c
chyldrens chyldren, the daye when thou Deut.9.b

stodest before the LORDE thy God by mount Horeb, whan the LORDE sayde unto me: Gather me the people togither, that I maye make them heare my wordes, which they shall learne, & they maye feare me all the dayes of their life upon earth, * and that they also maye teach their children.

Ephe. 6.a

And ye came nye, and stode under the mount: But the mount burnt out unto the myddes of heauen, and there was darcknesse, cloudes, and myst. And the LORDE spake unto you out of the myddes of the fyre. The voyce of his wordes ye herde, * neuertheles ye sawe no ymage, but herde the voyce onely. And he declared unto you his couenaunt, which he commaunded you to do, namely, the ten verses, and wrote them upon two tables of stone. And the LORDE commaunded me at the same tyme, to teach you ordinaunces & lawes, that ye might do therafter in the londe, in to the which ye go to possesse it.

1.Joh.4.b
Eccle. 20.a

C

Kepe well youre soules therfore, for ye sawe no maner of ymage, in the daye whan the Lorde spake unto you out of the fyre upon mount Horeb, * that ye destroye not your selues, and make you eny ymage, that is lyke a man, or woman, or beast upon earth, or fethered foule vnder the heauen, or worme upon the grounde, or fysshe in the water under the earth: * that thou lyfte not up thyne eyes towarde heauen, and se the Sonne and the Moone & the starres, & the whole hoost of heauen and be deceaued, and worshippe, and serue them: * which the Lorde thy God hath made to serue all nacyons under the whole heauen.

Deu.5.a
Deu. 17.b
Sap. 13.a
Job.31.c
Gene. 1. b
4. Esd. 6.c
Math. 5.c

But you hath the LORDE chosen, and * brought you out of the yron fornace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. * And the Lorde was angrie with me for your sakes, so that he sware, that I shulde not go ouer Iordane, nor come in to that good londe, which the LORDE thy God shal geue the to enheritaunce. But for me, I must dye in this londe, and shall not go ouer Iordane: But ye shall go ouer and shall haue that good londe in possession.

Deut.6.c
and.32.b
Nu. 27.c
Deu.1.f
and.3.e
Deu.34.a

D

Take hede therfore unto youre selues, that ye forget not the couenaunt of the LORDE youre God, and that ye make no ymages of eny maner of fasshion, as the LORDE thy God hath commaunded. * For the LORDE thy God is a consumynge fyre and a gelous God.

Exo.20.a

Yf whan ye haue begotten childre, and childers children, and haue dwelt in the londe, ye marre youre selues, * & make you ymages of eny maner of fasshion, and do euell in the sighte of the Lorde youre God, to prouoke him: * I call heauen and earth to recorde ouer you this daye, that ye shal shortly perish from the londe, in to the which ye go ouer Iordane to possesse it. Ye shal not dwell longe therin, but shall utterly be destroyed. * And the Lorde shall scater you amonge the nacions and ye shall be left a small people amonge the Heythen, whyther the Lorde shall brynge you. There shall ye serue goddes, which are the workes of mens handes, eue wood & stone, which nether se, nor heare, nor eate, nor smell.

* But yf thou seke the Lorde thy God there thou shalt fynde him, yee yf thou seke him with thy whole hart and with all thy soule. Whan thou shalt be straitly troubled, and whan all these thinges shall come upon the in the latter dayes, then shalt thou turne agayne to the Lorde thy God, and be obedient unto his voyce. For the Lorde thy God is a mercyfull God, he shall not forsake the, nor destroye the: nether shall he forget the couenaunt w the fathers, * which he sware unto them.

For axe after the tymes past, which haue bene before the, sence the daye that God created man upon earth, from one ende of the heauen unto the other, whether there was euer eny soch greate thinge done, or eny soch like herde, that a people hath herde the voyce of God speake out of the fyre (as thou hast herde) and yet lyued. Or whether God assayed to go and take unto him a people out of the myddes of a nacyon, thorow tentacyons, thorow tokens, thorow wonders, thorow warre, and thorow a mightie hande, and thorow a stretched out arme, and thorow greate visions, acordynge unto all as the LORDE youre God hath done with you in Egipte before thyne eyes.

Thou hast sene it, that thou mightest knowe, that the Lorde is God, and that there is none other but he onely. Out of heauen made he the to heare his voyce, that he might nurtoure the, and

derth he shewed the his greate fyre, &
out of the fyre thou herdest his wordes:
*because he loued thy fathers, & chose
their sede after them. And he brought
the out wyth his presence thorow his
mightye power out of Egipt, to dryue
out (before the) nacions greater & myght
ter then thou, and to brynge the in, that
he myght geue the their londe to enheri-
taunce, as it is come to passe this daye.
Therfore shalt þ knowe this daye,
and turne it in to thyne harte, *þ the
LORDE is God aboue in heauen, &
beneth vpon earth, and that there is no
mo. Kepe his ordinaunces therfore & cō
maundementes, which I commaunde
the this daye, the shall it go well wyth
the and thy chyldre after the, so that thy
lyfe shal longe endure in þ londe, which
the LORDE thy God geueth the thy
lyfe longe.
C * Then separated Moses thre ci-
ties beyonde Jordane, toward þ Sōne
rysinge, þ he myght flye thither, which
had slayne his neghboure vnwares, &
hated hym not aforetyme, þ he myght
flye in to one of these cyties, and lyue.
Bezer in the wyldernesse in the playne
countre amonge the Rubenites, & Ra-
moth in Gilead amōge the Gaddites, &
Golan in Basan amonge the Manas-
sites.
This is the lawe which Moses lay
ed before the chyldren of Israell: these
are the testimonies, ordinaunces, and la
wes, that Moses spake vnto the chyl-
dren of Israell (after they were depar-
ted out of Egipte (beyonde Jordane in
the valley ouer agaynst þ house of Pe-
or, in the londe of Sihon kynge of the
Ammorites which dwelt at Hesbon,
* whom Moses and the chyldre of Is-
rael smote after they were departed out
of Egipte, and conquered his londe, and
the londe of Og kynge of Basan, two
kynges of the Ammorites which were
beyonde Jordane towarde the Sonne
rysynge from Aroer (which lyeth vpon
the ryuersyde of Arnō) vnto mount Si
on, which is Hermō: and all the playne
felde beyonde Jordane eastwarde vnto
the see in the playne felde vnder mount
Pisga.

The.v. Chapter.

The rehearseth the cōmaundementes
of God vnto them agayne, and exhorteth
them earnestly to kepe them.

A ND Moses called al Israel, A
and sayd vnto them: Heare
Israel the ordinaunces and
lawes whiche I speake in
youre eares this daye, lerne
them, and kepe them so, that ye do ther-
after. * The LORDE our God made Exo.19.a
a couenaunt with vs at Horeb, he made
not his couenaunt with our fathers, but
with vs, that are here this daye, & lyue
euery one. He talked wt vs face to face
out of the fyre vpon the mount. I stode
at the same tyme betwixte the LORD
and you, þ I myght shewe you þ worde
of the LORDE. For ye were afrayed
of the fyre, and wente not vp to þ mout,
and he sayde:
* I am þ LORDE thy God, which Exo.20.a
haue brought the out of the londe of E-
gipte, out of þ house of bondage. Thou
shalte haue none other goddes in my
syght. * Thou shalte make the no gra- Deu.4.c
uen ymage of any maner of lykenesse of
the thynges that are aboue in heauen, &
beneth vpon earth, and in the water vn
der the earth. Thou shalt not honoure B
them, nor serue them. * For I þ LOR Deu 34.a
DE thy God am a gelous God, vysi- Naum.1.a
tynge the synne of the fathers vpon the
chyldren, vnto the thyrde and fourth ge-
neracyon, of them that hate me: & shewe
mercy vpon many thousandes of them
the loue me, and kepe my commaunde-
mentes.
Thou shalte not take the name of þ Leui.24.b
LORDE thy God in vayne: * for the
LORDE shall not holde hym vngil- Exo.23.b
tie,, that taketh his name in vayne.
* Kepe the Sabbath day, that thou
sanctifie it, as the LORDE thy God
hath cōmaunded the. Sixe dayes shalte
thou laboure, and do all thy worke, but
vpon the seuenth daye it is the Sabbath
of the LORDE thy God: No maner
worke shalte þ do in it, thou, & thy sōne
and thy doughter, and thy seruaūt and
thy mayde, and thyne oxe, and thyne asse
and all thy catell, and the straunger whi-
che is within thy gates, þ thy seruaunte
and thy mayde maye rest as wel as thou C
For thou shalt remember, that thou thy
selfe also wast a seruaūt in the londe of
Egipte, and how that the LORDE
thy God broughte the out from thence
with a myghtye hande, and a stretched
out arme. Therfore hath the LORDE
thy God commaunded the to kepe the
Sabbath daye. Exo.21.b
* Honoure thy father & thy mother,

Mat.15.a Ephe.6.a as the LORDE thy God hath commaunded the, that thou mayest lyue longe vpon earth, and that it maye go well w the in the londe, which the LORDE thy God shall geue the.

Math.5.c Rom.13.b * Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false witnesse agaynst thy neghboure.

Rom.7.b. and.13.b Thou shalt not * lust after thy neghboures wyfe.

Thou shalt not lust after thy neghbours house, londe, seruaunt, mayde, oxe, asse, or whatsoeuer he hath.

These are the wordes that y LORDE spake to all youre congregacyon, vpon the mount out of the fyre of the cloude & darknesse with a greate voyce, Exod.31.d and added nothynge therto. * And he wrote them vpon two tables of stone, and delyuered them vnto me.

But whan ye herde the voyce out of the darknesse, and sawe y mount burne with fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORDE oure God hath shewed vs his glory and his greatnesse, and we haue herde his voyce out of y fyre. This daye haue we sene, that God maye talke with a man, and he yet lyue. And now wherfore shulde D we dye, that this fyre shuld cosume vs? Yf we shulde heare y voyce of y LORDE oure God eny more, we shulde dye. For what is all flesh, that it shulde be able to heare the voyce of the lyuynge God speakynge out of the fyre, as we haue done, & yet lyue? Go to thou and heare all that the LORDE oure God sayeth, and tell vs. * All that y LORDE sayeth vnto the, that wyl we heare Exo.20.b and do. Whan the LORDE herde the voyce of youre wordes which ye spake vnto me, he sayd vnto me: I haue herde the voyce of the wordes of this people, which they haue spoken vnto the. It is all good that they haue spoken. * But Jer.24.b and.31.f who shall geue them soch an herte, that they maye feare me, and kepe all my commaundementes as longe as they lyue, y it maye go well with them, and w theyr chyldre for euer? Go & saye vnto them: Get you in to youre tentes agayne. But thou shalt stonde here before me, that I maye tell the all the commaundementes, & ordinaunces & lawes which thou shalt teach the, that they maye do therafter in the lode, which I shall geue the to possesse. Take hede now therfore y ye do, as the LORDE youre God hath commaunded you, * and turne not asyde nether to the right hande, nor to y lefte: but walke in all the wayes which the LORDE youre God hath commaunded you, that ye maye lyue, and that it maye go well with you, and y ye maye lyue longe in the londe which ye shal haue in possession.

The.vi.Chapter.

He telleth them of the statutes & ordinaunces of God, exhortynge the to kepe them, & to teache their chyldren y same.

THese are the commaundementes, ordinaunces and lawes which the LORDE your God hath commaunded, that ye shulde learne the, and do them, in the londe whyther ye go to possesse it, * that thou mayest feare the LORDE thy God, and kepe all his ordinaunces & commaundementes, which I commaunde the, thou and thy chyldren, and thy chylders chyldren all the dayes of youre lyfe, that ye maye lyue longe. Thou shalt heare (O Israel) and take hede, that thou do therafter, that it maye go well with the, and that thou mayest multiply greatly, as the LORDE God of thy fathers hath promysed the a londe that floweth with mylke & hony. Heare O Israel, the LORDE oure God is one LORDE onely. * And thou shalt loue the LORDE thy God with all thy hart, with all thy soule, & with all thy myghte. * And these wordes which I commaunde the this daye, shalt thou take to hart, & shalt rehearse the vnto thy chyldre, and shalt talke of them, whan thou syttest in thyne house, and whan thou walkest by the waye: whan thou lyest downe, and whan thou rysest vp. And thou shalt bynde them for a sygne vpon thyne hande, and they shal be a token of remembraunce before thyne eyes, and thou shalt wryte them vpon the postes of thyne house, & vpon thy gates.

Now whan y LORDE thy God shal brynge the in to y lode wherof he sware vnto thy fathers Abraham, Isaac, and Jacob, and shall geue the greate and goodly cities, which thou hast not buylded: & houses full of all goodes, which y hast not fylled: & digged welles which y hast not digged: & vynyardes & olyue trees, which y hast not plated, so y thou eatest & art full: then beware that thou

forget not yͤ LORDE, which broughte
the out of the londe of Egipte, from the
30.b house of bondage, * but thou shalt fear
4.b the LORDE thy God, and hym onely
4.b shalt thou serue, & sweare by his name.
32.f ‡ And ye shall not folowe the other god
25.a des of the nacions which are aboute you
(for the LORDE thy God is a gelous
God in the myddest of the) that yͤ wrath
of the LORD thy God waxe not whot
ouer the, and destroye the fro̅ the earth.
4.a * Ye shall not tempte the LORD
4.b youre God, ‡ as ye te̅pted hym at Mas-
17.a sa: but kepe the commaundementes of
the LORDE youre God, and his wit
nesses, & his ordinaunces, which he hath
commaunded the, that thou mayest do yͤ
which is ryght and good in the syghte
of the LORDE, that thou mayest pros
per, and that thou mayest go in and con
quere that good londe, which yͤ LORD
sware vnto thy fathers, that he maye
chace out all thyne enemyes before the,
as the LORDE hath sayd.
D * Now whan thy sonne axeth the to
4.b daye or to morowe, and sayeth: What
meane these witnesses, ordinaunces, and
lawes, yͤ the LORDE oure God hath
commaunded you? Then shalt thou say
vnto thy so̅ne: We were Pharaos bond
men in Egipte, and the LORDE brou
ght vs out of Egipte with a myghtye
hande, and the LORDE dyd greate &
euill tokens and wonders in Egipte vp
on Pharao and al his house before our
eyes, & brought vs fro̅ thence, to brynge
vs in and to geue vs the londe, that he
sware vnto our fathers. And therfore
hath the LORDE commaunded vs to
do acordynge vnto all these ordynaun-
ces, that we myght feare the LORDE
our God, that we myght prosper all the
dayes of oure lyfe, as it is come to passe
this day. And it shalbe ryghteousnes vn
to vs before the LORDE our God, yf
we kepe and do all these commaundeme̅-
tes, as he hath commaunded vs.

The .vii. Chapter.

¶ They are commaunded (whan they
come in the londe of Canaan) to
make no frendshippe nor to
kepe company with;
the people there-
of, but vt-
terly to rote
them out, and not
to be afrayed of them.

When yͤ LORDE thy God ‖ A
bryngeth the into the londe
where in to thou shalt come
to possesse it, and roteth out
many nacyons before the: yͤ
Hethithes, Girgosites, Amorites, Ca
naanites, Pheresites, Heuites, and Iebu
sites, seuen nacyons whiche are greater
and myghtyer then thou: * and wha̅ the
LORDE thy God delyuereth them be Exo. 23.e and 34.b
fore the, that thou mayest smyte them: yͤ Iosu. 23.c.
shalte vtterly destroye them, so yͤ thou 2. Cor. 6.c.
make no couenaunt w̅ them, nor shewe 2. Esd. 13 a
them fauoure, and shalt make no maria 3. Reg. 3. a
ges with them: Ye shall not geue youre
doughters vnto their sonnes, nor take
their doughters vnto your so̅nes. * For Nu. 25.a
they wyll make your so̅nes departe fro̅
me, to serue straunge Goddes: then shal
the wrath of the LORD waxe whote
vpon you, and destroye you shortly.
* But thus shall ye do with them: Exo. 34.b.
Ye shal ouerthrowe their altares, breake Nu. 33.f
downe their pilers, cut downe their gro
ues, and burne their ymages with fyre.
* For thou art an holy people vnto the Deu. 14.a
LORDE thy God. ‡ The hath the and 26.d
LORDE thy God chosen, that yͤ shul- 1. Pet. 2.b.
dest be his owne peculier people, from a ‡ Exo. 19.a
monge all nacyons that are vpon
earth.
It was not because of the multitud B
of you aboue all nacyons, that yͤ LOR
DE had lust vnto you and chose you:
(For ye were the least amonge all nacy-
ons) but because he loued you, and
that he myght kepe the oth, * which he Gen. 22.a
sware vnto youre fathers, he broughte
you out with a myghtye hande, and de-
lyuered you from the house of bondage,
out of the hande of Pharao kynge of
Egipte.
Thou shalt vnderstonde now there-
fore, that the LORDE thy God is a
myghtye and true God, * which kepeth Exo. 20.a
couenaunt and mercye vnto them that and 34.a
loue hym, and kepe his commaundemen
tes, euen thorowout a thousande gene-
racyons: and rewardeth them that hate
hym, before his face, that he may destroy
them: and wyll not be longe in taryenge
towarde them (before his face) that hate
hym. Kepe now therfore the commaun-
dementes, and ordinaunces and lawes,
which I commaunde the this day, that
thou do therafter.
* And yf ye shall heare these lawes C
& kepe them, and do therafter, then shall Exo. 23.c

Leui. 13. c the LORDE thy God also kepe the co
Deu. 28. a uenaunt and mercy with the, which he
swore vnto thy fathers: and shall loue
the, blesse the and multiplye the: he shall
blesse the frute of thy wombe, and the
frute of thy londe, thy corne, wyne and
oyle, the frute of thy kyne, and the frute
of thy shepe, in the londe that he swore
vnto thy fathers to geue the. Blessed
shalt thou be aboue all nacions, there
shall no vnfrutefull persone be in the,
nor amonge thy catell. The LORDE
shall put from the al maner of dysease,
and shall brynge vpon the none of the
euell syckenesses of Egipt, * which thou
Exod. 9. a. hast sene, but shall put them vpon all
those that hate the.
D Thou shalt brynge to naught al the
nacyons, which the LORDE thy God
shall delyuer the. Thyne eye shall not
spare them, and their goddes shalt thou
not serue, for that shalbe thy decaye. Yf
thou shalt saye in thyne hart: These na
cions are mo then I, how can I dryue
Deu. 20. a them out. * Feare them not. Remembre
Josu. 8. a what the LORDE thy God dyd vnto
Pharao and to all the Egipcians, tho-
row greate tentacyõs (which thou hast
sene wyth thyne eyes) thorow tokens &
wonders, thorow a myghtye hande and
a stretchedout arme, wherwith ẏ LOR
DE thy God brought the out. Euen so
shall the LORDE thy God do vnto al
the nacions of whom thou art afrayed.
Exo. 23. d * The LORDE thy God also shal
and. 33. a sende hornettes amõge them, vntyl they
Josu. 24. c that remayne, and hyde them selues frõ
the, be destroyed. Be not thou afrayed
E of them: for the LORDE thy God is
in the myddes of the, euen the myghtye
and fearfull God. He (euen the LOR-
DE thy God) shall rote out the nacions
Exo. 23. d before the by lytle & lytle. * Thou canst
not consume them at one tyme, that the
beastes of the felde increase not vpon ẏ
The LORDE thy God shall delyuer
them before the, and shall smyte the m
a greate slaughter, tyl they be destroyed
Jos. 10. 11. * And he shall delyuer theyr kynges in
and. 12. to thyne hãde, and thou shalt destroye
their names from vnder heauen. There
shall nomã make resistaunce before the,
vntyll thou haue destroyed them.
The ymages of their goddes shalt
Deu. 13. c thou burne with fyre, * and shalt not
desyre the syluer or golde that is on the
Josue. 7. a * or to take it vnto the, that thou snare
2. Ma. 12. f not thy self therin: for it is abhomina-
cyon vnto the LORDE thy God. Ther-
fore shalt thou not brynge the abhomy-
nacyon in to thyne house, that thou be
not damned as it is, but shalt vtterly
defye it, and abhorre it, for it is dam-
ned.

The. viii. Chapter.

He exorteth the, not to forget the cõ
maundementes of God, but to remẽbre
what synguler kyndnesse God hath she
wed them, and from what troubles he
hath delyuered them. And geueth the
londe that they shulde go vnto a good
reporte.

All the commaundementes
which I commaunde ẏ this
daye, shall ye kepe, so that ye
do therafter, that ye maye
lyue and multiplye, & come
in, and take possession of the lõde, which
the LORDE sware vnto youre fathers:
and thynke vpon all the waye thorow
the which ẏ LORDE thy God hath led
the this fortye yeares in ẏ wyldernesse,
* that he myghte chasten the, and proue
the, to wete what were in thyne hart,
whether thou woldest kepe his cõmaũ-
dementes or no. He chastened the, and
let the hunger * and fed the with Ma-
na (which thou and thy fathers knewe
not) to make the knowe, that a man ly-
ueth not by bread onely, but by all that
proceadeth out of the mouth of ẏ LOR
DE. * Thy clothes are not wared olde
vpon the, and thy fete are not swollen
this fortye yeare.
Understonde therfore in thyne hart, B
that as a mã nurtoureth his sonne, euẽ
so hath the LORDE thy God nurtu-
red the, kepe therfore the commaunde-
mentes of the LORDE thy God, that
thou walke in his wayes, & feare hym.
For the LORDE thy God bryngeth
the in to a good londe: * A londe where
in are ryuers of water, fountaynes and
sprynges, which flowe by the hilles and
valleys: A londe wheryn is wheate, bar
lye, vynes, fygge trees, and pomgarna-
tes: A londe wheryn growe olyue trees
and honye: A londe where thou shalt
eate bread in scarcenesse, & where thou
shalt lacke nothynge: * A londe where
the stones are yron, where thou shalt
dygge brasse out of hylles: * That whã
thou hast eaten & art filled, thou mayest
prayse the LORDE thy God, for ẏ
good londe, which he hath geuen the.
Beware now therfore, that thou fo-

forget not the LORDE thy God, that
thou woldest not kepe his commaunde=
mentes and his ordinaũces, and lawes,
which I commaunde the this daye: that
whan thou hast eaten and art fylled, &
hast buylded goodly houses, and dwel=
lest therin, and whã thy beastes, & shepe
and sylver, and golde, and all that thou
hast, increaseth) thyne hart ryse not the
...31.c * & thou forget thy LORDE thy God
...30.c (which brought the out of the londe of
Egipte, from the house of bondage, and
led the thorowe this great and terrible
wyldernesse, * where were serpentes ŷ
...11.b spouted fyre, and scorpions, & drouth,
& where there was no water, & brought
the water out of the hard stone, and fed
the in ŷ wyldernesse with Manna wher
of thy fathers knewe not, ŷ he myght
chasten the, and proue the (to do ŷ good
afterwarde) and lest thou saye in thyne
D hart: * My power & the myght of myne
...2.b owne hõde hath done me all this good:
But that thou thynke vpõ the LORD
thy God. For * it is he, whiche geueth
...36.c the power to exercyse strength, ŷ he may
...2.b perfourme ŷ couenaũt, which he sware
vnto thy fathers, as it is come to passe
this daye.

But yf thou shalt forget ŷ LORD
thy God, * and folowe other goddes, &
...4.d serue them, and worshipe them: I testy=
fie ouer you this daye, that ye shal vtter
ly perishe. Euen as the Heythen whom
the LORDE destroyeth before youre
face, so shal ye perish also, because ye are
not obedient vnto the voyce of ŷ LOR
DE youre God.

The.ix. Chapter.

The warneth them that they ascrybe
not the goodnes ŷ God hath done for
them, to theyr owne power: for yf he had
serued thẽ after theyr owne deseruynge,
he had destroyed them euerychone.

Heare O Israel, This daye
shalt thou go ouer Iordane,
that thou mayest come in to
conquere the nacions, which
* are greater and myghtyer
...1.c then thou, great cyties, walled vp vnto
...1.c heauen, a great people and of an hye sta
ture, namely the chyldren of Enakim,
whom thou hast knowen, and of whom
thou hast herde saye: Who is able to
stande agaynst the chyldren of Enakim?
Therfore shalt thou knowe this daye, ŷ
the LORDE thy God goeth before ŷ
...4.d as consumynge fyre, he shall destroye
them, and shall subdue them before the,
and shall dryue the out, and shortly shall
he brynge thẽ to naught, as ŷ LORD
hath promysed the.

* Now whã the LORDE thy God 3.Re.20.c
hath expelled them out before the, saye
not thou then in thyne hart: The LOR
DE hath brought me in to take possessi
on of this londe for myne owne ryghte=
ousnes sake, where as the LORD yet
dryueth out the Heythẽ before the, * be= Leui.20.d
cause of theyr vngodlynes.

For thou cõmest not in to take their
londe in possession, for thyne owne rygh
teousnes sake, and because of thy ryght
hart: but ŷ LORDE dryueth out these
Heythen, for theyr owne vngodlynesse
sake, and that he maye perfourme the
worde, which the LORD hath sworne
vnto thy fathers, Abraham, Isaac, and
Iacob.

Understonde now therfore, that the B
LORDE thy God geueth not the this
londe to possesse it, for thyne owne rygh
teousnes sake. For thou art a stiffnecked
people.

Remẽber and forget not, how thou
displeasedest the LORDE thy God in
the wyldernesse. Hence the daye ŷ thou
departedest out of the londe of Egipte,
tyll ye came vnto this place, haue ye ben
disobedient vnto the LORDE.

* For in Horeb ye angred ŷ LOR= Exo.32.c
DE, so that of wrath he wolde haue de
stroyed you, whã I was gone vp to the
mount, to receaue the tables of stone, na
mely the tables of the couenaũt * which Deu.5.a
the LORDE made with you, and I a=
bode forty dayes, and forty nyghtes vp
on the mount, and ate no bread, & dranke
no water: and the LORDE gaue me ŷ
two tables of stone, wrytten with ŷ fyn
ger of God, and in them was acordynge
to all the wordes, * whiche the LORD Exo.20.a
sayd vnto you vpon ŷ mount out of the and 24.b
fyre, in the daye of the gatherynge toge= Deu.4.b
ther.

* And after the forty dayes and for C
tye nyghtes, the LORDE gaue me the Exo.31.d
two tables of stone, namely the tables
of the couenaunt, & sayd vnto me: * vp, Exo.32.b
and get the downe quyckly from hence,
for thy people whõ thou broughtest out
of Egipte, haue marred the selues, they
are sone gone out of the waye, which I
commaunded them, and haue made thẽ
a molten ymage.

And the LORDE sayd vnto me: I
se this people: that it is a styffnecked peo

ple: let me alone, ŷ I maye destroye thē, and put out theyr name from vnder heauen. I wyll make of the a people myghtyer and greater then this is.

Exo.32.d * And as I turned me, and wente downe frō the mount which brent with fyre, and had the two tables of the couenaunt in both my handes, I loked, and beholde, ye had synned agaynst ŷ LORDE your God, so that ye had made you a molten calfe, & were soone turned out of the waye which the LORDE had commaunded you. Then toke I ŷ two tables, and cast them out of both my hādes, & brake thē before youre eyes

Exo.34.b * and I fell before the LORDE ‡ (euen
Lev.24.b as at the fyrst tyme) fortye dayes & fortye nyghtes, & nether ate bread nor dranke water, because of all youre synnes which ye had synned, whan ye dyd such
D euell in the syghte of the LORDE, to prouoke hym vnto wrath. For I was afrayed of the wrath and indignacyon, wherwith the LORDE was angrye with you, euen to haue destroyed you.
Deu.10.b. * And the LORDE herde me at that tyme also.

Moreouer ŷ LORDE was very angrie with Aaron, so ŷ he wolde haue destroyed hī, but I made intercession for Aaron also
Exo.32.d at ŷ same tyme * As for youre synne (namely, the calfe that ye had made) I toke it, and burnt it with the fyre, and smote it asunder, and grounde it in peces, euē vnto dust, & cast the dust in to the broke that descendeth from the mount.

Ye displeased the LORDE also,
Num.11.a * at Tabera, ‡ and at Massa, * and at
Exo.17.b the lustgraues. ‡ and whan he sent you
* Nu.13.[illegible] from Cades Barnea, and sayd: Go vp,
‡ Nu.13. b and conquere the londe which I haue geuen you. And ye were disobedient vnto the mouth of the LORDE your God and beleued not on hym, and herkened
[illegible].7.[illegible] not vnto his voyce: * for ye haue bene disobedient vnto the LORDE, as lōge as I haue knowne you.

E Thē fell I before ŷ LORDE fortye dayes and fortye nyghtes, which I laye there. For the LORDE sayd, he wolde destroye you. But I made intercessyon
Exo.34.a vnto the LORDE, and sayd: * O LOR
Nū.14.b DE, destroye not thy people and thyne
Josu.7.b enheritaunce, which thou thorow thy greate power hast delyuered, & broughte out of Egypte with a myghtye hande. Remembre thy seruauntes Abraham, Isaac and Iacob. Loke not vpon the stubburnesse and vngodlynesse ŷ synne of thys people (that the lōde wherout thou hast broughte vs, saye not: The LORDE was not able to brynge them in to the lande, that he promysed them, and because he hated them, therfore hath he broughte them out, to destroye them in the wyldernesse:) (for they are thy people and thyne enheritaūce, which thou hast broughte out with thy greate power, & with thy stretched out arme.

The .x. Chapter.

The procedeth forth in tellynge them their wyckednes, & how they departed from Beroth.

AT the same tyme sayde the LORDE vnto me: * Hew ŷ two tables of stone like vnto the first, and come vp vnto me in to the mount, and make the an Arke of wood, and in the tables I wyll wryte the wordes, ŷ were in the first, * which thou brakest, and thou shalt laye thē in the arke. So I made an Arke of Fyrre tre, & hewed two tables of stone (like as ŷ first were) & wente vp into the mount, and ŷ two tables were in my hande.

Then wrote he in ŷ tables * (accordynge as the first wrytinge was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tyme of the gatherynge together. And the LORDE gaue thē vnto me. And I turned me, & wente downe from the mount, and layed the tables in ŷ * Arke which I had made, that they myghte be there, as the LORDE cōmaunded me.

* And the chyldren of Israel departed from Beroth & Bene Iaekan vnto Moses (there * dyed Aaron, and there was he buryed: and Eleasar his sonne became preest in his steade.) From thēce they departed to Gadgad. From Gadgad to Iethbath, a londe of ryuers of water. * At the same season the LORDE separated out the trybe of Leui, to beare the Arke of the LORDES couenaunt, and to stonde before the LORDE, to mynister vnto hym, & to prayse his name vnto this daye. * Therfore shall the Leuites haue no porcyon nor enheritaunce with their brethren, for ŷ LORDE is their enheritaunce, as the LORDE thy God hath promysed them.

*But I taried vpon the mount (lyke as afore) euē fortye dayes & fortye nightes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto me: Vp, and get the forth, that thou mayest go before ẏ people, that they may come in, and cōquere the londe, which I sware vnto theyr fathers to geue them.

C *Now Israel, what requyreth the LORDE thy God of ẏ, but that thou feare the LORDE thy God, and that thou walke in all his wayes, & loue him and serue the LORDE thy God with all thy hart, and with all thy soule: and that thou kepe the commaundementes of the LORDE, & his ordinaunces, which I commaunde the this daye, that thou mayest prospere? Beholde, * the heauē, and the heauen of all heauens and the earth, and al that is therin, is the LORDE thy God. * Yet hath he hadde a pleasure vnto thy fathers, to loue thē: & hath chosen theyr sede after them, namely you, aboue all nacyons, as it is come to passe this daye.

D *Circumcise therfore the foreskynne of youre hart, and be nomore styffnecked. For the LORDE youre God is God of all Goddes, and LORDE ouer all Lordes, a great God, myghtye & terryble, which regardeth no persone, & taketh no gyftes, and doth ryghte vnto the fatherlesse and wedowe, and loueth the straunger, to geue hym fode, and rayment. * Therfore shall ye loue a straunger, for ye youre selues also were straungers in the londe of Egipte.

* Thou shalt feare the LORDE thy God, hym onely shalt thou serue, vnto hym shalt thou cleue: * and sweare by his name. He is thy prayse & thy God, which hath done for ẏ these great & terryble thynges, ẏ thyne eyes haue sene. * Thy fathers wēte downe into Egipte with seuētye soules, but now hath ẏ LORDE thy God made ẏ * as the starres of heauen in multitude.

The .xi. Chapter.

Consyderynge the multitude of the benefites of God ẏ they hadde receaued and the pleasure that they shulde receaue, he exorteth them agayne to kepe Gods commaundementes.

Therfore shalt thou loue ẏ LORDE thy God, and kepe his cōmaundementes, his ordinaunces, his lawes, & his preceptes all thy lyfe longe. And vnderstonde this daye, that which youre chyldren knowe not: Which haue not sene the nurtoure of the LORDE youre God, & his greatnesse, and his myghtye hande, and his stretchedout arme, and his tokens and actes which he dyd amonge the Egipcians, vnto Pharao the kynge of Egipte and to all his londe, and what he dyd to the power of the Egipcians, and vnto theyr horses and charettes, * when he brought ẏ waters of the reed see vpon them: as they folowed after you, & how the LORDE hath brought them to naught vnto this daye: and what he dyd vnto you in ẏ wyldernesse, vntyll ye came vnto this place: * What he dyd vnto Dathan and Abiram the chyldren of Eliab the sonne of Ruben, how the earth opened hir mouth and swalowed them with theyr housholdes, and tentes, and all theyr good that they had in ẏ myddes amonge all Israel. — Exo.14.f — Nu.16.e and 26.b

For youre eyes haue sene the greate workes of ẏ LORDE, which he hath done. Therfore shall ye kepe all the commaundementes which I commaunde you this daye, that ye may be stronge to come in, and to conquere the londe, whether ye go to possesse it, * and ẏ ye maye lyue longe in the londe, which the LORDE sware vnto youre fathers, to geue vnto them and to theyr sede, euen a londe that floweth with mylke & hony. * For the londe whyther thou commest in, to possesse it, is not as the londe of Egipte, whence ye came out, where thou sowedst thy sede, and wateredst it at thy fote as a garden of herbes: but it hath hilles and valleys, which drynke water of the rayne of heauen, a londe that the LORDE thy God careth for. And the eyes of the LORDE thy God are allwayes therin from the begynnynge of ẏ yeare vnto the ende. — B. — Exo.13.b — Deu.8.b

Yf ye shall herken therfore vnto my commaundementes, which I cōmaunde you this daye, that ye loue the LORDE youre God, and serue hym with al youre hart and with all youre soule * then wyll I geue rayne vnto youre londe in due season, early and late, that ẏ mayest gather in thy corne, thy wyne and thyne oyle: and I wyll geue grasse vpon thy felde for thy catell, that ye may eate and be fylled. — Deu.28.b Joel.2.e Amos.4.b

C But beware, that youre hart be not deceaued, ẏ ye go asyde, & serue other

goddes, and worshipe them, and thē the
wrath of the LORDE waxe whote vp-
Deu. 28.c pon you, * and he shut vp the heauen,
3.Re.17.a that there come no rayne, and the earth
and.18.a geue not hir increase: & ye perysshe short
Joel.2.c ly from the good lōde, which the LOR
Amos.4.b DE hath geuen you.
Deu.6.b ‡ Put vp therfore these my wordes
Jo.10.?.a in youre hartes and in youre soules, and
bynde them for a signe vpon youre hā
des, that they maye be a token of remē-
braunce before youre eyes, and teache
them youre chyldren, so that thou talke
therof: whā thou syttest in thyne house,
or walkest by the way: whan thou lyest
downe, and whan thou rysest vp: and
wryte them vpon the postes of thyne
house, and vpon thy gates, that thou &
thy chyldren maye lyue longe in the lōde
whiche the LORDE sware vnto thy
fathers to geue them, as longe as the
dayes of heauen endure vpon earth.
✠ For yf ye shall kepe all these cōmaū
demētes which I commaunde you, so
that ye do therafter, that ye loue the
LORDE youre God, and walke in all
his wayes, and cleue vnto hym, thē shal
the LORDE dryue out all these nacions
before you, so that ye shall cōquere grea
ter and mightier nacions then ye youre
selues are.
D All the places that the soles of youre
fete treade vpon, shalbe youres, from the
wildernesse, and fro mount Libanus, &
from the water Euphrates vnto the vt
tomost see shall youre coastes be. Nonē
shalbe able to withstonde you. The LOR
DE youre God shall let the feare and
drede of you come vpon all the londes
wherin ye go, lyke as he hath promysed
you.
Deu.30.c * Beholde, I laye before you this
Deu.28.a daye the blessynge and the curse. ‡ The
blessynge, yf ye be obedient vnto the cō-
maundementes of the LORDE youre
God, which I cōmaunde you this day.
The curse, yf ye wyll not be obediēt to
the commaūdemētes of the LORDE
youre God, but turne out of the waye,
which I commaunde you this daye, so
that ye walke after other goddes, whō
ye knowe not.
When the LORDE thy God hath
brought the in to the lōde, whither thou
Deu.27.b commest in to possesse it, * then shalt
thou geue the blessyng vpō mount Ger-
sim: and the curse vpon mounte Eball,
whiche are beyonde Jordane the waye
towarde ÿ goynge downe of the Sonne,
in the londe of the Cananites, whiche
dwell in the playne felde ouer agaynst
Gilgal, besyde the Oke groue of More.
For ye shall go ouer Jordane, ÿ ye may
come in to take possessiō of ÿ lōd which
ÿ LORDE youre God hath geuē you, to
cōquerre it, & to dwell therin. Take hede
now therfore, that ye do acordynge vn-
to all the ordinaūces and lawes, which
I laye before you this daye.

The.xii. Chapter.

He describeth vnto them agayne the sta
tutes and ordinaunces of the LORDE,

These are the ordinaunces
and lawes whiche ye shall
kepe, that ye do therafter
in the lōde, which ÿ LOR
DE God of thy fathers
hath geuen the to possesse, as longe as
ye lyue vpō earth. * Destroye al the pla
ces, wherin the Heythen (whom ye shall
cōquerre) haue serued their goddes, whe
ther it be vpon hye mountaynes, vpon
hilles, or amonge grene trees. And ouer-
throwe their altares, and breake downe
their pilers, & burne their groues with
fyre, and hewe downe ÿ ymages of their
goddes, and brynge the names of them
to naughte, out of the same place. Ye
shall not do so vnto the LORDE youre
God: but the place, * which ÿ LORDE
youre God shall chose out of all youre
trybes (that he maye let his name dwell
there) shal ye seke, and come thither, & t
thither shall ye brynge youre burnt sa-
crifices, and your other offerynges, and
youre tithes, and the Heueofferynges of
youre handes, and your vowes, & your
frewyll offerynges, and the firstborne of
youre oxen and shepe: and there shall ye
eate before the LORDE youre God,
* and reioyse ouer all that ye, and your
houses haue geuen with youre handes,
because the LORDE thy God hath
blessed the. * Ye shall do none of ÿ thin
ges, that we do here this day, euery mā
what semeth hym goode in his owne
eyes. For ye are not yet come to rest, nor
to the enheritaunce which the LORDE
thy God shall geue the.
But ye shall go ouer Jordane, and
dwell in the londe that the LORDE
youre God shall deuyde out vnto you,
and he shall geue you rest from all your
enemies rounde aboute, & ye shall dwell
safe. Now whan the LORDE thy God
hath chosen a place, to make his name
dwell there, ye shall brynge thither all ÿ

I haue commaunded you, namely, youre burntsacrifices, youre other offrynges, youre tythes, ẏ Heueofferynges of youre handes, and all youre fre vowes, which ye shall vowe vnto the LORDE: and there shall ye eate, and reioyse before the LORDE youre God, ye, and youre sonnes, and youre doughters, and your seruauntes, and youre maydes, and ẏ Leuites that are within youre gates, *for they haue no porcyon nor inheritaunce with you. 10.b

Take hede vnto thy selfe, that thou offer not thy burntofferynges in what so euer place thou seyst: but in the place which the LORDE shall haue chosen in one of thy trybes, there shalt thou offer thy burntofferynges and do all that I commaunde the. Notwithstondinge thou mayest kyll and eate flesh within all thy gates, after all the desyre of thy soule, acordynge to the blessynge of the LORDE thy God, which he hath geuen the: *both the cleane, and vncleane maye eate it, as of ẏ roo and harte, onely the bloude shalt ẏ not eate, but poure it out as water vpon the earth.

C *But within thy gates mayest ẏ not eate of ẏ tythes of thy corne, of thy wyne, & of thy oyle, nor of ẏ firstborne of thyne oxe, and of thy shepe, or of eny of thy vowes which thou hast vowed, or of thy frewyll offerynges, or Heueofferynges of thy handes: but before the LORDE thy God shalt thou eate the, in the place which the LORDE thy God choseth, thou, & thy sonne, & thy doughter, thy seruaunt, thy mayde, and ẏ Leuite that is within thy gates, and thou shalt reioyse before the LORDE thy God, ouer all ẏ thou puttest thyne hande vnto. *And beware that thou forsake not the Leuyte, as longe as thou lyuest vpon the earth.

But whan ẏ LORDE thy God shal enlarge the borders of thy londe (as he hath promysed the) and thou sayest: I wyll eate flesh (for so much as thy soule longeth to eate flesh) then eate flesh acordynge to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyll of thy oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, & eate it within thy gates acordynge to all the desyre of thy soule. *Euen as a roo or hart is eaten, mayest thou eate it: both the cleane and vncleane maye eate it indyfferently. *Onely beware, that thou eate not the bloude: for the bloude is the lyfe. Therfore shalt thou not eate the lyfe with the flesh, but shalt poure it oute like water vpō the earth, that thou mayest prospere, and thy chyldren after the, whan thou hast done that which is ryghte in the syghte of the LORDE. 1.Re.14.c

D *But whan thou halowest oughte that is thyne, or makest a vowe, thou shalt take it, and brynge it vnto ẏ place, that the LORDE hath chosen, and do thy burntofferynges with the flesh and bloude vpon the altare of the LORDE thy God. The bloude of thyne offerings shalt thou poure vpon the altare of the LORDE thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, that it maye go well with the, and thy chyldren after the for euer, whan thou hast done that which is ryghte and acceptable in the syghte of the LORDE thy God. Deu.14.c and.15.c

*When the LORDE thy God hath roted out the Heythen before the, whither thou commest in to conquere the, and whan thou hast conquered them, & dwellest in their londe: beware then ẏ thou fall not in the snare after thē, whā they are destroyed before the, and that thou axe not after their goddes, & saye: Like as these nacyōs haue serued their goddes, so wyl I do also. *Thou shalt not do so vnto the LORDE thy God. For all that is abhomynacion vnto the LORDE, and that he hateth, the same haue they done vnto their goddes. For they haue burnt euen their sonnes and their doughters with fyre vnto theyr goddes. Deu.18.b Iosu.23.b Deu.18.b Iere.19.a Esa.65.a

All that I commaunde you shall ye kepe, that ye do therafter. *Ye shal put nothynge therto, nor take ought therefrom. Deu.4.a Iosu.1.b Apo.22.d

The.xiii.Chapter.

How men shal knowe false prophetes and how they ought to be punished.

Yf there ryse vp a prophet or dreamer amonge you, and geue the a token or a wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue them: Thou shalt not herken vnto the wordes of suche a prophet or dreamer. Mat.7.b

I

Deu.8.a *For the LORDE youre God proueth you, to wete whether ye loue hym with all youre harte, and with al youre soule. For ye shall walke after ye LORDE youre God, and feare hym, & kepe his commaundementes, and herken vnto his voyce, & serue him, and cleue vnto hym.

Iere.28.c Deu.19.d *As for that prophet or dreamer, he shall dye: because he hath spokē to turne you awaye frō ye LORDE youre God (which brought you out of the lōde of Egipte, and delyuered you from the house of bondage) to thruste the out of the way, which the LORDE thy God commaunded the to walke in, and so shalt thou put awaye the euell from the.

B *Yf thy brother, the sonne of thy
Zacha.13.a mother, or thyne owne sonne, or thy
Mat.18.a doughter, or the wyfe in thy bosome, or
Luce.17.a thy frende whiche is vnto the as thyne owne soule, entyse the secretly, & saye: Let vs go and serue other goddes (whō thou knowest not, nor yet thy father) which are amonge the nacyons rounde aboute you, whether they be nye vnto ye or farre from the, from the one ende of the earth vnto the other: cōsente not vnto him, & herke not vnto hym.

Deu.17.b *Thyne eye also shall not pitie him, & thou shalt haue no cōpassion vpon hym, nor kepe hym secrete, but shalte cause hym to be slayne: thyne hande shalbe fyrst vpō him to cause hym to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which brought the out of the londe of Egipte from the house of bondage:

Deu.19.d *that all Israel maye heare and feare hym, and do nomore suche euell amonge you.

Yf thou hearest in eny cyte which ye LORDE thy God hath geuen the to dwell in, that it is sayde: There are certayne men, the chyldren of Belial, gone out from amonge you, and haue deceaued the inhabitours of their cyte, & sayde: let vs go, & serue other goddes, whome ye knowe not.

Deu.17.b *Then shalt thou seke, make search, and enquere diligently.

C And yf it be founde of a trueth, that it is so in dede, that suche abhominaciō is wrought amōge you, then shalt thou smyte the indwellers of the same cite & their catel, with the edge of the swearde, and damne the cite with all that is therin: & all the spoyle therof shalt thou gather together in the myddes of the strete of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORDE thy God, that it maye lye vpon a heape for euer, and neuer be buylded eny more. *And let nothing of the damned thinge cleue vnto thy hande, that the LORDE maye be turned frō the indignacyon of his wrath, & graūte the mercy, and haue compassion on the, and multiplie ye (as he hath sworne vnto thy fathers) because thou hast herkened vnto the voyce of the LORDE thy God, to kepe all his cōmaundementes, which I commaunde the this daye, so that thou doest the thinge which is right in the sighte of the LORDE thy God.

The.xiiii.Chapter.

For so muche as they are a cleane people of God, they are cōmaunded to auoyde the costumes of the Heythen as in shauynge their heades, in cuttyng certayne membres.

YE are the chyldrē of ye LORDE youre God. *Cut not your selues therfore, & make you no baldnesse betwene youre eyes ouer eny deade. *For thou art an holy people vnto the LORDE thy God, & And the LORDE hath chosen the to be his owne peculier people, from amonge all the nacyons that are vpon the earth.

*Thou shalt eate no abhominaciō. These are ye beastes which ye shall eate: oxe, shepe, goates, hert, roo, bugle, wylde goate, vnicorne, origen, and camelion. And euery beast that deuydeth his clawe and cheweth cud, shall ye eate. Neuertheles these shall ye not eate of them that cheue cud, & deuyde not ye hofe in to two clawes: The camell, the hayre, & the conye, for though they chewe cud, yet deuyde they not ye hoffe, therfore shall they be vnclean vnto you. The swyn, though he deuyde the hoffe, yet cheweth he not cud, he shalbe vncleane vnto you: ye shal not eate of the flesh of them, and their dead carcases shall ye not touche.

*This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shall ye eate. But what so euer hath no finnes nor scales, ye shal not eate, for it is vncleane vnto you.

Eate of all cleane foules. But these are they, wherof ye shall not eate: The aegle, the goshauke, the cormorante, the freion, the vulture, ye kyte with his kynde, and all rauens in their kynde, ye estriche, the night crowe, the cuckow, ye sparowhauke

hauke with his kynde, the litle oule, the
greate oule, the backe, the byttoure, the
swanne, ye pellicane, the gyre, the storke,
the heron, the haye with his kynde, the
lapwynge, the swalowe: And al foules
that crepe, shalbe vncleane vnto you, &
ye shall not eate them, but euery cleane
byrde shall ye eate.

Ye shal eate of nothinge that dyeth
alone: thou mayst geue it vnto ye stran-
ger within thy gates, that he eate it, or
sell it to a straunger. For thou art an ho-
ly people vnto the LORDE thy God.
* Thou shalt not seeth a kydde whyle
it yet sucketh his mother.

Thou shalt seperate out the tythe
of all the encrease of thy sede, that com-
meth out of thy felde euery yeare, & shalt
eate it before ye LORDE thy God (* in
the place which he choseth, yt his name
maye dwell there) namely of the tythes
of thy corne, of thy wyne, of thy oyle, &
the firstborne of thyne oxen, and of thy
shepe, yt thou mayeste learne to feare ye
LORDE thy God all thy lyfe longe.

B * But yf the waye be to muche for
the, and the place, which the LORDE
thy God hath chosen to sette his name
there, be to farre frõ the: and thou canst
not cary it, that the LORDE thy God
hath blessed the with all: Then geue it
for money, and take the money in thyne
hande, and go vnto the place which the
LORDE thy God hath chosen, and
geue the money for all that thy soule de-
syreth, whether it be oxen, shepe, wyne,
stronge drynke, or for what soeuer thy
soule desyreth, and eate there before the
LORDE thy God, and be mery, thou
and thyne housholde, & the Leuite that
is within thy gates. Thou shalt not for-
sake hym, * for he hath no porcyon nor
inheritaunce with the.

* In the thirde yeare shalt yu brynge
forth all the tythes of thyne encrease of
the same yeare, and shalt laye it within
thy gates. Then shall the Leuite (which
hath no porcyon nor enheritaunce with
the) and the straunger, and the fatherles-
lesse, and the wyddowe, which are with-
in thy gates, come, & eate, and fyll the-
selues, that the LORDE thy God maye
blesse the in all the workes of thy hãdes
which thou doest.

The .xv. Chapter.

¶ Of the seuenth yeare (wherof thou
readeste also in the .xxv. Chapter of the
thirde boke of Moses) & how the poor
folkes and bondemen oughte to be en-
treated.

IN the seuenth yeare shalt yu
make a * Freyeare. This Leui. 25. a
is the maner of the freyeare
‡ Whosoeuer lendeth ought ‡ Exo. 22. c
wt his hande vnto his negh- Esa. 25. b
boure, shall not requyre it of his negh-
boure or his brother: for it is called the
Freyeare vnto the LORDE. Of a stran-
ger mayest thou requyre it: but vnto
hym yt is thy brother, shalt thou remitte
it. * There shalbe no begger amõg you: Eccl. 4. a
for the LORDE shall blesse the in the
londe which the LORDE thy God shall
geue ye to inheritaunce to take it in pos-
session, onely that thou herken vnto the
voyce of the LORDE thy God, & kepe
all these commaundementes which I cõ-
maunde the this daye, that thou mayest
do therafter. For the LORDE thy God
shall blesse the, as he hath promysed the.
* Then shalt thou lende vnto many na- Deu. 28. b
cyons, & shalt borowe of no man. Thou
shalt raygne ouer many nacions, & no
man shall raygne ouer the.

* Whã one of thy brethren is waxed 1. Joh. 3. c
poore in eny cyte within thy londe, which
the LORDE thy God shall geue the,
thou shalt not harden thyne harte, nor
withdrawe thyne hande from thy poore
brother: but shalt open thyne hande vn-
to hym, and lende hym, acordynge as he
hath nede.

Beware, that there be not a poynte B
of Belial in thyne hert, that thou wol-
dest saye: The seuenth yeare of Fredome
is at honde. For yf thou lokest not frend-
ly vpon thy poore brother, & geuest him
nothinge, then shal he crye ouer the vn-
to the LORDE, & it shalbe synne vnto
the: * But thou shalt geue hym, and let Ro. 12. b
it not greue thyne hert that thou geuest
hym. For because of it, shall the LOR-
DE thy God blesse ye in all thy workes
and in all that thou puttest thyne hãde
vnto. * The londe shall neuer be with- Mat. 26. a
out poore, therfore commaunde I the and
saye, that thou open thyne honde vnto
thy brother, which is nedy and poore
in thy londe.

* Yf thy brother an Hebrue, or He- Exo. 21. a
bruesse be solde vnto the, he shall serue Leui. 25. f
the sixe yeare, in the seuenth yeare shalt Jer. 34. b
thou let hym go fre. And whan thou de-
lyuerest hym fre, thou shalt not let hym
go from the emptye, but shalt geue hym
of thy shepe, of thy corne, & of thy wyne

so that thou geue hym of that, whiche the LORDE thy God hath blessed the withall. And remembre that thou also wast a seruaunt in the londe of Egipte, and how that the LORDE thy God delyuered the, therfore commaunde I the this thynge to daye.

Exo.21.a
* But yf he say vnto the: I wyl not go out awaye from the, for I loue the & thyne house (in so much as he is well at ease with the) the take a bodkyn, & bore hym thorow his eare to the dore, and let hym be thy seruaunt for euer. And with thy mayde shalt thou do lykewyse. And let it not seme greuous vnto the, to let hym go fre from the (for he hath serued the sixe yeres as a double hyred seruaunt) then shall the LORDE thy God blesse the in all that thou doest.

Exo.13.a
Leui. 27.d
Num.3.b
* All the fyrstborne y come of thyne oxen & shepe, that are males, shalt thou halowe vnto the LORDE thy God. Thou shalt not plowe w the fyrstborne of thyne oxen, and shalt not clyppe the fyrstborne of thy shepe. Before the LORDE thy God shalte thou eate

Deu.12.a.c
them euery yeare, * in the place that the LORDE choseth, thou and thyne housholde.

Leui.22.c.
Deu.17.a
* But yf it haue a blemysshe, so that it is lame, or blynde, or hath eny other euell blemysshe, thou shalte not offer it vnto the LORDE thy God, but shalte eate it within thyne owne gates

Deu.12.b.
(* whether thou be vncleane or cleane) euen as the Roo and Herte. Onely se that thou eate not of the bloude therof, but poure it out as water vpon the grounde.

The .xvi. Chapter.

¶ The feast of Easter, Whitsondaye, and of tabernacles.

Exo.12.a
Leui.23.a
Num.9.a.
O Bserue the moneth Abib, y thou offre * Easter vnto the LORDE thy God: for in the moneth Abib the LORDE thy God brought the out of Egipte by nyghte. And for the Easter vnto the Lorde thy God, thou shalt offre oxen and shepe, in the * place

Deu.12.a.
which the Lorde shal chose, that his name maye dwell there. Thou shalt eate no leuended bread in that feast. Seuen dayes shalte thou eate the vnleuended bread of thy tribulacyon: For with sorowfull hast camest thou out of y londe of Egipte, that thou mayest remembre the daye of thy departynge out of the

londe of Egipte, all thy lyfe longe. In seuen dayes shall there no leuended bread be sene within all thy coastes: and of the fleshe that is offred the fyrst daye at euen, there shall nothynge be lefte ouer nyght vntyll the mornynge.

Thou mayest not offre Easter within eny of thy gates, which the LORDE thy God hath geuen the: but * in the place whiche the LORDE thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at euen whan the Sonne is gone downe, euen in the same season that thou camest out of Egipte: and thou shalt dyghte it, and eat it in the place that the LORDE thy God hath chosen, and then turne the on the morowe, and go home in to thy tentes. Sixe dayes shalt thou eat vnleuended bread, and on y seuenth daye is the gatherynge together of the LORDE thy God. Thou shalte do no worke therin.

* Seuen wekes shalt thou nombre vnto the, and begynne to nombre whan the sicle begynneth in the corne, & thou shalte kepe the * feast of wekes vnto the LORDE thy God, that thou geue a frewyloffervnge of thyne honde, acordynge as the LORDE thy God hath blessed the, and shalte reioyse before the Lorde thy God, thou and thy sonne, thy doughter, thy seruaunt, thy mayde, and the Leuite that is within thy gates, the straunger, the fatherlesse, & the wedowe that are amonge you, in the place which the LORDE thy God hath chosen, that his name maye dwell there. And remembre, that thou wast a seruaunte in Egipte, so that thou kepe and do these ordynaunces.

The feast of Tabernacles shalte thou kepe seuen dayes, whan thou hast gathered in the frutes of thy barne and of thy wynepresse, & thou shalte reioyse in thy feast, thou & thy sonne, thy doughter, thy seruaunt, thy mayde, the Leuite, the straunger, the fatherlesse, and the wedowe that are within thy gates. * Seuen dayes shalte thou kepe the feast vnto the LORDE thy God, in the place that he hath chosen. For the LORDE thy God shall blesse the in all thy frutes and in all the workes of thyne handes. Therfore shalte thou be glad.

* Thre tymes in the yeare shall all thy males appeare before the LORDE thy God (in y place that he shall chose) namely, in the feast of vnleuended bread,

in the feaste of wekes, and in the feaste of Tabernacles. He shall not appeare emptie before the LORDE, but euery one after the gyfte of his hande, acordynge to the blessynge that the LORDE thy God hath geuen the.

The xvij. Chapter.

¶ Certayne statutes. The office of kynges and iudges.

B IUdges & officers shalt thou ordeyne within al thy gates which the LORDE thy God geueth the amonge thy trybes, that they maye iudge y people in righteous iudgment. * Thou shalt not wreste the lawe. Thou shalt knowe no personne also, nor take gyftes. For y giftes blynde the eyes of the wyse, and peruerte y righteous causes. Loke what righte is, that shalt thou folowe, that thou mayest lyue and possesse the londe, which the LORDE thy God shall geue the.

Thou shalt plante no groue (of what soeuer trees it be) nye vnto the altare of the LORDE thy God, which thou makest the. * Thou shalt set the vp no piler, which the LORDE thy God hateth. Thou shalt offre vnto the LORDE thy God no oxe, or shepe, that hath a blemyshe or eny euell fauourednes on it: for that is abhominacion vnto y LORDE thy God.

C * Yf there be founde amonge you (within eny of the gates which the LORDE thy God shall geue the) a man or woman, that worketh wickednesse in the sighte of the LORDE thy God so that he transgresseth his couenaunte and goeth and serueth other goddes, & worshippeth them, whether it be Sonne, or Moone, or eny of the hoost of heauen, which I haue not commaunded, and it is tolde the, & thou hearest of it: * Then shalt thou make diligent search therfore. And yf y thou findest y it is so of a suerte, that soch abhominacion is done in Israel, then shalt thou brynge forth the same man or the same woman, which haue done soch euell, vnto thy gates, & shalt stone them to death. * At y mouth of two or thre witnesses shall he dye, y is worthy of death: At y mouth of one witnesse shal he not dye. * The handes of the witnesses shalbe the first to kyll him, & then the handes of all the people, that thou put awaye y euell from the.

D Yf a matter be to harde for the in iudgment betwixte bloude and bloude, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates: then shalt thou ryse, and go vp vnto the place that the LORDE thy God hath chosen, & shalt come to the prestes the Leuites, and to the iudge which shalbe at that tyme, & shalt axe. * They shall shewe the how to iudge, and thou shalt do therafter, as they saye vnto the, in the place which the LORDE hath chosen: and thou shalt take hede that thou do acordynge vnto all that they teach the. Acordynge to the lawe that they teache the, and after the iudgment that they tell the, shalt thou do, so that thou turne not asyde from the same, nether to the righte hande ner to the lefte. Deut.21.f Eccl.45.d Eze.44.d Deut.5.g

And yf eny man wolde be presumptuous, so that he harkeneth not vnto the prest (which standeth to do seruice vnto the LORDE thy God) or to y iudge, the same shall dye, and thou shalt put awaye the euell from Israel, that all the people may heare, & feare, and be no more presumptuous.

When thou art come in to the londe which the the LORDE thy God shall geue the, and takest it in possession, and dwellest therin, & shalt saye: I wyll sett a kynge ouer me, as all the nacions haue aboute me: then shalt thou set him to be kynge ouer the, whom the LORDE thy God shall chose. 1.Re.8.a

D One of thy brethren shalt thou make to be kynge ouer the. Thou mayest not sette a straunger ouer the, which is not thy brother. Onely * let him not haue many horses, that he bringe not the peple agayne in to Egipte thorow y multitude of horses, for as moch as the LORDE hath sayde vnto you, y ye shall from hence forth come nomore agayne this waye. * He shal not haue many wyues also, that his hert be not turned awaye, & he shal gather him no syluer & golde to moch. 3.Re.4.d 2.par.9.d 3.Re.11.a Ec.47.d

And whan he is set vpon the seate of his kyngdome, he shal take of the prestes the Leuites this seconde lawe, and wryte it before him in a boke, and that shall be with him. * And he shall rede therin all the dayes of his life, that he maye lerne to feare the LORDE his God, to kepe all the wordes of this lawe and all these ordinaunces, y he do therafter. Josu.1.b

he shall not lifte vp his hart aboue his
brethren, and shall not turne asyde from
the commaundement, nether to the righte
honde nor to the lefte, that he maye pro=
longe his dayes in his kyngdome, he and
his chyldren in Israel.

The xviii. Chapter.

The porcion of the Leuites. Of the
prophet that is promysed vnto the peo
ple, and how the false prophetes maye
be knowne.

A The prestes, the Leuites, &
Nu.18.c. all the trybe of Leui shall
Deu.10.b haue no parte nor inheri-
& 12.b.14.c taunce with Israel. The
[illegible] offerynges of the LORDE
& his inheritaunce shall they eate. Ther
fore shall they haue no inheritaunce a-
monge their brethren, because the LOR
DE is their inheritaunce, as he hath
sayde vnto the. This shalbe the prestes
dewty of the people, and of them that offre,
whether it be oxe or shepe, so that they
geue vnto the prest the shulder & both the
chekes, and the mawe. And y^e fyrst frutes
of thy corne, of thy wyne, & of thy oyle,
& the fyrst of thy shepe shearyng. For
Nu.3.b. the LORDE thy God hath chosen hym
and.18.a out of all thy trybes, to stonde and mi-
nister in the name of the LORDE, he
and his sonnes all y^e dayes of their lyfe.
Yf a Leuite come out of any of thy
gates or out of any place of all Israel,
where he is a gest, and commeth with all
the desyre of his soule (vnto the place
which the LORDE hath chosen) to mi-
nistre in the name of the LORDE his
God, lyke as all his brethren the Leui-
tes, which stonde there before the LOR-
DE: then shall he haue lyke porcion of
vitayle with y^e other, besydes that which
he hath of y^e selle good of his fathers.
B When thou commest in to the londe
Leui.18.a. which the LORDE thy God shal geue
and.20.b. the, thou shalt not lerne to do the abho
Deu.12.d. minacyons of these nacyons, that there
and.17.b be not founde among you, that maketh
4.Re.21.a his sonne or doughter go thorowe the
Iere.7.a fyre, or a prophecyer, or a chosser out of
and.19.a dayes, or that regardeth the foules crye-
enge, or a witch, or a charmer, or sothe
sayer, or an expounder of tokens, or that
aske of the dead.
For whosoeuer doth suche, is abho
minacyon vnto the LORDE: and be-
cause of suche abhominacyons doth the
LORDE thy God expell them out be-
fore y^e. But thou shalt be parfecte with

the LORDE thy God: For these na-
cions whom thou shalt conquere, when
the LORDE thy God hath geuen the,
herken to the chosers out of dayes, and
to the sothsayers: but so shalt not thou
do vnto the LORDE thy God.
A prophet lyke vnto me, shall the
LORDE thy God rayse the vp euen out of
the, and from among thy brethren, & vn-
to hym shall ye herken, accordyng as thou
desyredest before the LORDE thy God in
Horeb, (in the daye of the gatherynge
together) and saydest: Let me heare the
voyce of the Lorde my God no more, nor
se no more this greate fyre, that I dye
not. And the LORDE sayde vnto me: They
haue well spoken. I wyll rayse them vp
a prophet from amonge their brethren
lyke vnto the, and wyll put my wordes
in his mouth, and he shall speake vnto
them all that I shall commaunde him.
And whosoeuer wyll not herken vnto
my wordes, which he shall speake in my
name, of hym wyll I requyre it.
But yf a prophet presume to speake
ought in my name, whiche I haue not
commaunded hym to speake: and he that
speaketh in the name of other goddes,
the same prophet shal dye. But yf y^e say
in thyne hart: how can I knowe which
worde the LORDE hath not spoken?
Euen when the prophet speaketh in the
name of the LORDE, and the thynge
foloweth not, and commeth not to passe:
the same is the worde, that the LOR-
DE hath not spoken. The prophet hath
spoken it presumptuously, therfore be
not afrayed of hym.

The xix. Chapter.

Of the fre cities for the dead slayer.
How many witnesses are to be admit-
ted in a matter, and how y^e false wytnes
is to be punysshed.

When the LORDE thy God
shall haue roted out the na-
cions, whose londe the LOR-
DE thy God shall geue the,
so that thou hast conquered
them, and dwellest in their cities and hou-
ses, thou shalt appoynte the thre fre
cities in the myddes of thy londe, which
the LORDE thy God shall geue the
to possesse. Thou shalt prepare the waye
and parte the coostes of thy londe, which
the LORDE thy God shall geue
vnto the, into thre partes, that who so
euer hath committed a slaughter, may
flee thither. And this is the [illegible]

that whosoeuer hath committed a slaughter, maye flye thyther, and lyue.

* Yf eny man smyte his neyghboure vnwarres, and hath not hated hym in tyme passed (as when a man goeth vnto the wood with his neyghboure to hewe downe tymber, and he fetcheth his hande with the axe to hewe downe the wood, and the yron slyppeth from the helue, & hytteth his neyghboure, that he dyeth) the same shall flye into one of these cyties, that he maye lyue, lest the auenger of bloude folowe after the deadslayer, whyle his herte is whote, and ouertake hym, where the waye is so longe, & slaye hym, where as yet no cause of death is in hym, for so moch as he hated hym not in tyme passed. Therfore commaunde I the, that thou appoynte out thre cyties.

And when the LORDE thy God enlargeth thy borders, as he hath sworne vnto thy fathers, & geueth the all the londe which he promysed thy fathers to geue (so that thou kepe all these commaundementes, and do that I commaunde the this daye, that thou loue the LORDE thy God, & walke in his wayes all thy life longe) thou shalt adde yet thre cyties vnto these thre, that innocent bloude be not shed in thy londe (which the LORDE thy God geueth the to enheritaunce) and so bloude come vpon the.

C But yf eny man beare hate agaynst his neyghboure, & layeth wayte for hym, and ryseth agaynst hym, & smyteth hym that he dye, and flyeth in to one of these cyties, then shall the Elders of the same cyte sende thither, and cause hym to be fetched from thence, and delyuer hym to the handes of the auenger of bloude, that he may dye. Thyne eye shal not pytie hym, and the gyltie bloude shalt thou put awaye from Israel, that thou mayest prospere.

* Thou shalt not remoue thy neyghbours marck, which they of olde tyme haue set in thyne enheritaunce, that thou enheritest in the londe, which the LORDE thy God hath geuen the to possesse it.

* One wytnesse shall not aryse vp agaynst a man, ouer eny trespace or synne, what maner of synne so euer it be, that a man can do, but in the mouth of two or thre wytnesses shall euery matter be stablyshed.

D * But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifye eny trespace vpon hym, then shall both the men that stryue together, stonde before the LORDE, before the prestes & iudges which shalbe at the same tyme. * And the iudges shall make diligent inquisicion: and yf the wytnesse be founde false, & hath geuen false witnesse agaynst his brother, then shall ye do vnto hym euen as he thought to do vnto his brother, that thou mayest put awaye the euell from the. * that other maye heare and feare, and take no more vpon them to do such wicked poyntes amonge you. Thine eye shal not pitie him. * Soule for soule, eye for eye, toth for toth, hande for hande, fote for fote.

Dcu.13.b.
Dcu.13.b.
Exo.21.c.
Leui.24.b.
Math.5.e.

The .xx. Chapter.

Of goyng out vnto the warre, and fyghtynge of battayle.

B.
Deu.7.b.

When thou goest out to warre agaynst thyne enemyes, and seyst horses and charettes of the people, more then thou, be not afrayed of them: for the LORDE thy God which brought the out of the londe of Egipte, is with the. Now when ye are come nye vnto the battayl, the prest shall steppe forth, and speake to the people, and saye vnto them: Heare Israel: Ye go this daye in to the battayl agaynst youre enemyes, let not youre hartes faynte. * Feare not, & be not afrayed, nor abashed of them: * For the LORDE youre God goeth with you, to fyght for you agaynst youre enemyes, that he may saue you.

Deu.1.c.
Nu.14.b.
1.mac.4.a
Deu.28.a.

And the captaynes shall speake to the people, and saye: Who is here that hath buylded a newe house, and hath not dedicate it? let hym go, and byde in his house, that he dye not in the battayl, and another dedicate it. * Who is here that hath planted a vyneyarde, and hath not yet made it commen? let hym go, and abyde at home, that he dye not in the battayl, & another make it commen. * Who is here that hath spoused a wyfe, & hath not yet brought her home? let hym go, and abyde at home, that he dye not in the battayl, & another brynge her home.

1.Mac.5.g
Deu.24.a.

B.
Iudi.7.a.

And the captaynes shall speake farther vnto the people, and saye: Who is fearfull and hath a fayntt herte, let hym go, and byde at home, that he make not his brothers herte fearfull, lyke as his herte is. And when the captaynes haue made an ende of speakynge vnto the people, they shall set the rulers of the hoost before the people in the forefronte.

Num. 21.c
Deut. 2.e

Whan thou commest nye vnto a cyte to fyght agaynst it, thou shalt offre the peace. Yf they answere the peaceably, & open vnto the, then shall al ŷ people that is founde therin be tributaries vnto the, and serue the. But yf they wyll not deale peaceably with the, and wyll warre with the, then beseege it. And whan the LORDE thy God delyuereth it in to thy honde, thou shalt smyte all males that are therin with the edge of ŷ swerde:

Iosu. 8.a. and 11.c

saue the wemen and the children. And the catell, and all that is in ŷ cyte, & all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thyne enemyes, which the LORDE thy God hath geuen the. Euen so shalt thou do to all the cyties, that are very farre fro the, and are not of the cyties of these nacyons.

Deut. 31.a
Iosu 6.c
& 8.c.10.e
Iud. 1.b
Deu. 7.a

But in the cyties of these nacyons, which the LORDE thy God shal geue the to enheritaunce, thou shalt leaue nothinge alyue that hath breth, but shalt vtterly destroye them, namely ŷ the Hethites, Amorites, Cananites, Pheresites, Heuites, & Iebusites, as ŷ LORDE thy God hath commaunded the, ŷ they teache you not to do all the abhominacyons, which they do vnto their goddes, and so ye to synne agaynst ŷ LORDE youre God.

Whan thou must lye a longe season before a cyte, agaynst the which thou makest warre to take it, thou shalt not destroye the trees therof that thou woldest hewe them downe with the axe, for ŷ mayest eat therof, and therfore shalt ŷ not hewe the downe. For it is but wood vpon the felde, and no man, and can not come and be bulworkes agaynst the. But the trees which thou knowest that men eate not of, them shalt thou destroye and rote out, and make bulworkes therof, agaynst the cyte that warreth with the, tyll thou hast ouercome it.

The xxi. Chapter.

What ought to be done, with men is founde slayne in the felde, and with the woman which is taken prysoner. Children that wyll not obey father & mother are to be stoned to death. The dead bodye may not hange styll vpon the tre.

When ther is one founde slayne in ŷ londe which the LORDE thy God shall geue the to possesse it, and lyeth in the felde, and it is not knowne who hath slayne him, then shall thy elders and Iudges go forth, and meete vnto the slayne vnto the cyties that lye rounde aboute. Loke which cyte is the nexte, the Elders of the same shall take a yonge cowe, which hath not bene laboured, nor hath drawen in the yocke, and they shal brynge her into a valley, where as is nether earynge nor sowynge, and stryke of her heade there in the valley.

Then shall the prestes the children of Leui come forth. (For the LORDE thy God hath chosen them, to serue him and to prayse his name: and at their mouth shall al plees & strypes be tryed.) And all the Elders of the same cyte shal come forth vnto the slayne, and wash their handes ouer ŷ yonge cowe, whose heade is stryken of in the valley, & shal answere and saye: Oure handes haue not shed this bloude, nether haue oure eyes sene it. Be mercyfull (O LORDE) vnto thy people of Israel, whom thou hast delyuered, & laye no innocent bloude vnto thy people of Israels charge: then shall they be excused from the bloude. Thus shalt thou put awaye the innocent bloude from the, in that thou doest the thinge which is right in the sight of the LORDE.

Whan thou goest forth to warre agaynst thyne enemyes, and the LORDE thy God delyuereth them in to thyne handes, so that thou carriest awaye their presoners, and seist amonge the captyues a bewtyfull woman, and hast a desyre vnto her to take her to thy wyfe, then brynge her home to thyne house, & let her shaue her heade, and pare her nayles, and put of her clothes that she was taken presoner in, and let her syt in thyne house, & mourne for her father and mother a moneth longe, after that lye with her, and mary her, and let her be thy wyfe. But yf thou haue no fauoure vnto her, then shalt thou let her go whither she wyll, and not to sell her, nor to make cheuesaunce of her, because thou hast dishonoured her.

Yf a man haue two wyues, one ŷ he loueth, and one that he hateth, and they beare him children, both the beloued and the hated, so that the firstborne be hers that is hated, and the tyme commeth that he dealeth out the enheritaunce vnto his children, then can he not make the sonne of the beloued firstborne before the firstborne sonne of the hated, but he shall knowe the sonne of the hated

ed for the fyrste sonne, so that he geue
hym double of all that is at hande: * for
the same is ỹ begynnynge of his strēgth
and the fyrst byrthryght is his.
D * Yf eny man haue a stubborne &
dishobedient sōne, which herkeneth not
vnto the voyce of his father, & mother,
and whā they teach hym nurtoure, wyll
not folowe them: then shall his father &
mother take hym, and brynge hym to ỹ
Elders of theyr cyte, and to the gate of
the same place, and say vnto the Elders
of the cyte: This our sōne is stubburne
and dishobedient, and herkeneth not vn
to oure voyce, and is a ryoter, and a drō-
karde. Then shall all the men of ỹ same
cyte stone hym to death: and thus shalte
thou put awaye the euell from the, that
all Israel maye heare and feare.
* Yf a man haue cōmytted a synne
that is worthy of death, and is put to
death, so that he is hanged on a tre, then
shall not his body remayne all nyght on
ỹ tre, but thou shalt burye him the same
daye (* For cursed is he of God that is
hanged) that thou defyle not thy londe,
which the LORDE thy God geueth
the to enheritaunce.

The .xxii. Chapter.

Of loue towarde a mans neghboure
with diuerse other commaundementes.
How a man shall order hymselfe with
his wyfe, whom he fownde no mayden.

A Yf * thou se thy brothers oxe
or shepe, go astray, thou shalt
not withdrawe thy selfe frō
them, but shalt brynge them
agayne vnto thy brother.
But yf thy brother be not nye vnto the,
and thou knowest hym not, then shalte
thou take them into thyne house, that
they maye be with the, tyll thy brother
axe after them, and then delyuer hym thē
agayne. In lyke maner shalte thou do wt
his asse, with his rayment, and with e-
uery lost thynge of thy brothers, which
he hath lost, and thou hast fownde it: thou
mayest not withdrawe thy selfe.
* Yf thou se thy brothers oxe or asse
fallen downe by the way, thou shalt not
withdrawe thy selfe frō hym, but shalte
helpe hym vp.
* A woman shall not weare that
which pertayneth to a man: nether shall
a man put on womans rayment. For
who so euer doth suche is abhominaciō
vnto the LORDE thy God.

Yf thou chaūce vpon a byrdes nest B
by the waye in a tre, or on the grounde,
with yong or with egges, and the dame
syttinge vpon the yonge or vpon the eg-
ges, thou shalt not take the dame with
the yonge, but shalt let the dame flye, &
take the yonge, that thou mayest pros- C
pere and lyue longe.
When thou buyldest a new house,
make a battelment aboute thy rofe, that
thou lade not bloude vpon thyne house,
yf any man fall therof.
* Thou shalt not sow thy vynyarde Leui.19.d
with diuerse sedes, ỹ thou halowe not
to the fulofferynge the sede which thou
hast sowne, with the increase of thy
vynyarde.
Thou shalt not plowe with an oxe
and an asse together at one tyme.
* Thou shalte not weare a garmēt, Leui.19.d
that is myxte with wollen and lynnē to
gether.
* Thou shalt make gardes vpon ỹ Nu.15.d
foure quarters of thy garment, where
with thou couerest thy selfe.
* Yf a man take a wyfe, and hate Num.5.b
her whā he hath lyen with her, & layeth
eny shamefull thynge vnto hir charge,
and bryngeth vp an euell name vpō her
and sayeth: I toke his wyfe, and whan
I came to her, I fownde her not a mayde:
Then shall the father and the mother
of the damsell take her, and bryng forth
the tokens of the damsels virginite be-
fore the elders of the cite, euen vnto the
gate. And the damsels father shall saye E
vnto the Elders: I gaue this man my
doughter to wyfe. Now hateth he her,
& layeth a shamefull thing to hir charge
and sayeth: I founde not thy doughter
a mayde. And lo, these are the tokens of
my doughters virginite. And they shall
sprede out the clothe before the Elders
of the cite. So shal the elders of the cite
take that man, and chastice hym, & put
a penaunce vpon hym of an hundreth
sycles of syluer, and geue the same vn
to the father of the damsell, because he
hath brought vp an euel name of a may
de in Israel, & he shall take her to wyfe
so that he maye not forsake her all his
lyfe longe. But yf it be of a trueth, that
the damsell is not founde a virgin, then
shall she be brought forth vnto the dore
of hir fathers house, and the men of the
cite shall stone her to death, * because Deu.23.d
she hath wroughte foly in Israell, and
played the whore in hir fathers house.
And so shalte thou put awaye the euell

from the.

Leui.20.b * Yf a man be founde lyenge with a woman that hath a maried husbande, they shall dye both the man, and the woman that he hath lyen withall. And so shalt thou put awaye euell from Israel.

D Yf a mayde be handfasted to eny man, and another man getteth her in the cytie, and lyeth with her, ye shall brynge them both out vnto the gate of the cytie, and stone them both, that they dye. The damsell, because she cryed not, beynge in the cytie. The man, because he hath brought his neghbours wyfe to shame: And thou shalt put awaye the euel from the.

But yf a mã get an handfested damsell vpon the felde, and take her, and lye with her, then ye man that laye with her shall dye alone, and vnto ye damsel thou shalt do nothynge: for she hath done no synne worthy of death. Lyke as yf a mã ryse agaynst his neghboure, and slewe hym, euen so is this also. For he founde her in the felde, and the handfested damsell cryed, and there was no mã to helpe her.

Exo.22.c * Yf a man fynde a mayde that is not handfested, and take her, & lye with her, and be founde, then shall he that lay with her, geue her father fyftye sycles of syluer, and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his lyfe longe.

Leui 18.a Deu.26.c * No mã shal take his fathers wyfe nor vncouer his fathers couerynge.

The .xxiii. Chapter.

What they are, that maye not come in to the congregacyon of the LORD and other commaundementes.

A Leui.21.c Esa.56.a THere * shall none that hath his stones broken or that is gelded, come into the cõgregacion of the LORDE. Ther shal no whores chylde also come in to the congregacyon of the LORDE, no not after the tenth generacyon, but shall neuer come into the cõgregacyon of the LORDE. * The Am-

2.Esd.13.a monites and Moabites shall not come into the congregacyon of the LORD, no not after the tenth generacyon, but shal neuer come in, because they met you not with bread and water in the waye, when ye came out of Egipte. * And be-

Nu.22.a Josu.24.b sydes that, they hyred agaynst you Balaam the sonne of Beor, the interpreter out of Mesopotamia, to curse the. But the LORDE thy God wolde not heare Balaam, & turned the curse to blessynge vnto the: because the LORD thy God loued the. Thou shalt wyshe hym nether prosperite nor health all thy lyfe longe for euer. Thou shalt not abhorre an Edomite: * for he is thy brother.

An Egipcian shalt thou not abhorre: for thou wast a straunger in his londe. The chyldren whom they beget in the thyrde generacyon, shall come in to the congregacyon of the LORDE.

* Whan thou goest out to fyght agaynst thyne enemyes, kepe the from al wyckednesse.

Yf there be eny man amonge you which is vncleane, so that eny thynge is chaunced to hym by nyght, the same shal go out of ye hoost vntyll he haue bathed hymselfe with water before euen: & whã the Sonne is gone downe, he shal come in to the hoost agayne.

And without the hoost thou shalt haue a place to resorte vnto for necessite, & thou shalt haue a shouell vnder thy gyrdell: & whan thou wylt set ye downe without, thou shalte dygge therwith: & whan thou hast done thyne easement, thou shalt couer that which is departed from the. For ye LORDE thy God walketh in thyne hoost, to delyuer the, and to geue thyne enemyes before the. Therfore shal thy hoost be holy, yt he se no vncleane thynge in the, and so turne hymselfe from the.

C Thou shalt not delyuer vnto his master the seruaunt, which is escaped from hym vnto the, He shall dwell with the in the place that he choseth within one of thy gates, for his wealth, and thou shalt not vexe hym.

* There shalbe no whore amonge ye doughters of Israel, nether whorekeper amonge the sõnes of Israel. & Thou shalt not brynge ye hyre of an whore nor the pryce of a dogge in to the house of ye LORDE thy God for eny maner of vowe: for they both are abhominacyon vnto the LORDE thy God.

* Thou shalt occupye no vsury vnto thy brother, nether with money, nor with fode, nor with eny maner thynge yt vsury maye be vsed withall. (Vnto a straũger thou mayest lende vpon vsury, but not vnto thy brother) that ye LORDE thy God may blesse the in all that thou takest in hande, in the londe whether thou commest in to possesse it.

* Whan thou makest a vowe vnto

the LORDE thy God, ȳ shalte not be slacke to performe it: for the LORDE thy God shall requyre it of the, & it shall be synne vnto the. Yf ȳ leaue vowynge, then is it no synne vnto the. But that whiche is proceaded out of thy lyppes shalt thou kepe, and do therafter, acordyng as thou hast vowed vnto ȳ LORDE of a fre wyll, which thou hast spoken with thy mouth.

When thou goest in to thy neyghbours vynyarde, thou mayest eate of ȳ grapes accordyng to thy desyre, tyl thou haue ynough. But thou shalte put none in to thy vessell.

* When thou goest in thy neyghbours cornefelde, thou mayst plucke the eares with thyne hande, but with a sycle mayest thou not reape therin.

The.xxiiii.Chapter.

Of devorcement, of the fredome of hym that is new maried, with other cōmaundementes cōcernynge loue towarde a mans neghboure.

B

When * a man taketh a wyfe, and marieth her, and she fyndeth no fauoure in his eyes because of ony vnclennesse, then shall he wryte a byll of devorcement, and geue it her in her hōde and sende her out of his house. Yf whā she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, and wryte a byll of devorcement, and geue it her in her honde, and sende her out of his house: Or yf the same seconde man dye, which toke her to wyfe, then her fyrst husbande that put her awaye, maye not take her agayne to be his wyfe, in so much as she is defyled, for that is abhominacyon before the LORDE: that thou make not the lande to synne, which the LORDE thy God hath geuē the to enheritaūce.

C

* When a man hath newly taken a wyfe, he shal not go a warrefare, nether shall he be charged withall. He shalbe fre in his house one yeare longe, that he may be mery with his wyfe whiche he hath taken.

* Thou shalt not take ȳ nethermost & vppermost mylstone to pledge, for he hath set the his lyuynge to pledge.

* Yf ony man be founde that stealeth one of his brethren, from amonge ȳ chyldren of Israel, & setteth hym to pledge or selleth hym, suche theefe shal dye, ȳ thou mayest put awaye the euel frō the.

Kepe the from the plage of leprosye, that ȳ * obserue diligently and do accordynge vnto all ȳ the prestes, the Leuites teache the, as I haue cōmaunded them, that shall ye obserue & do therafter. Remember what the LORDE thy God dyd vnto * Miriam by the waye, whan ye were come out of Egipte. Leu.17.a Mat.3.a Nu.12.a

Yf thou lendest thy brother ony det, thou shalt not go into his house, & take a pledge, but shalt stonde without: and he, to whō thou lendest, shall brynge out his pledge vnto ȳ. But yf it be a poore body, thou shalt not lye downe to slepe with his pledge, but shalte delyuer hym his pledge agayne, whan the Sonne goeth downe, ȳ he maye slepe in his owne rayment, and blesse the, so shall ȳ same be rekened vnto the for ryghteousnes before the LORDE thy God. C

* Thou shalte not withdrawe the hyre of the nedye and poore amonge thy brethren, or straunger that is in thy lōde or within thy gates, but shalt geue hym his hyre the same daye, that the Sonne go not downe theron, for so much as he is nedy, and his lyfe susteyned therwith that he call not vpon the LORDE agaynst the, and it be synne vnto the. Leui.19.b Eccle.7.d Tob.4.c

* The fathers shall not dye for the chyldre, nor the chyldren for the fathers, but euery one shal dye for his owne syn. Iere.31.d. 4.Re.14.a 2.par.25.a Eze.18.c.

* Thou shalt not wrest the ryght of the straunger and of the fatherlesse. And the wedowes rayment shalte thou not take to pledge: For thou shalt remembre, that thou wast a seruaunt in Egipte, & how that the LORDE thy God delyuered the frō thence, therfore cōmaūde I the to do this. Deu.17.a and.27.c D

* When thou haste reaped downe thyne haruest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetche it, but it shalbe for the straunger, the fatherlesse, and the wedowe, that the LORDE thy God maye blesse the in al the workes of thy handes. Leui.19.b

When thou hast plucked thyne Olyue trees, thou shalt not pluck them vp cleane afterwarde: it shalbe for ȳ straūger, the fatherlesse, & the wedowe. Whā ȳ hast gathered thy vynyarde, ȳ shalte not gather it vp cleane afterwarde: it shal be for ȳ straūger, ȳ fatherlesse, & the wedowe. And ȳ shalt remembre, that thou wast a seruaunt in the lande of Egipte,

therfore commaunde I the, to do this.

The. xxv. Chapter.

How the iudge ought to punyshe, & how one kynsman shulde rayse vp sede to another. Of true weyghtes and measures, and destroyenge of Amaleck.

A When there is a stryfe betwene men, they shalbe broughte before the lawe and iudged: and the iudges shall iustifye the ryghteous, & condemne the vngodly. And yf the vngodly haue deserued strypes, the iudge shall commaunde to take hym downe, and they shall beate hym before hym, acordynge to the measure and nombre of his trespace.

2.Cor.11.c * Whan they haue geuen hym fortye stripes, they shal beate hym nomore, lest (yf there be mo strypes geuen hym) he be beaten to much, and thy brother be horyble before thyne eyes.

1.Cor.9.b 1.Tim.5.c * Thou shalt not mosell the mouth of the oxe, that treadeth out the corne.

Mat.22.d Luc.20.d Ruth.4.b * Whan brethren dwell together, & one of them dye without chyldren, then shall not the wyfe of ye dead take a straunger without, but hir kynsman shall go in vnto her, and take hir to wyfe: and ye fyrst sonne that she beareth, shall he set vp after the name of his brother which is dead, that his name be not put out of Israell.

B But yf the man wyll not take his kynswoman, the shall his kynswoman go vp vnder the gate vnto the Elders, and saye: My kynsmā refuseth to stere vp a name vnto his brother in Israell, and wyll not mary me. Then shall the Elders of the cite call hym, and comen with hym. Yf he stonde then and saye: I wyll not take her, then shall his kynswoman steppe forth vnto hym before ye Elders, and lowse a shue from his fote, & spyt in his face, and shall answere, and saye: Thus shall it be done vnto euery man, that wyl not buylde his brothers house. And his name shall be called in Israell, the vnshodde house.

Yf two men stryue together, and the wyfe of the one comme to, to delyuer hir husbande from the hande of him yt smyteth hym, and put forth hir hāde, & take hym by the secrettes, then shalt thou cut of hir hande, and thyne eye shall not pety her.

C Leui.19.g. * Thou shalt not haue in thy bagge two maner of weyghtes, a greate and a small. Nether shalt thou haue in thyne house dyuerse measures, a greate and a small. Thou shalt haue a perfecte & iust weyght, & a pfect & iust measure, yt thy lyfe may be lōge in ye lōde, which ye Lord thy God shal geue the. For whosoeuer doth such (yee all they that do euell) are abhominacyon vnto the LORDE thy God.

* Remembre what ye Amalechites dyd vnto the by the waye, whan ye were departed out of Egipte, how they buckled wt the by the waye, and smote thy hyndmost, euen all yt were feble, which came after the whan thou wast werye and faynte, and they feared not God. Now whan the LORDE thy God bryngeth the to rest from all thyne enemyes rounde aboute in the londe which the LORDE thy God geueth the for inheritaunce to possesse, then shalt thou put out the remembraunce of the Amalechites from vnder heauen. Forget not this.

The. xxvi. Chapter.

Of the fyrst frutes and tythes, how they are to be broughte with prayse and thankesgeuynge vnto God.

When thou commest in to the londe that the LORDE thy God shall geue the to enheritaunce, and enioyest it, & dwellest therin, thou shalt take of all maner * fyrstfrutes of the londe, yt come out of thy grounde, which the LORDE thy God geueth the, and shalt put them in a maunde, and go vnto the place which the LORDE thy God shall chose (that his name maye dwell ther) and thou shalt come vnto the prest which shalbe at that tyme, and saye vnto hym: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which the LORDE swore vnto oure fathers to geue vs. And the prest shall take the maunde out of thyne hande, and set it downe before the altare of the LORDE thy God.

B Then shalt thou answere and saye before the LORDE thy God: The Syrians wolde haue destroyed my father, * which wente downe in to Egipte, and was a straunger there with a small folke, and became there a mayne greate, myghtye, and full of people. * But the Egipcians entreated vs euel, & troubled vs, and layed a harde bondage vpō vs. Then cryed we vnto the LORDE ye God of oure fathers. And ye LORDE

herde oure cryenge, and loked on oure aduersite, labour, and oppression, * and broughte vs out of Egipte with a myghtye hande, and a stretched out arme, and with greate terriblenesse thorow tokens and wonders, and hath brought vs vnto this place, & hath geuen vs this londe, that floweth with mylke & hony. Therfore brynge I now the fyrst frutes of ẏ londe, which the LORDE hath geuen vs. And thou shalt leaue them before ẏ LORDE thy God, and geue thankes before ẏ LORDE thy God, & reioyse ouer al the good, that the LORDE thy God hath geuen the, and thyne house: ẏ and the Leuite, and the straunger that is with the.

E * Whan thou hast brought together all ẏ tythes of thyne increase in ẏ thyrde yeare, whiche is a yeare of tythes, thou shalt geue it vnto the Leuite, to ẏ straunger, to the fatherlesse, and to the wedowe, that they maye eate within thy gates, & be fylled. And thou shalt saye before ẏ LORDE thy God: * I haue broughte that halowed is, out of my house, and haue geuen it vnto the Leuite, ẏ straunger, the fatherlesse, and the wedowe, acordynge to all thy commaundementes which thou hast commaunded me. I haue not transgressed thy commaundementes, nor forgotten them. I haue not eaten therof in my heuynesse, nor taken awaye therof in vnclennesse, I haue not geuen therof vnto the dead. I haue ben obedient vnto the voyce of the LORDE my God, and haue done all as he hathe commaunded me. * Loke downe from thy holy habitacyon, from heauen, and blesse thy people of Israel, and ẏ londe that thou hast geuen vs, as thou sware vnto oure fathers, a londe that floweth with mylke and hony.

D In the daye whan the LORDE thy God commaunded the, to do acordynge vnto all these ordinaunces and lawes, that thou shuldest kepe them & do therafter with all thy hart and with all thy soule. * The same daye madest thou a promyse vnto the LORDE, that he shulde be thy God, and that thou woldest walke in all his wayes, and kepe his ordinaunces, his commaundementes, and his lawes, and to herken vnto his voyce. * And the LORDE promysed the vpon the same daye, that thou shuldest be his awne peculiar people, lyke as he hath sayde vnto the (so ẏ thou kepe all his commaundementes) & that he wolde make the hye in prayse, name, and honoure aboue all nacyons whiche he hath made * that thou mayest be an holy people vnto the LORDE thy God, as he hath sayd vnto the. Jere. 13. B.

The .xxvii. Chapter.

Of the stones to be set vp beyonde Jordane, and the commaundementes of God to be wrytten theron. Of the blessynge and cursynge vpon the two mountaynes.

And Moses with the Elders of Israel, commaunded the people, and sayde: Kepe al the commaundementes whiche I commaunde you this daye. * And what tyme as ye go ouer Jordane, into the londe that the LORDE thy God shall geue the, thou shalt set vp great stones, & playster them with playster, and wryte vpon them all the wordes of this lawe (whan thou art come ouer) that thou mayest come in to the londe whiche the LORDE thy God shall geue ẏ, a londe that floweth with mylke and hony, as the LORDE God of thy fathers hath promysed the. Josu. 4. A

Now whan ye go ouer Jordane, ye shall set vp these stones (wherof I commaunde you this daye) vpon mount Eball, and playster them with playster: * and there shalt thou buylde vnto the LORDE thy God an altare of stone, wherupon thou shalt lyfte no yron. Josu. 8. B. * Of hole stones shalt thou buylde this altare vnto the LORDE thy God, and offre burntofferynges theron vnto the LORDE thy God: and thou shalt offre thankofferynges, and eat there, and reioyse before the LORDE thy God: and vpon the stones thou shalt wryte al the wordes of this lawe manyfestly and well. Exo. 20. D

D And Moses with ẏ prestes and Leuites spake vnto all Israell, and sayde: Take hede and heare O Israel. This daye art thou become the people of the LORDE thy God, that ẏ mayest be obedient vnto the voyce of the LORDE thy God, & do acordynge vnto all his commaundementes & ordinaunces which I commaunde the this daye.

* And Moses charged the people the same daye, & sayde: These shall stonde vpon mount Grisim to blesse the people, whan ye are gone ouer Jordane: Simeon, Leui, Juda, Isachar, Joseph, and Deu. 11. D / Josu. 8. D

BenJamin. And these shall stonde vpõ
mount Eball to curse: Ruben, Gad,
Asser, zabulon, Dan & Nephtali. And
the Leuites shal begynne, and saye vnto
euery man of Israel, wt a loude voyce.
Exo. 20. a. Ela. 57. a. * Cursed be he, ÿ maketh eny car-
ued Idoll or molten ymage (an abhomi-
nacyon of the LORDE, a worke of ÿ
hãdes of the craftesman) & putteth it in
a secrete place. And all the people shall
answere and saye, Amen.
C * Cursed be he, that curseth his fa-
Exod. 21. b ther and mother. And all the people shal
saye, Amen.
Deu. 19. [illegible] * Cursed be he, that remoueth his
neghbours marck. And al the people shal
saye Amen.
Leui. 19. b * Cursed be he, ÿ maketh a blynde
man go out of his waye. And all ÿ peo-
ple shall saye Amen.
Deu. 24. c * Cursed be he, ÿ wresteth ÿ ryght of
ÿ straũger, of ÿ fatherlesse, & wedowe.
And all the people shall saye Amen.
Leui. 18. a * Cursed be he, that lyeth wt his fa-
and. 20. b thers wyfe, to vncouer his fathers co-
Deu. 22. d uerynge. And all ÿ people shal say Amẽ.
‡ Exo. 22. c ‡ Cursed be he, ÿ lyeth wt eny maner
Leui, 20. b beast. And all the people shall say Amẽ.
* Le. 18. a * Cursed be he, ÿ lyeth wt his sister,
2. reg. 13. b which is the doughter of his father or
of his mother. And all the people shall
saye, Amen.
Leui. 18. c * Cursed be he, that lyeth wyth his
mother in lawe. And all the people shall
saye, Amen.
Exod. 21. b * Cursed be he, that slayeth his negh
Leui. 24. b boure secretly. And all the people shall
Deu. 19. a saye, Amen.
‡ [illegible] ‡ Cursed be he, that receaueth giftes
Mich. 3. c to slaye the soule of innocent bloude.
And all the people shal saye, Amen.
Gala. 3. b * Cursed be he, that cõtynueth not in
all the wordes of this lawe, to do them.
And all the people shall saye, Amen.

The .xxviii. Chapter.

The swete and gracious promyses for
all such as loue the commaundementes
of God to do the. Agayne, maruelous
sore and fearfull plages, threatened vn-
to all thē ÿ regarde not Goddes worde.

B
Deu. 26. a AND * yf thou shalt herken
vnto the voyce of ÿ LOR-
DE thy God, to obserue &
do all his commaundemen-
tes which I commaunde ÿ
this daye, then shall the LORDE thy
God set the [illegible] hye aboue all nacions

vpõ earth, and all these blessynges shal
come vpon the, & ouertake the because
thou hast bene obedient vnto the voyce
of the LORD thy God. Blessed shalt ÿ
be in the towne, and blessed in the felde.
Blessed shalbe the frute of thy body, the
frute of thy grounde, & the frute of thy
catell, and the frute of thyne oxen, and ÿ
frute of thy shepe. Blessed shall be thy
basket, & thy stoare. Blessed shalt thou
be whã thou goest in, and blessed when
thou goest out. * And thyne enemies ÿ
ryse vp agaynst the, shall the LORD
cause to be smytten before thy face: they
shall come out agaynst the one waye, &
flye before the seuen wayes.
The LORDE shall commaunde the
blessynge to be with the in thy celers, &
in all that thou takest in hande, & shall
blesse the in the londe that the LORD
thy God hath geuen the. The LORD
shall set the vp to be an holy people vn-
to hymselfe (as he hath sworne vnto ÿ)
yf thou kepe the commaundementes of
the LORD thy God, so that all nacions
vpon earth shall se, that thou art called
after ÿ name of the Lorde: & they shalbe
afrayed of you. And ÿ Lorde shal make
ÿ plenteous in goodes, in ÿ frute of thy
wõbe, in ÿ frute of thy catel, & in ÿ frute
of thy groũde, in ÿ londe that the Lorde
sware vnto thy fathers, to geue the.
* And the LORD shall open vnto
the his good treasure, euen ÿ heauen to
geue rayne vnto thy londe in due season,
and to prospere all the workes of thyne
handes. * And thou shalt lẽde vnto ma-
ny nacyõs, but thou shalt borowe of no
man. And the LORDE shall set the be-
fore, and not behynde: and ÿ shalt be a-
boue onely, & not beneth, yf thou be obe-
dient vnto the commaundementes of ÿ
LORD thy God, which I commaũde
the this daye to kepe and to do them: &
yf thou * bowe not asyde from eny of
these wordes, which I commaunde the
this daye, eyther to the ryght hande or
to the left, that thou woldest walke af-
ter other goddes to serue them.
* But yf thou wylt not herken
vnto the voyce of the LORDE thy
God, to kepe and to do all his commaun-
dementes and ordinaunces, which I cõ-
maunde the this daye, * then shall all
these curses come vpon the, and ouer-
take the. Cursed shalt ÿ be in ÿ towne,
and cursed in the felde: cursed shall thy
basket be, and thy stoare. Cursed shalbe
the frute of thy body, the frute of thy

bodye, the frute of thyne erth, and the
frute of thy shepe. Cursed shalt thou be
whan thou goest in, and cursed whan
thou goest out. The LORDE shall
sende in to the, consumynge, and com-
playnynge, and curssynge, in all that thou
takest in hande to do, tyll he haue destroy-
ed the and shortly brought the to naught
because of thy wycked inuencions, in
that thou hast forsaken me.

The LORDE shall make the pes-
tilence to byde longe with the, tyl he haue
consumed the out of the londe, in to the
which thou commest to possesse it. The
LORDE shal smyte the with swellinge,
feuers, heate, burnynge, drouth, blastynge
and palenesse, and shall persecute the, tyll
he haue destroyed the. * The heauen that
is ouer thy heade, shalbe of brasse: and
the earth vnder the, of yron. The LORDE
shall geue thy londe dust for rayne, and
asshes from heauen vpon the, vntyll thou
be brought to naught. The LORDE
shall cause the to be slayne before thyne
enemyes. Thou shalt come out one waye
agaynst the, and seuen wayes shalt thou
flye before them, and shalt be scatered a-
monge all the kyngdomes vpon earth.
Thy carcase shalbe meate vnto all ma-
ner foules of the ayre, and to all the bea-
stes vpon earth, and there shalbe no man
to fraye them awaye.

* The LORDE shall smyte the with
the botches of Egipte, wyth the emero-
des, with scalle, and maungynesse, that
thou shalt not be healed therof. * The
LORDE shal smyte the with madnesse,
blyndnesse, and dasynge of hart. And thou
shalt grope at the none daye, as the blynde
gropeth in darcknesse, and shalt not prosp-
ere in thy wayes. And thou shalt suffre
violence and wronge all thy life longe,
and no man shall helpe the. * Thou shalt
spouse a wyfe, but another shall lye wt
her. * Thou shalt buylde an house, but
another shall dwell therin. Thou shalt
plante a vynyarde, but shalt not make
it comon.

D Thyne oxe shalbe slayne before thy-
ne eyes, but thou shalt not eate therof.
Thyne asse shalbe violently taken awaye
(euen before thy face) and shall not be re-
stored the agayne. Thy shepe shalbe geu-
en vnto thyne enemyes, and no man
shal helpe the. Thy sonnes and thy dough-
ters shalbe geuen vnto another people,
and thyne eyes shall se it, and faile for
them all the daye longe, and thy handes
shall not be able to helpe them. The

frute of thy londe and all thy laboure,
shal a nacyon eate, which thou knowest
not, and thou shalt but onely be he that
shalbe oppressed and suffre wronge all
the dayes of thy lyfe. And thou shalt be
cleane besyde thy selfe for the syghte,
which thyne eyes shal se.

The LORDE shall smyte the with
a myschevous botch in the knees and leg-
ges, so that thou canst not be healed, eue
from the sole of thy fote vnto the crow-
ne of thy heade.

* The LORDE shall brynge the Deu.4.D
and thy kynge (which thou hast set ouer 4.re.24.D
the) vnto a nacion, whom thou knowest 2.Pa.33.C
not, nether thy fathers: and there shalt Iere.24.A
thou serue other goddes, eue wood and
stone: and thou shalt go to waist, and be-
come a byworde, and a laughynge stocke
amonge all nacions, whyther the LOR-
DE hath caryed the.

* Thou shalt cary out much sede in- Mich.6.C
to the felde, and shalt gather but litle in:
for the greshoppers shall destroye it.
Thou shalt plante vynyardes and dresse
the, but thou shalt nether drynke of the
wyne, nor gather of the grapes: for the
wormes shall consume it. Thou shalt
haue olyue trees in all thy coostes, but
shalt not be anoynted with the oyle: for
thyne olyue trees shalbe roted out. Thou
shalt get sonnes and doughters, and yet
not haue them: for they shalbe caryed a-
waye captyue. All thy trees and frutes
of thy londe shall be marred wyth blas-
tynge.

The straunger that is wyth the,
shall clymme vp ouer the, and be allwaye
aboue: but thou shalt come beneth
lower, and lye vnder beneth. He shall lend
vnto the, but thou shalt not lende vnto
hym. He shalbe the heade, but thou shalt be the
tayle.

And all these curses shall come vpo G
the, and folowe the, and ouertake the,
tyll thou be destroyed, because thou her-
kenest not vnto the voyce of the LORDE
and thy God, to kepe his commaunde-
mentes and ordinaunces, which he hath
commaunded the. Therfore shall they
be tokens and wonders vpon the, and
vpon thy sede for euer, because thou
hast not serued the LORDE thy
God with ioyfull and good herte,
whan thou haddest aboundaunce of al thin-
ges. And therfore shalt thou serue thyne
enemye which the LORDE shal sende vpo
the, in hunger, & thyrst, in nakednesse, &
in scarsnes of all thynge: and he shall put a

yocke of yron vpon thy necke, vntyll he haue broughte the to naughte.

Jere.5.c Baru.4.c * The LORDE shall brynge a nacyon vpon the from farre, eue from the endes of the worlde, as a flyenge Aegle, a people, whose speach thou canst not vnderstonde, an harde fauoured people, which regarde not the personne of the olde, nor haue compassion on the yonge. And they shall eate vp the frute of thy catell, and the frute of thy londe, tyll they haue destroyed the, and shall leaue the nothynge in corne, wyne, oyle, in the frute of the oxen and shepe, vntyl they haue brought the to naughte: and shall laye sege vnto the within all thy gates, tyll they cast downe thy hye and stronge walles, wherin thou trustest thorow out all thy londe. And thou shalt be beseged within al thy gates, thorow out all thy londe which the LORDE thy God hath geuen the.

4.Re.6.f Tren.4.b Bar.2.a F * Thou shalt eat the frute of thine owne body, the flesh of thy sonnes and of thy doughters, which the LORDE thy God hath geuen the, in that straytnesse and sege, wherwith thyne enemye shall besege the: so that it shal greue the man that afore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother, and vpon his wyfe y lyeth in his bosome, & on the sonnes that are left ouer of his sonnes, lest he shulde geue eny of them of the flesh of his children that he eateth, in as moch as there is nothinge left hym in that straytnesse and sege, wherwith thyne enemye shall besege the within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously amonge you, that she durst not sett the sole of her fote vpon the grounde for tendernesse and voluptuousnesse, shalbe greued to loke vpon hir husbande that lyeth in hir bosome, and on hir sonne, and on hir doughter, euē because of the doughters which she hath norished betwene hir legges in hir lappe, and because of hir sonnes that she hath borne. For she shall eate them secretly for very scarcenesse of all thinges, in y straytnesse & sege, wherwith thyne enemye shall besege y within thy gates.

Yf thou wylt not be diligent to do all the wordes of this lawe which are wrytē in this boke, y thou mayest feare this glorious and fearfull name, euen y LORDE thy God, the shal the LORDE entreate the wonderously, with plages vpon the and thy sede, yee with greate and continuall plages, with euell and continuall sicknesses, and shall brynge vpon the all the sycknesses of Egipte (wherof thou wast afrayed) & they shal cleue vnto the. G Therto all maner sicknesses and plages, which are not wrytē in the boke of this lawe, shal the LORDE thy God cause to come vpon the, vntyll he haue destroyed the. And there shall be lefte but a fewe people of you, * which afore were as the starres of heauen in multitude: because thou hast not herkened vnto the voyce of y LORDE thy God.

* And as the LORDE reioysed ouer you afore, to do you good, and to multiplye you: euen so shall he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shalbe wasted from of the londe, whither thou goest now to possesse it. For the LORDE shall scater the amonge all nacions, fro the one ende of the worlde vnto another, and there shalt thou serue other goddes whom thou knowest not, nor yet thy fathers, euen wood and stone.

And amonge those same nacions shalt thou haue no quyetnesse, nether shall the sole of thy fote haue eny rest: for the LORDE shall geue y there a fearfull harte, and dasynge of eyes, and a troubled soule, so that thy life shal hange before the. Nyght and daye shalt thou feare, and shalt haue no trust in thy life. In the mornynge thou shalt saye: Who shall geue me the euenynge? And at euen shalt thou saye: Who shall geue me the mornynge? For the very greate feare of thyne harte, which shall make the afrayed, & for the syghte of thyne eyes which thou shalt se.

And the LORDE shall brynge the agayne in to Egipte by shippes, euen thorow the waye wherof I sayde vnto the: * Thou shalt se it nomore. & there shall ye be solde vnto youre enemyes for bonde seruauntes and bonde maydens, and there shalbe noman to bye you.

The xxix. Chapter.

The couenaunt is renued in the londe of Moab. Moses putteth the in mynde of the receaued benefytes of God, that they maye be stedfast in the LORDE.

These are the wordes of the couenaunt, which the LORDE commaunded Moses to make with the children of Israel in the londe of the Moabites, besyde the couenaunt which he

made with them in Horeb. And Moses
called al Israel, and sayde unto thē: Ye
haue sene all that the LORDE dyd be-
fore youre eyes in the londe of Egypte,
unto Pharao with all his seruauntes,
and all his londe, the greate tentacions
whiche thyne eyes haue sene, that they
were greate tokens & wonders: * And
yet unto this daye hath not the LOR-
DE geuen you an hart that underston-
deth, eyes that se, and eares that heare.
* He hath caused you to walke for-
tye yeares in the wyldernesse. Youre clo-
thes are not waxed olde upon you, ne-
ther is thy shue waxed olde on thy fote.
Ye haue eaten no bread, and dronke no
wyne, nor stronge drynke, that ye might
knowe, that he is the LORDE youre
God.
B * And whē ye came unto this place
Sihon the kynge of Hesbon, and Og ÿ
kynge of Basan, came out agaynste vs
unto battayll, and we smote them, and
toke their londe, and gaue it to enheri-
taunce unto the Rubenites and Gaddi-
tes, and to the halfe trybe of the Ma-
nassites. * Kepe now therfore ÿ wordes
of this couenaunte, and do therafter,
that ye maye haue understondynge in
all that ye do.
Ye stonde this daye all before the
LORDE youre God, the chefe rulers
of youre trybes, youre elders, youre offi-
cers, euery man in Israel, youre chyldrē
youre wyues, the straungers that are in
thyne hoosste, * from the hewer of the
wood unto the drawer of thy water: ÿ
thou shuldest entre in to the couenaunt
of the LORDE thy God, and in to the
ooth which the LORDE thy God ma-
keth with the this daye, that he might
set the vp this daye to be a people unto
himselfe, and that he might be thy God
as he hath sayde unto the, * and as he
sware unto thy fathers, Abrahā, Isaac
and Iacob.
For I make not this couenaūt and
this ooth wt you onely, but both with
you that are here this daye, and stonde
with vs before the LORDE oure God,
and also with them that are not here wt
vs this day. For ye knowe how we haue
C dwelt in the londe of Egypte, and how
we came thorow ÿ myddes of the Hey-
then, whome ye passed by, & sawe theyr
abhominacyons and their Idols, wood
and stone, syluer and golde, which were
with them. Lest there be amonge you
man or woman, or an housholde, or a trybe,
which turneth awaye his hart this day
from the LORDE oure God, to go &
to serue the goddes of these nacions: &
lest there be amonge you some rote, that
beareth gall, and wormwood: so that
though he heare the wordes of this cur-
se, he blesse hymselfe yet in his hart, and
saye: * Tush, it shall not be so euell. I Jerem.5.d
wyll walke after the ymagynacyons of Soph.1.c.
myne awne hart, ÿ the dronken maye Deu.12.a
perishe with the thyrstie.
* Then shall not the LORDE be
mercyfull unto hym, but his wrath and
gelousy shall smoke ouer such a man, &
all the curses that are wrytten in this
boke, shall lyght vpō hym, and ÿ LOR-
DE shall put out his name from vnder
heauen, & shall separate hym unto euill
out of all the trybes of Israell, accor-
dynge unto all the curses of the coue-
naunt, that is wrytten in the boke of
this lawe. D
So the posteritie of youre chyldrē
which shall ryse vp after you, and the
straungers that come out of farre coun-
trees, shall saye (whan they se the pla-
ges of this londe, and the diseases wher
with the LORDE hath smytten it) that
he hath brent vp all their londe wyth
brymstone and salt, so that it can not
be sowne, nor is frutefull, nether gro-
weth eny grasse theryn, * lyke as So- Gen.19.f
dom, Gomor, Adama, and Zeboim are
ouerthrowne, which the LORDE ouer-
threwe in his wrath and angre.
Thē shal all nacions saye: * Wher- Jere.22.b
fore hath the Lord done thus unto this 3.Reg.9.b
londe? What greate wrothfull displea-
sure is this? Then shall it be sayde: Euē
because they haue forsakē the couenaūt
of the LORDE God of their fathers
(which he made wyth them when he
brought them out of the lāde of Egipte)
and they wente, and serued other god-
des, and worshipped them, euē such god-
des as they knewe not, & whom he had
not deuyded unto them. Therfore the
wrath of the LORDE waxed whote
ouer this londe, to brynge vpon it all ÿ
curses that are wrytten in this boke.
And the LORDE thrust them out of
theyr londe with greate wrath, indigna-
cion, and displeasure, and hath cast thē
in to another lōde, as it is come to passe
this daye.
These are the * secretes of ÿ Lord 1.Cor.4.a
oure God, which are opened unto vs &
oure chyldren for euer, that we shulde do
all the wordes of this lawe.

The.xxx.Chapter.

¶ Of the mercyfull kyndnesse of God, yf men wyll herken vnto his voyce, and conuerte from their owne euell wayes. Of his sore punyshement, yf they wyll not obeye.

3.Re.8.f
2.Pa.33.c
NOw whan all this cõmeth vpon the, * whether it be ẏ blessynge or the curse which I haue layed before the, and thou goest in thyne hart, beynge amonge the Heythen, whither the LORDE thy God hath thrust the, and thou turnest vnto the LORDE thy God so that thou herkenest vnto his voyce, thou and thy chyldren with all thy hart and with all thy soule, in all that I cõmaunde the this daye,
Iere.32.e
* then shall the LORDE thy God turne thy captiuite and haue cõpassion vpon the, and shall gather thy congregacyon agayne from amonge all nacyons, whither ẏ LORDE thy God hath scatered the.

And though thou werest thrust out vnto the vttermost partes of the heauē, yet shall the LORDE thy God gather the from thence, and from thence shall he fetch the, and brynge the in to the lōde which thy fathers haue possessed, and ẏ shalt enioye it, and he shall do the good, and multiplye the aboue thy fathers.

B
Deu.10.d
* And the Lord thy God shall circūcyse thyne hart & the harte of thy sede, ẏ thou mayest loue ẏ LORDE thy God with all thy harte, & with all thy soule, that thou mayest lyue. But all these curses shall the LORDE thy God laye vpō thyne enemyes, and vpon thē that hate the & persecute ẏ. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his commaundementes, which I cōmaunde the this daye. And the LORDE thy God shall make the plenteous in al the workes of thyne hādes, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

Iere.32.e
* For the LORDE shall turne, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herkē vnto the voyce of the LORDE thy God (to kepe his cõmaundementes and ordinaunces, which are wrytten in the boke of this lawe) and turne vnto the LORDE thy God with all thy harte & with all thy soule.

C
Ro.10.a
* For the cõmaundement which I cõmaunde the this daye, is not to wonderfull for the, nether to farre, nor yet in heauen, that thou nedest to saye: Who wyll go vp for vs in to heauen, & brynge it vnto vs, that we may heare it and do it? Nether is it beyōde ẏ see, that thou nedest to say: Who wyll go ouer the se for vs, & fetch it vs, that we may heare it, and do it? For ẏ word is very nye vnto the, euen in thy mouth, and in thyne harte, that thou do it.

* Beholde, I haue layed before you this daye, lyfe & good, death & euel. For I commaunde the this daye, to loue the LORDE thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lyue and multiplye, and that the LORDE thy God maye blesse the in the londe, whither ẏ goest to possesse it.

But yf thou turnest awaye thine harte, so that thou wilt not heare, but fall awaye, to worshippe other goddes and to serue them, I certifye you this daye, that ye shall perishe, and not lyue longe in the londe, whither thou goest ouer Iordane to possesse it.

* I take heauen & earth this daye to recorde ouer you: I haue layed before you lyfe and death, blessynge and cursynge, that thou mayest chose lyfe, and that thou and thy sede maye lyue, that ye maye loue the LORDE youre God and herken vnto his voyce and cleue vnto hym: (For he is thy lyfe, and thy longe age) that thou mayest dwell in the londe, which the LORDE sware vnto thy fathers Abraham, Isaac, and Iacob, to geue them.

The.xxxi.Chapter.

¶ Iosua is geuē vnto the people, to be their captayne in Moses steade. A prophecye that they wyll forsake the waye of God, and be punyshed therfore.

ANd Moses wente, and spake these wordes to all Israel, and sayde vnto them: I am this daye an hundreth and twentye yeare olde. I can no more go out and in: the LORDE also hath sayde vnto me: * Thou shalt not go ouer this Iordane. The LORDE thy God hymselfe shal go before ẏ ouer Iordane: and he hymselfe shall destroye these nacyons before the, that ẏ mayest cõquere them: and Iosua he shall go before the, * as the LORDE hath sayde. And the LORDE shall do vnto them as he dyd vnto Sihon and Og the

kynges of the Amorites & vnto theyr
..11.d londe, * which he destroyed.
..m.7.a ¶ Now whan the LORDE shall
..w.1.c delyuer them before you, ye shall do vn-
to them acordyng vnto all the comman-
dementes whiche I haue commaunded
B you. Be manly and stronge, feare not,
and be not afrayed of them. For the
LORDE thy God hymselfe shall
..1.a go with the * & shall not fayle the nor
..1.a forsake the.
And Moses called Josua, and sayde
..1.b vnto hym before all Israel: * Be stronge
..1.a and bolde, for thou shalt bryng this peo
ple in to the londe, whiche the LORD
hath sworne vnto their fathers to geue
them, and thou shalt parte it amonge the
by lott. But the LORDE hym selfe that
goeth before you, euen HE shalbe with
the, and shall not fayle the: Feare not, &
be not afrayed.
And Moses wrote this lawe and de
lyuered it vnto the prestes the children
..3.4. of Leui (* whiche bare the Arke of the
couenaunt of the LORDE) and vnto
all the elders of Israell.
C And he commaunded them, & sayde:
..9.2.a * At the ende of seuen yeares, in ŷ tyme
of the Fre yeare, in the feast of Taber-
nacles whan all Israell come to appeare
before ŷ LORDE thy God, in the place
that he shall chose, thou shalt cause this
lawe to be proclamed before all Israell
in their eares, namely before the congre-
gacyon of the people, both of men, wo-
men, children and thy straungers which
are within thy gates: that they maye
heare and learne to feare the LORDE
their God, and be diligent to do all the
wordes of this lawe: and that their chil
dren also which knowe nothinge, maye
heare, and learne to feare the LORDE
your God, all youre lyue dayes whiche
ye lyue in the londe, whither ye go ouer
Jordane to possesse it.
D And the LORDE sayde vnto Mo
ses: Beholde, thy tyme is come that thou
muste dye, call Josua, and stonde in
the Tabernacle of witnesse, that I may
geue hym a charge. Moses wente with
Josua, and stode in the Tabernacle of
witnesse. And the LORDE appeared
..33.b in the Tabernacle in a cloudy pyler * &
the same cloudy pyler stode in the dore
of the Tabernacle.
And the LORDE sayde vnto Mo
ses: Beholde, thou shalt slepe with thy
fathers, & this people wyll ryse vp, and
go a whorynge after the straunge god-
des of the londe in to ŷ which they come
* and wyll forsake me and breake the 1.Reg.8.b
couenaunt which I haue made with the.
And then shall my wrath waxe whote
agaynst them, at the same tyme, and I
shall forsake them, & hyde my face from
them, that they may be consumed. * And Jere.2.d
so whan muche aduersite and trouble
commeth vpon them, they shal saye: Is
not all this euel come vpon me, because
God is not with me? But I shall hyde
my face at the same tyme because of all
the euell that they haue done, in that
they haue turned vnto other goddes. E
Wryte ye now therfore this songe,
and teach it the chyldren of Israel, and
put it in their mouth, that this * songe Deu.32.a
maye be a witnesse vnto me among the
children of Israell. For I wyll bringe
them in to the londe which I sware vn
to their fathers, ŷ floweth with mylke
and hony. * And whan they eate, and Deu.6.c
are full and fatte, they shall turne vnto Pro.30.b
other goddes, and serue them, and blas-
pheme me, and breake my couenaunt.
And so whan muche myschefe and
tribulacyon is come vpon them, this
songe shall answere before them for a
witnesse. It shall not be forgotten
out of the mouthe of their sede: for I
knowe theyr ymaginacyon, that they
go aboute euen now, before I bringe
them in to the londe, which I sware vn
to them. F
So Moses wrote this songe at the
same tyme, and taught it the chyldren
of Israell. And the LORDE gaue Jo
sua the sonne of Nun a charge, and Josue.1.b
sayde: * Be stronge and bolde, for thou and.23.c
shalt bringe the children of Israel in to 3.Re.2.a
the londe, which I sware vnto the, and
I wyll be with the.
Now whan Moses had written
out all the wordes of this lawe in a
boke, he commaunded the Leuites (which
bare the Arke of the LORDES co
uenaunt) and sayde: Take the boke of
this lawe, * & laye it by the syde of the Deu.10.a
Arke of the couenaunt of the LORDE
youre God, that it maye be there a wit- 4.re.17.c
nesse agaynst the: * for I knowe thy Mala.3.b
stubburnesse and thy harde necke. Be-
holde, whyle I am yet alyue with you
this daye, ye haue ben disobedient vnto
the LORDE: how muche more after
my death?
Gather now vnto me al the Elders G
of youre trybes, and youre officers, that
I maye speake these wordes in theyr

Deu 4.d eares, * and take heauen and earth to
Ga.30.d recorde agaynst them. For I am sure y after my death ye shall marre youre selues, & turne asyde out of y way, which I haue comaunded you, & so shall myschefortune happen vnto you herafter, because ye haue done euell in the sighte of the LORDE, in prouokynge hym thorow the workes of youre handes.

So Moses spake out the wordes of this sõge euen to y ende, in the eares of all the congregacyon of Israel.

The.xxxii. Chapter.

¶ The songe of Moses, whiche goeth vp the mount, and seyth the lõde of promesse, but commeth not in to it.

A
HErken (O ye heauens) I wyl speake: & let the earth heare
Esa.1.a the wordes of my mouth.
Mich.1.a & My doctrine droppe
& Esa.55.c as doth the rayne, and my speache flowe as doth the dew.

Euen as the rayne vpon the grasse, and as the droppes vpon the herbe.

For I wyll call vpon the name of the LORDE, geue ye the glory vnto oure God.

Gen.1.d * Perfecte are the workes of the
Eccl.42.d Stone, for all his wayes are righteous God is true, and no wickednesse is ther in hym, righteous and iust is he.

The frowarde and ouerthwarte generacyon hath marred them selues to hymwarde and are not his children, because of their deformyte.

Thankest thou the LORDE thy God so, thou folish and vnwise people?

Mal.1.a * Is not he thy father & thy LORDE?
& Ge.1.d & hath he not made the, and prepared the?

Remembre the dayes that are past, consydre the yeares of the generacyons afore tyme.

Job.8.a * Aske thy father, he shall shewe the: thyne elders, they shall tell the.

Gen.11.b * Whã the moost Hyest dyuyded
Actu.17.d the nacyons & scatred the childrẽ of mẽ.

B Then set he the borders of the nacyons acordynge to the nombre of the chyldren of Israel.

Deu.4.c * For the LORDES parte is his folke, Jacob is the meetlyne of his enheritaunce.

He founde hym in the wyldernesse, euen in the drye deserte wher he roared

He led hym aboute, and gaue hym vnderstondynge: He kepte hym as the apple of his eye.

As an Aegle stretch vp hir nest, and floterth ouer hir yonge: Euen so stretched he out his fethers, and toke hym *and bare hym on his wynges.

The LORDE onely was his gyde and there was no straunge God w hym.

He caried him ouer y height of the earth, and fed hym with the increase of the felde.

*He caused hym sucke hony out of the rocke, & oyle out of the harde stone.

Buttur of the kyne, and mylke of y shepe, with the fat of the lambes, and rammes of the sõnes of Basan, and he goates with the fat of the kidneys, and wheate: And gaue him drynke of the bery bloude of grapes.

* And whan he was fat and had ynough, he waxed wanton.

He is fat, and thicke, and smothe, & hath letten God go, that made him, and despysed the rocke of his saluacyon.

He hath prouoked hym to indignacyon, thorow straunge goddes, and thorow abhominacis hath he angred him. C

* They offred vnto feldeuels, and not vnto their God.

Vnto goddes whom they knew not euen vnto new goddes, that came newly vp, whõ their fathers honoured not.

Thy rocke that begat the, hast thou despysed: and hast forgotten God that made the.

And whan the LORDE sawe it, he was moued vnto wrath ouer his sonnes and his doughters.

And he sayde: I wyll hyde my face from them. I wyll se what their ende shall be: for it is a froward generacyon they are children in whome is no faith.

They haue prouoked me in it that is not God: with their vanites haue they angred me.

* And I agayne wyll prouoke them by those that are no people: by a folyshe nacyon wyll I anger them.

For the fyre is kindled in my wrath & shall burne vnto y botom of hell, and shall consume the londe with the increase therof, and set the foundacyon of the mountaynes on fyre.

I wyll heape myscheues vpon the, D
I wyll spende all myne arowes at the.

They shall pine awaye thorow honger, and be consumed of the feuers, & of bytter sycknesses.

* I wyll sende amonge the the teth of beastes, and furious serpentes.

Without shall the swearde robbe

them, & feare in the chambers, both the yonge man, and yonge woman, the suckynge chyldren wyth the grayheaded man.

I wyll saye: Where are they? I shal make theyr remembraunce to ceasse frõ amonge men.

Yf the wrath of the enemyes were not gathered, lest their enemyes shulde be prounde, and myght saye: Oure hande is hye, and: The LORDE hath not done all this.

For it is a people, wherin is no counsell, and there is no vnderstondynge in them.

O that they were wyse and vnderstode this, & they wolde consydre what shulde happen vnto them herafter.

How commeth it, that one shall chace a thousande of thẽ, and that two shall put ten thousande to flyght?

Is it not so, euẽ because their rocke hath solde them, and because the LORDE hath geuen them ouer?

E For oure rocke is not as their rocke, * of this are oure enemies iudges thẽselues.

Their vyne is of the vyne of Sodõ, and of the feldes of Gomorra: their grapes are the grapes of gal, they haue bytter clusters.

Their wyne is the poyson of Dragons, and the furious gall of Adders.

Is not this hid with me, and sealed vp in my treasures?

* Vengeaunce is myne, and I wyl rewarde in due season, their fote shall slyde for the tyme of their destructiõ is at honde, and the thynge & it is to come vpon them, maketh haiste.

For the LORDE shall iudge his people, * and shall haue compassion on his seruauntes. For he shall consydre & their power is awaye: and that it is gone with them, which were shut vp & remayned ouer.

And he shal saye: * Where are their goddes, their rocke wherin they trusted?

Of whose sacrifices they dyd eat & fat, & dranke & wyne of their drynkofferynges? Let them ryse vp and helpe you, and be youre protectyon.

F Knowe that I I am, * and that there is none other God but I.

* I can kyl and make alyue: what I haue smytten, that can I heale: * and there is no man able to delyuer out of my hande.

For I wyl lifte vp my hãde to he-uen, and wyl saye: I lyue euer.

Yf I whet the edge of my swearde, and my hande take holde of iudgement, then wyll I auẽge me on myn enemies, and rewarde them that hate me.

I wyll make myne arowes dronken with bloude, and my swearde shall eate flesh ouer the bloude of the slayne, and ouer the captiuite, and in that enemyes heade shall be discouered.

* Reioyse ye Heythen with his people: for he wyll auenge the bloude of his seruauntes, and wyll auẽge hym on his enemyes, and wyll be mercyfull vnto & londe of his people. Rom.15.d

And Moses came and spake all & wordes of this songe in the eares of the people, he and Iosua the sõne of Nun. Now whan Moses had made an ende of speakynge all these wordes vnto all Israell, he sayde vnto them: * Take to hart all the wordes, which I testifye vnto you this daye, that ye commaunde youre chyldren, to obserue and do al the wordes of this lawe. For it is no vayne worde vnto you, but it is your lyfe: and this worde shall prolonge youre lyfe in the londe, whyther ye go ouer Iordane to conquere it. G Deu.6.b and 11.c

And the LORDE spake vnto Moses the same daye, and sayd: Get the vp to this mount Abarim, vpon mount Nebo, which lyeth in the londe of the Moabites ouer agaynst Iericho, & beholde the londe of Canaã, which I shall geue vnto the chyldren of Israel in possessiõ. And dye thou vpon the mount, whan & art come vp, and be gathered vnto thy people, * lyke as Aarõ thy brother dyed vpõ mount Hor, and was gathered vnto his people: Because ye trespaced agaynst me amonge the chyldren of Israell by the * water of stryfe at Cades in the wyldernesse of Sin, and sanctifyed me not amõge the chyldrẽ of Israel. For thou shalt se the lõde ouer against the, which I geue vnto the chyldren of Israell but thou shalt not come in to it. Nu.20.d Nu.20.b

The.xxxiii.Chapter.

A swete blessynge, wherwith Moses blesseth the people before his death.

This is the blessynge, wherwt Moses the mã of God blessed the children of Israel before his death, & sayd * The LORDE came from Sinai, * and rose vp vnto the from Seir. He appeared frõ mount Paran, and came A Exo.3.a Exo.19.d

wyth many thousande sayntes. At his
ryghte hande is there a lawe of fyre for
fyr them: O how loued he the people,
Sap.3.a * All hys sayntes are in his hande:
Mat.10.d & they shall set them selues downe at
thy fete, and receaue of thy wordes. Mo
ses commaunded vs the lawe, which is
the enheritaunce of the congregacyō of
Iacob. And he was in the fulnesse of
the kynge, and helde the rulers of the
people together, with the trybes of Is
raell.

Let Ruben lyue, and not dye, and
his people be fewe in nombre.

This is the blessynge of Iuda. And
he sayde: LORDE heare the voyce of
Iuda, and brynge hym vnto his people:
let his handes multiplye, and let hym
be helped from his enemyes.

B And vnto Leui he sayde: * Thy perfect
Mal.2.b nesse and thy lyght be acordynge vnto
Nu.20.a the man of thy mercy, * whō thou hast
tempted at Massa, whan ye strous by
Mat.19.d the water of stryfe. * He that sayeth vn
Luce.14.d to his father & to his mother: I se hym
not: & to his brother, I knowe him not:
and to his sonne, I wote not of hym:
those haue obserued thy wordes, and
kepte thy couenaunt: they shall teach Ia
cob thy iudgmentes, and Israell thy
lawe: they shall laye incense before thy
nose, and burntofferynges vpon thyne
altare. LORDE, blesse thou his po
wer and accepte the workes of his han
des: smyte the loynes of them that ryse
vp agaynst hym, and of them that hate
hym, that they ryse not vp them selues.

And to BenIamin he sayd: The be
loued of the LORDE shal dwell in hope
on hym: All the daye lōge shal he wayte
vpon hym, and shall dwell betwene his
shulders.

Ios.C And to Ioseph he sayde: * His lōde
Iosue.16. lyeth in the blessynge of the LORDE,
and.17. there are noble frutes of heauen, of the
dew, and of the depe that lyeth beneth:
There are noble frutes of the encrease
of the Sonne, and noble rype frutes of
the monethes: And of the toppes of the
mountaynes of olde, and of the hylles
allwaye, and of the noble frutes of the
earth, & of ỹ fulnesse therof. The good
Exo.3.a wyll of him, * that dwelleth in ỹ busshe
Ge.49.c come vpon the heade of Ioseph, & * vp
pon the toppe of his heade that was se
perated from amonge his brethren.

His bewtye is as a fyrstborne oxe, &
his hornes are as the hornes of an vni
corne: with the same shal he pusshe the
nacyons together, euen vnto the ende
of the worlde. These are ỹ thousandes of
Ephraym, & ỹ thousādes of Manasses.

And vnto Zabulon he sayd: Reioyse
Zabulon of thy outgoynge: reioyse thou
Isachar of thy tentes. They shall call
the people vnto the hyll, and there shall
they offre the offerynges of righteous
nes. For they shall sucke the abundaunce
of the see, & the treasures hyd in ỹ sande.

And to Gad he sayd: Blessyng be to
Gad, which maketh rowme. He dwel
leth as a lyon, and spoyleth the arme &
the toppe of the heade. And he sawe his
begynnynge, that the heape of the tea
chers laye hydde there, and came with
the rulers of ỹ people, and executed the
ryghtwysenes of ỹ LORDE, and his
iudgemēt on Israel.

And to Dan he sayde: Dan a yonge
lyon, he shall flowe from Basan.

And to Nephtaly he sayde: Neph
taly shall haue abundaunce of pleasure,
and shalbe full of the blessynge of the
LORDE: his possession shalbe towarde
the west & south. And to Aser he sayde:
Aser be blessed with sōnes, acceptable
be vnto his brethrē, and dyppe his fote
in oyle. Yron and brasse be on thy shues.
Thyne age be as thy youth.

There is no God as the God of the
iust. He that sytteth vpon heauē, be thy
helpe. And his glory is in the cloudes,
that is the dwellynge of God from the
begynnynge, and vnder the armes of the
worlde. And he shall dryue out thyne ene
mye before the, and saye: Be destroyed.
* And Israell shall dwell safe alone.
The eye of Iacob shalbe vpon the lande
where corne & wyne is, heauen also shal
droppe with dew. Happye art thou Is
raell, who is lyke vnto the? O thou peo
ple that art saued by ỹ LORDE, which
is thy helpe, shylde, and the swerde of
thy glorye. Thyne enemyes shall fayle
awaye, and thou shalt treade vpon the
height of them.

The.xxxiiii.

Moses goeth vp to the mount, where
he dyeth. The children of Israell make
lamentacyon for hym.

And * Moses wente fro the
felde of the Moabites vp vn
to mount Nebo, vpon the
toppe of mount Pisga, ouer
agaynst Iericho. And the
LORDE shewed hym all the lande of
Gilead vnto Dan, and all Nephtali,

and the londe of Ephraim & Manasse, and all the londe of Juda, vnto the vttermoost see, and towarde the south, and the region of the playne of Jericho the cite of the palme trees euen vnto zoar. And the LORDE sayde vnto him. This is the londe that I sware vnto Abrahā Isaac & Jacob, and sayde: I wyll geue it vnto thy sede. Thou hast sene it with thine eyes, * but thou shalt not go ouer thither.

B So Moses ye seruaunt of the LORDE died there in the londe of the Moabites, accordynge vnto the worde of the LORDE. And he buried hym in a valley, in the londe of the Moabytes ouer agaynst the house of Peor. And no man knewe of his graue vnto this day. And Moses was an hundreth and twentye yeare olde whan he dyed: his eyes were not dymme, & his chekes were not fallen. And the chyldren of Israell, * wepyed for Moses in the felde of the Moabites thirtie dayes, and ye dayes of the weppynge and mournynge for Moses were fullfylled.

C And Josua the sonne of Nun was fylled with the sprete of wysdome (* for Moses had layed his hande vpon hym) and the chyldren of Israell herkened vnto hym and dyd as the LORDE commaunded Moses, And there arose no Prophete more in Israell, lyke vnto Moses, whome the LORDE knew face to face in all tokens and wōders (which the LORDE sent hym to do in the londe of Egipte, vnto Pharao, and to all his seruauntes, and his londe) and in all this mightie hand, and great visions which Moses dyd in the sight of all Israell. Nu.27.b

The ende of the fyfte boke of Moses, called Deuteronomion.

Elizabeth Snow
Her Book
oc 31 1736

The seconde parte of the olde Testamement.

The boke of Josua.
The boke of the Judges.
The boke of Ruth.
The fyrst boke of Samuel.
The seconde boke of Samuel.
The thyrde boke of the kynges.
The fourth boke of the kynges.
The fyrst boke of the Cronicles.
The seconde boke of the Cronicles.
The fyrst boke of Esdras.
The seconde boke of Esdras.
The boke of Hester.

The boke of Iosua.

The fyrst Chapter.

After the death of Moses, God commaundeth Iosua to get hym vp, and to go with the people ouer Iordane in to the londe of promesse.

A After the death of Moses ỹ seruaunt of ỹ Lord spake the LORDE vnto Iosua ỹ son of Nun Moses mynister: My seruaunt Moses is dead, vp now, and go ouer this Iordane, thou and all this people in to the londe that I haue geuẽ the chyldrẽ of Israel.
..11.d ✱ All the places that the soles of youre fete shall treade vpon, haue I geuen vnto you. As I sayd vnto Moses: From the wyldernesse and this Libanus vnto the great water Euphrates: All ỹ londe of the Hethites vnto the great see towarde the west, shalbe youre border. There shall noman be able to withstonde
..3.d the all thy lyfe longe. ✱ And lyke as I was with Moses, so wyll I be with
..31.b. the also. ✱ I wyll not fayle the, nether
..13.a forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde ỹ lõde, which I sware vnto theyr fathers, to geue it them.
B ✱ Be stronge therfore & very bolde,
..31.b. that thou mayest kepe & do euery thyng acordynge to the lawe, that Moses my
..5.d seruaunt commaunded the. ✱ Turne not asyde from it, nether to the ryght hande nor to the lefte, that thou mayest deale
C wysely whether so euer thou goest.
..17.d. ✱ And let not the boke of this lawe departe out of thy mouthe, but exercyse thy selfe therin daye and nyght, that thou mayest kepe and do euery thynge accordynge to it that is wrytten therin: Then shalt thou prospere in thy wayes and deale wysely. Lo, I haue commaunded the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with the, whether so euer ỹ goest.

Then commaunded Iosua the offycers of the people, and sayd: Go thorow the hoost, and charge the people, & saye: Prepare you vytayles: for ouer thre dayes shall ye go ouer this Iordane, that ye maye come in and take possession of the londe, which the LORDE youre God shall geue you.

And to the Rubenites, Gaddites, & C
to the halfe trybe of Manasse, sayd Iosua: Thynke vpon ỹ worde, ✱ that Mo Nu.32.d
ses the seruaunte of the LORDE spake vnto you, and sayd: The LORDE your God hath brought you to rest and geuen you this londe. Let youre wyues, and chyldren, and catell remayne in ỹ londe, that Moses gaue you on this syde Iordane: But ye youre selues (as many as be fyghtynge mẽ) shal go forth before your brethren in harnesse, & helpe them, tyll the LORDE haue broughte youre brethrẽ to rest also as wel as you: that they also may take possession of the londe, whiche the LORDE your God shall geue them: Then shall ye turne agayne in to the londe of your possession that ye maye enioye it, whiche Moses ỹ seruaunt of the LORDE hath geuen you on this syde Iordane towardes the East. And they answered Iosua & sayd
✱ All that thou hast commaunded vs, Deu.5.d
wyll we do: and whether so euer thou 1.Mac.2.d
sendest vs, we wyll go thether. Lyke as Iere.42.a
we haue obeyed Moses, so wyll we be obedient also vnto the: Onely that the LORDE thy God be with the, lyke as he was with Moses. Whosoeuer disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast cõmaunded vs, shall dye: Onely be thou stronge and bolde.

The .ii. Chapter.

Two spyes are sent vnto Iericho, & Rahab lodgeth them.

Iosua the sõne of Nun sent A
out two spyes preuely from Sethim, and sayd vnto them: Go youre waye, loke vpon the londe, and Iericho. &c.

Heb.11.e Jac.2.e They wente forth, *and came in to the
house of an harlot, called Rahab, & laye
there. Then was it tolde the kynge of
Jericho: Lo, there are men come in this
nyghte from the chyldren of Israell, to
spye the londe. Then sent the kynge of
Jericho vnto Rahab, sayenge: Delyuer
the men forth that are come vnto the in
to thy house, for they are come to spye
out the whole londe. Now as for ye two
men, the woman had hyd them, & sayd:
There came mē in vnto me in dede, but
I knewe not whence they were. And
at the shuttynge in of the gate whan it
was darcke, they wente out, so that I
can not tell whether they be gone: fo-
lowe soone after them, for ye shall ouer-
take them. But she had caused them to
clymme vp vnto the house toppe, and
hydde them vnder the stalkes of flaxe,
that she had prepared her vpon ye toppe
of the house. Howbeit the men folowed
after thē in the waye towarde Jordane,
euen vnto the ferye: and whan they that
folowed vpon them were gone forth, ye
gate was shut.

B And or euer the men layed them
downe to slepe, she wente vp to them vn
to the house toppe, and sayd vnto them:
I knowe that the LORDE shall dely-
Deu.28.a uer you the londe, *for the feare of you
Josue.5.a. is fallen vpon vs, and al the inhabiters
of the londe are discoraged at youre com
Exo.14.e. mynge. *For we haue herde, how the
LORDE dryed vp the water in the
reed see before you, whan ye departed
Nu.21.e out of Egipte: *and what ye dyd vnto
the two kynges of the Amorites,
Sihon and Og beyonde Jordane, how
ye roted them out, and destroyed them.
And sence we herde therof, oure hartes
hath fayled vs, nether is there a good
stomake more in ony man, by the rea-
son of youre commynge. For the LOR
DE youre God is both the God aboue
in heauen, and beneth vpon earth.

C Sweare now thē vnto me *euen by
Deu.10.d the LORDE (for so much as I haue
dealte mercyfully with you) that ye wyl
also shewe mercy vpō my fathers house
and geue me a true token, that ye wyll
let my father lyue, and my mother, my
brethren, and my systers, and all ye they
haue, and delyuer oure soules frō death.
The men sayd vnto her: *Yf we shewe
Josu.6.d not mercy and faythfulnesse vpon the,
whan the LORDE geueth vs ye londe:
then let oure soule dye for you, so farre
as thou betrayest not our waye. *Thē
let she them downe thorow ye wyndowe
by a coarde: for her house was in ye wall
of the cyte, and in ye wall was her dwel-
lynge. And she sayd vnto them: Go youre
waye vp to the mountaynes, lest they
mete you that folowe vpon you: & hyde
youre selues there thre dayes, tyl they be
come agayne that folowe after you: and
then get you youre waye.

But the men sayd vnto her: As for
this ooth that thou hast taken of vs, we
wyll be discharged of it whan we come
in to the londe, excepte thou knyttest in
the wyndowe the lyne of this rosecolou-
red rope (that thou hast lette vs downe
withal) and gatherest vnto the in to the
house, thy father, thy mother, thy bre-
thre and all thy fathers house. And who
whosoeuer goeth out at the dore of thy
house, his bloude be vpō his owne heed,
and we gyltlesse. But of all those that
are in thy house, yf a honde be layed vp-
on them, theyr bloude shalbe vpon oure
owne heade. And yf thou betrayest ou-
of this deuyce of oures, then wyll we be
discharged of the ooth that thou hast ta-
ken of vs. She sayd: Let it be so as ye
saye, and she let them go. And they went
theyr waye. And she knyt the rosecolou-
red lyne in the wyndowe.

They went on theyr waye, & came
to the mountaynes and remayned there
thre dayes: tyll they that folowed vpon
them were come agayn: for they sought
them thorow euery strete, and yet they
founde them not. So the two men tur-
ned agayne, and departed from the moun-
taynes, & passed ouer (Jordane) & came
to Josua the sonne of Nun, & tolde him
euery thynge, as they had founde it, and
they sayd vnto Josua: The LORDE
hath geuen vs all the londe in to our hon-
des, and all they that dwell in the londe,
are sore afrayed of vs.

The.iii.Chapter.

Josua goeth forth with the people
vnto Jordane: The Leuites are ordey-
ned to go before with the Arke. The one
parte of Jordane stondeth styll, ye other
runneth downe, and the people go tho-
row it drye shodde.

AND Josua rose vp early, &
they departed from Setim,
and came vnto Jordane, he
and al the chyldrē of Israel,
& remayned there al nyght

afore they wente ouer. But after thre
dayes wente ỷ officers thorowe ỷ hoost
and commaunded the people, and sayd:
Whan ye se the Arke of the couenaunt
of the LORDE youre God, and ỷ pre-
stes from amonge the Leuites bearynge
it, departe ye then out of youre place, &
folowe after (but so, ỷ there be rowme
betwene you and it by two thousande cu
bites, and that ye come not nye it) that
ye maye knowe what way ye shulde go:
for ye neuer wente that waye afore.
B And Josua sayde vnto the people:
.20.a *Halowe youre selues, for to morowe
.11.b shall the LORDE brynge wonde-
.16.a rous thynges to passe amonge you. And
vnto the prestes he sayde: Beare ye the
Arke of the couenaunt, and go before ỷ
.7.b people. Then * bare they the Arke, and
wente before the people. And ỷ LORDE
sayd vnto Josua: This daye wyll I be-
gynne to make the great in the syght of
all Israel, that they maye knowe, how
that lyke as I was with Moses, so am
I with the also. And commaunde thou
the prestes that beare the Arke, and say:
Whan ye come before the water of Jor
dane, stonde styll.
C And Josua sayd vnto the chyldren of
Israel: Come hether, & heare the worde
of the LORDE youre God. He sayde
moreouer: By this shal ye perceaue, that
the lyuynge God is amonge you, & that
he shall dryue out before you the Cana-
nites, Hethites, Heuites, Pherezites,
Girgosites, Ammorites and Jebusites.
Beholde, the Arke of the couenaunt of
hym that hath dominion ouer al londes,
shall go before you in Jordane. Take
now therfore twelue mē out of ỷ trybes
of Israel, out of euery trybe one. And
whan the soles of the fete of the prestes
that beare the Arke of the LORDE ỷ
gouernoure of all londes, are set in the
water of Jordane, then shall the water
of Jordane withdrawe it selfe from the
water that floweth from aboue, that it
maye stonde on an heape.
D Now whā the people departed out
of theyr tentes, to go ouer Jordane, and
the prestes bare the Arke of couenaunt
before the people, & came in to Jordane,
and dypte theyr fete before in the wa-
ter (as for Jordane on all his banckes it
was full of all maner waters * of the
londe) then the water that came downe
from aboue, stode streyght vp vpon one
heape, very farre from the cyte of Adom
that lyeth on the syde of zarthan: But
the water that ranne downe to the see
(euen to the salt see) fell awaye, and de
creased.
*So the people wente thorow ouer Psa. 65. a
agaynst Jericho. And the prestes that
bare the Arke of the LORDES co-
uenaūt, stode drye in the myddes of Jor
dane, ready prepared: & all Israel wente
thorow drye shodde, vntyll the hole peo-
ple were all come ouer Jordane.

The. iiii. Chapter.

Twelue stones doth Josua cause to
be taken out of Jordane, and setteth thē
vp at Gilgall for a remembraunce.

A And the LORDE sayd vn-
to Josua: Take ye twelue
men, out of euery trybe one,
and commaunde them, and
saye: * Take vp twelue sto- Deu. 27. a
nes out of Jordane, frō the place where
the fete of ỷ prestes stode in theyr aray:
and carye them with you, that ye maye
leaue thē in the lodgynge, where ye shall
lodge this nyghte. Then Josua called
twelue men which were prepared of ỷ
chyldren of Israel, out of euery trybe one
and sayd vnto them: Go youre waye o-
uer before the Arke of the LORDE
youre God in the myddes of Jordane, &
take euery man a stone vpon his shulder
after the nombre of the trybes of ỷ chyl
dren of Israel, that they maye be a tokē
amonge you. And whan youre chyldren
aske theyr fathers herafter, & say: What
do these stones there? That ye may thē
saye vnto them, how that the water of
Jordane claue in sunder before the Arke
of the LORDES couenaunt, whan
it went thorow Jordane, and that these
stones are set for a perpetuall remem-
braunce vnto the chyldren of Israel.
B Then dyd the chyldren of Israel as
Josua commaunded them, & bare twelue
stones out of ỷ myddes of Jordane (as
the LORDE had sayd vnto Josua)
* acordynge to the nombre of the try- 3. Re. 18. d
bes of the chyldren of Israel, & brought
the same with them in to the lodgynge,
and lefte them there. And Josua set vp
twelue stones in the myddes of Jordane
where the fete of the prestes stode, that
bare the Arke of the couenaunt: & there
they be yet vnto this daye. As for the
prestes that bare the Arke, they stode in
the myddes of Jordane, vntyll all was
perfourmed that the LORDE charged

Deu,27.a Josua to saye vnto the people * acordynge as Moses gaue Josua in commaundemēt. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of ÿ LORDE wente ouer also, and the prestes wente before the people.

C *And the Rubenites, & Gaddites, & the halfe trybe of Manasse wente harnessed before the chyldren of Israel, lyke as Moses had sayd vnto them: Aboute a fortye thousande men ready harnessed to the warre, went before the LORDE to the batayll, vpon the felde of Jericho

Nu.32.e Josu,1.c

Josu.3.b *In that daye the LORDE made Josua great in the syght of all Israell: and lyke as they feared Moses, so stode they in awe of hym, all his lyfe longe.

And the LORDE sayd vnto Josua: Commaunde the prestes which beare the Arke of witnesse, that they come vp out of Jordane. So Josua commaunded the prestes, & sayde: Come vp out of Jordane. And whan the prestes that bare the Arke of the couenaunt of the LORDE were come out of Jordane, and trode with the soles of theyr fete vpon the drye londe, the water of Jordane came agayne in to his place, and flowed (lyke as afore tyme) vpon all his bankes.

D It was the tenth day of the fyrst moneth, whā ÿ people came vp out of Jordane: and they pitched theyr tentes in Gilgall vpon the East syde of the cite of Jericho. And the twelue stones which they had taken out of Jordane, dyd Josua set vp at Gilgall, and sayd vnto the chyldren of Israel: *Whan youre chyldren axe theyr fathers herafter, and saye: What meane these stones? Ye shall tell them, and saye: Israel wente drye thorow Jordane, what tyme as the LORDE youre God dryed vp the water of Jordane before you, vntyll ye were ouer: lyke as the LORDE youre God dyd in the reed see, *which dryed vp before vs, that we myght go thorow: that al ÿ people vpon earth myght knowe ÿ hāde of the LORDE, how myghtye it is, to the intent that ye shulde alwaye feare ÿ LORDE youre God.

Exo.12.d Exo 14.c.

The. v. Chapter.

¶ The kynges beyonde Jordane are afrayed. The people in Gilgall are circumcysed. They eate the Passeouer and vnleuended bread.

NOw whan all the kynges of ÿ Ammorites that dwelt beyond Jordane westward, and all the kynges of the Cananites by the see syde herde how the LORDE had dryed vp ÿ water of Jordane before the chyldren of Israel, tyll they were come ouer * their harte fayled them, nether was there any more corage in them at the presence of the chyldren of Israel.

At the same tyme sayd the LORDE vnto Josua: Make ÿ knyues * of stone, and circumcyse the chyldren of Israel agayne the seconde tyme. Then Josua made hym knyues of stone, and circumcysed the chyldren of Israell vpon the toppe of the forskynnes. And the cause why Josua circumcysed al the males of the people that were come out of Egipte is this: for all the men of warre dyed in the wyldernesse by the waye, after they were departed out of Egipte: for all the people that came forth, were circumcysed.

B But all the people that were borne in the wyldernesse by ÿ waye (after they departed out of Egipte) were not circumcysed: for the chyldren of Israel walked fortye yeares in the wyldernesse, vntyll all the people of the men of warre that came out of Egipte, were consumed, because they herkened not vnto ÿ voyce of ÿ LORDE, lyke as the LORDE sware vnto them, *that they shulde not se the londe which the LORDE sware vnto theyr fathers to geue vnto vs, euen a londe that floweth with mylke and hony: theyr chyldren which were come vp in theyr steade: dyd Josua cyrcumcyse: for they had ÿ forskynne, and were not circumcysed by the waye.

C And whan all the people were circumcysed, they abode in theyr place, euen in the tentes, tyll they were whole. And the LORDE sayde vnto Josua: This daye haue I turned the shame of Egipte awaye from you, and the same place was called Gilgall vnto this daye. And whyle the chyldren of Israel laye thus at Gilgall, they kepte Easter * the fourtenth daye of the moneth at euen in the felde of Jericho. And they dyd eate of the corne of the londe the seconde daye of the Easter: namely, vnleuended bread and frumentye of that yeare, euen the same daye. And vpon the morowe, the * Manna fayled, whan they dyd eat of the corne of the londe, so that the chil-

then of Israell had nomore Manna, but
dyd eate of the corne ofthe londe of Ca-
naan the same yeare.
D And it fortuned y when Josua was
by Jericho, he lifte vp his eyes, and was
ware, that there stode a man agaynst
hym, and had a naked swearde in his
hande. And Josua wente to hym, & sayd
vnto hym: Art thou one of vs, or of oure
a.10.b enemyes? He sayde: No, but I am * the
prynce of the LORDES hoost, and
now am I come: Thē fell Josua down
to the earth vpon his face, and worship
ped hym, and sayd vnto hym: What say
eth my LORDE vnto his seruaunt?
And the prynce ouer y LORDS hoost
sayde vnto him: * Put thy shues of thy
.3.a fete, for the place wherevpon thou ston-
.7.b dest, is holy. And Josua dyd so.

The.vi.Chapter.

How Jericho is wonne and taken.

A ND for Jericho, it was shut &
kepte because of the chyldrē
of Israell, so that no man
might go out nor in. But the
LORDE sayd vnto Josua:
Beholde, I haue geuen Jericho with y
kynge & men of warre therof, in to thy
hande. Let all the men of warre go once
rounde aboute the cyte, and do so sixe
dayes. But vpon the seuenth daye let y
prestes take the seuen trompettes of the
yeare of Jubilie before the Arke, and go
the same seuenth daye seuen tymes a-
boute the cyte, and let the prestes blowe
the trompettes. And whan the horne of
the yeare of Jubilye bloweth and ma-
keth a sounde, so that ye heare the trom
pettes, all the people shal make a greate
shoute, then shall the walles of the cyte
fall downe, and the people shall fall in,
euery one straight before hym.
B Then Josua the sonne of Nun cal-
led the prestes, and sayde vnto them:
Beare ye the Arke of the couenaunt, &
let seuen prestes take the seuen trompet
tes of the yeare of Jubilye before the
Arke of the LORD. But vnto the peo-
ple he sayde: Get you hence, & go rounde
aboute the cite, and let hym that is har-
nessed, go before the Arke of the LOR-
DE. Whan Josua had spoken this vn
to the people, the seuen prestes bare the
seuē trōpettes of the yeare of Jubylye
before the Arke of the LORDE, and
wēte and blew the trompettes, and the
Arke of the LORDES couenaunt
folowed after them: & who so was har-
nessed, wente before the prestes y blewe
the trompettes, and the multitude fol-
owed the Arke. And all was full of the
noyse of the trompettes. But Josua cō
maunded the people, and sayde: Ye shal
make no shoute, nor let youre voyce be
herde, nether shall ye geue one worde
out of youre mouth, vntyl the daye that
I saye vnto you: Make a shoute, then
make a shoute.
So the Arke of the LORDE wēte C
once rounde aboute the cyte, and came
agayne in to the hoost, and remayned
therin: for Josua vsed to ryse vp early
in the mornynge. And the prestes bare
the Arke of the LORDE: so dyd the se
uen prestes beare the seuen trompettes
of the yeare of Jubilye before the Arke
of the LORDE, and wente and blewe
the trompettes: and who so was harnes
sed, wente before thē, but the multitude
folowed the Arke of the LORDE.
And all was full of the noyse of the trō
pettes.
The seconde daye wente they once
aboute the cyte also, and came agayne
in to the hoost. Thus dyd they sixe day-
es. But vpon the seuenth daye whan
the mornynge sprynge arose, they gat
them vp early, and wēte after the same
maner seuen tymes aboute the cite, so y
vpon the same one seuenth daye they
wente seuen tymes aboute the cite.
And at the seuenth tyme whan the D
prestes blewe the trompettes, Josua
sayde vnto the people: Make a shoute,
for the LORDE hath delyuered you
the cyte: Howbeit this cyte, and all that
is therin, shalbe dāned vnto the LOR-
DE: * onely the harlot Rahab shall ly- Josu.2.c
ue, and al that are with her in the house,
for she hyd the messaungers, whom we
sent forth. * Onely beware of it that Josu.7.a
is damned, lest ye damne youre selues
(yf ye take ought of it which is dam-
ned) and make the hoost, of Israell to
be damned, and brynge it in to mysfor-
tune. But all the syluer and golde, with
the ornamentes of brasse and yron, shal-
be sanctifyed vnto the LORDE,
that it maye come to the LORDES
treasure.
Then made the people a greate
shoute, and the prestes blewe the trom-
pettes (for whan the people herde the
noyse of the trompettes, they made a Heb.11.f
greate shoute) * and the walles fell, &
the people clymmed vp in to the cyte,

euery one straight before hym. Thus
Deu.20.c. they wanne the cyte, and * destroyed all
that was in the cyte with the edge of ye
swearde, both man and woman, yonge
and olde, oxe, shepe, and asse.
E But Josua sayd vnto the two men
which had spyed out the londe: Go into
the house of the harlot, and brynge out
the womā from thence with all that she
hath, acordynge as ye haue sworne vn-
to her. Then the yonge men (the spyes)
wente in, and brought forth Rahab &
her father and mother, and brethren, &
all that she had, and al her kynrede, and
caused her to dwel without the hoost of
Israel. As for ye cyte, they brente it with
fyre, and all that was therin: onely the
syluer and golde, and the ornamentes of
brasse and yron put they vnto the trea-
sure in the house of the LORDE: but
Heb.11.e Josua let * ye harlot Rahab lyue, with
Jaco.2.e her fathers house, and all that she had:
and she dwelt in Israel vnto this daye,
because she had hyd ye messaungers whō
Josua sent vnto Jericho to spye.
At the same tyme sware Josua, and
3.Re.16.d sayd: * Cursed be that man before the
LORDE, which setteth vp this cyte
of Jericho and buyldeth it: Whan he
layeth the foundacyon therof, let it cost
hym his fyrst sonne: And whā he setteth
vp the gates of it, let it cost hym his yon
gest sonne. Thus the LORDE was
with Josua, so that he was spoken of
in all londes.

The.vii.Chapter.

The Israelites are put to flyght be-
fore theyr enemyes, because one of them
had stolen of it that shuld haue ben dā-
ned, and vtterly destroyed. The trespa-
cer is stoned vnto death.

A
Deu.7.e But * the chyldren of Israell
Josu.6.d had commytted a synne in ye
2.Re.12.f thynge that was damned:
for Achan the sōne of Char-
mi the sonne of Sabdi the
sonne of Sarah, of the trybe of Juda,
toke some of it that was damned. Thē
was the wrath of the LORDE fearce
ouer the chyldren of Israel.
Now whan Josua sent out men frō
Jericho vnto Hai, whiche lyeth besyde
Bethauen on the east syde of Bethel, he
sayd vnto them: Go vp, & spye ye londe.
And whan they had gone vp, and spyed
out Hai, they came agayne to Josua, &
sayd vnto hym: Let not al the people go
vp, but vpon a two or thre thousande, ye
they may go vp and smyte Hai, lest all
the people werye them selues there, for
they are but fewe.
So there wente vp, of the people
vpon a thre thousande men, and they fled
before the men of Hai, and they of Hai
smote vpon a sixe and thyrtye men of
them, and chaced them frō the porte vn-
to Sebarim, and smote them downe the
waye. Then was the hart of the people
discoraged, * and became lyke water.
As for Josua he rente his clothes, & fel
vpon his face vnto the earth before the
Arke of the LORDE, vntyl the eue-
nynge, with the Elders of Israel, & cast
dust vpon theyr heades.
And Josua sayd: * Oh LORDE B
LORDE, wherfore hast thou brought
this people ouer Jordane, to delyuer vs
in to the hādes of the Ammorites to de-
stroye vs? O that we had taried beyonde
Jordane, as we begāne. O my LORDE
what shall I saye, whyle Israel turneth
his backe vpō his enemies? Whan the
Cananites heare of this, they shall com-
passe vs rounde aboute, yee and rote out
our names frō of the earth. What wylt
thou do then vnto thy great name?
Then sayd the LORDE vnto Jo-
sua: Stonde vp, why lyest thou so vpon
thy face? Israel hath offended, and trans-
gressed ouer my couenaunt, which I cō-
maunded them. They haue taken of
of the thynge that was damned, and
haue stolen, and dyssembled, and layed
it amonge theyr ornamentes. The chyl-
dren of Israel are not able to stonde be-
fore theyr aduersaries, but muste turne
theyr backes vpon theyr enemyes: for
they are acursed. I wyl nomore be with
you from hence forth yf ye put not out
the damned from amonge you.
* Stonde vp, and sanctifie the peo- C
ple, and saye: Sanctifie your selues a-
gainst tomorow, for thus sayth ye LORDE
God of Israel: * There is a dam-
ned thynge in ye O Israel, therfore cāst
thou not stonde before thyne enemyes,
tyll ye put awaye the damned from a-
monge you. And ye shall ryse vp early,
one trybe after another: and loke which
trybe soeuer the LORDE taketh, ye same
shal come forth, one kynred after ano-
ther: and loke which kynred the LOR-
DE taketh, the same shall come forth,
one house after another. And loke which
house the LORDE taketh, the same
shall come forth, one housholder after a-
nother. And whosoeuer is founde in the

curse, the same shalbe burnt in the fyre
with al that hath: because he hath gone
beyonde the couenaunt of the LORDE,
and committed folye in Israell.
Then Josua gat hym vp by tymes
in the mornynge, and brought forth Is-
raell, one trybe after another, and the
trybe of Juda was taken. And whã he
had brought forth the kynreds in Juda,
the kynred of the Serahites was takẽ.
And whan he had brought forth ye kyn
red of the Serahites, one housholde af-
ter another, Sabdi was takẽ. And whã
he had brought forth his house, one
housholder after another, Achan the
sonne of Charmi the sonne of Sabdi
ye sonne of Serah, of ye trybe of Juda,
was taken.
And Josua sayde vnto Achan: My
sonne, geue the glory vnto the LORD
the God of Israell, and geue him the
prayse, and tel me, what thou hast done,
D and hide nothynge from me.
Then answered Achan vnto Josua,
and sayd: Verely I haue synned against
the LORDE God of Israell, thus &
thus haue I done: I sawe amonge the
spoyles a costly Babylonysh garment, &
two hũdreth Sycles of syluer & a tũge
of gold, worth fiftye Sycles in weight,
vnto which I had a lust, and toke it: &
and beholde, it is hyd in the grounde in
my tente, and the syluer vnder it.
Then Josua sent messaungers thy-
ther, which ranne to the tente, and be-
holde, it was hyd in his tente, and ye syl
uer vnder it. And they toke it out of the
tente, and broughte it vnto Josua, and
to all the chyldren of Israel and poured
it before the LORDE. Then Josua &
all Israell with hym, toke Achan ye sõne
of Serah with the syluer, the garment,
and golden tunge, his sonnes and dough
ters, his oxen and asses, and shepe, and
all that he had, broughte they in to the
valley of Achor.
And Josua sayde: For so much as ye
hast troubled vs, the LORDE trouble
the this daye. And all Israell stoned
hym, and burned hym with fyre wyth
all ye he had. And whã they had stoned
him, they made ouer him a greate heape
of stones, which remayneth vnto thys
daye. (So the LORDE turned from
the fyercenes of his wrath.) There-
fore is the same place called the valley
of Achor vnto this daye.

The.viii.Chapter.

¶ The cite of Hai is wonne, the peo-
ple slayne, the kynge taken alyue and han-
ged, the cite brent. Josua buyldeth an
altare vnto the LORDE. The blessin-
ges and curses are red.

A AND the LORDE sayde vn-
to Josua: *Feare not, and Deu.7.d
be not afrayed. Take al the
men of warre with the, and
ryse, & get the vp vnto Hai.
Beholde, I haue geuen in to thy hande,
the kynge of Hai, with his people in his
cite and countre. And thou shalt do with
Hai and the kynge of it, *as thou dyd- Josu.6.d
dest with Jericho and the kynge therof,
sauynge that ye shall deale amonge you
theyr spoyle and catell: but set thou a
*preuy watch behynde the cyte. Josu.8.a
Then Josua arose, and all the men
of warre, to go vp vnto Hai: and Josua
chose thyrtie thousande fyghtynge men,
and sent them out by nyght, and cõmaũ-
ded them, and sayde: Take hede, ye shal
be the preuye watch behynde the cyte,
but go not to farre from the cyte, and se
that ye be redye altogether. As for me
and all the people that is with me, we
wyll gett vs to the cyte. And whã they
come forth agaynst vs (*as afore) we Josu.7.a
wyll flye before them, that they maye fo-
lowe out after vs, tyll we haue prouo-
ked them forth of the cite: for they shal
thynke that we flye before them, lyke as
at the fyrst. And whyle we flye before
B them, ye shal gett you vp out of the pre-
uy watch, and wynne the cyte. For the
LORDE youre God shall delyuer it in
to youre handes. But whan ye haue
wonne the cite, set fyre vpon it, doynge
*accordynge vnto ye worde of ye LOR- Deu.[illegible]
DE. Beholde, I haue commaunded it
you.
So Josua sent them awaye, & they
wente vnto the place of ye preuy watch,
and laye betwixte Bethel & Hai, on the
westsyde of Hai. But Josua abode ye
nyght amonge the people. And in ye mor-
nynge he arose early, and set the people
in order, and wente vp with the Elders
of Israel before ye people towarde Hai.
& al the mẽ of warre ye were with him,
wente vp, and gat them forth, & came
ouer agaynst the cite, and pitched theyr
tentes on the north syde of Hai, so that
there was but a valley betwene hym &
Hai.
C He had taken aboute a fyue thou-

sande men, and set them in the hynder watch betwene Bethel and Hai, on the westsyde of the cite, and they ordred the people of the whole hoost that was on the north syde of the cite, so that the vttermoost of the people reached vnto the west ende of ye cite. So Josua wente the same nighte in to ye myddes of the valley.

But whan the kynge of Hai sawe that, he made hast, and gat him vp early, and the men out of the cite, to mete Israell to the battayll, with all his people, euẽ right before ye felde: for he wyst not that there was a preuy watch behynde hym on the back syde of the cite. But Josua and all Israell were feble before them, and fled by the waye to the wyldernesse. Then cried all the people

D in the cite, that they shulde folowe vpon them, and they folowed after Josua & euysshed out of the cite, so that there remayned not one man in Hai and Bethell, which wente not out to folowe vpon Israell, and they lefte the cite stondynge open, that they might persecute Israell.

Then sayde the LORDE vnto Josua: Reach out the speare that thou hast in thyne hande, toward Hai: for I wyll delyuer it in to thy hande. And whã Josua reached out the speare that was in his hande, towarde the cite, the hynder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite & wanne it, & made hast, & set fyre vpon it. And the men of Hai turned them, and loked behynde them, and the smoke of the cite wente vp towarde heauẽ, and they had no place to flye vnto, nether hither nor thither; and the people that fled toward ye wyldernesse, turned aboute to folowe vpon them.

E And whan Josua and all Israell saw that the hynder watch had wonne the cite (for the smoke of the cite ascended) they turned agayne, and smote the men of Hai. And they in the cite came forth also agaynste them, so that they came in the myddes amonge Israell on both the sydes, and they slewe them, so that there was not one mã of them left ouer or escaped: and they toke the kyng of Hai alyue, and brought him vnto Josua. And whan Israel had slayne al the inhabiters of Hai, whiche had folowed vpon them in the felde and in the wyldernesse: and whan they were all fallen thorow the edge of the swearde, tyll they were destroyed, then turned all Israell vnto Hai, and smote it with the edge of the swearde. And of all them which fell that daye fro man vnto woman, there were twolue thousande, al men of Hai.

But Josua withdrue not his hande (wherewith he reached out the speare) tyll all the inhabiters of Hai were vtterly destroyed, * sauynge the catel and the spoyle of the cite, dyd Israell parte amonge them selues, accordynge vnto the worde of the LORDE, which he commaunded Josua. And Josua burned vp Hai, and made an heape therof foreuer, which is ther yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

* But whan the Sonne was gone downe, he commaunded to take his body from the tre, and to cast it vnder the gate of the cite, and made vpon hym a greate heape of stones, whiche is there yet vnto this daye.

Then buylded Josua an altare vnto the LORDE God of Israell vpon mount Ebal * accordynge as Moses the seruaunt of the LORDE commaunded the children of Israell, as it is wrytten in the boke of the lawe of Moses, euen an altare of whole stone, wherevpon there was no yron lifted: and he offred burntofferynges and thankofferynges, and there vpon the stones he wrote the seconde lawe of Moses, whiche he wrote before the chyldren of Israell.

And all Israell with their Elders and officers and iudges, stode on both the sydes of ye Arke, right ouer agaynst the prestes that bare the Arke of the couenaunt of the LORDE, the straunger as well as one of them selues, the one halfe besyde mounte Gerisim, and the other halfe besyde mounte Ebal, * as Moses the seruaunt of the LORDE commaunded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessynge and cursynge, as it is written in the boke of the lawe. There was not one worde that Moses commaunded, but Josua caused it to be proclamed before all the congregacion of Israell, and before the wemen, and children, and straungers whiche walked amonge them.

The.ix.Chapter.

The Heythen kynges prepare them selues agaynst Israell. The Gabaonites saue their lyues by craft and subtiltie.

A NOW whan all the kynges that were beyonde Jordane vpon the mountaynes, and in the lowe countrees, & in all the hauens of the greate see, and besyde mounte Libanus, herde this (namely the Hethites, Ammorites, Cananites, Pheresites, Heuites and Jebusites) they gathered them selues together w one accorde, to fight agaynst Josua, and agaynst Israell.

11.a * But whan the inhabiters of Gibean herde, what Josua had done with Jericho and Hai, they dealte craftely, wente on their waye, & made a message and toke olde sackes vpon their asses, and olde rente wyne bottels, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all the bread of their vitayles was harde and moulde, and they wente vnto Josua in to the hoost at Gilgall, and sayde vnto hym, and to euery man in Israell: We are come out of a farre countre, and therfore make now a couenaunt with vs. Then sayde euery man in Israell vnto the Heuytes: Peraduenture thou dwellest among vs, how can I then make a couenaunt with the?

B They sayde vnto Josua: We are thy seruauntes. Josua sayd vnto them: What are ye, & whence come ye? They sayde: Thy seruauntes are come out of a very farre countre, because of ŷ name of the LORDE thy God: for we haue herde the reporte of hym, and all that he dyd in Egipte, and all that he dyd vnto the two kynges of the Ammorites beyonde Jordane, Sihon ŷ kyng at Hesbon, and Og ŷ kynge of Basan, which dwelt at Astaroth. Therfore sayde oure Elders and all the inhabiters of oure countre: Take fode with you for youre iourney, & go mete them: and saye vnto them: We are youre: seruauntes, therfore make now a bonde with vs. This oure breade that we toke out of oure houses for oure foode, was new whan we toke oure iourney towarde you: but now, lo, it is harde and moulde. And these bottels fylled we newe, and lo, they are rente. And these oure clothes and shues are waxed olde, by the reason of the sore longe iourney.

C Then the captaynes toke their vitayles, and axed not the mouth of the LORDE.

11.a * And Josua made peace with thē, and set vp a couenaunt with them, that they shulde be saued alyue, & the rulers of the congregacyon sware vnto them. But thre dayes after that they had made a couenaunt with them, they herde that they were theyr neyghbours, and dwelt among them: For as the chyldren of Israel went forth on theyr iourney they came on the thyrde daye vnto theyr cyties, which are called Gibeon, Caphira, Beeroth, and Kiriath Jearim, and smote them not, because that the rulers of the congregacion had sworne vnto them by the name of the LORDE the God of Israel.

But whan all the congregacyō murmured agaynst the rulers, all the rulers sayde vnto the whole congregaciō: We haue sworne vnto them by the LORDE the God of Israell, therfore maye we not touch them. But this wyl we do vnto them: Let them lyue, ŷ there come no wrath vpon vs, because of the oth that we haue made vnto them.

And the rulers sayde vnto thē: Let them lyue, that they maye be * hewers D
of wood and bearers of water for the whole congregacion, as the rulers haue sayde vnto them. Then Josua called them, and commened wyth them, and sayde: Wherfore haue ye deceaued vs, and sayd, that ye were farre from vs, where as ye dwell amonge vs? Therfore shall ye be cursed, so that of you there shall not ceasse seruauntes to hew wood and to beare water for the house of my God.

Deu. 29.b

They answered Josua, and sayde: It was tolde thy seruauntes, that the LORDE thy God commaunded Moses his seruaunt, that he shuld geue you the whole londe, and that he wolde destroye all the inhabiters of the londe before you: therfore were we sore afrayed of oure lyues before you, and thus haue we done. But now lo, we are in thy handes: loke what thou thynkest good and ryghte to do vnto vs, that do.

And he dyd euen so vnto them, and delyuered them from the chyldren of Israels hande, that they shulde not slaye them. So vpon the same daye Josua made them hewers of wood, and water bearers for the congregacyon, and for ŷ altare of the LORDE vnto this daye, in the place that he shall chose.

The .x. Chapter.

The Heythē laye sege to Gabaon, but Josua helpeth them, and wynneth

A ye sale felde cōmaundeth the Sonne to stonde styl, hangeth vp fyue kynges, and taketh the cities.

A WHan Adonisedech the kynge of Ierusalem herde, that Iosua had wonne Hai, and dāned it, and done vnto Hai & the kyng of it, lyke as he dyd vnto Iericho and to the kynge therof, * and that they of Gybeon had made peace with Israell, and were come vnder them, they were sore afrayed. For Gibeon was a great cite, lyke as one of the kynges cities, and greater then Hai and all the citesyns therof were men of armes. Therfore sent he vnto Hoham the kynge of Hebron, & to Pirea kynge of Iarmuth, and to Iaphia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saye vnto them: Come vp vnto me, and helpe me, that we maye smyte Gibeon, for they haue made peace with Iosua and the childre of Israell. Then came the fyue kynges of the Ammorites together, and wente vp: the kynge of Ierusalem, the kyng of Hebron, ẏ kynge of Iarmuth, ẏ kynge of Lachis the kynge of Eglon, with all theire armyes, and layed sege vnto Gibeon, and fought agaynste it.

Iosu.9.c

B Howbeit they of Gibeon sent vnto Iosua to Gilgall, and caused to to saye vnto hym: Withdrawe not thine hande from thy seruauntes, come vp soone vnto vs: delyuer and helpe vs, for all the kynges of ẏ Ammorites that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgal, and al the warryers and all the men of armes with him. And the LORDE sayd vnto Iosua: * Feare thē not for I haue geuen them in to thy hande. There shall not one of them be able to stonde before the. So Iosua came sodē ly vpon them, for all that night wēte he vp from Gilgall. * And the LORDE discomfited thē before Israell, & smote them with a great slaughter at Gibeō: and they chaced them the way downe to Beth Horon, and smote them vnto Aseka and Makeda.

Iosu.8.a
Esa.28.d

C And whan they fled before Israell, the waye downe to Bethoron, ẏ LORDE causeth a greate hayle from heauē to fall vpon them, vnto Aseka, so that they dyed: and many mo of them dyed of the hayle, then the chyldren of Israel slewe with the swearde.

Then spake Iosua vnto the LORDE the same daye that the LORDE gaue ouer the Ammorites before ẏ children of Israel (and sayd in the presence of Israel: * Sonne, holde styl at Gibeon, and thou Moone in ẏ valley of Aialon.

Then the Sonne helde styll, and the Moone stode, vntyll the people had auenged them selues on their enemies. Is not this wrytten in the boke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and differred to go downe for the space of a whole daye after. And there was no daye lyke vnto this (nether before nor after) whā the LORDE herkened vnto the voyce of one man: for the LORDE fought for Israel. And Iosua wente agayne to Gylgall in to the tentes, and all Israel with hym. As for the fyue kynges, they were fled, and had hyd them selues in the caue at Makeda.

...11.d
...20.c
...5.c

D Then was it tolde Iosua: We haue founde the fyue kynges hyd in the caue at Makeda. Iosua sayde: Walle greate stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye styll, but folowe after youre enemyes, and smyte them behynde, and let them not come in to their cities, for the LORDE youre God hath delyuered them in to youre hande. And whan Iosua and the children of Israel had ended the sore great slaughter vpon thē, so that they were brought to naught, the remnaunt of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Iosua to Makeda in peace, and noman durst moue his tunge agaynste the children of Israel. Iosua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughte the kynges vnto hym out of the caue: the kynge of Ierusalem, the kynge of Hebron, the kynge of Iarmuth, the kyng of Lachis the kynge of Eglon.

E When these fyue kynges were brought forth vnto hym, Iosua called euery man of Israel, and sayd vnto the rulers of the men of warre that went with hym: Come forth and treade vpon the neckes of these kynges with youre fete. And they came forth and trod vpō their neckes w their fete, and Iosua sayd vnto them: Be not afrayed and feare not: be stronge and bolde, for thus shall the LORDE do vnto all youre enemyes, agaynst whome ye fight.

And Josua smote them afterwarde and put them to death, and hanged thē vpon fyue trees. And they hanged styll vpon ÿ trees vntyll the euenyng. * But whan the Sonne was gone downe, he commaunded to take them of from the trees: and they caste them in the caue, wherin they had hyd themselues, & before ÿ hole of the caue they layed greate stones, whiche are there yet vnto this daye. The same daye wāne Josua Makeda also, and smote it with the edge of the swearde, and the kynge therof, and * damned it, & all the soules that were therin, & letnone remayne escaped, and dyd vnto the kynge of Makeda * as he dyd vnto the kynge of Jericho.

Then Josua and all Israell with hym departed frō Makeda vnto Libna and fought agaynst it. (And the LORDE gaue it with the kynge therof into the hāde of Israel) and smote it and all the soules that were therin, with the edge of the swearde, and let not one remayne in it: and dyd vnto ÿ kynge therof as he had done vnto the kynge of Jericho.

F Afterwarde wente Josua and all Israell with him from Libna vnto Lachis, and layed sege vnto it, and fought agaynst it. And the LORDE delyuered Lachis also in to the hande of Israell, so that they wanne it vpon the seconde daye, and smote it with the edge of the swearde, and all the soules that were therin, acordynge to all as he had done vnto Libna. At the same tyme Horam the kynge of Gezer wente vp, to helpe Lachis. But Josua smote hym with all his people, tyll there remayned not one.

And Josua wente with all Israell from Lachis, vnto Eglon, and layed sege vnto it, and fought agaynst it, and wāne it the same daye, & smote it with the edge of the swearde, and damned al the soules that were therin the same day, acordyng vnto all as he had done vnto Lachis.

After that wēte Josua with all Israell from Eglon vnto Hebron, and fought agaynste it, and wanne it, and smote it with the edge of the swearde and the kynge of it, & all the cities therof, and all the soules that were therin, and let not one remayne, acordynge vnto all as he had done vnto Eglon: and damned it, and all the soules that were therin.

G Then turned Josua againe with all Israell towarde Debir, and fought agaynst it, and wanne it, with the kynge of it, and al the cities therof, and smote them with the edge of the swearde, and damned all the soules that were therin and let not one remayne ouer. Euen as he had done vnto Hebron and Lybna with their kynges, so dyd he also vnto Debir, and the kynge therof.

Thus Josua smote all the londe vpon the mountaynes, & towarde ÿ south, and in the lowe countrees, and by the ryuers, & al their kynges, & let not one remayne ouer and damned all that had breth, * as the LORDE God of Israel had cōmaunded. And Josua smote thē from Cades Bernea vnto Gaza, and al the londe of Gosen vnto Gibeon, & toke all these kynges with their londe at one tyme: for the LORDE God of Israel fought for Israell. And Josua wente agayne with all Israel to the tentes vnto Gilgall. Deu. 20.

The.xi. Chapter.

¶ The Heythen kynges gather them selues together agaynst Israel: but they are discomfited, and their cities wonne.

When Jabin the kynge of Asor herde this, he sent vnto Jabob the kyng of Madon & to the kynge of Simron, and to ÿ kynge of Achsaph, and to the kynges that dwelt towarde the north vpon the mountaynes, and in the playne on ÿ southsyde of Cineroth, and in the lowe countrees, and in the lordshippes of Dor by the see syde: and to the Cananites towarde the east and west, to the Amorites, Hethites, Pheresites, and Jebusites, vpon the mountaynes and to the Heuites, vnder mounte Hermon in the londe of Mispa. These wēte out with all their armies, a great people, as many as the sonde of the see, and exceadynge many horses and charettes. All these kynges gathered them selues, and came, and pitched together by the water of Merom, to fighte with Israell. A

And the LORDE sayde vnto Josua: Feare thē not, for to morow about this tyme wyll I delyuer thē all slayne, before the children of Israell: thou shalt lame their horses, and burne thir charettes with fyre. * And Josua came sodenly vpon them, and all the men of warre with hym by the water of Merom, and B Josu.10.

fell vpon them. And the LORDE delyuered them in to the handes of Israell, and they smote them, and chaced them vnto greate Sydon and to the warme water, and to the playne of Mispa towarde the east: and smote them, vntyll there remayneth not one.

Then dealte Josua with them as the LORDE had sayd vnto hym, and lamed their horses, and brent their charettes. And he turned backe at the same tyme, and wanne Hasor, and smote the kynge of it with the sweard (for Hasor was afore tyme ỹ heade cite of all these kyngdomes) and smote all the soules that were therin with the edge of the sweard, and damned it, and let nothing remayne that had breth, and damned Hasor with fyre. All the cities of these kyngdomes wanne Josua also, & smote them with the edge of the swearde, and

Deu. 20.c damned them, * acordynge as Moses the seruaũt of the LORD commaũded

C Howbeit the cities that stode vpon the hylles, dyd not the childrẽ of Israell burne with fyre: but Hasor onely dyd

Nu.31.d Josua burne. * And all the spoyles of these cities and the catell, dyd the children of Israell deale amonge them but smote all the men with the edge of the swearde, tyll they had destroyed them, and let nothing remayne that had breth As the LORDE commaunded his seruaunt Moses, and as Moses commaũded Josua euẽ so dyd Josua, so ỹ there was nothynge vndone of all that the LORDE commaunded Moses.

So Josua toke all this londe vpon the mountaynes, and all that lyeth towarde the south, and all the lõde of Gosen, and the lowe cõtre, and the playne felde, & the mountayne of Israell with the valley therof, from the mountayne that parteth ỹ londe vp towarde Seir vnto Baalgad, in the playne of mount Libanus beneth moũt Hermõ. All their kynges toke he, and smote them, & put

Exo. 23.d them to death. * Howbeit he warred a longe season with these kynges.

D Yet was there not one cite, that yelded it selfe peaceably vnto the chyldren

Josue.9.a of Israel *(excepte ỹ Heuithes, which dwelt at Gibeon) but they wanne them all with batayll. And this was done so of the LORDE, that their harte was so hardened, to come against the childrẽ of Israel with battayl, that they might be damned, and no fauour to be shewed

Deu. 20.c vnto them, but to be destroyed, * as the LORDE commaunded Moses.

At the same tyme came Josua, and roted out the Enakyms from the mountayne, from Hebron, from Debir, from Anab, from euery mountayne of Juda, and from euery mountayne of Israel, and damned thẽ with their cities, and let none of the Enakyms remayne in the londe of the chyldren of Israel, saue at Gasa, * at Gath, at Asdod, there remayned of them.

Thus Josua conquered all the londe acordyng vnto all as the LORD sayde vnto Moses, and gaue it vnto Israell to enheritaunce, * vnto euery trybe his porcyon, & the londe rested from warre.

The.xii.Chapter.

The names of the kinges whom Josua and the Israelites slewe, are here rehearsed, euen one and thirtie.

These are the kynges of the londe, whome the chyldrẽ of Israell smote, and conquered their londe, beyonde Jordane, eastwarde, frõ the water of Arnon, vnto mount Hermõ, and vnto all the playne felde towarde the east: * Sihon the kynge of the Amorites, which dwelt at Hesbon, and had dominion from Aroer that lyeth by the watersyde of Arnon, and vnto the myddes of ỹ water: and ouer halfe Gilead, vnto the water of Jabok, whiche is the border of the chyldren of Ammon: and ouer the playne felde, vnto ỹ see of Cenneroth eastwarde, and vnto the see of the playne felde, namely the Salt see towarde the east, the waye vnto Beth Jesimoth: and from the south beneth vnder the ryuers of mount Pisga.

* And the border of Og the kynge of Basan, which remayned yet of the Raphaims, & dwelt at Astaroth and Edrei, and had the dominion ouer mount Hermon, ouer Salcha, and ouer all Basan vnto the border of Gessuri and Maachaty, and of halfe Gilead, which was the border of Sihon the kynge at Hesbon, Moses the seruaunt of the LORDE and the chyldren of Israell smote them. * And Moses the seruaunt of the LORDE gaue it vnto the Rubenites, Gaddites and to the halfe trybe of Manasse in possessyon.

These are ỹ kinges of the lõde, which Josua and the chyldrẽ of Israel smote on this syde Jordane westwarde, from Baalgad vpõ the playne of mount Li-

hamis, unto the mount that parteth the londe up towarde Seir, and that Josua gaue unto the trybes of Israell in possessiō, unto euery one his parte, what so euer was in the mou͠tayns, valleyes, playne feldes, by the ryuers, in the wyldernesses and towarde the south, the Hethites, Ammorites, Cananites, Pheresites, Heuytes, and Jebusites.

C *The kynge of Jericho & ỹ kynge
6.a. of Hai, which lyeth besyde Bethel, * ỹ
8.a. kynge of Jerusalem, the kynge of He‑
8.a. bron, the kynge of Jarmoth, the kynge of Lachis, the kynge of Eglon, ỹ kynge of Geser, the kynge of Debir, the kynge of Geder, the kynge of Horma, ỹ kynge of Arad, the kynge of Lybna, the kynge of Adulla, ỹ kynge of Makeda, ỹ kynge of Bethel, ỹ kynge of Tapnah, ỹ kynge of Hepher, ỹ kynge of Aphek, the kynge of Lasaron, the kynge of Madan, the kynge of Hasor, the kynge of Simron Merō, the kyng of Achsaph, ỹ kynge of Taenah, ỹ kynge of Megiddo, ỹ kynge of Cades, the kynge of Jakneam by Carmel, the kyng in the lordshippes of Dor, the kynge of the heythen at Gilgall, the kynge of Thirza. These are one & thyrtye kynges.

The.xiii.Chapter.

The remnaunt of the londe on this syde Jordane

A Now whan Josua was olde, and well stricken in age, the LORDE sayde unto hym: Thou art olde, & well aged, & there remayneth yet much of the londe to conquere, namely all Galile of the Philistynes, and all Gessuri, frō Sihor which floweth before Egipt, unto the border of Ekron, northwarde, which is rekened unto the Cananites: fyue lordes of the Philistynes, namely, the Gasites, the Asdodites, the Ascalonytes, the Gethites, the Ekronytes and the Auites. But from the south it is all the londe of the Cananites, and Maara of the Sidonians unto Aphek, euen unto the border of the Amorites. Moreouer the londe of ỹ Giblites & all Lybanus eastward, from Baalgad under mōte Hermon, tyll a mā come unto Hamath. All they that dwell upon the mount, frō Lybanus unto the warme waters, and all the Sidonians. I wyll dryue them out before the chyldren of Israel, Onely let them be dealte out amonge Israell, as I haue commaunded the.

Deuyde thou this londe now to en‑ B
heritaunce amōge the nyne trybes and
the halfe trybe of Manasse. *For the Josu. 12.b
Rubenites & Gaddites wyth the halfe trybe of Manasse, haue receaued theyr enheritaunce, which Moses gaue them
beyonde Jordane Eastwarde, * accor‑ Nu. 32.d
dynge as Moses the seruaunt of the LORDE gaue them the same, from Aroer which lyeth up by the watersyde of Arnō, and the cyte in the myddes of the water, and all the coastes of Medba unto Dibon, and all the cities of Sihon the kynge of the Ammorites,
which dwelt at Hesbon, * unto the bor‑ Josu.12.a
der of the chyldren of Ammon: and Gilead and the border of Gessuri & Maachati, and all mounte Hermon, and all Basan unto Salcha: all the kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remayned yet ouer of Raphaim. But Moses smote them and drove them out

The chyldren of Israell droue not out the Gessurites and Maachathites, but both Gessur and Maachat dwelt amonge the chyldren of Israel unto this
daye. *But unto the trybe of the Leui‑ Nu.18.d
tes he gaue no enheritaunce: for the of‑ Jos.14.a
ferynge of the LORD God of Israell is their enheritaunce, accordynge as he hath promysed them.

*So Moses gaue unto the trybe C
of the chyldren of Rubē after their kyn‑ Nu.32.f
reds, so that their border was Aroer, which lyeth upon the water syde of Arnon, and the cyte in the myddes of the same water, with all the playne felde unto Medba: Hesbon, and all the cyties therof which lye in the playne felde: Dibon, Bamoth Baal, and Beth Baal Meon, Jahza, Kedemoth, Mephaath, Kiriathaim, Sibama, zereth a Sahar, upon mount Emek, Beth Peor: the ryuers by Pisga, and Beth Jesimoth, & all the cities upon the playne, and all ỹ realm, of Sihon kynge of the Ammori‑
tes, which dwelt at Hesbon, * whom Nu. 21.d
Moses smote with the prynces of Ma‑ and 31.b
dian, Eui, Rekem, Zur, Hur, & Reba, the myghtie men of kynge Sihō, which were inhabiters of the londe. And Balaam the sonne of Beor the prophecier, dyd the chyldren of Israell kyll wyth the swearde amonge the other that were slayne: and the border of the chyldren of Ruben was Jordane.

This is the enheritaunce of the chyldre of Ruben amōge theyr kynreds, cyties, and vyllages

D Unto the trybe of the chyldre of Gad amonge their kynreds gaue Moses, so that their border was, Jaheser and all the cyties in Gilead, and the halfe londe of the chyldren of Ammon, vnto Aroer, which lyeth before Rabbath: and from Hesbon vnto Ramath Mispe & Betonim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Suchoth, & Zaphon (which remayned yet of ÿ realme of Sihō kynge of Hesbon) and was by Jordane, vnto the edge of the see of Cyneroth, on this syde Jordane eastward. This is the enheritaunce of the chyldre of Gad in their kynreds, cyties and vyllages.

Josu.17.a 1.Pa.6.d. * Unto the halfe trybe of the chyldren of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all ÿ kyngdome of Og kynge of Basan, and all the townes of Jair which lye in Basā, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the chyldren of Machir the sonne of Manasse. This is the halfe porcyon of the chyldren of Machir after their kynreds.

This is it that Moses dealte out vpon the felde of Moab beyonde Jordane ouer agaynst Jericho eastwarde.

Jos.13.b and.18.a * But vnto the trybe of Leui gaue Moses no enheritaunce: for the LORDE God of Israell is their enheritaūce, as he hath promysed them.

The.xiiii.Chapter.

The dealynge out of the londe

A This is it that the chyldre of Israell haue enherited in ÿ londe of Canaan,
Nu.34.c * which Eleasar the prest, and Josua the sonne of Nun, and ÿ chefe of the fathers amonge the trybes of the chyldren of Israell parted out amōge thē.
Nu.26.f and.33.f * But by lot dyd they deuyde it out amonge them, accordynge as the LORDE commaunded Moses to geue vnto the nyne trybes and the halfe: for vnto the two trybes and the half dyd Moses geue enheritaunce beyonde Jordane.
Josu.13.b * But vnto the Leuites he gaue no enheritaunce amonge them.
‡ Ge.48.c ‡ For of the chyldren of Joseph there were two trybes, Manasses and Ephraim. Therfore gaue they the Leuites no porcyon in the londe, but cyties to dwell therin, and suburbes for their catell & goodes. * Euen as the LORDE commaunded Moses, so dyd the chyldren of Israell, and deuyded the londe.

Then came forth the chyldren of Juda to Josua at Gilgall: and Caleb the sonne of Jephune the Kenesite sayde vnto hym: Thou knowest what the LORDE * sayd vnto Moses the man of God, concernynge me, and the in Cades Bernea. I was fortye yeare olde, when Moses the seruaunt of the LORDE * sent me out from Cades Bernea to spye out the londe, and I brought hym worde agayne, euen as I had it in my harte. Howbeit my brethren that went vp with me, discouraged the harte of the people: but I folowed the LORDE my God vnto the vttermost.

Then sware Moses vnto me the same daye, and sayde: The londe wherupon thou hast trode with thy fete, shall be thyne enheritaunce and thy chyldrens for euer, because thou hast folowed the LORDE my God vnto the vttermost. And now hath the LORDE letten me lyue, * accordyng as he sayd. It is now fyue and fortye yeare sence the LORDE spake this vnto Moses, whan Israel walked in the wildernesse. And now lo, this day am I fyue & foure score yeare olde, * & am yet as strōge to daye, as I was in that daye whan Moses sent me out: euen as my strenght was thē, so is it now also to fight, and to go out & in.

Geue me now therfore this mountayne, wherof the LORDE spake in that day: and thou hardest it the same day. For now the Enakims dwell theron, and it hath great and stronge cities, yf happily the LORDE wyll be with me, that I maye dryue them out, as he hath sayde. Then Josua blessed hym, * and so gaue Hebron vnto Caleb the sonne of Jephune. therfore was Hebron the enheritaunce of Caleb the sonne of Jephune the Kenesite, vnto this daye, because he folowed the LORDE God of Israell vnto the vttermost. * But before tyme was Hebron called Kiriatharba, and great people were there amonge the Enakyms. And the londe ceassed from warre.

The.xv.Chapter.

The lōde that fell vnto Juda by lot

A The lot of the trybe of ẏ chyl
dren of Juda amonge theyr
kynredes, was the coaste of
Edom by the wyldernesse of
zin, which bordereth south=
warde on the edge of the south coũtrees
Theyr southborders were from the vt=
termost syde of the salt see, that is, from
the coast that goeth southwarde, and cõ
meth out from thence towarde the east
syde of Acrabbim, and goeth forth tho=
row zinna, and yet goeth vp from the
south towarde Cades Bernea, & goeth
thorow Hesron, and goeth vp to Adara
and fetcheth a compasse aboute Carcaa
and goeth thorow Asmona, and cõmeth
forth to the ryuer of Egipte, so that the
see is the ende of the border. Let this be
your border southwarde.
But the east border is frõ the salt see
to the vttermost parte of Jordane.
B The border northward. is from the
see coast which is on ẏ edge of Jordane,
and goeth vp vnto Beth Hagla, & stret=
cheth out from the north vnto Beth Ara
ba, and commeth vp vnto the stone of
Bohen the sonne of Ruben, and goeth
vp vnto Debir frõ the valley of Achor,
and from the north coast that is toward
Gilgall, which lyeth ouer agaynst Adu=
mim vpwarde, which is on ẏ southsyde
of the water. Then goeth it vnto ẏ wa=
ter of Sunsemes, and commeth out vnto
the * well of Rogel. Then goeth it vp
to the valley of the sonne of Hinnam, a
longe besyde the Jebusite that dwelleth
southwarde that is Jerusalem: and cõ=
meth vp vnto the toppe of the mounte
whiche lyeth before the valley of Hinnã
westwarde that bordereth on the edge
of the valley of Raphaim towarde the
north.
C Then commeth it from the toppe of
the same mount vnto the water well of
Nephtoah, and commeth out vnto the
cytics of mount Ephron, and boweth
towarde Baala, that is Kiriath Jarim
and fetcheth a compasse aboute frõ Ba
ala westwarde vnto mount Seir, and
goeth by the northsyde of the mount Ja
rim, that is Chesalon: and commeth
downe to Bethsemes, and goeth thorow
Thimna, and breaketh out on ẏ north
syde of Accon, and stretcheth forth to=
warde Sicron, and goeth ouer mounte
Baala, and commeth out vnto Jabneel
so that theyr vttermost border is the see.
The west border is the great see.
This is the border of the chyldren of
Juda rounde aboute in theyr kynredes.
Caleb the sõne of Jephune had his por
cyon geuen amonge the chyldren of Ju=
da (as the LORDE commaũded Jo
sua) namely * Kiriath Arba of ẏ father Josu.14.b
of Enak, that is Hebron.
D
* And Caleb droue from thence the Judi.1.b
thre sonnes of Enak, Sesai, Ahiman, &
Thalmai begotten of Enak. And from
thence he wente vp to the inhabiters of
Debir. (As for Debir, it was called
Kiriath Sepher afore tyme.) And Ca=
leb sayde: * Who so smyteth Kiriath Judi.1.c
Sepher and wynneth it, I wyll geue 1.Re.17.c.
hym my doughter Achsa to wyfe. Then 1.Pa.12.c
Athniel the sonne of Kenas the brother
of Caleb wanne it: and he gaue hym his
doughter Achsa to wyfe.
And it fortuned whan they went in,
that she was counceled of her husbande,
to axe a pece of londe of her father. And
she fell downe from the asse. Then sayd
Caleb vnto her: What ayleth thee? She
sayde: Geue me a blessyng, for thou hast
geuen me a south (and drye) londe: geue
me welles of water also. Then gaue he
her welles aboue and beneth.
This is the enheritaunce of ẏ trybe E
of Juda amonge theyr kynredes. And ẏ
cytics of the trybe of the chyldren of Ju
da, from one to another by the coastes
of the Edomites towarde the south,
were these: Cabzeel, Eder, Jagur, Kina
Dimona, Adada, Kedes, Hazor, Jeth=
nã, Siph, Telẽ, Bealot, Hazor, Hada=
tha Kirioth Hezron, ẏ is Hasor: Amam,
Sema, Molada, Hazor Gadda, Hesmõ
Beth Palet, Hazer Sual, Ber Seba,
Bisiothia, Baala, Jim, Azem, Eltholad
Chesil, Harma, ziklag, Madmanna,
San Sãna, Lebaoth, Silhim, Ain, Ri=
mon. * These are nyne and twentye cy= Josu.19.a
ties and theyr vyllages.
But in the lowe countrees was Est
haol, zarea, Asna, Sanoah, Engannim,
Thapua, Enam, Jarmoth, Adullam,
Socho, Aseka, Saaraim, Adithaim, Ge
dera, Gederothim. These are fourtene
cytics and theyr villages. F
zenam Hadasa, Migdal Gad, Dile=
an, Mispa, Jakthiel, Lachis, Bazkath
Eglon, Chabon, Lachman, Chithlis,
Gederoth, Bethdagon, Naama, Make
da. These are sixtene cytics and theyr
vyllages.
Libna, Ether, Asen, Jephthath, Ae
sua, Nezib, Keila, Achsib, Maresa.
These are nyne cytics and theyr villa=
ges, * Ekron with her doughters Judi.1.d

and vyllages. From Ekron vnto the see, all that recheth vnto Asdod and the vyllages therof Asdod with the doughters and the vyllages therof. Gasa with her doughters and the vyllages vnto y water of Egipte. And the great see is his border.

But vpon the mount was Samir, Iatir, Socho, Danna, Kiriath Sanna that is Debir: Anab, Esthemo, Anim, Gosen, Holon, Gilo. These are eleuen cyties and theyr vyllages. Arab, Duma Esean, Ianum, Beth Tapuah, Apheka,
G Humpta, Kiriath Arba, that is Hebron, Zior. These are nyne cyties and theyr vyllages. Maon, Carmel, Siph, Iuta, Iesrael, Iakdeam, Sanoah, Kain, Gibea, Thimna. These are ten cyties and theyr vyllages. Halhul, Bethzur, Gedor, Maarath, Beth Anoth, Eltheckon. These are sixe cytes and theyr vyllages. Kiriath Baal (that is Kiriath Iearim) Harabba: two cities and theyr villages. And in the wyldernes was Betharaba, Middin, Sechacha, Nibsan, and the salt cyte, and Engaddi. These are sixe cyties
Iudi.1.d and theyr vyllages. *But y Iebusites dwelt at Ierusalem, and the chyldren of Iuda coulde not dryue them awaye. So the Iebusites remayne with the chyldrẽ of Iuda at Ierusalem vnto this daye.

The.xvi.Chapter.

The lot of Ephraim.

A AND the lot fell vnto the chyldren of Ioseph frõ Iordane ouer agaynst Iericho, vnto the water on the East syde of Iericho, and the wyldernesse, that goeth vp frõ Iericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Archi Ataroth, and stretched downe westward vnto y coast of Iaphleti to the border of the lower Bethoron, and vnto Gaser: and y ende therof is by the great see. Thus the chyldren of Ioseph Manasses and Ephraim receaued to enheritaunce.

The border of the chyldrẽ of Ephraim amonge theyr kynredes of theyr enheritaunce from the the east, was Ataroth Adar vnto the vpper Bethoron, & goeth out westwarde by Michmethath that lyeth towarde the north, there fetcheth it a compasse towarde the eastsyde
B of the cyte Thaanath Silo, and goeth there thorowe from the east vnto Ianoha, and commeth downe from Ianoha vnto Ataroth and Naaratha, and bordereth on Iericho, and goeth out at Iordane. From Tapuah goeth it westwarde vnto Naalkana, and the outgoynge of it is at the see.

This is the enheritaunce of y trybe of the chyldrẽ of Ephraim among theyr kynreds. And al the borders, cyties with theyr vyllages of the chyldren of Ephraim laye scatered among the enheritaunce of the chyldren of Manasse. And they droue not out the Cananites, which dwelt at Gaser. So the Cananites remayned amõge Ephraim vnto this day and became tributaries.

The.xvii.Chapter.

The lot and porcyon of Manasse.

AND the lot fell vpon y trybe A
of Manasse (for * he is Ioseph's fyrst sonne) and it fell vpon Machir the fyrst sõne of Manasse the father of Gilead: for he was a man of armes, therfore had he Gilead and Basan. It fell also vnto the other chyldren of Abieser, the chyldren of Helek, the chyldren of Asriel, the chyldren of Sechem, the chyldrẽ of Hepher, and the chyldren of Semida. These are the chyldren of Manasse the sonne of Ioseph, males, amonge theyr kynredes.

* But Zelaphead the sonne of Hepher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but doughters, and theyr names are these: Mahala, Noa, Hagla, Milca Tirza, and they cam before Eleasar the prest, and before Iosua the sõne of Nun and before the rulers, and sayde: The LORDE cõmaunded Moses, to geue vs enheritaunce amonge oure brethren. And so they had enheritaunce geuen the amonge theyr fathers brethren, accordynge to the commaundement of the LORDE.

There fell vpon Manasse ten B
meteyardes without the londe of Gilead & Basan, which lyeth beyonde Iordan. For the doughters of Manasse receaued enheritaunce amonge his sonnes: but y other chyldren of Manasse had the londe of Gilead. And the border of Manasse was from Aser forth vnto Mich-

methath, that lyeth before Sichem,
and reacheth vnto the ryghte syde of
them of En Tapuah: for the londe of
Tapuah fell vnto Manasse, and yᵉ bor-
der of Manasse is vnto the chyldren of
Ephraim. Then commeth it downe to
Nahelkana towarde the south syde of
the ryuer cities, which are Ephraims a
monge the cyties of Manasse. But from
the north is the border of Manasse by
the ryuer, and goeth forth by the see,
southward vnto Ephraim, and to Ma
nasse northwardes, and the see is his coa
ste. And it shal border on Asser from the
north, and on Isachar from the easte.
C So (amõge Isachar and Asser) Ma
nasse had Beth Sean and the townes
therof, and Jeblaã and the townes ther
of, and them of Dor and their townes,
and them of En Dor and their townes
and them of Taanach and their tow-
nes, & thẽ of Mageddo & their townes,
& the thirde parte of (the cyte.) Nophet
And the chyldren of Manasse could not
dryue awaye the inhabiters of these ci-
ties but the Cananites begãne to dwell
in the same londe. Howbeit whan the
chyldren of Israel were able, they made
the Cananites tributaries, and droue
them not out.
Then spake the chyldren of Joseph
vnto Josua, and sayde: Wherfore hast
thou geuen me but one porcion and one
meetlyne of enheritaunce, and I am yet
a greate people, as the LORDE hath
blessed me so largely? Then sayde Jo-
sua vnto thẽ: For so much as thou art
a greate people, go vp therfore in to the
wood, and make thy selfe rowme there
in the londe of the Pheresites and Ra-
phaim, seynge mount Ephraim is to na
rowe for the.
D Then sayde the chyldren of Joseph:
We shall not be able to attayne vnto yᵉ
mountaynes, for there are yron charet-
tes amõge all the Cananites, that dwel
in the londe of Emek, by whom lyeth
Beth Sean and the vyllages therof, &
Israell in Emek. Josua sayde vnto the
house of Joseph, euen to Ephraim and
Manasses: Thou art a greate people, &
for so much as thou art so greate, thou
must not haue one lot, but the mõtayne
where the wood is, shall be thyne: rote
that out for the, so shall it be the out-
goynge of thy porcyon, whan thou dry-
uest out the Cananites, which haue yrõ
charettes, and are myghtie.

The.xviii.Chapter.

Men are sent out of the seuẽ trybes,
to consyder the londe, & to deale it out,
The porcion of Ben Jamin.

And all the multitude of the A
chyldren of Israell gathe-
red them selues together vn
to Silo, and they set vp the
Tabernacle of witnesse, and
the londe was subdued vnto them.
But there were yet seuen trybes of the
chyldren of Israell, vnto whom they
had not deuyded their enheritaunce.
And Josua sayde vnto the chyldren of
Israell: How longe are ye so slowe, to
go and conquere the londe, which the
LORDE God of youre fathers hath
geuen you? Chose you thre men out of
euery trybe, that I maye sende them,
and that they maye get them vp and go
thorow the londe, and descrybe it accor
dynge to the enheritaunces therof, and
come vnto me.
Deuyde the londe in seuen partes.
Judas shall remayne vpon his borders
of the southsyde, and the house of Jo-
seph shall remayne vpon his borders of
the north parte: but descrybe ye the lõ-
de in seuen partes, and brynge them vn
to me, then shal I cast the lot for you be
fore the LORDE oure God. * For the Jos. 13. D
Leuites haue no porcyon amonge you, and. 14. A
but the presthode of the LORDE is
their enheritaunce. * As for Gad, and Josu. 12. A
Rubẽ, and the halfe trybe of Manasse,
they haue receaued their enheritaunce
beyonde Jordane eastwarde, which Mo
ses the seruaunt of the LORDE
gaue them.
Then the men gat vp, to go their B
waye: And whan they were aboute to
go for to the descrybe the londe, Josua
commaunded them, and sayde: Go youre
waye, and walke thorow the londe, and
descrybe it, and come agayne vnto me,
that I maye cast the lot for you before
the LORDE at Silo. So the men de-
parted, and wente thorow the lõde, and
descrybed it in seuen partes vpon a let-
ter accordinge to the cities, and came to
Josua in to the hoost at Silo. Then
Josua cast the lot ouer them at Silo be
fore the LORDE, and there dystribu-
ted the londe amonge the chyldren of Is
raell, vnto euery one his parte.
And the lot of the trybe of the chyl-

dren of Ben Jamin fell accordynge to their kinreds, and the border of their lot wente out betwene the chyldren of Juda and the chyldrẽ of Joseph. And their border was on the north quarter of Jordane, and goeth vp frõ the northsyde of Jericho, and commeth vp to the mountayns westwarde, and goeth out by the wyldernesse of Bethauen, and goeth frõ thẽce towarde Lus, euen by the south syde of Lus (that is Bethel) and cõmeth downe vnto Atoroth Adar by the mountayne, which lyeth on the south syde of the lower Bethoron. Then boweth it downe, and fetcheth a compasse vnto ye southwest quarter from the mount that lyeth ouer agaynst Bethoron towarde the south, and goeth out vnto Kiriath Baal that is Kiriath Jearim, a cyte of the chyldren of Juda. This is the west border.

C But the south border is from Kiriath Jearim forth, & goeth out towarde the west, and commeth forth vnto the waterwell of Nephtoah: & goeth down by the edge of the mount, that lyeth before the valley of the sonne of Hinnam: and goeth downe thorow the valley of Hinnam on the southsyde of the Jebusites, & cõmeth downe to ye well of Rogell, & stretcheth from ye northwarde, & commeth out vnto En Semes, and cõmeth forth to the heapes that lye vp towarde Adumim, and commeth downe vnto the stone of Bohẽ the sonne of Ruben, and goeth along besyde the playne felde which lyeth northwarde, and commeth downe vnto the playne felde, and goeth besyde Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt see, vnto the edge of Jordane southwarde. This is the south border.

D But Jordane shall be the ende of ye east quarter. This is the enheritaũce of the chyldren of Ben Jamin in their borders rounde aboute, amonge theyr kynreds.

The cyties of the trybe of the chyldren of Ben Jamin amonge their kynreds are these: Jericho, Beth Hagla, Emek, Keziz, Beth Araba, zemaraim, Bethel, Auim, Paphar, Aphra, Caphar, Amonai, Aphni, Gaba: these are twolue cityes and theyr vyllages.

Gibeon, Rama, Beeroth, Mispa, Caphira, Moza, Rekẽ, Jerpeel, Tharala, Sela, Eleph, and the Jebusites, that is Jerusalem, Gibeath, Kiriath: these are fourtene cyties and theyr vyllages. This is the enheritaunce of the chyldren of Ben Jamin in theyr kynreds.

The.xix. Chapter.

The porcion of Simeon, zabulõ, Isachar, Aser, Nephtali, and Dan.

Then fell the seconde lot of the trybe of the chyldren of Simeon accordinge to their kynreds, and their enheritaunce was amonge the enheritaunce of the chyldren of Juda.* And to their enheritaũce they had Beer, Seba, Molada, Hazar Sual, Baala, Azem, El Tholad, Bethul, Harma, ziklag, Betha, Markaboth, Hazar, Susa, Beth Lebaoth, and Saruhem these are thirtene cyties and their vyllages. Ain, Rimon, Ether, Asan: these are foure cities and their vyllages. And all the vyllages that lye aboute the cyties vnto Balath Beer Ramath towarde the south. This is the enheritaunce of the trybe of the chyldren of Simeon in their kynreds: for the enheritaunce of ye chyldren of Simeon is vnder the porcion of the chyldrẽ of Juda. For so much as the enheritaunce of the chyldren of Juda was to greate for them, therfore inhereted the chyldren of Simeon amonge their enheritaunce. A 1.Par.4.

The thirde lot fell vpon the chyldren of zabulon after their kynreds. And the border of their enheritaunce was vnto Sarid, & goeth vp westwarde to Merala, and bordreth vpon Dabaseth, & reacheth vnto the ryuer that floweth ouer agaynst Jahneam: and turneth frõ Sarid eastwarde vnto the border of Cisloth Thabor, and commeth out vnto Dabrath, and reacheth vp to Japia, & from thẽce goeth it westwarde thorow Githa Hepher, and Itha Kazim, and cõmeth out towarde Rimon, Hamthoar Hanea, and fetcheth a cõpasse aboute from the north vnto Nathon, and the goynge out of it is in the valley Jephthah El, Katath, Nahalal, Simro, Jedeala, and Bethlehem: These are twolue cyties and theyr vyllages. This is the enheritaunce of the chyldren of zabulon in their kynreds: these are their cyties and vyllages. B

The fourth lot fell vpon the chyldren of Isachar after their kynreds, & theyr border was Jesraela, Chesulloth, Sunẽ: Hapharaim, Siõ, Anaharath, Rab

deth, Kison, Abez, Remeth, En Ganim,
Enhada, Beth Pazez, and bordreth vpō
Thabor, Sahazima, Beth Semes, and
the outgoynge of it was at Iordane.
These are syxtene cyties and theyr vil-
lages. This is the enheritaunce of the
trybe of the chyldr of Isachar in theyr
kynredes, cyties and villages.

The fyfth lot fell vpon the trybe of
the chyldren of Asser, after theyr kynre-
des. And theyr border was Helkath, Ha
li, Beten, Achsaph, Alamelech, Amead,
Miseal, and bordereth on Carmel vnto
the see, and on Sihor, and Libnath, and
turneth towarde the east vnto Beth Da
gon, and bordereth on zabulon, and on ŷ
valey of Jephtael, and towarde ŷ north
syde of Beth Emek and Negiel: and cō
meth out vnto Cabull on the lefte syde
C of Ebron, Rehob, Hamō and Cana, vn
to great Sidon. And turneth towarde
Rama, vnto the stronge cyte of zor, and
turneth towarde Hossa, and goeth out
vnto the see, after the meetlyne towarde
Achsib, Uma, Aphek, Rehob.

These are two and twentye cyties
and theyr villages. This is the enheri-
taunce of the trybe of the chyldren of As
ser in theyr kynredes cyties & villages.

The syxte lot fell vpō the chyldr of
Nephtali in theyr kynredes. And theyr
border was frō Heleph Elon thorowe
zaanaim, Adai Nekeb, JabneEl vnto
Lakum, and goeth out vnto Iordane, &
turneth westwarde to Asnoth Thabor,
and commeth out from thence vnto Hu
kok, and bordreth on zabulon towarde
the south, and on Asser toward the west
and on Iuda by Iordane towarde the
C east: and hath stronge cyties, zidimzer,
Hamath, Rakath, Chinnareth, Adama:
Rama, Hazor, Kedes, Edrei, En Hazor
Jereon, Migdal Elharen, Beth Anath,
Beth Sames. These are the nyentene
cyties and theyr villages. This is the
enheritaunce of the trybe of the chyldr
of Nephtali in theyr kynredes, cyties &
villages.

D The seuenth lot fell vpon the trybe
of the chyldren of Dan after theyr kyn-
redes. And the border of theyr enheri-
taunce was zarea, Esthaol, Irsames,
Saalabin, Aialon, Jethla, Elon, Thim
nata, Ekron, Eltheke, Gibethon, Baa-
lath, Jehud, Bnerbarak, Gat Rimon,
Me Jarkon, Rakon with the border by
Japho, and on the same goeth the bor-
der of the chyldren of Dan out. And the
chyldren of Dan wente vp, and fought
against Lesem, and wanne it, and smote
it with the edge of the swearde, and toke
it in possession, and dwelte therin, and
*called it Dan, after the name of theyr Iud. 18. b.
father. This is the enheritaunce of the
trybe of the chyldren of Dan in theyr
kynredes, cyties, and villages.

And whan the londe was all parted
out with the borders therof, the chyldr
of Israel gaue Iosua the sonne of Nun
an enheritaunce amonge them, and (ac-
cordynge to the commaundement of the
LORDE) they gaue hym the cyte that
he requyred, namely, * Thimnath Se- Iosu. 24. f.
rah, vpon mount Ephraim: there buyl-
ded he the cyte, and dwelt therin.

*These are the enheritaūces which Nu. 34. d.
Eleasar the prest and Iosua the sonne
of Nun, and the chefest of ŷ fathers a-
monge the trybes deuyded out by lotte
vnto the chyldren of Israel at Silo be-
fore the LORDE, euen before ŷ dore
of the Tabernacle of witnesse, and so
they ended the deuydynge out of the
londe.

The .xx. Chapter.

¶ The partynge out of fre cyties.

AND the LORDE spake A
vnto Iosua, & sayd: Speake
to the chyldren of Israel:
Geue amonge you fre cyties
* wherof I spake vnto you Exo. 21. b
by Moses, that a deadsleper which sley Deu. 19. c
eth a soule vnwares and vnwittyngly,
maye flye thether, that they maye be fre
amonge you from the auenger of bloud.
And he that flyeth to one of those cyties
shall stonde without before the porte of
the cyte, and shewe his cause before the
Elders of the cyte, then shall they take
hym to them into the cyte, and geue him
place to dwell with them.

And yf the auenger of bloud folowe B
vpon hym, they shall not delyuer ŷ dead
slayer in to his handes, for so muche as
he hath slaine his neghboure vnwares,
and was not his enemye afore: but he
shall dwell in the cyte, tyll he stonde be-
fore the congregacyon in iudgement, vn
tyll the hye prest dye, whiche shalbe at ŷ
tyme. Then shall the deadslayer re-
turne, and go vnto his owne cyte, and
vnto his house to the cyte, from whence
he was fled.

Then appoynted they Kedes in Ga- C
lile vpon mount Nephtali, and Se-
chem vpon mount Ephraim, & Kiriat
harba, that is Hebrō vpon mount Iuda

And beyonde Jordane on the east syde of Jericho, they gaue Beser in the wyldernesse vpon the playne, out of ye trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golan in Basã out of the trybe of Manasse.

These were the cyties appoynted for all the chyldren of Israel, & for ye straungers which dwelt amonge them, ye who soeuer hadde slayne a soule vnwares, myght flye thither, that he shulde not be put to death by the auenger of bloude, tyll he had stonde before the congregacyon.

The .xxi. Chapter.

Of the cyties and suburbes of ye Leuites.

A Then the chefe fathers amõg the Leuites came forth vnto Eleasar the prest and to Josua the sonne of Nun, & to the auncient fathers amonge the trybes of the chyldren of Israel, and spake vnto them at Silo in ye

Nu.35.a londe of Canaan, & sayd: *The LORDE commaunded by Moses, that we shulde haue cyties geuen vs to dwel in, and the suburbes of the same for our catell. Then the chyldren of Israel gaue of theyr enheritaunce these cyties & the suburbes therof, vnto the Leuites, acordynge to the commaundement of the LORDE.

And the lot fell vpon the kynred of the Kahathites, and the chyldren of Aaron the prest amonge the Leuites, had by the lot thyrtene cyties of the trybe of Juda, of the trybe of Simeon, and of ye trybe of Ben Jamin. The other chyldre of Kahath of the same kynred, had by ye lot ten cyties, of the tribe of Ephraim, of the trybe of Dan, & of the halfe trybe of Manasse.

B But the chyldren of Gerson of the same kynred had by the lot thyrtene cyties, of ye trybe of Isachar, of ye trybe of Asser, of the trybe of Nepthali, & of the halfe trybe of Manasse at Basan.

The chyldre of Merari of theyr kynred had twelfe cities, of the trybe of Ruben, of the trybe of Gad, & of ye trybe of Zabulon. So the children of Israel gaue these cyties and theyr suburbes vnto the Leuites by lot, as the LORDE cõmaũded by Moses.

Of the trybe of the chyldren of Juda, and of the trybe of the chyldren of Simeon, they gaue these cyties (whiche they named by name) vnto the chyldren of Aaron of the kynred of the Kahathites amonge the chyldren of Leui: for the fyrst lot was theyrs.

So they gaue them Kiriatharba, which was the fathers of Enak, that is Hebron vpon the mount Juda, and the suburbes therof rounde aboute. *But the felde of the cytie & the villages ther- Josu.14. 1.Par.7.
of, gaue they vnto Caleb the sõne of Jephune for his possession.

C Thus gaue they vnto the chyldren of Aaron the prest, the fre cyte of ye deadslayers, Hebron and the suburbes therof, Libna and the suburbes therof, Jethir and the suburbes therof. Esthemo and the suburbes therof, Holon and the suburbes therof, Debir and the suburbes therof, Ain and the suburbes therof Juta & the suburbes therof, Beth Semes and the suburbes therof, euen nyne cyties of these two trybes.

But of the trybe of Ben Jamin they gaue foure cytics, Gibeon and the suburbes therof, Gaba and the suburbes therof, Anathot and the suburbes therof, Almon and the suburbes therof: so ye all the cyties of the chyldren of Aaron ye prest were thyrtene with theyr suburbes.

The kynredes of the other chyldren of Kahath the Leuites, hadde by theyr lot foure cyties, of the tribe of Ephraim and they gaue them the fre cytie of the deadslayers, Sechem and the suburbes therof vpon mount Ephraim, Gaser & the suburbes therof, Kibzaim and ye suburbes therof, Bethoron and the suburbes therof,

D Of the trybe of Dan foure cyties, Eltheke and the suburbes therof, Gibthon and the suburbes therof, Aialon & the suburbes therof, Gath Rimon, and the suburbes therof. Of the halfe trybe of Manasses two cyties, Thaenach & the suburbes therof, Gath Rimon and the suburbes therof: so that all the cyties of the other chyldren of the kynred of Kahath, were ten with theyr suburbes.

But vnto the chyldren of Gerson amonge the kynreds of the Leuites were geuen. Of the halfe trybe of Manasse two cyties, the fre cytie for the deadslayer, Gola in Basan and the suburbes therof. Beasthra and the suburbes therof. Of the trybe of Isachar foure cyties, Kision and the suburbes therof, Dabrath and the suburbes therof, Jarmuth and the suburbes therof,

Engannim and the suburbes therof. Of the trybe of Asser foure cities, Missal, Abdon, Helkath, and Rehob with the suburbes therof. Of the trybe of Nephtali thre cities, the fre cyte Kedes (for the deadsleper) in Galile, Hamoth, Dor, and Karthan with the suburbes therof: so that all the cyties of ye kynred of the Gersonites were thirtene with theyr suburbes.

E Unto the kynreds of Merari the other Leuites were geuen, Of the trybe of Zabulon foure cyties, Jakneā, Kartha, Dimna and Nahalal wt the suburbes therof. Of the trybe of Rubē foure cyties, Bezer, Jahza, Kedemoth & Mephaat with their suburbes. Of ye trybe of Gad foure cyties, the fre cite for the deadsleper, Ramoth in Gilead, Mahanaim, Hesbon, and Jaeser wyth theyr suburbes: so that all the cyties of ye chyldren of Merari amonge their kynreds of ye other Leuites, were twolue. Thus all the cyties of the Leuites amonge the possession of the chyldrē of Israel, were eyght and fortye with their suburbes. And these cyties were so dealte out, that euery one had their suburbes rounde aboute, the one as the other.

Thus the LORDE gaue the chyldren of Israell all the londe, which he had sworne vnto their fathers to geue: and they toke possession of it, and dwelt therin. And the LORDE gaue them rest before all those that were aboute them: * lyke as he sware vnto theyr fathers, and none of theyr enemyes stode agaynst them, but all their enemyes delyuered he in to theyr hande. And theyr mysse nothynge of all the good that ye LORDE had promysed vnto ye house of Israell, it came euery whyt. Gen.17.a

The .xxii. Chapter.

The two trybes and a halfe are sent home agayne, with a charge to be dilligent in keppynge Gods commaundemēts. Of the altare of wytnesse.

B Thē Josua called ye Rubenites & Gaddites, & the halfe trybe of Manasse, & sayd vnto thē, Ye haue kepte all * ye Moses the seruaunt of the LORDE cōmaunded you, & haue herkened vnto my voyce in all that I haue cōmaunded you. Ye haue not forsakē your brethrē a longe season, vnto this daye, Num.32.f Deu.3.b. Josu.12.a

and haue wayted vpon the cōmaundement of the LORDE youre God. For so much now as the LORDE youre God hath brought your brethrē to rest, as he promysed them, turne you now, and go youre waye to your tentes in to the londe of youre possession, which Moses the seruaunt of the LORDE gaue you beyonde Jordane.

But take dylygēt hede now, that ye do accordynge to the cōmaundement & lawe which Moses the seruaunt of the LORDE hath cōmaunded: * That ye loue ye LORDE your God, & walke in al his wayes, & kepe his cōmaundemētes, & cleue vnto hym, and serue hym wyth all youre hart and with all youre soule. So Josua blessed thē, and let them go. And they wente vnto theyr tentes. Deut.10.B

Unto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Josua amōge their brethrē on this syde Jordane westwarde. And whā he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayn with greate good vnto your tentes, with exceadinge much catell, syluer, gold, brasse, yron & rayment, * distribute therfore the spoyle of youre enemyes amonge youre brethren. Deu.20.B Nu.31.d Josu.8.f 1.Re.30.c

So the Rubenites, Gaddites, and the halfe trybe of Manasse returned, & wente from the chyldren of Israell out of Silo (which lyeth in the londe of Canaan, to go in to the countre of Gilead to the londe of their possessiō, that they myghte posse it, accordynge to the commaundement of the LORDE by Moses.

C And whan they came vnto the heapes by Jordane, which lye in the londe of Canaan, the same Rubenites, Gaddites, and the halfe trybe of Manasse buylded there besyde Jordane, a fayre greate altare. But whan the chyldren of Israell herde saye: Beholde, the chyldren of Ruben, the chyldren of Gad, the halfe trybe of Manasse haue buylded an altare ouer agaynst the londe of Canaan vpon the heapes by Jordane on this syde the chyldren of Israel, they gathered them selues together with the whole congregacyon at Silo, to go vp agaynst them with an armye. And (in the meane season) they sent to them in to the lōde of Gilead, Phineas ye sonne of Eleasar the prest, and wyth hym ten cheke prynces amonge the houses of

theire fathers, out of euery trybe in Is-
raell one. And they came to the chyl-
dren of Ruben, to the chyldren of Gad,
and to the halfe trybe of Manasse in ye
londe of Gilead, and sayde:
D Thus sayeth the whole congrega-
Iud. 20.b cyon of the LORDE vnto you: * What
trespace is this, that ye haue trespaced
agaynst the God of Israell, yt ye shulde
turne backe fro the LORDE this daye,
to buylde you an altare, for to fal awaye
from the LORDE?
Num. 25.a * Haue we not ynough of the wic-
kednesse of Peor, from the which we
are not yet clensed this daye, and there
came a plage amonge the congregaciō
of the LORDE: and ye turne you backe
this daye from the LORDE, and this
daye are ye fallen awaye from the
LORDE, that he maye be wroth to
daye or tomorow at the whole congre-
gacyon of the LORDE.
Yf the londe of youre possession be
vncleane, then come ouer in to the londe
that the LORDE possesseth, where
the dwellynge of the LORDE is, and
take possession amonge vs, and fall not
awaye from the LORDE and from
vs, to buylde you an altare without the
Ios. 7.a altare of the LORDE oure God. * Dyd
not Achan the sonne of Serah trespace
in the thyng that was damned, and the
wrath came ouer the whole congregaci-
on of Israel and he wente not downe a-
lone for his mysdede?
E Then answered the chyldren of Ru-
ben, and the chyldren of Gad, and the
halfe trybe of Manasse, and sayde vnto
the heades and prynces of Israel: The
myghtie God the LORDE knoweth,
and Israell knoweth also, Yf this be a
transgressynge or trespassynge agaynst
the LORDE, then let it not helpe vs
this daye: Yf we haue buylded ye altare,
because we wolde turned awaye backe
from the LORDE, to offre burntof-
ferynges or meatofferynges theron, or
to make ony thankofferynges vpon it,
then let the LORDE requyre it: And
yf we haue not done it rather for very
feare of this thynge, and sayde: To
daye or tomorow myghte youre chyldrē
saye vnto oure chyldren:
What haue ye to do with ye LOR-
DE the God of Israel? The LORDE
hath set Iordane for a border betwene
vs and you, ye chyldren of Ruben and
Gad, ye haue no parte in the LOR-
DE: By this shulde youre chyldrē make
oure chyldren to turne awaye from the
feare of the LORDE.
Therfore sayd we: Let vs make our F
chyldren an altare, not for sacrifyce, nor
for burntofferynge, * but that it maye Gen. 31.
be a tokē betwene vs and you, and our Deu. 30.
posterities, that we maye serue ye LOR Iosu. 24.
DE, in his sight wyth oure burntoffe-
rynges, thankofferynges, and other of-
ferynges: and that youre chyldren to
daye or tomorow nede not to saye vnto
oure chyldren: Ye haue no parte in the
LORDE.
And we sayde: But yf they shulde
speake so vnto vs, or to our posterities
to daye or to morow, thē maye we saye:
Beholde the symilitude of ye altare of ye
LORDE, which oure fathers made, not
for sacryfice, nor for burntofferynge, but
for a wytnesse betwene vs and you.
God forbidde, that we shulde fall a-
waye from the LORDE, to turne backe
from him this daye, and to buylde an al-
tare for sacrifyce, for burntofferynge, or
for ony presente, wythout the altare of
the LORDE oure God, that stondeth be-
fore his Habitacion.
But whan Phineas the prest, and G
the chefe of the congregacion, the prynces of Israell which were wyth hym,
herde these wordes, that the chyldren of
Ruben, Gad, and Manasse had spokē,
they pleased them well. And Phineas ye
sonne of Eleasar the prest sayde vnto ye
chyldren of Ruben, Gad, and Manasse:
This daye we knowe, that the LOR-
DE is amonge vs, in that ye haue not
trespassed against the LORDE in this
dede. Now haue ye delyuered the chyl-
dren of Israell out of the hande of the
LORDE.
Then Phineas the sonne of Elea-
sar the prest, and ye rulers returned out
of the londe of Gilead from the chyldrē
of Ruben, and Gad, vnto the londe of
Canaan to the chyldren of Israell, and
brought them worde agayne of the mat-
ter.
Then were the chyldren of Israell
well cōtente with the thynge. And they
praysed the God of Israell, and sayde
nomore that they wolde go vp agaynst
thē with an armye, to destroye the lōde
that the chyldren of Ruben and Gad
dwelt in. And the chyldren of Rubē and
Gad called ye name of the altare: This
altare be wytnesse betwene vs, that the
LORDE is God.

The xxiii. Chapter.

¶ Josua calleth the people together be-
fore his death, & exorteth them to cleue
fast to ẏ commaundementes of ẏ LORDE.

A ND after a longe season,
whan the LORDE had
brought Israell to rest from
all their enemyes rounde a-
boute: and Josua was now
olde and well stricken in age, he called
all Israel and their Elders, heades, iud-
ges, and officers, and sayde vnto them:
I am olde and well aged, and ye haue
sene all that the LORDE youre God
hath done vnto all these nacions in youre
sight. For the LORDE youre God him
self hath fought for you. Beholde, I
haue parted amonge you the remnaunt
of the nacions by lot, vnto euery trybe
his enheritaunce from Jordane forth,
and all the nacyons whom I haue ro-
ted out vnto the greate see westwarde.
And the LORDE youre God shal
B thrust them out before you, and dryue
them awaye from you, ẏ ye maye haue
theyr londe in possession, as the LOR-
DE youre God hath promysed you.
Be stronge now therfore, that ye maye
obserue and do all that is wrytten in ẏ
boke of the lawe of Moses: * so that
Deu.4.a ye turne not asyde from it, nether to the
ryght hande nor to the lefte: that ye come
not amonge the remnaunt of these naci
ons, which are with you: And se that ye
Deu.10.d make no mencion nor * sweare by the
names of their goddes nether serue them,
nor bowe youre selues vnto them: But
cleue vnto the LORDE youre God,
as ye haue done vnto this daye: then
shall the LORDE dryue awaye greate,
and myghtie nacions before you, lyke as
there hath no man bene able to stonde
before you vnto this daye. * One of
C you shall chace a thousande: for ẏ LOR
DE youre God fyghteth for you, accor
dynge as he promysed you. Take dily-
gent hede therfore vnto youre soules, ẏ
ye loue the LORDE youre God.
Deu.7.a * But yf ye turne backe, and cleue
vnto these other nacions, and make ma
ryages with them, so that ye come amon
ge them, and they amonge you, be ye sure
then, that the LORDE youre God
shall nomore dryue out all these nacy-
ons before you, * but they shall be
vnto you a snare and net, and pryc-
kes in youre sydes, and thornes in
youre eyes, vntyll he haue destroyed
you from the good londe, whiche the
LORDE youre God hath geuen you.
Beholde, * this daye do I go ẏ way
of al the worlde, and ye shall knowe ene D
from all your harte and from all youre 3.Reg.2.a
soule, ẏ there hath not fayled one worde
of all the good that the LORDE youre
God promysed you. Now lyke as al the
good is come that the LORDE youre
God promysed you: * euen so shall the
LORDE cause all euell to come vpon Deu.28.b
you, tyll he haue destroyed you fro this
good londe, which the LORDE youre
God hath geuen you: yf ye transgresse ẏ
couenaunt of the LORDE your God
which he hath commaunded you. And
yf ye go youre waye and serue other god D
des, and worshippe them, then shall the
wrath of the LORDE waxe whote
ouer you, and shall shortly destroye you
out of the good londe, that he hath ge-
uen you.

The.xxiiii.Chapter.

¶ He calleth the people together in Si-
chem, and rehearceth the benefites of
God vnto them. The couenaunt with
God is renewed. Josua dieth, & so doth
Eleasar.

I Osua gathered al the trybes
of Israel together vnto Si-
chem, and called the Elders A
of Israel, the heades, iudges
and officers. And whan they
were come before God, he sayd vnto all
the people: Thus sayeth the LORDE
the God of Israell: * Youre fathers
dwelt afore tyme beyonde the water, A- Gen.11.d
braham and Nahor with Tarah theyr
father and serued other goddes. * Tho
toke I youre father Abraham beyonde Gen.12.a
the water, and caused hym to walke in
the londe of Canaan, and multiplied his
sede, * and gaue hym Isaac, ‡ and vnto
Isaac I gaue Jacob and Esau, * and Gen.21.a
gaue Esau mount Seir to possesse. ‡ As ‡ Gen.25.c
for Jacob and his children, they wente * Ge.32.a
downe into Egipte. ‡ Ge.46.a
Then sent I Moses & Aaron, * &
plaged Egipte as I haue done amonge B
them. After that ‡ brought I you and Exo.7.8.
youre fathers out of Egipte. And whan 9.10.11.
ye came to the see, and the Egipcyans fo- ‡ Exo.14.
lowed vpon youre fathers with charet-
tes and horsemen vnto the reed see, then
cryed they vnto the LORDE, whiche
put a darcknesse betwene you and the
Egipcyans, and broughte the see vpon
them, and ouerwhelmed them:
And youre eyes haue sene what I dyd

to the Egyptians, and ye dwelt in the
Nu.21.d wyldernesse a longe season. * And I
broughte you in to the londe of the Amo-
rites, which dwelt beyond Iordane:
and whan they fought agaynste you, I
delyuered them in to your handes, that
ye might haue their countre in possessiō
Nu.22.a and I destroyed thē before you. * Thē
Deu.23.a Balaac the sonne of Ziphor the kynge
of the Moabites gat him vp, & fought
agaynst Israell: and he sente & had call
Balaam the sōne of Beor, to curse you,
neuertheles I wold not hearte hym, but
I blessed you, and delyuered you out of
his hande.

C And whan ye wente ouer Iordane,
and came vnto Iericho, the citesyns of
Iericho fought against you, the Ammo
rites, Pheresites, Cananites, Hethites
Girgosites, Heuites, and Iebusites:
howbeit I delyuered them in to youre
Exo.33.a hande. * And I sent hornettes before
Deu.7.d you, which droue them out before you,
namely the two kynges of the Ammori
Deu.6.b tes: not thorow thy sweard, nor thorow
thy bowe. * And I haue geuen you a
londe wher vpō ye bestowed no labour,
and cities which ye haue not buylded,
that ye might dwell therin, and that ye
might eate of the vynyardes and olyue
v.Re.7.a trees, which ye haue not plāted. * Feare
Tob.14.c the LORDE now therfore, and serue
hym perfectly and in the trueth, and let
go the goddes, whom youre fathers ser
ued beyonde the water and in Egipte,
and serue ye the LORDE.

D But yf ye lyke not to serue ye LOR
DE, then chose you this daye whom ye
wyll serue: the God whō youre fathers
serued beyōde ye water, or the goddes of
ye Amorites, in whose lōde ye dwell. As
for me and my house, we wyll serue the
LORDE. Then answered the people
and sayde: God forbydde, that we shuld
forsake the LORDE, and serue other
goddes. For the LORDE oure God
brought vs and oure fathers out of the
londe of Egypte from the house of bon
dage, and dyd such greate tokens befor
oure eyes, and preserued vs all the way
that we wente, and amonge all the na-
cyons, whom we trauayled by. And the
LORDE thruste out before vs all the
people of the Ammorites that dwelt in
the londe. Therfore wyll we also serue
the LORDE, for he is oure God.

E Iosua sayde vnto the people: Ye cā
not serue the LORDE: for he is an ho
ly God, mightie, and gelous, which spa
reth not youre transgressions & synnes.
But yf ye forsake the LORDE, and
serue a straunge God, * then shall the
LORDE turne him, and do you euell,
& consume you, after that he hath done
you good. The people sayde vnto Io-
sua: Not so, but we wyll serue ye LOR
DE. Thē sayd Iosua vnto the people:
Ye are witnesses ouer youre selues, that
ye haue chosen you the LORDE, to
serue hym. And they sayde: Yee. Then
put awaye frō you (sayd he) the straūge
goddes that are amonge you, & enclyne
youre harte vnto the LORD the God
of Israel. And the people sayd vnto Io
sua: We wyll serue the LORDE our
God, and be obedient vnto his voyce.
So Iosua * made a couenaunte with
the people the same daye, and layed sta-
tutes and lawes before them at Sichē.

And Iosua wrote this acte in the
boke of ye law of God * & toke a great
stone, and set it vp there vnder an oke,
which was in ye Sāctuary of the LOR
DE, and sayde vnto all the people: Be
holde, this stone shall be witnesse ouer
you. For it hath herde all the wordes of
the LORDE, which he hath spoken vn
to vs, and shalbe a witnesse ouer you,
that ye denye not your God. So Iosua
let the people go euery one to his enheri
taunce. * And it fortuned after these
actes, that Iosua the sonne of Nun, the
seruaunt of the LORDE dyed, whan
he was an hundreth and ten yeare olde,
And was buried in the border * of his
enheritaunce at Thimnath Serah,
which lyeth on the mount Ephraim, on
the north syde of mounte Gaas * And
the chyldren of Israell serued the LOR
DE as longe as Iosua lyued, and the
Elders (that lyued longe after Iosua)
which knewe al the workes of ye LOR
DE, yt he had done vnto Israel. * The
bones of Ioseph, whiche the children
of Israell had brought out of Egipte,
buryed they in Sichem, in the pece of ye
londe, ye that Iacob bought of the chyl
dren of Hemor the father of Sichē for
and hundreth pens, and was the enheri
taunce of the chyldren of Ioseph. Elea-
sar the sonne of Aaron dyed also, & they
buried hym at Gibeath, whiche was
Phineas his sonnes, that was geuen
hym vpon mount Ephraim.

The ende of the boke
of Iosua.

*

The boke of Judges, called Judicum.

The fyrst Chapter.

¶ Judas is made captayne of ẏ people
subdueth the Cananites, and wynneth
Jerusalem. Israel roteth not out ẏ Ca-
nanites as God cōmaunded them.

A AFter the
death of
Josua ẏ
chyldren
of Israel
axed the
LORDE
and sayd
who shal
go vp afore
oure cap-
tayne of
warre a-
gaynst ẏ
Cananites?
The LORDE sayd: Juda shall
go vp. * Beholde, I haue delyuered the 3.B
londe in to his hande. Then sayd Juda
vnto his brother Simeon: Go vp with
me in to my lot, & let vs fyght agaynst
the Cananites, then wyll I go agayne
with the in to thy lot: So Simeon went
with hym.
Now whā Juda went vp ẏ LOR
DE delyuered the Cananites and Phe
resites in to theyr handes, & they slewe
ten thousande men at Besek, and they
foūde Adoni Besek at Besek, & fought
agaynst hym, & slewe the Cananites, &
Pheresites. But Adoni Besek fled, and
they folowed after hym, and whan they
had ouertaken hym, they cut of ẏ thom-
bes of his handes and fete.
B Then sayd Adoni Besek: Thre score
and ten kynges ẇ the thombes of theyr
handes and fete cut of, gathered vp the
meate that was lefte vnder my table.
24.D * Now as I haue done, so hath God re
15.E warded me agayn. And he was brought
vnto Jerusalem, where he dyed,

But the chyldren of Israel fought
agaynst Jerusalem, and wāne it, * and Deu. 20.C
smote it with the edge of the swearde,
and set fyre vpon the cyte. Then wente
the chyldren of Israell downe, to fyght
agaynst the Cananites, that dwelt vpō
the mount, and towarde the south, and
in the valleys * and Juda wēte agaynst Josu. 15.D
the Cananites, which dwelt at Hebrō.
(As for Hebron, it was called Kiriatharba
afore tyme) and they smote Sesai, &
Achiman, and Thalmai.
And from thence he wente agaynst C
ẏ inhabiters of Debir (but Debir was
called Kiriath Sepher afore tyme) And
Caleb sayd: * He that smyteth Kiriath Josu. 15.D
Sepher, & wynneth it, I wyl geue hym 2. Pa. 12.A
my doughter Achsa to wife. Then Oth- 1. Re. 17.F
niel the sonne of Kenas, Calebs yongest
brother wanne it. And he gaue hym his
doughter Achsa to wyfe. And it fortu-
ned that whan they wente in, she was
counceled of hir husbande, to axe a pece
of londe of hir father. And she fell from
the asse. Then sayde Caleb vnto her:
What ayleth the? She sayde: Geue me
a blessynge, for ẏ hast geuen me a south
and drye londe, geue me also a watery
londe. Then gaue he her a londe that
was watery aboue and beneth.
And the chyldren of the Kenyte Mo D
ses brother in lawe, wente vp out of ẏ
* palme cyte, with the chyldren of Ju Deu. 34.A
da in to the wyldernesse of Juda, that
lyeth on the south syde of the cyte Arad:
* and wente theyr waye, and dwelt a- Nu. 10.D
monge the people. And Juda wente ẇ 1. Re. 15.A
his brother Simeon, and they smote ẏ
Cananites at Zephat, and damned thē,
and * called the name of the cite Hor- Nu. 21.A
ma. ‡ Juda also wanne Gasa with the ‡ Jos. 15. G
borders therof, and Ascalō with hir bor
ders, and Accaron with the coastes ther
of. And the LORDE was with Juda,
so that he conquered the mountaynes:
but them that dwelt in the valley could
he not conquere, because they had yron
charettes. And acordyng as Moses had
sayde: * they gaue Hebrō vnto Caleb, Josu. 14.B
which droue out ẏ thre sonnes of Enak
* Howbeit the chyldren of BenJamin Josu. 15.G
droue not out ẏ Jebusites which dwelt
at Jerusalem, but the Jebusites dwelt
amonge the chyldren of BenJamin at
Jerusalem vnto this daye.
* Lykewyse the chyldren of Joseph E
wente vp also vnto Bethel, & the LOR Josu. 16.A
DE was with them. And the house of
Joseph spyed out Bethel (which afore

tyme was called Lus) and ye watchmen
sawe a man goinge out of the cite, and
sayde vnto hym: Shewe vs where we
Josu.2.c maye come in to the cite, * and we wyl
shewe mercy vpon the. And whã he had
shewed them where they might come in
to the cite, they smote the cyte with the
edge of the swearde: but they let the mã
go and all his frendes.

Then wente the same man vp in to
the countre of the Hethites, and buyl-
ded a cite, and called it Lus, and so is
the name of it yet vnto this daye. And
Manesses * droue not out Beth Sean
Nu.33.g with the vyllages therof, nor Thaenath
Josu.17.c with the villages therof, nor the inhabi
F ters of Dor with ye villages therof: nor
the inhabiters of Jeblea̅m with the vil
lages therof, nor the inhabiters of Ma
geddo with the vyllages therof, & the
Cananites begã̅ne to dwell in the same
londe. But whan Israell was mightie,
he made the Cananites tributaries, and
droue them not out.

Josu.16.b * In lyke maner Ephraim droue
not out the Cananites that dwelt at Ga
ser, but ye Cananites dwelt amonge thẽ
at Gaser.

Zabulon also droue not out the in-
habiters of Kitrõ and Nahalol, but the
Cananites dwelt amonge them, and
were tributaries.

G Asser droue not out the inhabiters
of Aco, and the inhabiters of Zidon, of
Ahelab, of Achsib, of Helba, of Aphik
and of Rehob, but the Asserites dwelt
amõge the Cananites that dwelt in the
londe, for they droue them not out.
Nephtali droue not out the inhabiters
of Beth Semes, nor of Beth Anath,
but dwelt amõge the Cananites which
dwelt in the lõde: howbeit they of Beth
Semes and of Beth Anath were tribu
taries.

And the Ammorites subdued ye chil-
dren of Dan vpon the mountayne, and
suffred them not to come downe in to
the valley. And the Ammorites beganne
to dwell vpon mount Heres at Aialon
and at Saalbim. Howbeit the hande of
the house of Joseph was to sore for thẽ
and they became tributaries. And the
border of the Ammorites was, as a mã
goeth vp towarde Acrabim, and frõ the
rocke, and from the toppe.

The.ii.Chapter.

¶ The angell of God rebuketh them,
because they consente to their enemyes
The children of Israel serue Baall, for
the which cause God geueth them ouer
in to captiuyte.

But there came vp a messaun-
ger of the LORDE from
Gilgall vnto Bochim, and
sayde: I haue caried you vp
hither out of Egypte, and
brought you in to the lõde that I sware
vnto youre fathers, & sayde: * I wyll Deu.7.a
neuer breake my couenaunt with you,
that ye shulde make no couenaunt with
the indwellers of this londe, but breake
downe their altares: Neuertheles ye
haue not herkened vnto my voyce.
Wherfore haue ye done this? Thẽ sayd
I moreouer: I wyll not driue them out
before you, that they maye be a fall vn
to you, and their goddes a snare. And
whan the messaunger of the LORDE
had spokẽ these wordes vnto al the chil
dren of Israell the people lyfte vp their
voyce, and wepte, and called the name
of the place Bochim, & offred there vn
to the LORDE.

For whan Josua had sente awaye
the people, & the children of Israel were
gone, euery one to his enheritaunce, for
to take possession of the lond, * the peo
ple serued the LORDE as longe as
Josua lyued and the Elders, which ly-
ued longe after Josua, and that sawe
all the greate workes of the LORDE
which he dyd for Israel.

* Now whã Josua the sõne of Nun D
the seruaunt of the LORD, was dead
(whan he was an hundreth & ten yeare
olde) they buried hym in the border of
his enheritaunce at Timnath Heres vp
pon mount Ephraim on ye north syde of
mõut Gaas. And whã all ye same gene
racyõ was gathered vnto their fathers
there came vp after them another gene
racyon, which knew not the LORDE
nor the workes that he had done for
Israell.

* Then wrought the chyldrẽ of Is
raell euell before the LORD, & serued
Baalim, and forsoke the LORDE the
God of their fathers (whiche brought
them out of the londe of Egipte) and fo
lowed other goddes & ye goddes of the
naciõs that dwelt rounde aboute thẽ, &
worshipped them, & displeased ye LOR
DE: for they forsoke the LORD euer
more and more, and serued Baall and
Astaroth.

Then the wrath of the LORDE
waxed whote vpon Israel, and he deli-
uered them in to the hãdes of those that

spoyled thē, that they might spoyle thē
and solde them in to the hādes of their
enemyes rounde aboute, and they were
not able to withstonde their enemyes
eny more, but what waye soeuer they
wolde out, the hande of the LOR-
DE was agaynste them to their hurte
(euen as the LORD sayde and sware
vnto thē) and they were sore oppressed.
Now whan the LORDE raysed
them vp iudges, which helped them out
of the hāde of such as spoyled thē, they
folowed not yͤ iudges nether, but wete
awhorynge after other goddes, & wor-
shipped them, and were soone gone out
of the waye that their fathers walked
in, to heare the cōmaundementes of the
LORDE, and dyd not as they dyd.
But whā the LORDE raysed vp
iudges vnto them, the LORDE was
with the iudge, and helped them out of
the hande of their enemyes, as longe as
the iudge lyued. * For the LORDE
had pitie of their cōplaynte, which they
made ouer those that subdued thē and
oppressed them.
D * Neuerthéles whā the iudge dyed,
they turned backe, and marred all more
then their fathers, so that they folowed
other goddes to serue thē and to bowe
them selues vnto them: they wolde not
fall from their purposes, nor from their
obstinate waye.
Therfore waxed the wrath of the
LORD alwaye so whote ouer Israel,
that he sayd: For so much as the people
haue trāsgressed my couenaūt, which I
cōmaunded their fathers, & folowe not
my voyce, I wyll from hence forth dryu-
e out none of the Heythen, whom Jo-
sua lefte behynde hym, whan he dyed,
* that by them he maye proue Israell,
whether they wyll kepe the waye of the
LORDE, to walke therin, as their fa-
thers dyd, or not. Thus the LORDE
suffred all these nacyons, so that in a
shorte tyme he droue them not out, whā
he had not geuē ouer in to Josuas hāde.

The.iii.Chapter.

God punissheth Israell, and yet delyuereth them wonderously.

B These are the naciōs, whom
the LORDE suffred to re-
mayn, that by thē he might
proue Israel, which had no
vnderstondyng in the war-
res of Canaan: only because that the
trybes of the chyldren of Israell might
knowe & learne to warre, which afore
had no knowlege therof, namely: The
fyue lordes of the Philistines, and all yͤ
Cananites, and Sidonians, and the He-
thites that dwelt vpō mount Libanus,
fro mount Baal Hermon, vntyll a man
come vnto Hemath. The same remay-
ned, that Israell myght be proued by
thē, that it myght be knowne whether
they wolde herken to the commaunde-
mentes of the LORDE which he com
maunded their fathers by Moses.
Now whan the chyldren of Israell
dwelt thus amonge the Cananites, He-
thithes, Ammorites, Pheresites, Heui-
tes & Iebusites, * they toke their dough Deu.7.a
ters to wyues, and gaue their dough- and.12.a
ters vnto their sonnes, and serued their
goddes, and wrought wickednes before
the LORDE, and forgat the LORD
their God, and serued Baalim and As-
taroth. Then the wrath of the LORD
waxed whote ouer Israel, and he solde
them vnder the hande of Cusan Risa-
thaim kynge of Mesopotamia, and so yͤ
chyldren of Israell serued Cusan Risa-
thaim eyght yeares. D
Then cryed the chyldren of Israell
vnto the LORDE, and the LORDE
raysed thē vp a sauioure which delyue-
red thē, namely * Athniel yͤ sōne of Ke- Iud.1.b
nas Calebs yōgest brother. And yͤ spirite
of the LORDE cam vpon hym, and he
was iudge in Israel, and wente out a-
warrefare. And the LORDE delyue
red Cusan Risathaim the kynge of Me-
sia in to his hōde, so that his hōde was
to stronge for hym. * Then was yͤ lōde 2.Pa.15.b
in rest fortye yeares. And Athniel yͤ sōne
of Kenas dyed.
But the chyldren of Israel dyd yet
more euel before the LORDE. Thē
the LORDE strengthed Eglon the
kynge of the Moabites agaynst yͤ chyl-
dren of Israell, because they wrought
wickednesse before the LORD. And he
gathered vnto him yͤ chyldrē of Ammō,
and the Amalechites, and went & smote
Israel, and conquered the * cyte of the Deu.34.a
palme trees. And the chyldren of Israel
serued Eglon the kynge of the Moabi-
tes eyghtene yeare. Then cryed they vn
to the LORDE. And the LORDE
raised them vp a sauiour, namely Ehud
the sonne of Gera the sonne of Jemini,
whiche was a man that myghte do no-
thynge with his ryght hande.
And whan the chyldren of Israell
sent a present by hym vnto Eglon the

kynge of the Moabites, Ehud made
him a twoedged dagger of a spãne lõge
and gyrdeth it vnder his garment vpon
his righte thye, and brought the present
vnto Eglõ the kynge of the Moabites.
As for Eglon he was a very fat man.
C And whan he had delyuered the present, he let ẏ people go that had caried
the present, & he hymselfe turned backe
from the Idols at Gilgall, and caused
to say thus (vnto the kyng:) I haue a secrete thinge to tell the O kynge. And he
cõmaunded to kepe sylence, and all they
that stode aboute hym, wente out from
hym.

And Ehud came in vnto him. He sat
in a syled sommer parler, which was for
hymselfe alone. And Ehud sayde. * I
Re.3.8 haue somwhat to saye vnto the of God
Then rose he vp from his seate. But
Ehud put forth his lefte hande, & toke
the dagger from his right thye, & thrust
it into his bely, so that the hefte wente
in also after the blade, & the fatte closed
the hefte: for he drue not the dagger out
of his bely, and the fylthynes departed
from him. But Ehud gat hym out at
the backe dore and put to the dore after
hym, and lokt it.

Now whan he was gone, his seruauntes came in, and saw that the dore
of ẏ sommer parler was lokt, and they
sayde: peraduenture he is gone to the preuye in the syled sommer parler.

D But whan [illegible] had wayted so lõge
tyll they were [illegible]ed (for no man opened the parler dore) they toke the keye,
and opened it. Beholde, then laye theyr
lorde dead vpon the earth. As for Ehud
he was gotten awaye, whyle they made
so longe tariennge: and he wente ouer
by the Idols, and cam vnto his waye vnto
Seirath.

And whã he came in * he blewe the
Nu.10.a. trompet vpon mount Ephraim, and the
Iud.10.g children of Israell wente with hym frõ
the mounte, and he before them, and he
sayde vnto thẽ: folowe me, for ẏ LORDE hath delyuered the Moabites your
enemyes in to your hande. And they folowed hym, and wãne the ferye of Jordane, that goeth towarde Moab, and
suffred no mã to go ouer, & at the same
tyme they smote of the Moabites vpon
a ten thousande men, all nobles and mẽ
of armes, so that there escaped not one.
Thus were the Moabites brought vnder the hande of the children of Israell
at that tyme, and the londe was in reste
foure score yeares.

Afterwarde was * Samgar the sonne
of Anath, which slewe sixe hũdreth Philistynes with a coulters gadd, and delyuered Israell also.

The.iiii.Chapter.

Debbora the prophetisse with Barach ouercommeth Sissera, and delyuereth the people of the LORDE.

But the chyldren of Israell
dyd yet more euell before the
LORDE, when Ehud was
dead. And the LORDE
solde thẽ in to the hande of
Iabin the kyng of ẏ Cananites, which
dwelt at Hazor, and the chefe captayne
of his hoost was Sissera, and he dwelt
at Harosheth of ẏ Heythen. And the children of Israel cryed vnto the LORDE,
for he had nyne hũdreth yron charettes,
and subdued the chyldren of Israell by
violence twentye yeare.

And the same tyme was Judge in Israell the prophetisse Debbora, the
wyfe of Lapidoth, and she dwelt vnder
the palme of Debbora betwene Rama
and Bethell, vpon mounte Ephraim, &
the children of Israel came vp vnto her
to the lawe. She sent forth, * and called for Barak the sonne of Abi Noam
of Kedes Nephtali, and sayd vnto him:
Hath not the LORDE the God of Israell cõmaunded the: Go thy waye, and
get the vp vnto mount Thabor, & take
with the ten thousande men of the children of Nephtali and Zabulon: for I
wyll make Sissera the chefe captayne
of Jabins hoost to come to the vnto the
* water of Cyson, with his charettes
and with his multititude, and I wyll delyuer hym in to thy hande. Barak sayde
vnto her: Yf thou wylt come with me,
I wyll go: but yf thou wylt not come
with me, I wyll not go.

She sayde: I wyll go with the: neuerthelesse the prayse shall not be thyne
in this yourney that thou goest, but the
LORDE shall delyuer Sissera into a
womans hande. So Debbora gat her vp
and wente with Barak vnto Kedes.
Then Barak called Zabulon & Nephtali vnto Kedes, and wẽte on fote with
ten thousande men. And Debbora was
with hym also. As for Heber the Kenite,
he was departed from the Kenites from
the childrẽ of * Hobab Moses brother
in lawe, and had pitched his tent by the
Oke of Zaanaim beside Kedes.

Then was it tolde Sissera, that Barak the sonne of Abi Noam, was gone vp vnto mout Thabor: and he gathered all his charettes together, nyne hundred yron charettes, and all the people that was with hym from Haroseth of ẏ Hethen, vnto the water Cyson. Debbora sayd vnto Barach: Vp, this is the daye wherin the LORDE hath delyuered Sissera in to thy hande: for the LORD shall go forth before the. So Barach went fro mount Thabor, & the ten thousande men after hym.

C But the LORD discomfited Sissera with all his charettes and hoost, & made them afrayed of the edge of the swearde before Barak, so that Sissera leapte of his charette, and fled on fote. Neuerthelesse Barak folowed vpon ẏ charettes and the hoost vnto Haroseth of the Heythen, and all Sisseras hoost fell thorow the edge of the swearde, so that not one escaped. As for Sissera, he fled on fote vnto the tente of Jael, the wyfe of Heber ẏ Kenite. For there was peace betwene kynge Jabin at Hasor, & the house of Heber the Kenite.

Jael wente forth to mete Sissera, & sayd vnto hym: Turne in my LORD, turne in to me, and be not afrayed. And he turned in vnto her into the tente, and she couered hym with a garment. He sayd vnto her: I praye ẏ geue me a lytle water to drynke, for I am athyrst. * Thē opened she a mylkpot, and gaue hym to drynke, and couered him. And he sayd vnto her: Stonde in the tente dore and yf one come and axe, is ther eny mā here? saye: Noman.

D Then Jael the wyfe of Heber toke a nayle of the tente, and an hammer in her hande, and wente in preuely vnto hym, and smote the nayle in thorow the temples of his heade, so that he sanke to the earth. As for hym he was fallen on a slomber, and weery and so he dyed.

But whan Barak folowed after Sissera, Jael wente for to mete hym, & sayde vnto hym: Come hyther, I wyll shewe the ẏ man, whō thou sekest. And whan he came in vnto her, he sawe Sissera dead, and the nayle stickyng in his temples. Thus God brought downe Jabin the kynge of the Cananites before the chyldren of Israell at that tyme, and the hande of the chyldren of Israel wente and subdued Jabin the kynge of the Cananites, tyl they hadde roted him out. Then Debbora and Barak the sonne of Abi Noam, songe at the same tyme, and sayde:

The.v.Chapter.

¶ The sōge of prayse which Debbora and Barach songe because of ẏ victory

A Now ẏ ye are come to rest, ye quyete men in Israell, prayse the LORD. amōge such of the people as be fre wyllynge.

Heare ye kynges, and herken to ye prynces: I wyl, I wyl synge to ẏ LORDE, euen vnto the LORDE the God of Israell wyll I playe.

* LORDE, whan thou wentest out from Seir, and camest in from the felde of Edom, the earth quaked, the heauens dropped, and the cloudes dropped with water. Exo.19.c Deu.4.b

* The hilles melted before ẏ LORDE, Sinai before the LORD ẏ God of Israel. Psa.96.a

In the tyme of * Samgar ẏ sonne of Anath: In the tyme of * Jael ẏ wayes fayled: & they ẏ shulde haue gone in pathes, walked thorow croked wayes. Judi.3.d Ju.4.a

There was scarcenesse, there was scarcenesse of housband men in Israel, vntyl I Debbora came vp, vntyl I came vp, a mother in Israell.

God hath cha[illegible] new thynge. He hath ouercome [illegible] in battayll: & yet was there [illegible] Shylde nor spere amonge fortye thousande in Israel.

My hart loueth [illegible] teachers of Israel: ye that are fre [illegible] amonge ẏ people, prayse the LORDE. B

Ye ẏ ryde vpon fayre asses, ye that syt in iudgement and geue sentence, ye ẏ go by the waye, prayse the LORD.

Whan the archers cried betwene ẏ drawers of water, thē was it spoken of the ryghteousnes of the LORDE, of the ryghteousnes of his housbande mē in Israell: then ruled the people of the LORDE vnder the gates.

Vp Debbora vp, get the vp, get the vp, & rehearse a songe. * Arise Barak, & catch him that catcheth the, thou sōne of Abi Noam. Jud.4.a

Thē had ẏ [illegible] the rule with ẏ myghtye of the people. The LORDE had the dominion thorow the giauntes.

* Out of Ephraim was their rote agaynst Amalek, and after him Ben Jamin in thy people. Jud.3.d

Out of Machir haue teachers ruled, and out of Zabulon are there become gouerners thorowe the wrytynge pen.

And out Isachar there were prynces with Debbora, and Isachar was as Barak in they valley, sent with his people on fote: As for Ruben, he stode hye in his owne cõcayte, and separated hym selfe from vs.

C Why abodest thou betwixte the borders, wha thou herdest the noyse of the flockes? because Rubẽ stode hye in his owne concayte, and seperated him selfe from vs.

Gilead abode beyonde Iordane, and why dwelt Dan amonge the shippes? Asser sat in the hauen of the see, and taried in his porcyons.

But Zabulons people ieoperded their lyfe vnto death: Nephtaly also in the toppe of the felde of Merom.

The kynges came and fought, then fought the kynges of the Cananites at Thaanath by the water of Megiddo, but spoyle of money brought they not there from.

From heauen were they foughten against, ÿ starres in their courses fought with Sissera.

The broke Kyson ouerwhelmed thẽ, the broke Kedumim, yee the broke Kyson. My soule treade thou vpon the mightie.

Thẽ made the horsefete a rushynge together, for the greate violẽce of their mightie horse men.

D Curse the citie of Meros (sayde the angell of the LORDE) curse the citesyns therof, because they come not to helpe the LORDE, to helpe the LORDE to the giauntes.

Blessynge amonge wemẽ haue Iael the wyfe of Heber the Kenite: blessyng haue she in the tente amonge the wemẽ.

Jud.4.f * Whan he axed water, she gaue him mylke, and brought forth butter in a lordly dyshe.

She toke holde of the nayle with hir hãde, & the smythes hamer with hir righte honde, an smote Sissera, cut of his heade and pearsed & bored thorowe his temples.

He bowed hym selfe downe at hir fete, he fell downe, and laye there. He sanke downe, and fell at hir fete: whan he had sonke downe, he laye there destroyed.

His mother loked out at the wyndowe, and cryed pitously thorowe the trallace: Why taryeth his charet out so longe, that he commeth not? Wherfore do the wheles of his charettes make so longe taryenge?

The wysest amonge his ladies answered, & sayde vnto her: Shulde they not fynde and deuyde the spoyle, vnto euery man a fayre mayde or two for a pray, and party coloured garmentes of broder worke to Sissera for a spoyle, partycoloured garmentes of needle worke aboute the necke for a praye?

Thus all thyne enemyes muste perysshe O LORDE: but they that loue the, shalbe euen as the Sonne rysynge vp in his myghte.

And ÿ lõde had peace fortye yeares.

The.vi. Chapter.

C For their synnes God geueth them ouer in to the handes of the Madianites, from the whiche Gedeon delyuereth them.

And whan the children of Israell dyd euell in the sight of the LORDE, the LORDE delyuered thẽ vnder the hande of the Madianites vii. yeares. And whan the hande of the Madianites was to mightie ouer the children of Israell, the children of Israel made them clyftes in the mountaynes, caues & holdes, to defende them selues from the Madianites. And whan Israell sowed ony thynge, the Madianites and Amalechites, and the chyldren towarde the East came vp vpon them, and pitched their tentes agaynst thẽ, and destroyed the encrease of the londe downe vnto Gasa, and left nothynge remaynynge of the beastes in Israell, nether shepe, nor oxen, nor asses. For they came vp with their cattell and tentes, as it had bene a greate multitude of greshoppers (so that nether they nor their camels might be nombred) & fell in to the londe that they might destroye it. Thus was Israel exceadinge small before the Madianites. Then cryed the children of Israell vnto the LORDE.

But whan they cryed vnto ÿ LORDE because of the Madianites, the LORDE sent them a prophet, which sayde vnto them: Thus sayeth ÿ LORDE the God of Israell: I caused you to come out of Egipte, and brought you out of the house of bõdage, and delyuered you from the hande of the Egipcians, and from the handes of all the that oppressed you, and I haue thrust them out before you, and geuen you their londe & sayde vnto you: I am the LORDE your

God. * Feare not ye the Goddes of the
[..]t.17.b Amorites, in whose londe ye dwell: ne
[..]i.10.b. uertheles ye haue not herkened vnto my
voyce.
And there cam an angell of ÿ LOR
DE, and sat hym downe vnder an Oke
at Aphra, which belonged vnto Joas ÿ
father of the Esrites, and his sonne Ge
deon was threshyng wheate in ÿ barne,
that he myght flye awaye before ÿ Ma-
dianites.
C Then appeared vnto him the angel
of the LORDE, and sayd vnto hym:
The LORDE with the thou myghtye giaûte. But Gedeon sayd vnto him:
Syr, yf the LORDE be with vs wher
fore is all this then happened vnto vs?
And where are all the wonders, whiche
our fathers tolde vs, & sayd: The LOR
DE brought vs out of Egipte? But
now hath the LORD forsaken vs, & de
lyuered vs into ÿ hãde of ÿ Madianites
The LORDE turned hym vnto
hym, and sayd: Go thy waye in this thy
strength, thou shalte delyuer Israell out
of the hande of the Madianites. I haue
sent the. But he sayd: My LORDE
wherwithall shal I delyuer Israel? Be
holde, my kynrede is the smallest in Ma
nasse, and I am the least in my fathers
house? The LORDE sayd vnto hym:
I wyll be with the, so that thou shalte
smyte the Madianites, euen as though
they were but one man.
D He sayd vnto him: Yf I haue foũde
grace in thy syght, then make me a tokẽ
that it is thou, which speakest with me:
go not awaye, tyll I come to the, and
brynge a meatofferynge, to set before
the. He sayde: I wyll tary, tyll thou
commest agayne.
And Gedeon wente, and made ready a
kydde, & an Epha of vnleuended floure,
and layed the fleshe in a maunde, & put
the broth in a pot, and brought it forth
vnto hym vnder the Oke, and came nye
But the angell of God sayd vnto hym:
[..]i.13.b * Take the fleshe and the vnleuended
bread, and set it vpon the stonye rocke ÿ
is here, and poure the broth theron. And
he dyd so. Then the angell of the LOR
DE stretched out the staffe that he had
in his hande, and with the ende of it he
touched the fleshe and the vnleuended
[..]i.15.b floure: * and ÿ fyre came out of ÿ rocke
[..]e.18.c. and consumed the fleshe and the vnleuẽ-
ded floure. And the angell of the LOR
DE vanyshed out of his syght.
E Now whan Gedeon sawe that it was
an angell of the LORDE, he sayde: O Exo.33.d
LORDE LORDE, * haue I thus Judi.13.d
sene an angell of the LORDE face to
face? The LORDE sayd vnto hym:
Peace be with the, feare not, thou shalt
not dye. Then Gedeõ buylded an altare
there vnto the LORDE, and called it
The LORDE of peace. The same stã-
deth yet vnto this daye at Aphra, ÿ be
longeth vnto the father of the Esrites.
And in the same night sayd ÿ LOR
DE vnto hym: Take a fed bullocke frõ
amonge thy fathers oxen, and another
bullocke of seuen yeare olde, and breake
downe the altare of Baall which is thy
fathers, and cut downe the groue that
stondeth by it, and buylde thou an altare
vnto the LORDE thy God aboue vp
on the toppe of this rocke, and make it
ready, and take the other bullocke, & of-
fer a burntofferynge with the wood of
the groue that thou hast hewen downe.
Then toke Gedeon ten men of his ser-
uauntes, and dyd as the LORD sayde
vnto him: but he was afrayed to do this
by daye tyme, for his fathers house and
the people in the cite, and so he dyd it by
nyght.
Now whan the people in ÿ cyte rose F
vp early in ÿ mornynge, beholde, Baals
altare was broken, and the groue hewẽ
downe by it, and the other bullocke a
burntofferynge vpon ÿ altare that was
buylded, and one sayd vnto another:
Who hath done this? And whan they
sought and made searche, it was sayde:
Gedeon the sone of Joas hath done it.
Then sayde the people of the cyte vnto
Joas: brynge forth thy sonne, he muste
dye, because he hath broken Baals al-
tare, and hewen downe the groue ther-
by. But Joas sayd vnto all them that
stode by hym: Wyll ye stryue for Baal?
Wyll ye delyuer hym? He that stryueth
for hym, shall dye this mornynge. Yf he
be God, let hym auenge hym selfe, be-
cause his altare is broken downe. From
that daye forth was he called Jerubaal
because it was sayde: Let Baall a-
uenge hymselfe, that his altare is brokẽ
downe.
Whan the Madianites now and ÿ G
Amalechites, and the chyldren towarde
south had gathered thẽ selues together,
and were passed thorowe (Jordane) and
had pitched theyr tentes in the valley of
Jsreel, the spirete of the LORD endued
Gedeon, and caused * the trompet to be Nu.10.a
blowen, & called (the house of) ✝ Abieser ✝ Judi.8.b

that they shulde folowe hym: & he sent
messaungers vnto all Manasse, and cal
led them, that they shulde folowe hym
also: and he sent messaungers lykewyse
vnto Asser, and zabulon, and Nephtali,
which came vp to mete hym.

And Gedeon sayde vnto God: Yf
thou wylt delyuer Israell thorow my
hande, as thou hast sayd, thē wyl I laye
a flese of woll in the courte: yf ẏ dew
be onely vpon the flese, and drye vpon
all the grounde, then wyll I perceaue, ẏ
thou shalt delyuer Israell thorow my
hande, as thou hast sayde. And it came
so to passe. And whan he rose vp early
on the morow, he wronge the dew out
of the flese & fylled a dysshe full of wa
Gene. 18. d ter. And Gedeon sayde vnto God * Be
not wroth at me, that I speake yet this
one tyme. I wyll proue yet but once ẇ
the flese, let it be drye onely vpon the fle
se, and dew vpon all the grounde. And
God dyd so the same nyght: so that it
was onely vpon the flese, and dew vpō
all the grounde.

The .vii. Chapter.

How Gedeon parteth his hoost, and
discomfiteth the Madianites.

A Then * Jerubaal (that is Ge
Judi. 9. k deon) gat him vp early, & all
the people that was ẇ hym,
and pytched their tentes be-
syde the well of Harod, so
that he had the hoost of the Madiany-
tes on the northsyde behynde the hyll of
More in the valley. But the LORDE
sayde vnto Gedeon: The people that be
with the are to many for me to delyuer
Madian in to their hande, lest Israell
boast them selues agaynst me, and saye:
My hande hath delyuered me. Cause a
proclamacyon now to be made in ẏ ea-
Deu. 20. b res of the people, and saye: * He that
1 Mac. 3. g he feareth, and is afrayed, let him turne
backe, and get hym sone fro mount Gi-
lead. Then returned there of the people
aboute a two and twenty thousande,
so that there was left but then thou-
sande.

B And the LORDE sayde vnto Ge-
deō. The people are yet to many: brynge
them downe to the water, there wyll I
proue them for the: and of whom I say
that he shall go with the, the same shall
go with the: but of whom I saye that
he shall not go with the, the same shall
not go. And he brought the people vnto
the water. And the LORDE sayde vn
to Gedeon: Whosoeuer lycketh of the
water with his tūge, as a dogg licketh,
make hym stonde asyde: & lykewyse who
soeuer falleth downe vpon his knees to
drynke. Then was the nombre of them
that had lycked out of the hande to the
mouth, thre hundreth men. And ẏ LOR
DE sayde vnto Gedeon: Thorow the
thre hundreth which haue licked, wyl I
delyuer you, and geue ouer the Madia-
nytes in to thy hāde: As for the other peo
ple, let thē go euery one vnto his place.

C And they toke vytayles wyth them
for the people, and their trompettes: but
the other Israelites let he go, euery one
vnto his tente. And he strengthed hym-
selfe with the thre hundreth men, and ẏ
Madianytes hoost laye before hym be-
neth in the valley. And the same nyght
sayd the LORDE vnto hym: Up, and
go downe in to the hoost for I haue ge-
uen them ouer in to thy hande. But yf
thou be afrayed to go down, thē let thy
seruaunt Pura go downe with the vn-
to ẏ hoost, that thou mayest heare what
they saye after that shalt thou be bolde,
and thy honde stronge, that thou mayest
go downe in to the hoost.

D Than wente Gedeon downe wyth
his seruaunt vnto the vttemost parte
of the watchmen of armes that were in
the hoost And ẏ Madianites and Ama
lechites, and all the chyldren of the east,
had layed them selues beneth in the val
ley, as a multitude of greshoppers, and
their camels were not to be nōbred for
multitude, euen as the sonde on the see
shore. Now whan Gedeō came, beholde,
one tolde another his dreame, & sayde:
Beholde, I haue dreamed a dreame:
Me thought a baken barlye lofe came
rollynge downe to the hoost of the Ma
dianites: and whā it came to the tente,
it smote it, and ouerthrewe it, & turned it
vpsyde downe, so that the tente fell. The
answered the other: That is nothynge
els then the swearde of Gedeon ẏ sone
of Joas the Israelite: God hath geuen
ouer the Madianites wyth all ẏ hoost
in to his hande.

E Whan Gedeon herde this dreame
tolde, & the interpretacion of it, he wor
shipped, & came agayne in to ẏ hoost of
Israell, and sayde: Up, for the LOR
DE hath delyuered the hoost of the Ma
dianites in to youre hande. And he de-
uyded the thre hundreth men in to thre
partes, and gaue euery one a trompet
in his hande, & emptye pytchers, and

lampes theryn, and sayde vnto them
di.9.g. *Loke vnto me, and do ye euen so, and
beholde, whan I come to the vttemost
parte of the hoost, euen as I do, so do ye
also. When I blowe the trompet, and
all ẏ are with me, then shall ye blowe ẏ
trompettes also rounde aboute all the
hoost, and say: Here the LORDE and
Gedeon. Thus came Gedeon and ẏ thre
hundreth men with hym vnto the vtter-
most parte of the hoost (aboute ẏ tyme
whan the mydwatch begynneth) & wa-
ked vp the watchmen, and blewe with
the trompettes, and smote asonder the
pitchers in theyr handes.

F So all the thre companies blewe &
the trompettes, and brake the pitchers.
But the lampes helde they in theyr lefte
hande, and ẏ trompettes in theyr ryghte
hande, so that they blewe and cryed:
Here the swearde of the LORDE and
Gedeõ. And euery one stode in his place
aboute the hoost. Thẽ ranne all ẏ hoost,
and cryed and fled. And whyle the thre
hundreth men blewe the trompettes, the
LORDE brought it so to passe, that
Re.14.c *euery mans swearde in all the hoost
Pa.20.d was agaynst another, and the hoost fled
vnto Bethsitha zereratha, and vnto the
border of ẏ playne of Mehohab besyde
Tabath. And the mẽ of Israel of Neph
tali, of Asser, and of Manasse cryed, and
folowed vpon the Madianites.

And Gedeon sent messaũgers vp vn
to all mount Ephraim, sayenge: Come
downe agaynst ẏ Madianites, & stoppe
the water from them vnto BethBara
and Iordane. And then cryed all they ẏ
were of Ephraim, and stopped the wa-
ter frõ them vnto BethBara and Ior-
dane, & toke two prynces of ẏ Madia-
nites Oreb & zeb, & slewe Oreb vpon ẏ
rocke of Oreb, & zeb in ẏ wynepresse of
zeb, and folowed vpon the Madianites
and brought the heades of Oreb & zeb,
vnto Gedeon ouer Iordane.

The .viii. Chapter.

¶ Gedeon punisheth them at Suchoth
dyeth, and is buried.

A AND ẏ men of Ephraim sayd
vnto hym: Wherfore haste
thou done this vnto vs, that
thou hast not called vs, whã
thou wentest forth to fyght
agaynst the Madianites? and they chode
sore with hym. But he sayd vnto them:
What haue I done now that is lyke
your acte? Is not ẏ aftergadderynge of
Ephraim better thẽ ẏ whole haruest of
Abieser? God hath delyuered the prin- Iudi.7.f
ces of the Madianites Oreb and zeb in
to your hande, how coulde I do that ye
haue done? Whã he had sayd this, theyr
blast was swaged from hym.

Now whan Gedeon came vnto Ior
dane, he wente ouer with the thre hun-
dreth men that were with him, and they
were weery, & folowed vpõ theyr chace.
And he said vnto the men of Sucoth: I B
praye you geue the people that are with
me, some loaues of bread (for they are
weery) that I maye folowe vpon zebea
and Salmana the kynges of the Madi
anites.

But the rulers of Sucoth sayd: Are
the hãdes of zebea and Salmana in thy
hãdes already, that we must geue bread
vnto thy men of warre? Gedeon sayd:
Well, whã the LORDE delyuereth
zebea and Salmana into my hande, I
wyll thresshe your fleshe with thornes of
the wyldernesse and with breares. And
from thence he went vp vnto Penuel, &
spake euen so vnto them. And the men
of Penuel gaue hym lyke answere as
they of Sucoth. And he sayd also vnto
the men of Penuel: Yf I come peacea-
bly agayne, I wyll breake downe this
tower.

As for zebea and Salmana, they C
were at Karkar, and theyr hoost with
them vpon a fyftene thousande, whiche
were al that were lefte of ẏ whole hoost
of the chyldrẽ of the East: for there were
fallen an hundreth and twenty thousãde
that coulde drawe the swearde.

And Gedeon wente vp by the waye,
where they dwell in the tentes on ẏ east
syde of Nobah and Iakbeha, & smote
the hoost, for the hoost was carelesse, &
mystrusted nothynge. And zebea & Sal-
mana fled, but he folowed after them, &
toke the two kynges of ẏ Madianites
zebea and Salmana, and put al ẏ hoost
in feare.

Now whan Gedeon the sonne of Io
as came agayne from the battayl out of
the east, he toke a lad of the men of Su-
coth, and examined hym, whiche wrote
hym vp the names of the rulers of Su-
coth, and theyr elders, euen thre score &
seuentene men.

And he came to the men of Sucoth, D
& sayd: Beholde, here is zebea & Salma
na, concernynge whom ye laughed me to
scorne, and sayd: Are the handes of zebea

and Salmana in thy handes all ready
that we must geue breade vnto thy men
which are werey? And he toke the El-
ders of the cite, and thornes out of the
wildernesse, and breres, and caused the
men of Sucoth to be torne therwith.
3.Re.12.d * And the tower of Penuell brake he
downe, and slewe the men of the cite.

And he sayde vnto zebea and Sal-
mana: What maner of men were they
whom ye slew at Thabor? They sayde:
They were euen lyke the, and goodly
men, as yf they had bene a kynges chyl-
dren. He sayd: They were my brethren,
euē my mother sonnes: As truly as the
LORDE lyueth, yf ye had letten them
lyue, I wolde not slaye you.

E And he sayd vnto his fyrst borne sōne
Iether: Stonde vp, and slaye thē. How
beit the lad drue not out his swearde,
for he was afrayed, for so muche as he
was yet but a lad. Sebea & Salmana
sayde: Stōde thou vp, and slaye vs, for
as the man is, such is also his strength.
So Gedeon arose, & slewe Sebea, and
Salmana, and toke the ornamētes that
were aboute their camels neckes.

Then sayde certayne in Israell vn-
to Gedeō: Be thou lord ouer vs, thou &
thy sōne & thy sōnes sonne, for so much
as thou hast delyuered vs frō the hāde
of the Madianites. Neuertheles Ge-
deon sayde vnto thē: I wyll not be lord
ouer you, nether shall my sonne be lorde
ouer you, but the LORDE shal be lorde
ouer you.

Gedeon sayd vnto thē: One thynge
F I desyre of you, Euery mā geue me the
earyng that he hath spoyled. (For in so
much as the men were Ismaelites, they
had earynges.) They sayd: Them wyll
we geue the. And they spred out a cloth
and euery man cast the earynge theron
that he had spoyled. And the golden ea-
rynges which he requyred, had in
weight, a thousande and seuen hūdreth
Sycles of golde, besyde the spanges, &
cheynes, scarlet rayment which the kyn-
ges of the Madianites dyd weare, and
besyde the neckbandes of their camels.
And Gedeō made an ephod therof, and
set it in his cite at Aphra. And all Is-
Exo.16.d and.20.d rael wente there * a whorynge after it,
and it turned to an occasion of fallynge
vnto Gedeon and his house.

G Thus were ŷ Madianites brought
downe before the childrē of Israel, and
lifte vp their heade nomore: and the lōde
was in reste fortye yeares, as longe as
Gedeon lyued.

And Jerubaall the sonne of Joas
wente and dwelt in his house, And Ge-
deon * had thre score and ten sonnes, 4.Re.10
which were come out of his thye: for he
had many wyues. And his concubyne
whiche he had at Sichem, bare hym a
sonne also, whom he called Abimelech.
And Gedeon the sonne of Joas dyed in
a good age, and was buryed at Aphra
in the sepulcre of his father Joas the fa-
ther of the Esrites.

But whan Gedeon was deade, the
chyldren of Israel turned backe, & wēte
a whorynge after Baalim, and made a
couenaunt with Baall Berith, that he
shulde be their God. And the chyldren
of Israell thought not on the LORDE
their God, whiche had delyuered them
from the hāde of their enemyes rounde
aboute: & they shewed not mercy vnto
the house of Jerubaall Gedeon, accor-
dynge to all the good that he had done
vnto Israell.

The.ix.Chapter.

Abimelech seketh ŷ superioritie, slay-
eth his seuentye brethren, wynneth Si-
chem and Thebes.

Abimelech the sonne of Jeru- B
baall, wente vnto Sichem to
his mothers brethren, and
spake vnto them, and to all
ŷ kynred of his mothers fa-
thers house, & sayd: I praye you speake
in the eares of all the men at Sichem:
What is better for you, that thre score
and ten men all chyldren of Jerubaall
shulde be lordes ouer you, or that one
man shulde be lorde ouer you? Remēbre
also that I am youre bone and youre
fleshe.

Then spake his mothers brethren
all these wordes for him, in the eares of
all the men at Sichem. And their hartes
enclined to Abimelech, for they thought
He is oure brother: and gaue hym thre
score and ten syluerlynges out of the
house of Baall Berith. And with them
Abimelech hyred men that were vaga-
bundes and of light condicions, which
folowed hym. And he came to his fa-
thers house vnto Aphra, * an slew his 4.Re.11
brethren the children of Jerubaal, euen
thre score men and ten vpon one stone.
But Jotham the yongest sonne of Je-
rubaall remayned ouer for he was hyd.
And all the mē of Sichē, & all the house
of Millo gathered thē selues together,

And wente and made Abimelech kynge
by the Oke that stondeth at Sichem.
B When this was tolde Iotham, he
4.ry... wente, and stode vpō the toppe of mōūt
Gerisim, and lyfte vp his voyce, cryed, &
sayd: Heare me ye men of Sichem, that
...a.25.c God maye heare you also. * The trees
...d.4.b wente to anoynte a kynge ouer them, &
sayd vnto the Olyue tre: Be thou oure
kynge. But yͤ Olyue tre answered them:
Shall I go and leaue my fatnesse (whi-
che both God and men commēde in me)
and go to be puft vp aboue the trees?
Then sayd the trees vnto the fygge tre:
Come thou and be kynge ouer vs. But
the fygge tre sayd vnto them: Shall I
leaue my swetnesse and my good frute,
and go to be puft vp aboue the trees?
Then sayde the trees vnto the vyne:
Come thou and be oure kynge. But the
vyne sayd vnto them: Shal I leaue my
swete wyne, which reioyceth God & mē
and go to be puft vp aboue the trees?
Then sayd all the trees vnto the thorne
bushe: Come thou, & be kynge ouer vs.
And the thorne bushe sayd vnto yͤ trees:
Yf it be true, that ye anoynte me to be
kynge ouer you, thē come, and put youre
trust vnder my shadowe. Yf no, then go
fyre out of the thorne bushe, and cōsume
the Ceder trees of Libanon.
Yf ye haue done ryghte now & iust-
C ly that ye haue made Abimelech to be
kynge: and yf ye haue done wel vnto Ie-
rubaal & to his house, and haue done vn-
to hym as he deserued vnto you: Which
(namely my father) fought for youre sakes,
& ieoparded his lyfe, to delyuer you out
of the Madianites hāde, euen you, whi-
che are rysen vp this daye agaynst my
fathers house, and haue slayne his chyl-
dren, thre score personnes and ten vpon
one stone, and haue made you a kynge
(euen Abimelech the sonne of his hand-
mayde) ouer the men at Sichem, for so
muche as he is youre brother.
Yf ye haue done ryght now & iustly
to Ierubaal & his house this daye, then
reioyce ouer Abimelech, and let hym re-
ioyce ouer you. Yf no, then go fyre from
Abimelech, and consume the men of Si-
chem and the house of Millo: And fyre
go out also from the men of Sichem, &
from the house of Millo, and consume
Abimelech. And Iotham (whan he had
spokē this out) fled, and gat hym out of
the waye, and wente vnto Ber, and
dwelte there because of his brother Abi-
melech.

Now whan Abimelech had reygned D
thre year ouer Israel, * God sent an euel Esa.45.a.
mynde betwene Abimelech and the men
of Sichē (for the men of Sichem des-
pised Abimelech, & rehearced yͤ wronge
done to the sonnes of Ierubaal, & theyr
bloude, & layed it vpon Abimelech theyr
brother which slewe them, and vpon the
men of Sichem that strengthed his hāde
therto, that he myghte slaye his bre-
thrē.)
And the men of Sichem set an hyn-
der watch vpon the toppes of the moū-
taynes, and spoyled all them that wal-
ked nye them by the waye, and it was
tolde Abimelech. But there came Gaal
the sonne of Ebed and his brethren, and
entred in to Sichem, and the mē of Si-
chem put theyr truste in hym, and went
out in to the felde, & gathered theyr vyn-
yardes, and pressed them, and made a
daunse, and went in to theyr gods house
and dyd eate and drynke, and cursed A-
bimelech.
And Gaal the sonne of Ebed sayde: E
Who is Abimelech? & what is Sichem
that we shulde serue hym? Is he not the
sonne of Ierubaal, and hath set Sebul
his seruaunt ouer the men of * Hemor Ge.34.a.
the father of Sichem? Wherfore shulde
we serue hym? Wolde God the people
were vnder my hande, that I myght put
downe Abimelech.
And it was told Abimelech: Increace
thyne hoost, and departe. For Sebul the
chefe ruler of the cite, whan he herde the
wordes of Gaal the sonne of Ebed, he
was wrathfully displeased, & sent mes-
sage secretly to Abimelech, and caused
to saye vnto hym: Beholde, Gaal yͤ sōne
of Ebed and his brethrē are come to Si-
chem, and make the cyte to be agaynst
the.
Aryse therfore by nyght, thou & thy
people that is with the, and laye wayte
for them in the felde: and tomorow whā
the Sōne aryseth, get the vp soone, and
fal vpon the cyte: and yf he and the peo-
ple that is with hym come out vnto the
then deale with hym, as thyne hande fyn-
deth.
Abimelech stode vp by nyght, and all
F yͤ people that was with hym, and layed
wayte for Sichem with foure compa-
nies of men of warre. And Gaal yͤ sōne
of Ebed wente out and stode at yͤ dore
of the gate of the cyte. But Abimelech
gat hym vp out of the hynder watchs.

and the people that was with hym
Now whan Gaall sawe the people, he
sayd vnto Sebull: Beholde, there com-
meth a people downe from the toppe of
the moũt. Sebul sayd vnto hym: Thou
seist the shadowe of the mountaynes as
though they were men. Gaal spake yet
more and sayd: Beholde, there commeth
a people downe from the myddes of the
londe, and one bonde of men commeth
by the waye to the witchoke. Then said
Sebul: Where is now thy mouth that
sayd: Who is Abimelech, that we shulde
serue hym? Is not this the people, whõ
thou hast refused? Go forth now, and
fyght with hym.

Gaal wente forth before the cytesyns
of Sichem, and fought with Abimelech
But Abimelech chaced hym, so that he
fled, and there fell many slayne euen vn-
to the gate of the cyte. And Abimelech
abode at Aruma. But Sebul droue a-
waye Gaall and his brethren, so y they
must not remayne at Sichem. Upon the
morow wente the people forth in to the
felde. Whan this was tolde Abimelech,
he toke the people, and parted them into
thre bondes of men, and wayted for thẽ
in the felde. Now whan he sawe that y
people wente out of the cyte, he rose a-
gaynst them, and smote them.

G Abimelech and the company of men
that was with hym, fell vpon them, and
stepte vnto the dore of the porte: but the
other two companies fell vpon all them
that were in the felde, and slewe them.
Then fought Abimelech agaynst the cy-
te all the same daye, and wanne it, and
slewe the people that was therin, and
brake downe the cyte, and sowed salt
theron.

Whan all the men of the tower of
Sichem herde this, they wente in to a
stronge holde of the house of theyr God
Berith. But whan Abimelech herde,
that al the men of the tower of Sichem
had gathered them selues together, he
went vp vnto mount Zelmon, and al the
people that was with hym, and toke an
axe in his hande, and hewed downe a
braunche of a tre, and toke it vp, & layed
it vpon his shulder, and sayd vnto all y
Judi. 7. c people that was with him: * As ye haue
sene me do, make ye hast, and do eue so
as I. Then all the people hewed downe
euery one a braunche and folowed Abi-
melech: and they layed them to y holde,
and set fyre vpon them agaynste them
and the holde: and all the men of the to-
wer of Sichem dyed thorow the smoke
and fyre, vpon a thousande men and wo-
men.

As for Abimelech, he wente vnto H
Thebetz, and layed sege vnto it, & wãne
it. But in the myddes of the cyte, there
was a stronge tower, vnto the which
all the men and women, and all the cyte-
syns of the cyte fled, and shut it after the
and clymmed vp to the toppe of the to-
wer. Then came Abimelech vnto the to-
wer, and fought agaynst it, & came ne
vnto the dore of y tower, that he myght
burne it with fyre. * But a woman cast 2. Re.
a pece of a mylstone vpon Abimeleches
heade, and brake his brayne panne.
Then Abimelech in all the hast, called
the seruaunt that bare his weapen, and
sayd vnto hym: * drawe out thy swerde 1. Re. 31.
and kyll me, that it be not sayd of me: 1. Pa. 10.
A woman hath slayne hym. Then his
seruaũt thrust hym thorow, and he dyed
Whan the Israelites which were with
hym, sawe, that Abimelech was dead,
they gat them away euery one vnto his
owne place.

Thus God recompenced Abimelech
the euell that he had done vnto his fa-
ther, whan he slewe his thre score & ten
brethren: lykewyse all the euell of the me
of Sichem, dyd God rewarde them vp-
pon theyr heade: and so the * curse of Judi. 9.
Jotham the sõne of Jerubaall came vp-
on them.

The .x. Chapter.

Thola and Jair rule the people. The
Israelites synne, and are punyshed.

After Abimelech ther rose vp A
another sauioure in Israel,
Thola a man of Isachar, ÿ
the sonne of Pua, the sonne
of Dodo. And he dwelte at
Samir vpon the mount Ephraim, and
iudged Israel thre and twentye yeare,
and dyed, and was buryed at Samir.

After hym stode vp one Jair a Gile-
adite, and iudged Israel two and twen-
tye yeare, and had thyrtye sonnes, * ry- Jud. 12.
dynge vpon thyrty asses foales: and had
thyrty cyties, whose names are Hauoth
Jair (that is, y cyties of Jair) vnto this
daye, and lye in Gilead. And Jair dyed
and was buried at Camon.

But the chyldren of Israel wrought B
wickednesse in the syght of the LORD
and serued Baalim and Astaroth, and
the goddes of Siria, and the goddes of
Sidon, and the goddes of Moab, and

the goddes of the chyldren of Am-
mon, and the goddes of the Philistines
and forsoke the LORDE, and serued
hym not. Then was the wrath of the
LORDE fearce vpon Israell, and he
gaue them ouer vnder the hãde of the
Philistines, and of the chyldren of Am-
mon. And they vexed and oppressed the
chyldren of Israel eyghtene yeare longe,
all the chyldren of Israell that were be-
yonde Jordane in the londe of ỹ Moa-
bites, which lyeth in Gilead. The chyl-
dren of Ammon also wente ouer Jor-
dane, and fought agaynst Juda, Be Ja-
min, and agaynst the house of Ephraim
so that Israell was very sore troubled.
C Then cryed the chyldren of Israell
vnto the LORD, and sayde: We haue
synned agaynst the, for we haue forsake
oure God, and serued Baalim But the
LORDE sayde vnto the chyldrẽ of
Israell: Dyd not the Egipcians, ỹ Am-
morites, the chyldren of Ammon, ỹ Phi
listines, the Sidonians, the Amalechi-
tes, and Maonites oppresse you, and I
helped you out of their hande, whan ye
cryed vnto me? Yet haue ye forsakẽ me,
and serued other goddes? Therfore wil
Deu.32.e / Iere.2.d I helpe you nomore. * Go youre waye,
and crye vpon the goddes whõ ye haue
chosen, let them helpe you in the tyme
of youre trouble.
D But the chyldren of Israel sayd vn-
to the LORD: We haue synned, do ỹ
vnto vs what pleaseth the, onely dely-
uer vs at this tyme. And they put the
straunges goddes from thẽ, and serued
the LORDE, And his soule had pytie
on the mysery of Israell.
And the chyldren of Ammon called
them selues together, and pitched in Gi
lead: But the chyldren of Israel gathe-
red them selues together also, and pyt-
ched at Myspa. And the people of the
chefest of Gilead sayde amõge them sel
ues: Who so euer begynneth to fyght a
gaynst the chyldren of Ammon, shalbe
heade ouer all them that dwell in Gi-
lead.

The.xi.Chapter.

Jephte is made ruler of the people,
& ouercommeth Ammon in Maspha.

A IEphthae a Gileadite was a
valeaunt man of armes, but
an harlottes chylde. Gilead
begat Jephthae. But whan
the wyfe had borne chyldren
vnto Gilead, and the same wyues chyl-
dre were waxen greate, they thrust out
Jephthae, and sayd vnto hym: Thou
shalt not be heire in oure fathers house,
for thou art another womans sonne.
Then fled he from his brethren, & dwelt
in the londe of Tob. And there resorted
vnto hym vakabundes, and wente out
with hym. And after a certayne tyme
fought the chyldren of Ammon with Is
raell.
Now whan the chyldren of Ammõ
fought thus wyth Israell, the Elders
wente from Gilead to fetch Jephthae
out of the londe of Tob, and sayd vnto
hym: Come, and be oure captayne, and
fyght agaynst the chyldren of Ammon.
But Jephthae sayde vnto the Elders
of Gilead: Are not ye they that hate
me & haue thrust me out of my fathers
house, and now come ye to me whan ye
are in trouble?
The Elders of Gilead sayde: Ther B
fore come we now againe vnto the, that
thou mayest go with vs, and fyght a-
gaynst the chyldren of Ammon, and be
oure captayne ouer all that dwell in Gi
lead. Jephthae sayd vnto the Elders of
Gilead: Yf ye fetch me agayne to fyght
agaynst the chyldren of Ammon, and ỹ
LORDE delyuer them before me, shal
I then be youre heade? The elders of
Gilead sayd vnto Jephthae: The LOR
DE be hearer betwene vs, yf we do not
as thou hast sayde. So Jephthae wente
with the elders of Gilead. And the peo-
ple made hym heade and duke ouer thẽ.
And Jephthae spake all this before the
LORDE at Mispa.
Then sente Jephthae messaungers
to the kynge of the chyldren of Ammon,
and caused to saye vnto hym: What
hast thou to do with me, that thou com-
mest vnto me to fyght agaynst my lõde?
The kynge of the chyldren of Ammon
answered Jephthaes messaungers: Be
cause that Israel toke awaye my londe
(whã they departed out of Egipte) frõ
Arnõ vnto Jabock, & vnto Jordane: ge-
ue it me agayn now therfore peaceably.
But Jephthae sent yet mo messaun C
gers to the kynge of the chyldren of Am
mon, which sayde vnto hym: Thus say
eth Jephthae: * Israell hath taken no Deu.2.a.
londe, nether frõ the Moabites nor frõ
the chyldren of Ammon: for when they
departed out of Egipte, Israel walked
thorowe the wyldernesse vnto the reed
see, and came to Cades, and * sent mes Nu.20.b
saungers to the kyng of the Edomites,
& sayd: Let me go thorow thy lõde. But

the kynge of the Edomytes wolde not heare the͂. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compassed the londe of the Edomytes and Moabites, and came on the east syde of the londe of the Moabites and pytched beyonde Arnon, and came not within the coaste of the Moabites.

Nu.21.c * For Arnon is the border of the Moabites.

Deu.2.d * And Israell sent messaungers vnto Sihon the kynge of the Ammorites at Hesbon, and caused to saye vnto hym: Let me go thorow thy londe vnto my place. Neuertheles Sihō wolde not trust Israell to go thorow the border of his londe, but gathered all his people, and pytched at Jahza, and fought with Israell. Howbeit the LORDE God of Israell gaue Sihon with all his people in to Israels hāde, so that they slewe the͂. Thus Israell conquered al the londe of the Ammorites that dwelt in the same countre. And they toke possession of all the borders of the Ammorites, from Arnon vnto Jabok, and from the wyldernesse vnto Jordane, So the LORDE God of Israel droue awaye the Ammorites before his people of Israell, and wylt thou conquere them? Is it not so, yf thy God Camos gaue the ought to possesse, woldest thou not possesse it? What so euer the LORDE oure God hath geue͂ vs before vs to possesse, that shall we conquere and take in possession

E Hast thou better right (thinkest ỹ)

Nu.22.a

Deu.23.a. the * Balac the sonne of ziphor, ỹ kyng of the Moabites? Dyd he euer go to law or fyght, agaynst Israel? Though Israell haue dwelt now vpon a thre hundreth yeare in Hesbon, and in ỹ vyllages therof, in Aroer and in the vyllages therof, & in all the cities that lye by Arnon. Why dyd not ye rescue it at the same tyme? I haue not offended the, & thou doest me euel to fyght agaynst me. The LORDE geue sente͂ce this daye betwene Israel & the chyldre͂ of Ammō.

Neuertheles the kynge of ỹ chyldre͂ of Ammon wolde not heare the wordes of Jephthae, which he sent vnto hym. Then came the spyrite of the LORDE vpon Jephthae, and he wente thorow Gilead and Manasse, and thorow Mispa which lyeth in Gilead, and fro mispa that lyeth in Gilead vnto the chyldren of Ammon.

F And Jephthae vowed a vowe vnto the LORDE, and sayde *: Yf thou wilt delyuer the chyldren of Ammon in to mi hande, what so euer commeth (fyrst) out at ỹ dore of my house in my waye, wha͂ I returne agayne peaceably frō ỹ chyldren of Ammon, ỹ same shalbe ỹ LORDES, and I wyll offre it for a burnt offerynge. Jud.

So Jephthae wente vpon the chyldren of Ammon, to fyght agaynst them. And the LORDE gaue them in to his hande, and he smote them from Aroer tyll thou comest vnto Minnith, euen twentye cyties, and vnto the playne of the vynyardes a very greate slaughter, & thus were ỹ chyldren of Ammon subdued before the chyldren of Israel.

Now whan Jephthae came to Mispa vnto his house, beholde, his doughter wente out to mete hym with tabrettes and daunces: and she was his onely childe, and he had els nether sonne nor doughter. And whā he sawe her, he rent his clothes, & sayde: Alas my doughter, thou makest my hart sorowfull, and discomfortest me: For I haue opened my mouth vnto the LORDE, and can not call it agayne.

G She sayd: My father, yf thou hast opened thy mouth vnto the LORDE, then do vnto me as it is proceaded out of thy mouth, acordynge as the LORD hath auenged the of thyne enemyes the chyldren of Ammon. And she sayd vnto hir father: Do this for me, geue me leue to go downe vpon the mountaynes two monethes, that I maye bewepe my virginite with my playfelowes. He sayde: Go thy waye. And he let her go two monethes. Then wēte she with her playfelowes, and bewayled hyr maydenheade vpon the mountaynes. And after two monethes she came agayne vnto hir father. And he dyd vnto her acordynge as he had vowed. And she had neuer bene in daunger of ony man. And it was a custome in Israel, that the doughters of Israel shulde go euery yeare, & mourne for the doughter of Jephthae the Gileadite, foure dayes in the yeare. Judi.

The.xii.Chapter.

¶ The Ephraites rise vp agaynst Jephthae, & there are slaine of them two and fortye thousande.

AND they of Ephraim made insurrectyō, and wente northwardes, & sayde vnto Jephthae: * Wherfore wentest thou to the battayl Jud.

agaynst the chyldren of Ammō, and hast not called vs, that we might go with ŷ? We wyl burne thy house, and the, with fyre. Jephthae sayd vnto them: I & my people had a great matter with the chyldren of Ammon, and I cryed vpon you but ye helped me not out of their hādes. Now whā I sawe there was no helper I put * my soule in my honde, & wente agaynst the chyldrē of Ammon, and the LORDE delyuered thē in to my hāde. Wherfore come ye vp to me to fight agaynst me?

B And Jephthae gathered all the men in Gilead, & fought agaynst Ephraim, and the men in Gilead smote Ephraim because they sayde: Ye Gileadites are as they that flye awaye before Ephraim (and dwell) amonge Ephraim and Manasse. And the Gileadites toke the ferye of Jordane from Ephraim. Now whā one of the fugityue Ephraites dyd saye: Let me go ouer, the mē of Gilead sayd: Art thou an Ephraite? yf he answered: No, they bad hym saye: Schiboleth, and he sayde: Siboleth, & coulde not speake it righte: then they toke hym, and slewe him at the ferye of Jordane, so that the same tyme there fell of Ephraim two & fortye M. Jephthae iudged Israel syxe yeares. And Jephthae ŷ Giliadite dyed and was buried in one of the cities of

C Gilead.

After hym iudged Israell one Ebzā of Bethleem, which had thirtie sonnes and as many doughters: and his thirtie doughters gaue he forth to mariage, & thirtie doughters toke he frō without for his sonnes, and iudged Israell seuen yeare, and dyed, and was buried at Bethleem.

After hym iudged Israell one Elon a zabulonite, and he iudged Israell ten yeare, and was buried at Aialon in the londe of zabulon.

After hym iudged Israel one Abdō a sōne of Hillel, a Pirgathonite, which had fortye sonnes, and thyrtie neuies (* which rode vpon seuenty asses foales) and he iudged Israell eyght yeare, and dyed, and was buryed at Pirgathon in the londe of Ephraim vpon the mount of the Amalechites.

The.xiii.Chapter.

¶ The byrth of Samson is shewed vnto his father and mother by an angell.

AND the chyldren of Israel wrought more euell before ŷ LORDE, * and ŷ LORDE gaue thē ouer in to the hādes of ŷ Philistynes fortye yeares. A

But ther was a man at zargā, of one of the kynreds of the Danites, named Manoah, and his wife was vnfrutefull and bare hym no chyldren. And the angell of the LORDE appeared vnto ŷ woman, and sayde vnto her: Beholde, thou art baren, & bearest not: but thou shalt conceaue, & beare a sonne. Take hede therfor, that thou drynke no wyne nor stronge drynke, and that thou eate no vncleane thynge, for thou shalt conceaue, and beare a sonne, * vpon whose heade there shall come no rasoure: for ŷ chylde shalbe a Nazare of God, euen frō his mothers wombe, and shall begynne to delyuer Israel out of ŷ hande of the Philistynes.

Then came the woman and tolde hir husbande, and sayde: There came a man of God vnto me, and his lyknesse was to loke vpon as an angel of God, very terryble, so that I axed hym not whence he came, and whither he wolde: nether tolde he me his name. But he sayde vnto me: beholde, thou shalt conceaue and beare a sōne: drynke no wyne therfore nor stronge drynke, and eate no vncleane thynge: * for the chylde shall be called a Nazare of God, euen from his mothers wombe vnto his death. B

Then Manoah prayed the LORD and sayde: Oh LORDE, let the mā of God whome thou hast sent, come to vs agayne, that he may enfourme vs what we shall do vnto the chylde which shall be borne. And God herde the voyce of Manoah, and the angell of God came to his wyfe agayne. But she sat in the felde, and hir husbande Manoah was not with her. Then ranne she in all the hast, and tolde hir husbande, and sayde vnto hym: beholde, the man hath appered vnto me, that came to me to daye.

Manoah gat him vp, and wente after his wyfe, and came to the man and sayde vnto hym: Art thou the man that spake to the woman? He sayde: Yee. And Manoah sayde: whan it commeth to passe that thou hast sayde, what shalbe the maner and worke of the chylde? The angell of the LORDE sayde vnto Manoah: He shall kepe hym from all that I tolde the woman: he shall not eate that whiche commeth of the vyne, C

Margin notes: Num.6. — Judi.10.b — 1.Reg.1.b — Mat.2.d

And shall drynke no wyne nor stronge
drynke, & eate no vncleane thynge: & all
that I haue cōmaūded her, shal he kepe.
Manoah sayde vnto the angel of ẏ
LORDE: let vs holde the here (I praye
the) we wyl prepare a kydde for the. Ne-
uertheles the angel of the LORDE an
Tobi.12.d swered Manoah: * Though thou ke-
pest me here, yet wyll I not eate of thy
bread. But yf thou wylt make a burnt-
offerynge vnto the LORDE, ẏ mayest
offre it. (For Manoah wist not it was
an angell of the LORDE.) And Ma
noah sayde vnto the angell of ẏ LOR-
DE: What is thy name, that we maye
prayse the, whā it cōmeth now to passe,
that thou hast sayde? But the angell of
Gen.32.e of the LORDE sayd vnto hym: * Why
Exod.3.c axest thou after my name, which is wō-
derfull?
D Then toke Manoah a kydde, and a
meatofferynge, and layed it vpō a rocke
Psal,71.c vnto the LORDE * which doth the wō
Psal.135.a. ders hymselfe. But Manoah and his
wyfe beheld it. And whan the flamme
wente vp from the altare towarde hea-
uen, the angell of the LORDE ascen-
ded vp in the flāme of the altare. Whā
Manoah and his wyfe sawe that, they
fell downe to the earth vpō their faces.
And the angell of the LORDE appea
red nomore vnto Manoah & his wyfe.
Then knewe Manoah, that it was an
Exod.33.d angel of the LORDE, and he sayd vn
Jud.6.e to his wyfe: * We must dye the death,
because we haue sene God. But his wi-
fe answered him: Yf the LORDE wolde
haue slayne vs, he had not receaued the
burntofferynge and meatofferynge of
oure handes: nether had he shewed vs
al these thynges, nor lettē vs heare such
as is now come to passe.
And the womā brought forth a sōne,
and called his name Samson, And the
chylde grewe, and the LORDE blessed
hym. And the sprete of the LORDE be-
ganne to be wyth hym in the tentes of
Dan, betwene Sarga and Esthaol.

The.xiiii. Chapter.

Sāson taketh a wyfe in Timnath, renteth a yonge lyon in peces, and putteth forth a dark sentence vnto his companyons.

A Sampson wente downe vnto
Timnath, & there he sawe a
woman amonge the dough-
ters of the Philistynes. And
whan he came vp, he tolde
his father and his mother and sayde: I
haue sene a woman amonge the dough-
ters of ẏ Philistines, I praye you geue
me the same to wyfe. His father & his
mother sayde vnto hym: * Is there not Deu.7
a woman amonge the doughters of thy
brethren, and in all thy people, but thou
must go & take a wyfe amonge the Phi
listynes, which are vncircumcised?
Sāson sayde vnto his father: Geue
me this woman, for she pleaseth myne
eyes. But his father and his mother
knewe not that it came of the LORDE,
and that he sought an occasion agaynst
the Philistynes. For the Philistynes
reygned ouer Israell at the same tyme.
So Sāpson wēte downe wt his father
& with his mother vnto Thimnath.
And whan they came to the vynyar B
des of Thimnath, beholde, there came
a yong roarynge lyon agaynst hym. And
the sprete of the LORDE came vpon
hym, and he rente hym in peces, euen as
a kydde is parted asunder, & yet had he
nothynge at all in his hande, & he tolde
it not vnto his father & his mother.
Now whā he came down, he spake
with the woman, and she pleased Sam
psons eyes. And after certayne dayes
he came agayn to receaue her, and wēte
out of the waye, ẏ he might se the dead
carcas of the lyon: and beholde, in the ly
ons carcas ther was a swarme of byes,
and hony: and he toke of it in his hande
and dyd eate therof by the way: & wēte
vnto his father and to his mother, and
gaue them to eate also. But he told thē
not, that he had taken the hony out of
the lyons carcas.
And whan his father came downe
to the woman, Sampson made a feaste C
there, as the yonge mē vsed to do. And
whan they sawe hym, they gaue hym
thyrtie cōpanyons to be with hym. Sā-
son sayde vnto them: I wyll expresse a
darke sentence vnto you, yf ye expounde
me the same within these seuen dayes
of the feast, I wyl geue you thirtye sher
tes, and thirtie chaunge of rayment.
But yf ye can not expounde it, then shal
ye geue me thirtie shertes, and thirtie
chaunge of rayment. And they sayde vn
to hym: Shewe forth thy ryddle, let vs
heare it. He sayde vnto them: Meate
wente out from the deuourer, and swe-
tenesse from the mightie. And in thre da
yes they coulde not expounde ẏ ryddle.
Upon the seuenth daye they sayde
vnto Samsons wyfe: Perswade thy

husbāde, that he tell vs what the ryddle meaneth, or els we shall burne the and thy fathers house with fire. Haue ye called vs hither, to brynge vs to pouertie? Thē wepte Samsons wyfe before him and sayde: Thou art displeased at me, and louest me not: thou hast expressed a darke sentence vnto the children of my people, and hast not tolde it me.

D But he sayde vnto her: Behold, *I haue not tolde it vnto my father & mother, & shuld I tell it the? And she wepte before him those seuē dayes, whyle they had the feaste. But on the seuenth daye he tolde it her, for she was so importune vpō him. And she expounded the darke sentence vnto the children of her people. Thē sayd the men of the cite vnto him vpon the seuēth daye or euer the Sōne wēte down: What is swetter thē hony? What is stronger then the lyon? But he sayde vnto them: Yf ye had not plowed with my calfe, ye shulde not haue founde out my ryddle. And the sprete of the LORDE came vpon hym, and he wente downe vnto Ascalon, and slewe thirtie men of them, and toke their spoyles, and gaue chaunge of rayment vnto thē, that had expounded the riddle. And he was wrothfully displeased, & wente vp vnto his fathers house. As for Samsons wyfe, she was geuen vnto one of his cōpanyōs, which belōged vnto him.

The.xv. Chapter.

How Samson hurteth the Philistynes with the foxes. He slayeth a thousande men with ẏ chekebone of an asse.

IT fortuned after certayne dayes aboute ẏ wheate haruest tyme, that Samson visited his wyfe with a kydde. And whā he thought, I wyl go to my wyfe in to the chamber, hir father wolde not let him in, and sayde: I thought thou wast displeased at her, & I gaue her to thy frende. But she hath a yonger syster which is more beutyful then she, let the same be thyne for her. Then sayde Sāson vnto them, I haue once gottē righte occasion agaynste the Philistines, I wyll do you displeasure. And Samson wente & catched thre hundreth foxes, and toke fyre brandes, and festened one tayle to another, and put euer a fyre brāde betwene two tayles, and kyndled ẏ same with fyre, and let thē go among the Philistynes corne & thus he brēt ẏ stoukes, & the stōdyng corne, ẏ the vynyardes, & the olyue trees.

Then sayde the Philistynes: Who hath done this? And they sayde: Samson ẏ husbāde of the Thimnites doughter, because he toke awaye his wyfe frō hym, & gaue hir vnto his frende. Then wente the Philistynes vp, and brent her and hir father also with fyre.

But Samson sayde vnto them: I can suffre you to do this, neuertheles I wyll be aueged vpon you my selfe, and then wyll I leaue of. And he smote thē sore both vpon the shulders and loynes and wente downe, and dwelt in ẏ stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Juda, and pitched at Lechi. But they of Juda sayd: Wherfore are ye come vp agaynst vs? They answered: we are come vp to bynde Samson, that we maye do vnto hym, as he hath done vnto vs.

C Then wente there thre .M. men of Juda down to the stone clyffe of Etam and sayd vnto Samson: Knowest thou not that ẏ Philistines raygne ouer vs? Wherfore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto them agayn. They sayde vnto hym: We are come downe to bynde the, and to delyuer ẏ in to the hande of the Philistynes. Sāson sayde vnto them: Then sweare and promyse me, that ye wyll not slaye me: They answered hym. We wyll not kyll the, we wyll but bynde the, and delyuer the into their hande, and wyll not slaye the. And they bounde hym with two newe coardes, and caried him from the stone. And whan he came vnto Lechi, ẏ Phylistynes shouted, and ranne vnto hym. But ẏ sprete of the Lord came vpō him and the coardes aboute his armes were lyke thredes burnt in ẏ fyre, so that the bondes were lowsed from his hondes.

D And he founde the chekebone of a dead asse: then put he forth his hande, and toke it, and slewe a thousande men therwith: And Samson sayd: With an olde asses cheke bone, yee euen with the cheke bone of an asse haue I slayne a thousande men. And whan he had sayd that, he caste the chekebone out of his hande, and called the place Ramath Lechy. But whan he was sore a thyrst, he called vpon the LORDE and sayde: Such greate health hast thou geuen by the hande of thy seruaunt, but now must I dye a thyrste, and fall in to the hande of the vncircumcysed. Then God opened a gometothe in the cheke

bone, so that water wente out: and whã
he dranke, his sprete came agayne, and
he was refreshed. Therfore vnto this
day it is yet called the well of the cheke
bone of him that made intercessiõ. And
he iudged Israell in ỹ tyme of the Phi
listynes twentye yeare.

The.xvi. Chapter.

Sãson taketh the portes of the gate
of the cite vpon his backe, and beareth
them vp the mount. Dalila the harlot
bryngeth hym in dotage, so that he tel-
leth her his secretes, and is blynded of
his enemyes.

A Samson wente vnto Gasa,
and there he sawe an harlot
and lay with her. Thẽ was
it sayde vnto the Gasites:
Sãson is come hither. And
they compassed him aboute, and caused
to laye wayte for him preuely, and wat-
ched all the night in the gate of the cite,
and all that night they helde them styll,
and sayde: Abyde, tomorow whan it is
light, we wyll slaye hym. But Samson
laye vnto midnight, then rose he at mid
night, and toke holde on both the syde
portes of the gate of the cite, with both
the postes, and lifte them out with the
barres, and layed thẽ vpõ his shulders,
and bare them vp to the toppe of the
mount ouer agaynst Hebron.

After this he fell in to the loue of a
woman by the broke of Sorek, whose
name was Dalila, vnto whom the prin
B ces of the Philistynes came vp, & sayde
vnto her: Persuade hym, and loke wher
in he hath suche greate strength, & how
we maye ouercome him, that we might
bynde hym and subdue him, so wyll we
geue the euery mã a M. and an C. syl-
uerlynges. And Dalila sayde vnto Sã-
son: I praye ỹ tell me, wherin thy great
strength is, and how thou mightest be
bounde to be subdued. Samson sayde
vnto her: Yf I were bounde with seuen
roapes of fresh senowes, which are not
yet dryed vp, I shulde be weake, and as
another man. Then the prynces of the
Philystines brought vp vnto her seuen
new roapes, whiche were not yet dryed
vp, And she bounde him therwith. (But
there was wayte layed for hym besyde
her in the chamber) and she sayde vnto
hym: The Philistynes vpon the Sam-
son. Neuertheles he brake the roapes
asunder, euen as a twyned threde brea-
keth, when it hath catched the heate of
the fyre. And it was not knowen wher
his strength was.

Then sayde Dalila vnto Samson: C
beholde, thou hast begyled me & dissem-
bled with me: tell me yet, wherwithall
mayst thou be bounde? He answered her:
Yf they bounde me with new coardes,
wherwith no labour hath bene done, I
shulde be feble, & as another man. Then
toke Dalila new coardes, and bounde
hym withall, and sayde: The Philisti-
nes vpon the Samson (but there was
wayte layed for hym in the chamber.)
And he brake them frõ his armes, as
as it had bene a threde.

Dalila sayde vnto hym: Yet hast
thou begyled me & dissembled with me:
O tell me yet, wherwithall mightest
thou be bounde? He answered her: If
thou playtest seuen hayrie lockes of my
heade together in a fyllet, and fastenest
thẽ in with a nayle (I shulde be weake)
And she sayde vnto hym: The Philisty-
nes vpon the Samson. But he awaked
out of his slepe, & drue out the playted
hayrie lockes with ỹ nayle & the fyllet.

Then sayd she vnto hym: How cãst D
thou saye that thou louest me, wheras
thine hart is not yet wt me? Thre tymes
hast ỹ deceaued me, & not tolde me whe
rin thy greate strẽgth is. So when she
was euery daye importune vpon hym
wt her wordes, & wolde not let him haue
rest, his soule was faynte euen vnto the
death, & he shewed her his whole harte,
and sayde vnto her: * There came ne-
uer rasoure vpon my heade, for I am a
Nazaré of God fro my mothers wõbe.
Yf I were shauen, my strength shulde
departe fro me, so ỹ I shuld be weake,
and as all other men. Now whan Da-
lila sawe that he had opened al his hart
vnto her, she sent and called for the prin
ces of the Philistynes, and sayd: Come
yet once vp, for he hath opened his
whole hart vnto me.

Then came the prynces of the Phi- E
listines vp vnto her, & brought the mo-
ney with them in their handes. And she
made hym to slepe vpon hir lappe, and
called one which shoue of the seuen hey
rie lockes of his heade. And she began
to vexe hym. Then was his strength de
parted from hym. And she sayde vnto
hym: The Philistynes vpon the Sam-
son. Now whan he awoke out of his
slepe, he thought: I wyll go forth as I
haue done afore time, and ease my self,
and knew not that the LORDE was

departed from hym. But the Philisty-
nes toke hym, and put out his eyes, and
brought hym downe to Gasa, & bounde
hym with fetters, and made hym to
grynde in the preson. But ye heer of his
heade beganne to growe agayne, wher
it was shauen of.
When the prynces of the Philisty-
F nes were gathered together, to make a
greate sacrifice unto Dagon their god
and to be ioyfull, they sayde: oure god
hath delyuered Samson our enemye in
to oure hande. Likewise whan the peo-
ple sawe hym, they praysed their god, &
sayde: Oure god hath delyuered in to
oure hãdes oure enemye, that destroyed
oure londe, and slew many of vs. Now
whã their hart was ioyfull, they sayde:
Let vs fetch Sãson, that he may make
some pastyme before vs. Then fetched
they Samson out of the preson, and he
made pastyme before thẽ. And they set
him betwene two pylers. But Samson
sayde unto the lad that led hym by the
honde: Let me touche the pylers where
vpon the house stondeth, that I maye
leane there unto. As for the house, it
was full of men & wemen. All the pryn
ces of the Philistynes were there also,
and vpon the rofe were aboute a thre
thousande men and wemen, whiche be-
helde what pastyme Samson made.
But Sãson called vpon the LOR
G DE, and sayd: O LORDE LORD
thynke vpon me, and strength me but
this once O God I beseke the, that for
both myne eyes I maye auenge me on
the Philistynes. And he toke holde of
the two mydpylers, that ye house stode
vpon and was holdẽ vp, the one in his
right honde, and the other in his lefte,
and sayde: My soule dye with the Phi
listynes, and he bowed hym selfe migh-
tely. Then fell the house vpon the pryn
ces and vpon all the people that were
therin, so that there were mo of the
slayne which dyed in his death, then he
slewe whyle he lyued. Then came his
brethren downe & all his fathers house
and toke hym, and caried hym vp, and
buried hym in the graue of his father
Manoah betwene zarga and Esthaoll,
He iudged Israell twentye yeare.

The.xvii.Chapter.

Of Micha and his ymages. &c.

A There was a man vpon mounte
Ephraim, named Micha, which
sayde to his mother: The thou
sande and hũdreth syluerlinges
whiche ye hast taken unto the, & swores,
& spokẽ of before myne eares: beholde, ye
same money is be me, I haue takẽ it vn
to me. Then sayd his mother: The bles-
synge of the LORDE haue thou my
sonne. So he gaue his mother the thou
sande and hũdreth syluerlynges agayne
And his mother sayde: That money
haue I sanctified unto the LORDE
with my hande for my sonne, to make a
molten ymage: therfore I geue it the a-
gayne. Neuertheles he delyuered the mo
ney agayne unto his mother.
Then toke his mother two hũdreth B
syluerlynges, and put them forth to the
goldsmyth, which made a moltẽ ymage
that was afterwarde in Michas house
And thus the man Micha had a gods
house, and made an ouerbody cote, and
Idols, and fylled the handes of one of
his sonnes, that he myght be his prest.
* At that tyme was there no kynge in Judi. 18. a
Israel, and euery man dyd the thynge ye and 21. d
was ryght in his owne eyes. Ther was
a yonge man of Bethlẽ Juda, amonge
the kynredes of Juda, and he was a Le
uite, and was a straunger there. The
same went out of the cyte of Bethlem
Juda, to walke whether he coulde.
And whã he came vp to mounte E- C
phraim unto the house of Micha, to go
on his iourney, Micha axed him: whece
commest thou? He answered him: I am
a Leuite of Bethlem Juda, & am wal-
kynge where I can. Micha sayd unto
hym: Tary with me, thou shalt be my fa
ther and my prest, I wyll geue the euery
yeare ten syluerlynges and thy appoyn-
ted rayment, and meat and drynke: and
the Leuite went on. And the Leuite a-
greed to abyde with the man: & he held
the yonge man, as one of his owne son-
nes. And Micha fylled the Leuites hãdes
that he myght be his prest, & so he was
in Michas house. And Micha sayde: I
am sure the LORDE wyl do me good
now, that I haue a Leuite to my prest.

The.xviii.Chapter.

Dan sendeth out mẽ to spye ye londe
whiche take Michas ymage, and carye
awaye the prest.

At that tyme was there no A
kynge in Israel. And the
trybe of the Danites sou-
ght them an enheritaunce
to dwell in, * for unto Jos. 19. d
that daye there was no enheritaunce
fallen unto them amonge the trybes of

Israell. And the chyldren of Dan sent out
of their kynreds fyue captaynes (whiche
were men of armes) from zarga and Es
taoll, to spye and searche out the londe.
And they sayd vnto thẽ: Go youre waye,
and search out the lõde. And they came
vp to mount Ephraim in to the house
of Micha, and taried ther all night. And
whyle they were there ĩ Michas hous-
holde, they knew the voyce of the yonge
man the Leuite, and sayde vnto hym,
Who brought the hither? What makest
thou here? & why woldest ŷ come hither?
B He answered them: Thus and thus
hath Micha done vnto me, and hath hy
red me to be his prest. They sayde vnto
hym: O axe at God, that we maye per-
ceaue, whether oure yourney which we
go, shall prospere well or not. The prest
answered thẽ: Go youre waye in peace,
youre yourney that ye go, is before the
LORDE. Then the fyue men wẽte their
waye, & came vnto Lais, and sawe that
the people which was therin, dwelt sure
euen as the Sidonians, at rest, and care
lesse, and that there was no lorde in the
londe to vexe them, and were farre from
the Sidonians, and had nothinge to do
with eny man.
C And they came to their brethrẽ to zar
ga and Esthaol. And their brethrẽ sayde
vnto them: How is it with you? They
sayde: Arise, let vs go vp vnto them, for
we haue sene the londe: that it is very
good lõde: make haist therfore & be not
slacke to go, that ye maye come to take
possession of the londe. Whan ye come,
ye shall come to a carelesse people, and
the londe is wyde: for God hath dely-
uered this place in to youre hande wher
nothyng wãteth of al that is vpõ earth.
Thẽ wẽte ther thẽce out of ŷ kynreds
of Dã from zarga and Esthoal, sixe hũ
dreth mẽ ready wapened to the battayl,
and wente vp, & pitched at Kiriath Jea
rim in Juda: therfore called they ŷ same
place, the hoost of Dan, vnto this daye,
which is behynde Kiriath Jearim.
D And from thẽce they wente vp vnto
mount Ephraim, and came to the house
of Micha. Thẽ answered the fyue men
that wente out to spye the londe of Lais
and sayde vnto their brethrẽ: Knowe ye
not that in these houses there is an ouer
body cote, Idols, and molten ymages?
Now maye ye loke what ye haue to do.
They departed thence, and came to the
house of the yõge man the Leuite in Mi
chas house, and saluted him frendly. But
the sixe hũdreth men, which were of the
chyldren of Dan, stode ready harnessed
before the gate. And the fyue men that
were gone out to spye the londe, wente
vp, and cam thither, and toke ŷ ymage,
the ouerbody cote, and the molte Idols.
In the meane whyle stode the prest at
the gate, with the sixe hundreth readye
harnessed.
Now whan these were come in to E
Michas house, and toke the ymage, the
ouerbody cote, and the molten Idols,
the prest sayd vnto them: What do ye?
They answered hym: Holde thy peace,
and laye thyne hand vpon thy mouth, &
go with vs, that thou mayest be oure fa
ther and prest. Is it better for the to be
prest in one mans house, then amonge a
whole trybe & kynred in Israel? This
pleased the prest well, and he toke both
the ouerbody cote, and the Idols, and
the ymage, and came in amonge the peo
ple. And whã they turned thẽ and wẽte
thence, they sent their children, and catell,
and such precious thynges as they
had, before them.
Whan they were come farre now F
from the house of Micha, the men that
were in Michas houses gathered them
together by Michas house, & folowed
the chyldren of Dan, and cryed vpõ the
chyldren of Dan. They turned their fa
ces aboute, & sayde vnto Micha: What
ayleth the, that thou makest such a cry
enge? He answered: Ye haue takẽ awaye
my goddes, and the prest, & are goynge
youre waye, and what haue I besyde?
What is her? And yet ye saye vnto me:
What ayleth the? But the children of
Dan sayd vnto hym: Let not thy voyce
be herde amonge vs, that some wrath
full men thrust not at the, & so thy soule
and the soule of thy house be destroyed.
So the children of Dan wente on their
waye. And Micha, whan he sawe that
they were to stronge for hym, turned
backe, and came agayne to his house.
But they toke that Micha had made, G
and the prest whome he had, and came
vnto Lais, to a quyete carelesse people,
and slewe them with the edge of the
swearde, & burnt the cite with fyre, and
there was noman to delyuer them, for
they laye farre from Sidon, and had to
do with no man. and they lay in the val
ley, which is besyde Beth Rehob. Then
buylded they the cite, and dwelt therin,
* & called it Dã, after ŷ name of their
father Dan, whome Israel begat. But

the cite was called Lais afore tyme.
And the children of Dan set vp the ymage for thẽ and Jonathan the sonne of Gerson the sonne of Manasse, & his sonnes were prestes amonge the trybe of the Danites, * vnto the tyme that they were led awaye captyue out of the londe. And thus they set amonge them ẏ ymage of Micha, which he had made as longe as the house of God was at Silo.

The.xix. Chapter.

¶ Howe shamefully the Gibeonites dealt with the Leuites wyfe.

A At the same tyme was there no kynge in Israel, & there was a man of Leui, whiche was a strauger besyde mount Ephraim, & had taken hym a cõcubine of Bethleem Juda to wyfe. And whan she had played the harlot besyde hym, she ranne from hym to hir fathers house vnto Bethleem Juda, and was ther foure monethes lõge. And hir husbande gat hym vp, and wente after her, to speake frendly with her, and to fetch her agayne, and had a seruaunt & and a couple of asses with him. And she led hym in hir fathers house. But whã the damsels father sawe hym, he was glad, and receaued hym: and his father in law the damsels father kepte him, so that he taried thre dayes with hym: thus they dyd eate and drynke and remayned there all night.

B But on the fourth daye he gat hym vp early, and wolde go his waye. Then sayde the damsels father vnto his sõne in law: * Refresh thyne hart first with a morsell of bread, and then shal ye go. And they sat them downe, and dyd eate and drynke both together: Then sayde the damsels father vnto the man: Oh tarye all night, that we maye refreshe thyne hart. But the man arose, & wolde nedes go. And his father in lawe constrayned hym to tarie all night. On the fifth daye in the mornynge he gat hym vp, and wolde be gone. Then sayde the damsels father: I praye the conforte thyne hart, and let vs tary tyll the daye be farther past: & so they dyd eate both together.

C And the man gat him vp, and wold go with his concubyne and with his seruaunt. But his father in lawe the damsels father, sayd vnto him agayne: Lo, the daye is spent, and it begynneth to be euen, tary all night, beholde, there is lodginge yet this daye, abyde here this night, it shall refreshe thyne harte: tomorowe by tymes get you vp, and go youre waye vnto thy tente. Neuertheles the mã wolde not tary, but gat hym vp, and wente his waye and came ouer agaynst Jebus (that is Jerusalem) and his copple of asses laden, and his concubyne wyth hym.

Now whã they they were come nye vnto Jebus, the daye fell fast awaye. And the seruaũt sayd vnto his master: I pray you go on, and let vs turne in to this cyte of the Jebusytes, & tarye therin all nyght. Notwythstondynge his D master sayd vnto him: I wyl not turne in to the cyte of the aleauntes, that are not of the chyldren of Israel, but I wyl go ouer vnto Gibea. And he sayde vnto his seruaũt: Go thou before, ẏ we maye come to some place, and tarye at Gibea or at Ramah all nyght. And they wẽte on and walked, & ẏ Sonne wẽte downe vpon thẽ harde by Gibea, which lyeth in the trybe of Ben Jamin: and they turned in there, that they myghte come in, and tarye at Gibea all nyght. But whã he came in, he sat hym downe in ẏ strete of the cyte: for there was noman that wolde lodge thẽ in his house that night. E

And beholde, thẽ came there an olde man from his worke out of the felde in the euenynge: and he was also of mount Ephraim, and a strauger at Gibea: but the men of that place were the chyldren of Jemini. And whan he lyfte vp his eyes, and sawe the straunger in ẏ strete he sayde vnto hym: Whyther wilt thou go? and whence commest thou? He answered hym: We are goynge on oure iourney from Bethlehem Juda, vntyll we come besyde mount Ephraim where I am, and wẽte vnto Bethlehem Juda, and now I go vnto ẏ house of ẏ LORDE and no man wyll harbarow me. We haue strawe and prouender for oure asses, and bread and wyne for me & thy handmayden, and for the yonge man which is with thy seruaunt, so that we wante nothynge.

F The olde man sayd: Peace be with the: what soeuer thou wantest, thou fyndest it with me, onely tarye not in the strete all night. And he brought him in to his house, & gaue the asses prouender and they washed their fete, & dyd eate and drynke. And whan their harte was now ioyfull, the men of the cite the children of Belial came, and compassed the

house rounde aboute, and russhed at the
dore, and sayde vnto the olde mã, which
was the goodman of the house: Bringe
out ẏ mã which is come in to thy house
that we maye knowe hym.

Gene.19.b * But the good man of the house
wente forth to them, and sayd vnto thẽ:
Oh no my brethren, do not so wickedly,
consyderinge this man is come in to my
house: Oh do not such folye. Beholde, I
haue a doughter yet a virgyn, and this
man hath a concubyne, those wyll I
bringe forth vnto you, that ye maye hũ
ble them, and do wyth them as ye lyke:
but do not such foly vnto this man. Ne
uerthelesse the mẽ wolde not herken vn
to hym. Then toke the man his concu-
bine and brought her forth vnto them:
and they knewe her, & dealt shamefully
with her all that nyght vntyll the mor-
nynge. And whan the mornynge brake
an, they let her go.

G Then came the woman early in the
mornynge, and fell downe at the dore of
the mans house that her lorde was in, &
laye there tyll it was lyght. Now whã
hir lorde rose vp in the mornynge, and
opened the dore of the house, and wente
forth to go on his iourney, beholde, his
concubyne laye at the dore of the house,
and hir handes vpon the thresholde. He
sayde vnto her: stonde vp, let vs go. Ne
uerthelesse she gaue hym no answere.
Thẽ toke he her vp vpon his asse, gat
hym vp, and wente vnto his place.

Now whan he came home, he toke
a swearde, and helde his cõcubyne, and
cut her with the bones and all in to
twolue peces, and sent them in to all ẏ
coastes of Israel. Who so euer sawe it,
sayde: Such a thynge hath not bene
done nor sene, sence the tyme that ẏ chil
dren of Israel departed out of the londe
of Egipte, vnto this daye. Now as con
cernynge this, take your advysement, &
geue your councell, and shew it forth.

The.xx. Chapter.

How the same synne is punysshed.

A Then wente the chyldren of
Israell out and gathered a
cõgregacyõ together as one
man, frõ Dan vntyll Bersa
ba, and from the londe of Gi
lead vnto the LORDE to Mispa: and
there came together of all the quarters
of the people, and of all the trybes of
Israell in to the congregacyon of ẏ peo
ple of God, foure hundreth thousande
fote men that drue out the swearde. But

the chyldren of Ben Iamin herde, that
that the chyldren of Israell were gone
vp vnto Mispa. And the chyldren of Is
raell sayd: Tell vs, how happened this
euell?

Then answered the Leuite the hus
bande of the woman that was slayne,
and sayde: I came to Gibea in Ben Ia
min wyth my concubyne, to tary there
all nyght, then the cytesyns of Gibea
gat them vp agaynst me, and compas
sed me aboute in the house by nyght, &
thought to slaye me, and defyled my con
cubyne, so that she dyed: then toke I my
concubyne, and cut her in peces, & sent
the peces in to euery countre of the inhe
ritaunce of Israell: for they haue done
an abhominacion and folye in Israell.
Beholde, here are ye chyldren of Israel,
adyyse you wel, and take this matter in
hande.

So all ẏ people gat them vp as one
man, and sayde: No man shall go in to
his tente, nor departe to his house, but
this wyll we do now agaynst Gibea:
Let vs cast lot, and take ten men of an
hundreth, and an hũdreth of a thousande,
and a thousande of ten thousande, out
of all the trybes of Israel, ẏ they maye
take fode for the people, to come and do
with Gibea Ben Iamin, accordynge to
their folye which they haue done in Is
raell. Thus all the mẽ of Israel beynge
confederate, gathered them selues toge
ther as one man vnto the cyte: and the
trybe of Israell sent mẽ vnto all ẏ kyn
reds of Ben Iamin, and caused to saye
vnto thẽ: What maner of wyckednes
is this, that is done amonge you? Dely
uer here therfore the men the chyldren
of Belial at Gibea, that we maye put
them to death, and do awaye the euell
out of Israel. Neuerthelesse the chyldren
of Bẽ Iamin wolde not folowe ẏ voyce
of their brethrẽ ẏ chyldrẽ of Israel, but
gathered them selues out of the cities
vnto Gibea, to go forth in battayl a
gaynst the chyldrẽ of Israel.

And the same daye were there nom
bred of the children of Ben Iamin out
of the cities, sixe and twentye thousande
men, that drue the swearde, besyde the
citesyns of Gibea, of whom there were
tolde seuen hundreth chosen men. And
amonge al this people there were cho
sen out seuen hũdreth men, which were
not the right honde but the lefte, & yet
with the slynge coulde they touche an
heer, & not mysse. But the mẽ of Isra

besyde them of BenJamin, were nombred foure hundreth thousande, whiche
drue the swearde, and were al men of armes. And the chyldren of Israel arose,
and went vp to ye house of God (in Silo) and axed at God, and sayd: Who
shall go vp for vs to begynne the battayll with the chyldren of BenJamin?
The LORDE sayd Juda shall begyn.

So the chyldren of Israel gat them vp in the mornynge, and pitched ouer agaynst Gibea, and euery man of Israell
went out to fyght with BenJamin, and
set them selues in aray to fyght agaynst
Gibea. The fell the chyldren of BenJamin out of Gibea, and slewe the same
daye amonge Israel two and twentye
thousande to the grounde.
D But the people of the men of Israel
comforted them selues, and made them
redy to fyght yet more in the same place
after they had prepared them selues the
daye afore. And the chyldren of Israell
wente vp, and wepte before ye LORDE
vntyll the euenynge, & axed at ye LORDE, and sayde: Shall we go eny more
to fyght with oure brethren the chyldren
of BenJamin? The LORDE sayde:
Go vp vnto them. And whan the chyldren of Israel gat them vp to the chyldren of BenJamin on the nexte daye, ye
BenJamites fell out of Gibea agaynst
them the same daye, and slewe yet eyghtene thousande of the the chyldren of Israel to the grounde, whiche all drue the
swearde.

Then wente all the chyldren of Israell vp, and all the people, and came to
the house of God, and wept, and taried
there before the LORDE, and fasted
that daye vntyl the euen, & offred burnt
offerynges and thankofferynges before
the LORDE. And the chyldren of Israel axed at the LORDE (the Arke of
the couenaűt of God was there at that
tyme, and Phinees the sonne of Eleasar
the sonne of Aaron stode before hym at
the same tyme) and they sayd: Shall we
go forth eny more to fighte with our brethren the chyldren of BenJamin, or shal
we leaue of? The LORDE sayd: Go
vp, to morow wyll I delyuer them into
youre handes.
E And the chyldren of Israel set a preuy watch agaynst Gibea rounde aboute
and so the chyldren of Israell wente vp
to the chyldren of BenJamin on the
thyrde daye, and set them selues in aray
agaynst Gibea lyke as the other two tymes afore. Then came the chyldren of
BenJamin out agaynst the people, and
brake out of the cyte, & beganne to slaye
certayne wounded of the people (lyke as
the other two tymes afore) in the felde
vpon two stretes: wherof one goeth towarde Bethel, the other vnto Gilead
vpon a thyrtye men in Israel. Then
thought the chyldren of BenJamin:
They are smytten before vs lyke as afore. But the chyldren of Israel sayd:
Let vs flye, that we may prouoke them
out of the cyte in to the hye stretes.

Then all the men of Israel gat the
vp from theyr place, and prepared them
selues vnto Baal Thamar. And ye hynder watche of Israel brake out of theyr
place, from the caue of Gaba, and came
vnto Gibea, twentye thousande chosen
men out of all Israel, so ye it was a sore
battayll: but they knewe not that ye euel
shulde happen vnto them. Thus the
LORDE smote BenJamin before the
chyldren of Israell, so that the same day
the chyldren of Israel destroyed fyue &
twentye thousande and an hundreth
men in BenJamin, whiche all drue the
swearde.
For when the chyldren of BenJamin sawe that they were smytten, ye mē F
of Israel gaue them rowme (to flye).
For they trusted to the watche, whiche
they had set by Gibea. And the watche
made haist also, & brake forth vnto Gibea, and wente vpon it, and smote all ye
cyte with the edge of the swearde. They
were appoynted betwene them selues ye
men of Israell and the hynder watch, to
fall vpon them with the swearde, whā
the smoke of the cite arose. Now whan
the men of Israel turned them in ye battayll, and BenJamin began to smyte
the wounded in Israell vpon a thyrtye
men, and thought, they are smytten before vs, lyk as in the battayll afore, then
beganne there a piler of smoke to aryse
vp frō the cyte. And BenJamin loked
behynde them: and beholde, the flamme
of the cyte wente vp vnto heauen. And
the mē of Israel turned them, and were
fearce vpon the men of BenJamin: for
they sawe that the euell wolde happen
vnto them.
And they turned them before ye men G
of Israel in the way to the wyldernesse
but the battayll folowed vpon them.
And them of the cyte destroyed they amonge them. And they compassed
BenJamin rounde aboute, & folowed

vpon them vnto Menuah, and trode the
downe tyll afore Gibea eastwarde. And
there fell of BenJamin eyghtene thou-
sande mē, which were al men of armes.
Whan the remnaūt of BenJamin
sawe that, they turned them, and fled to
warde the wyldernesse vnto the stonye
rocke of Rimon. But in the same strete
they slewe fyue thousande men, and fo-
lowed vpon them vnto Gideon, & slewe
two thousande of them: and so ther fell
the same daye of BenJamin fyue and
twentye thousande men which drue the
swearde and were all men of armes.
Onely sixe hūdreth men turned backe,
and fled towarde the wyldernesse vnto
the stonye rocke of Rimon, and abode
in the rocke of Rimon foure monethes.
And the men of Israel came agayne to
the chyldren of BenJamin, and smote
them that were in the cytē with ỷ edge
of the swearde, both men and catell and
all that was founde: and what soeuer
was founde in the cytē, they cast it into
the fyre.

The.xxi.Chapter.

The BenJamites optaine wyues in
Israel, whom ỷ Israelites had sworne
notto geue them.

A The mē of Israel had sworne
at Mispa, and said: No man
shall geue his doughter to ỷ
BenJamites to wyfe. And
the people came to the house
of God (in Silo) and abode there before
God vntyll the euenynge, and lyfte vp
their voyce, and wept sore, and sayd: O
LORDE God of Israel, wherfore is
this come to passe in Israel this daye?
But on the morow the people gat them
vp early, and buylded there an altare, &
offred burntofferynges and thankoffe-
rynges.
And the chyldren of Israel sayde:
Where is there eny man of the trybes
of Israel, that is not come vp with the
congregacyon vnto the LORDE? For
there was a great ooth made, that who
so came not vp to Mispa vnto ỷ LOR-
DE, shulde dye the death. And the chyl-
drē of Israel were sory for BenJamin
their brother, and sayde: This daye is
there one trybe lesse in Israel. How wyl
we do that the remnaunt may haue wy-
ues? For we haue sworne by ỷ LOR-
B DE, ỷ we wyll not geue them wyues of
our doughters. And they sayd: Where
is there eny mā of ỷ trybes of Israel, ỷ
is not come vp to ỷ LORDE vnto Mis-
pa? And beholde, there was not one
of the cytesyns of Jabes in Gilead.
Then sent the congregacyon twelue
thousande mē of armes thyther, and cō-
maunded them, and sayd: Go youre way
and smyte the cytesyns of Jabes in Gi-
lead with the swearde, the women also
and the chyldren, but so that ye do after
this maner: * Se that ye damme all that Jud.
that are males, and all the women that
haue lyen with men. And amonge the cy-
tesyns of Jabes in Gilead they founde
foure hūdreth damsels, which were vir-
gins, and had lyen with noman: those
they brought in to the hoost vnto Silo,
which lyeth in the londe of Canaan.
C Then sent the whole congregacion,
& caused to talke with the childrē of Ben
Jamin, * which were in the stonie roc- Jud.
ke of Rimō, and called vnto them frend
ly. So the children of BenJamin came
agayne at the same tyme, and they gaue
them women whiche they hadde of the
wemen of Jabes in Gilead, and foūde
no mō after that maner. Then were
the people sory for BenJamin, that the
LORDE had made a gappe in ỷ trybes
of Israel. And the Elders of the congre-
gacion sayde: What will we do, that ỷ
remnaunt maye haue wyues also? for ỷ
womē in BenJamin are destroied, and
they saide: The enheritaunce of them of
BenJamin that are escaped, must nedes
remayne, that there be not a trybe des-
troyed out of Israel: & we can not geue
them oure doughters to wiues. For the
children of Israel haue sworne & sayde:
Cursed be he that geueth a wyfe to the
BenJamites.
And they sayd: Beholde there is a ye-
rely feast of the LORDE at Silo, which
lieth on the northsyde of the Gods hou-
D se, and on the eastside of the strete as a
man goeth from Bethel vnto Sichem,
and lieth on the southside of Libona.
And they commaunded the chyldren of
BenJamin, and sayd: Go youre waye,
and wayte in the vyneyardes. And whan
ye se that ỷ doughters of Silo go forth
by companyes to daunse, get you out of
the vyneyardes, and euery man take hym
a wyfe of ỷ doughters of Silo, and get
youre waye in to the londe of BenJa-
min. As for their fathers and brethren,
whan they come to lawe with vs, we
wyll saye vnto them: Be fauourable to
them, for they haue not taken them in
bataell: but ye gaue them not vnto them
by tyme, and it is youre faute.

The chyldren of BenIamin did so, and accordyng to their nombre toke the wyues frõ the daũse, whõ they caught by violence, and wente their waye, & dwelt in their owne inheritaunce, and buylded cyties and dwelt theryn. The chyldren of Israell also gat thẽ vp frõ thence at the same tyme, every one to his trybe and to his kynred, and departed thence, every man to his owne inheritaunce. * At that tyme was there no kynge in Israel, & every mã dyd ỹ thinge that was ryght in his awne eyes.

Iud.17.d
Iud.21.d

¶ The ende of the boke of the Iudges, called Iudicum.

¶ The boke of Ruth.

The fyrst Chapter.

¶ Elimelech departeth from Bethleem with his wyfe and two sonnes in to ỹ londe of the Moabites, where ỹ father dyeth and both the sonnes. Ruth the wyfe of the one sonne goeth home with hir mother in lawe.

A

N the tyme whan the Iudges ruled ther was a derth in the londe And ther wente a mã from Bethleẽ Iuda to take hys iourney in to the londe of the Moabites with his wyfe & two sonnes, which man was called Eli Melech, and his wyfe Naemi, and his two sonnes, the one Mahelon, and the other Chilion: these were Ephrates of Bethleem Iuda. And whan they came in to the londe of the Moabites, they dwelt there. And Eli Melech Naemis husbande dyed, and she was left behinde ỹ hir two sonnes, which toke Moabitish wyues: the one was called Arpa, the other Ruth. And whã they had dwelt there ten yeare, they dyed both, Mahelõ & Chilion, so ỹ ỹ womã remayned desolate of both hir sõnes & hir husbãde.

Then gat she her vp wyth both hyr sonnes wyues, & wente agayne out of ỹ londe of ỹ Moabites (for she had herde in the londe of ỹ Moabites, ỹ the LORDE had vysited his people & geuen thẽ bread) & so she departed from the place where she was, & both hir sõnes wyues with her. B And as they wente by ỹ waye to come agayne in to the londe of Iuda, she sayde unto both hir sonnes wyues: Go your way, and turne backe ether of you to hir mothers house: the LORDE shewe mercy vpon you, as ye haue done on them that are dead, and on me. The LORDE graunte you, that ye maye fynde rest ether of you in hir husbandes house (whom ye shal get) and she kyssed them.

Then lyft they vp their voyce, and wepte, and sayde vnto her: We wyll go wt ỹ vnto thy people. But Naemi sayd: Turne agayne my doughters, why wolde ye go with me? How can I haue chyldren eny more in my body, to be youre husbandes? Turne agayne my doughters, and go youre waye, for I am now to olde the take an husbande. C

And though I shulde saye, I hope this nyght to take an husbande and to brynge forth chyldren, yet colde ye not tary tyll they were growne vp: for ye shulde be to olde, so that ye coulde haue no husbandes. No my doughters, therfore am I sory for you, for the hande of the LORDE is gone forth ouer me.

Then lyfte they vp their voyce, and wepte yet more, and Arpa kyssed hir mother in lawe (and turned backe agayne) but Ruth abode styll by her. Neverthelesse she sayde: Beholde, thy syster in law is turned backe vnto hir people and to hir god, turne ỹ agayne also after thy syster in lawe. Ruth answered: Speake not to me therof, that I shulde forsake the, and turne backe from the: whither so ever thou goest, thither wyl I go also: and loke where thou abydest, there wyll I abyde also: Thy people is my people, and thy God is my God. Loke wher ỹ dyest, ther wyl I dye, & euẽ there wyl I also be buried. The Lord do this & ỹ vnto me, death onely shal departe ỹ & me.

D Now whã she sawe, that she was stedfastly mynded to go wt her, she spake

womore to her therof. So they wente on
both together, tyll they came vnto Beth
leem. And whan they were come in to
Bethleem, the whole cite was moued
ouer them, and sayde Is not this Nae-
mi? Neuerthelesse she sayde vnto them:
call me not Naemi, but Mara: for ẏ Al
myghtye hath made me very sory. I de-
parted full, but ẏ LORDE hath brought
me home agayne emptye. Why call ye
me then Naemi? whan the LORDE
hath brought me lowe, and the Almygh
tye hath made me sory?
It was aboute the tyme of the begyn-
nynge of the barlye haruest, whan Nae
mi and hir sonnes wyfe Ruth the Moa
bitysse, came agayne from the londe of
the Moabites vnto Bethleem. There
was a kynsman also of ẏ kynred of Eli
Melech Naemis husbande, whose na-
me was Boos, which was an honest
man.

The.ii. Chapter.

Ruth gathereth vp eares of corne in
the felde of Boos hir husbandes kyns-
man.

B And Ruth the Moabitisse
sayde vnto Naemi: Let me
go in to the felde, and gather
eares of corne, after hym, in
whose syght I shall fynde
fauour. She sayde vnto her: Go thy
waye my doughter. She wēte on, and
came and gathered after the reapers in
in the feld. And it fortuned that ẏ same
felde was the enheritaunce of Boos,
which was of the kynred of Elimelech,
and beholde, Boos came from Bethlee,
and sayde vnto the reapers: The LOR
DE be with you. They answered: The
LORDE blesse the. And Boos sayde
vnto his yongman which had the ouer
syght of the reapers: Whose damsell is
this? The yōge man that was set ouer
the reapers, answered and sayde: It is
the dāsell the Moabitisse, whiche came
agayne with Naemi from the londe of
the Moabites. And she sayde: Let me
C plucke vp and gather (I praye the) be-
twene the sheues after the reapers: and
thus is she come, and hath stonde here
euer sence the mornynge, and wythin a
lytle whyle she wolde haue bene gone
home agayne.
Then sayde Boos vnto Ruth: He-
rest thou my doughter? Thou shalt not
come vpon a nother mans londe to ga-
ther, and go not awaye from hence, but
tary with my damsels, and loke where
they reape in the feld, go thou after the
for I haue cōmaunded my seruauntes
ẏ no man touch the. And yf thou be a
thyrst, go thy waye to ẏ vessel & drynke,
where my seruauntes drawe. Then fel
she downe vpon hir face, and bowed hir
self downe to the earth, and sayde vnto
hym: How haue I founde this fauoure
in thy syght, that thou woldest knowe
me, which am yet a straunger?
Boos answered and sayd vnto her: C
It is tolde me altogether, what ẏ hast
done vnto thy mother in lawe after thy
husbandes death, how ẏ thou hast left
thy father and thy mother, and thy na-
tiue countre, and art come to a people,
whō thou hast not knowne afore. The
LORDE recompence the thy doynge, &
thy rewarde be parfecte wyth ẏ LOR-
DE God of Israell, vnto whom thou
art come to put thy trust vnder his wyn
ges. She sayde: let me fynde fauoure
(syr) before thyne eyes for thou hast cō-
forted me, and spoken frendly vnto thy
handmayden, where as I am not yet
lyke one of thy handmaydens.
Boos sayde vnto her: When it is
eatynge tyme, come hyther, and eate of
the bread, and dyppe thy morsell in the
vyneger. And she sat hir downe besyde
the reapers. And he set parched corne be
fore her, and she dyd eate, & was satisfy D
ed, and lefte ouer. And whan she rose to
gather, Boos commaunded his seruaun
tes, and sayde: Let her gather betwene
the sheues also, and do her no dyshones
tye: and cast of the sheues vnto her, and
let it lye that she maye gather it vp, and
se that noman reproue her for it.
So she gathered in ẏ felde vntyll euē
and she thresshed out what she had gathe
red, and it was almost an Epha of bar-
lye: & she toke it vp, & came in to ẏ cyte,
& shewed hir mother in lawe what she
had gathered. She toke forth also, and
gaue her of that which was left, wher
of she was satysfyed. Then sayde hir mo
ther in lawe vnto her: Blessynge haue ẏ
man ẏ hath knowne ẏ. where thou hast
gathered and laboured this daye.
She tolde hir mother in lawe by E
whom she had laboured, and sayd: The
mans name, by whom I haue wrought
to daye, is Boos. Naemi sayde vnto hir
doughter in lawe: The blessynge of the
LORDE haue he, for he hath not left of
to be mercyfull vnto the lyuynge and
to the death. And Naemi sayde vnto
her: The same man belongeth vnto vs

and is oure nye kynsman. Ruth the Mo
abitisse sayd: He sayd morouer vnto me
Thou shalt resorte vnto my seruauntes,
tyl they haue made an ende of al my har
uest. Naemi sayd vnto Ruth her dough
ter in lawe: It is better my doughter y
thou goo forth wyth his damsels, lest
eny man withstonde the in another feld
Thus she kepte her selfe with Boos dā
sels, so that she gathered vntyll the bar
ly haruest: and the wheat haruest was
out, and came agayne to her mother in
lawe.

The.iii. Chapter.

Ruth layeth her downe in the barne at Boos fete, and geueth her good wordes, and ladeth her with sixe measures of barlye.

A And Naemi her mother in
lawe sayde vnto her: My
doughter, I wyll prouyde
rest for the, that thou mayest
prospere. Boos our kynsmā
by whose damsels thou hast ben, casteth
vp barlye now thys nyght in his barne
Bathe thy selfe therfor, and * anoynt the
and put on thy clothes, and go downe
vnto the barne, so that noman knowe y
tyll they haue all eaten and dronken.
When he layeth hym downe thē to
slepe, marke the place where he lyeth
downe, and come thou, and take vp the
coueryng at his fete, & laye the downe,
so shall he tell the what thou shalt do.
She sayd vnto her: whatsoeuer y sayest
vnto me, I wyll do it.
B She went downe to the barne, & dyd
all as her mother in lawe had cōmaun
ded her. And whan Boos had eaten &
dronken, his hart was mery, and he cam
and layed hym downe behynde a heape
of sheues. And she came secretly, & toke
vp the coueryng at his fete, and layed
her downe. Now whan it was myd
nyght, the man was afrayed, and gro
ped about hym, and beholde, a woman
laye at his fete. And he sayd: Who arte
thou? She answered: I am Ruth thy
handmayden, sprede thy wynges ouer
thy handmayden: for thou art the nexte
kynsman.
C He sayd: The LORDES blessing
haue y my doughter. Thou hast done
a better mercy here after thē before, that
thou art not gone after yonge men, ney
ther ryche nor poore. Feare not now my
doughter: All that thou hast sayd, wyl I
do for the: for all the cytie of me people
knoweth that thou art a vertuous wo
man. Treuth it is now, that I am a nye
kynsman, but there is one nyer then I.
Tarye thou all nyght. To morow yf he
take the, well: yf he lyke not to take the,
then wyll I take the my selfe, as truly
as the LORDE lyueth. Slepe thou tyll
the mornynge. And she slepte at his fete
vntyll the morow. And she rose vp or e
uer one coulde knowe another. And he D
thought thus: That nomā knowe now
that there hath come a woman in to the
barne, and he sayd: Reache me y cloke
that thou hast on the, and hold it forth:
& she helde it forth. And he dyd meet her
sixe measures of barlye, and layed it vp
on her, and she went in to the cytie, and
came to her mother in lawe, which sayd
How is it with the my doughter? And
she tolde her all that the man had done
vnto her, and sayd: These sixe measures
of barlye gaue he me, for he sayd: Thou
shalt not come emptye to thy mother in
lawe. She sayd: Abyde my doughter: tyl
thou se what the matter wyll growe to:
for the mā wyll not ceasse, tyll he brynge
it to an ende this daye.

The.iiii. Chapter.

Boos marieth Ruth, which beareth hym Obed Dauids graundfather.

Boos went vp to the gate, &
sat hym downe there: and be A
holde, whan the nye kynsmā
went by, Boos spake vnto
hym, and sayd: Come & set
the downe here (and called hym by his
name.) And he came & sat hym downe,
and he toke ten mē of the Elders of the
cytie, and sayd: Syt you downe here. And
they sat them downe. Then sayd he to
the nye kynsmā: Naemi which is come
agayne from the londe of the Moabites
* offreth to sell y pece of londe, y was Leui. 25. d.
our brothers Eli Melech, therfore thou Iere. 32. b.
ght I to shewe it before thyne eares, &
to tell the: Yf thou wylt redeme it, then
bye it before the cytezyns and before the
Elders of my people: but yf thou wylt
not redeme it, then tell me, that I maye
knowe: for there is no nye kynsman ex
cepte thou, and I nexte after the.
He sayd: I wyl redeme it. Boos sayd: B
In the daye that thou byest the londe
out of y hāde of Naemi, thou must take
Ruth also the Moabitisse the wyfe of
the dead, that thou mayest rayse vp a
name to the dead in his enheritaunce.
Then sayd he: I can not redeme it, lest
I happlye destroye myne owne enheri

taunce. Redeme thou that I shulde redeme, for I can not redeme it. But this was an olde costume in Israell concernynge the redemynge and chaunsynge, that all matters might be stable, the one put of his shue, and gaue it vnto the other: that was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, & he put of his shue. And Boos sayde vnto the Elders and to all the people: Ye are wytnesses this daye, that I haue bought out of ẏ hãde of Naemi, all that belonged to Eli Melech and all that was Chilions and Mahelons: And Ruth the Moabitisse Mahelõs wyfe, take I to wife, * ẏ I maye
Deu.25.a.
C rayse vp a name vnto the dead in his inheritaunce, and that his name be not roted out from amonge his brethren, and out of the gate of his place: Of this are ye wytnesses. And all the people that was in the gate with the Elders, sayde: We are wytnesses. The LORDE make the womã that cõmeth in to thy house,
Ge.29,30. as Rachel and Lea (* which both haue buylded vp the house of Israel) that she maye be an ensãple of vertue in Ephrata, & haue an honorable name in Bethlehem. And thy house be as the house of
Gen.38.c Phares (* whom Thamar bare vnto Iuda) thorow the sede, that the LORDE shall geue the of this damsell.

So Boos toke Ruth, & she became his wyfe. And whan he laye with her, ẏ LORDE graunted her that she cõceaued, and bare a sonne. Then sayde ẏ wemen vnto Naemi: Prayse be ẏ LORDE, which hath not suffred a kynsman
D to ceasse from the at this tyme, that his name maye continue in Israell: he shall restore thy lyfe agayne, and prouyde for thyne age. For your sonnes wyfe which hath loued the, hath borne hym that is better vnto the, then seuen sonnes.

And Naemi toke the chylde, & layde it vpon hir lappe, and became the norse of it, & hyr neghboures gaue hym a name and sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is the father of Dauid. This is the generacion of Phares * Phares begat Hesrom. Hesrom begat Aram. Aram begat Aminadab. Aminadab begat Naason. Naason begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Dauid.

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☙ X X ❧

¶ The ende of the boke of Ruth.

The fyrst boke of the kynges, otherwyse called the boke of Samuel.

The fyrst Chapter.

Of Elcana and his two wyues. Unto Anna geueth God Samuel, which is appropriated vnto the LORDE.

A There was
a man of
Ramathaim
Sophim
of mount
...er.7 b Ephraim
* whose
name
was Elcana
the
son of Jeroham,
ye
sonne of
Elihu, ye
sonne of Tohu, the sonne of zuph, that
was an Ephraite. And he had two wyues,
the one was called Anna, the other
Peninna. As for Peninna, she had chyldren,
but Anna had no children. And the
same man wente vp fro his cite * at his
...a.23.b tyme, to worshippe and to offer vnto ye
...n.16.a LORD zebaoth at Silo. There were ye
prestes of ye LORD Ophni & Phinees,
the two sones of Eli. Now whan it
came vpon a daye ye Elcana offred, he
gaue partes vnto his wyfe Peninna, &
to all his sones & doughters. But vnto
Anna he gaue one deale heuely, for he
...n.29.b loued Anna. Neuerthelesse * the LORD
...30.a had closed her wombe, & her aduersary
caste her in the teth with her vnfrutfulnesse,
because ye LORD had closed her
wombe: thus dyd she euery yeare, whan
they went vp to the house of ye LORD
& thus she prouoked her. So she wepte
& dyd eate nothynge. But Elcana her
husbande sayd vnto her: Wherfore wepest
thou? & why eatest thou not? And
wherfore is thyne hart so greued? Am
not I better vnto the then ten sonnes?
B Then stode Anna vp, whan she had
eaten and dronken at Silo, But Eli ye
prest sat vpon a stole by the post of the
temple of the LORDE. And she was
full of heuynes in her harte, and prayed
vnto the LORDE, and wepte, and vowed
a vowe, and sayd: O LORDE zebaoth,
yf thou wylt loke vpon the aduersite
of thy handmayden, and thynke vpon
me, and not forget thy handmayde,
and wylt geue thy handmayden a sone,
I wyll geue hym vnto the LORDE al
his lyfe longe, * & there shall no rasoure Judi.13.a
come vpon his heade. Num.6.a
And whan she had prayed longe before
the LORD, Eli toke hede to her
mouth, for Anna spake in her hart, her
lippes onely moued, but her voyce was
not herde. Then thought Eli she had ben
dronken, and sayd vnto her: How longe
wylt thou be dronken? Let come from ye
the wyne that thou hast by the. Neuerthelesse
Anna answered and sayd: No
my lorde, I am a sorowful woma, wyne
nor stronge drynke haue I not dronken
* but haue poured out my harte before Psal.41.a
the LORDE. Counte not thy handmayden
a doughter of Belial: for out of my
heuy thought and sorowe haue I spoke
hetherto.
Eli answered her, and sayd: Go thy C
waye in peace, the God of Israel shall
graunt the thy peticyon that thou haste
desyred of hym. She sayd: Let thy handmayden
fynde fauoure in thy syght. So
the woma wente her waye and dyd eat,
and loked nomore so sorowfully, and on
the morow they got them vp by tymes.
And whan they had worshipped before
the LORDE, they returned, and came
home vnto Ramatha.
And Elcana laye wt Anna his wyfe,
and the LORDE remembred her. And
after certayne dayes she conceaued and
bare a sone, & called his name Samuel,
for I haue desyred hym (sayd she) of the
LORDE. And whan the man Elcana
wente vp with all his housholde to offre
sacrifice & his vowe vnto ye LORDE
at suche tyme as the custome was,
Anna wente not vp, but sayde vnto her
husband: (I wyll not go vp) tyl ye chylde
be weened: then wyll I brynge him: that
he maye appeare before the LORDE,
and continue there * for euer.
Elcana her husbande sayd vnto her: Num.8.b
Then do as thou thynkest best, tary tyl D
thou haue weened hym: but the LORDE
performe that he hath spoken.
So the woman abode, and gaue her
sonne sucke, tyll she weened hym. And

whan she had weened hym, she brought
hym vp with her, with thre bullockes,
with an Epha of fyne floure, and a bot-
tell of wyne, and brought hym in to the
house of the LORDE at Silo.
Neuerthelesse ye chylde was yet but
yonge. And they slewe a bullocke, and
brought ye chylde vnto Eli. And she said:
O my lorde, as truly as thy soule lyueth
my lorde, I am the woman that stode
here by the, and made intercession vnto
the LORDE, whan I prayed for this
chylde. Now hath the LORDE graū-
ted me my peticyon, which I desyred of
hym, therfore haue I geuē hym ouer vn
to the LORDE, as longe as he is lent
vnto the LORDE. And they worshyp-
ped the LORDE there.

The .ii. Chapter.

The thankfull songe of Anna. The
sonnes of Eli do wyckedly, their father
refourmeth them not, therfore is ye prest
hode taken from hym and his sonnes.

A And Anna prayed & sayde:
My hart reioyseth in ye
LORDE, and my horne is
exalted in the LORDE.
My mouth is opened wy-
de vpon myne enemies, for I am glad
of thy saluacyon.
There is no man holy as the LOR
DE, for without the is nothynge, and
there is no cōforte lyke vnto oure God.
Let go youre greate boastinge of hye
thynges, let go out of youre mouth that
olde byworde: for the LORD is a God
that knoweth all thynges, and he hath
set all workes in order.
The bowe of the mightye is broke,
and the weake are gyrded aboute wyth
strength.
They ye were fylled afore, are solde
for bread: and they that were hongrye,
are satisfyed: vntyl the baren bare seue,
and tyll she that had many chyldren, was
become weake.
B * The LORDE slayeth, & geueth
Deut. 32.f lyfe: he ledeth vnto hell, & bryngeth out
Sap. 16.c agayne.
Tob. 13.a The LORDE maketh poore and
maketh ryche: he bryngeth lowe and ex
alteth.
Psal. 112.a * He taketh vp the nedy out of the
dust, and lyfteth vp the poore out of the
myre, that he maye set them amōge the
prynces, and to let thē inherete the seate
of honoure. For the foundacions and cor
ners of the world are the LORDES,
& he hath set ye cōpasse of ye earth therō.
He shal preserue the fete of his sayn
tes, but the vngodly shall be put to sy-
lence in darkenesse. * For there is no mā
that can do ought of his owne power.
The LORDES enemyes shall be
put in feare before hym, he shall thunder
vpon them in heauen.
The LORDE shall iudge the en-
des of the worlde, and shal geue strēgth
vnto his kynge, and shall exalte ye horne
of his anoynted.
Elcana wente his waye to Ramath C
vnto his house. And the chylde became
the LORDES mynyster before Eli ye
prest. But Elis sonnes were the childrē
of Belial, and knewe not the LORD,
nor ye dewtye of the prestes vnto the peo
ple: but whā eny mā wolde offre ought,
the prestes boye came, whyle the flesh
was seethinge, & had a thre forked flesh
hoke in his hande, and thrust it in to the
cauldron, or ketell, or panne, or pot: and
loke what he drue forth wyth the flesh
hoke, that toke the prest therof. Thus
dyd they vnto al Israel, which came thi
ther vnto Silo.
Lykewyse, or euer they burned the
fatt, the prestes lad came, and sayde
vnto hym ye brought the offrynge: Geue
me the flesh, that I maye roste it for the
prest, for he wyl receaue no sodden flesh
of the, but rawe. Yf eny man sayde the D
vnto hym: Let the fat burne as it ought
to do this daye, & afterward take what
thyne hart desyreth, then sayde he vnto
hym: Thou shalt geue it me euen now
yf no, I wyl take it from the by vyolēce
Therfore was the synne of the chyldrē
very greate before the LORDE, for ye
people spake euell of the meatofferinge
of the LORDE. But Samuel was a
mynister before the LORDE, and the
chylde was gyrded wyth an ouerbody
cote of lynnen. His mother also made
him a lytle cote of sylke, and brought it
vp vnto hym at conuenient tymes, whā
she wente vp wyth hir husbande to of-
fer the offerynge in due season.
And Eli blessed Elcana & his wyfe,
and sayde: The LORD geue ye sede of
this womā, for this good that thou hast
lent vnto the LORDE. And they wēte
vnto their place. And the LORDE vi-
syted Anna, so that she conceaued and
bare thre sonnes and two doughters:
but the chylde Samuel grewe vp with
the LORDE.

C Bu for Eli, he was very olde, & herde of all that his sonnes dyd vnto all Israell, and how they laye with the wemē that serued God before the dore of ẏ tabernacle of wytnesse, and he sayde vnto them, wherfore do ye this? For I heare of youre euell conuersacyon of all this people. Not so my chyldren, this is no good reporte that I heare, ye cause the people of the LORDE to offēde. * Yf ony man synne agaynst a man, ẏ iudge can redresse it. But yf ony man synne agaynst the LORDE, who can redresse it? Neuertheles they herkened not vnto the voyce of their father, for the LORDES wyll was to slaye them. * But the chylde Samuel wente & grewe vp, & was accepted of the LORD and of men.

D There came a man of God to Eli, and sayde vnto hym: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egipte vnder the house of Pharao, and chose hym there vnto my selfe before al the trybes of Israell, for the presthode, that he shulde offer vpon myne altare, & burne incense, and weare the ouerbody cote before me, * and vnto thy fathers house I gaue all the offerynges of the chyldren of Israell. Why layest thou thy selfe then agaynst my sacrifyces & meat offerynges, which I commaunded (to offer) in the habitacyō: and thou honourest thy sonnes more then me, that ye myght fede youre selues with the fyrstlynges of all the meatofferynges of my people of Israell?

Therfore sayeth the LORDE God of Israell: I haue spokē, that thy house and thy fathers house shulde walke before me for euer. But now sayth ẏ LORDE: That be farre fro me. But so euer

E honoureth me, hym wyl I honour also: as for those that despyse me, they shall not be regarded. Beholde, * the tyme shall come, that I wyll breake thyne arme in two, and the arme of thy fathers house, so that there shall no olde man be in thy house. And thou shalt se thyne aduersaries in the habitaciō, in all ẏ good of Israell, and there shall neuer be olde man in thy fathers house. Yet wyll I not rote out euery man of the fro myne altare, but that thyne eyes maye be consumed, & ẏ thy soule maye be sory: * & a greate multitude of thy house shal dye whan they are come to be men.

And this shalbe a token vnto the, that shall come vpon thy two sonnes Ophni & Phineas: * They shall both 1.Reg.4.c
dye in one daye. ‡ But vnto my selfe I ‡ Jer.33.c
wyll rayse vp a faithfull preste, which shall do acordynge as it is in my harte and in my soule: vnto hym wyl I buyld a sure house, that he may alway walke before myne anoynted. And whosoeuer remayneth of thy house, shall come and worshippe him for a syluer peny and for a pece of bread, and shall saye: I praye ẏ leaue me to one prestes parte, ẏ I maye eate a morsell of bread.

The.iii.Chapter.

C The reuelacion shewed vnto Samuel, and vnto Eli.

AND whā the chylde Samuel ministred vnto ẏ LORD A
vnder Eli, the worde of the LORDE was deare at the same tyme, nether was there ony sure and manyfest vysiō. And it fortuned at the same tyme, that Eli laye in
his place, * and his eyes beganne to be 1.Reg.4.c
dymme, so that he could not se. And Samuel had layed hym downe in ẏ tēple of the LORDE (where the Arke of God was) before the lampe of God was put out. And the LORDE called Samuel: He answered: Beholde, here am I. And he ranne vnto Eli, and sayd: Beholde, here am I, thou hast called me. But he sayd: I haue not called the, go thy way agayne, and lay the downe to slepe. And he wente his waye, & layed hym downe to slepe.

The LORDE called agayne: Samuel. B
And Samuell arose, and wente vnto Eli, and sayde: Beholde, here am I, thou hast called me. Neuerthelesse he sayd: My sonne, I haue not called the. Go thy waye agayne, & laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet, and the worde of the LORDE was not yet shewed vnto hym. And the LORDE called Samuel the thirde tyme. And he arose, and wente vnto Eli, and sayde: Beholde, here am I thou haste called me. Then perceaued Eli that the LORDE called the chylde, and he sayde vnto hym: Go thy waye agayne, & laye the downe to slepe: and yf the LORDE call ony more, then saye: Speake LORDE, for thy seruaunte heareth. Samuell wente his waye, and layed hym downe in his place. Then came the LORDE

and stode, and called lyke as afore: Samuell, Samuell. And Samuell sayde: Speake (LORDE) for thy seruaunt heareth. And the LORDE sayd vnto Samuell: Beholde, I do a thynge in Israel that whosoeuer shall heare it, both his eares shall glowe. In that daye wyll I
1.Reg.2.g rayse vp vpon Ely * all that I haue spoken concernynge his house. I wyll take it in hande, and perfourme it: for I haue tolde hym, that I wyll be iudge ouer his house foreuer, because of the wyckednes, that he knewe how shamefully his chyldren behaued them selues, and hath not once loked sowerly therto. Therfore haue I sworne vnto yͤ house of Eli, that this wickednesse of yͤ house of Eli shall not be reconcyled nether with sacrifice nor with meatofferynge foreuer. And Samuel laye vnto the morow, and opened the dores of the house of the LORDE.

D But Samuel was afrayed to tell yͤ vision vnto Eli, Then Ely called hym and sayd: Samuel my sonne. He answered: Beholde, here am I. He sayd: What is the worde that the LORDE hath spoken vnto yͤ? hyde it not fro me, God do this and that vnto the, yf thou hyde ought fro me, of all that he hath talked with the. Then Samuel tolde hym altogether, and hyd nothynge from hym. He sayde: It is the LORDE, let hym do what pleaseth hym.

Samuell grewe vp, and the LORDE was with him, and there fall none of all his wordes vpon the earth. And all Israell from Dan vnto Bersaba, knewe that Samuell was faithfull to be a prophet of the LORDE. And the LORD appeared agayne at Sylo: for the LORDE shewed hym selfe vnto Samuel at Silo, thorow the worde of the LORDE.

The.iiii. Chapter.

Israell fighteth agaynst the Philistynes, loseth the victory, and is smyttẽ yͤ secõde tyme. The Philistynes wynne the Arke of yͤ LORD: The two sõnes of Ely perysh, yͤ father falleth downe and breaketh his necke.

A AND all Israel spake of Samuel. And Israel wẽte forth to yͤ battayl agaynst yͤ Philistynes, and pitched, besyde
1.Reg.7.c the. * Helpe stone: As for the Philistines, they pitched at Aphek, and prepared them selues agaynst Israel.

And whã the battayll begãne, the hoost was deuyded, so that Israel was smytten before the enemies, and in the feelde in the felde they slewe aboute a foure thousande men. And whan the people came in to the hoost, the Elders of Israell sayd: Wherfore hath the LORD caused vs to be smytten this daye before the Philistynes? Let vs take vnto vs the Arke of the LORDES couenaunt from Silo, and let it come amonge vs, that it maye helpe vs from the hande of oure enemyes. And the people sent vnto Silo, and caused to fetch thence the Arke of the couenaunt of the LORDE zebaoth, that sytteth vpon the Cherubyns. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni & Phinees.

And whã the Arke of the couenaunt B of the LORDE came in to the hoost, all Israel shouted with a great shoute, so that the earth sounded withall. But whan the Philistynes herde the noyse of the shoute they sayde, what noyse is this of suche greate shoutynge in the tentes of the Hebrues? And whan they perceaued that the Arke of the LORD was come in to the hoost, they were afrayed and sayde: God is come into the hoost. And they sayde moreouer: Wo be to vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wyll delyuer vs from the hãde of these hye goddes? These are the goddes that smote Egypte with all maner of plages in the wyldernesse. Be stronge now and manly ye Philistynes, that ye serue not the He- Iud.
brues * as they haue serued you. Be manly and fight. C

Then fought the Philistynes, and Israel was smytten, and euery one fled vnto his tẽte, & there was a very great slaughter, so that there fell of Israel thirtie thousande fote men, And yͤ Arke 1.Re.
of God was taken, * and the two sonnes of Eli, Ophni and Phineas dyed.

Then ranne there one of Ben Iamin out of the fore frõte of the battayll and came vnto Silo the same day, and had his clothes rente, and had earth vpon his heade. And whan he came in, Heli sat vpon the seate, that he might loke towarde yͤ way: for his harte was fearfull aboute the Arke of God. And whan the man come in to the cite, he tolde it forth: and all the cite cryed. And whã Eli herde the noyse of the cryenge he axed: What noyse of busynesse is

[Eli.] The man came haistly, and tolde
[Eli.] As for Eli, he was fourescore and
g.3.a [ei]ghtene yeare olde, * & his eyes were
dymme, so that he coulde not se.) The
mã sayde vnto Eli: I come and am fled
this daye out of the hoost. He sayde:
How is it my sonne?

D Then answered the tydynge brynger, and sayde: Israell is fled before the Philistynes, & a greate slaughter hath there bene amonge the people, and thy two sonnes Ophni and Phineas are dead, ye and the Arke of God is taken awaye. Whan he had made mencion of the Arke of God, he fel down backwarde frõ the seate by the gate, and brake his neck, and deyd: for he was olde, and an heuy man. He iudged Israel fortye yeares. The wyfe of his sonne Phineas was wt chylde, & shulde shortly haue bẽ delyuered, whan she herde the tydynges that the Arke of God was taken, & that hir brother in lawe and hir husbãd were dead, she bowed hir selfe and trauayled: for hir payne came vpon her. And whan she was now at the poynte of death, the wemen that stode by her, sayde: Feare not, thou hast a yonge sonne. But she gaue no answere, nether regarded it, and she called the chylde Icabod, and sayde: The glory is gone from Israell, because the Arke of God was taken awaye, and hir brother in lawe & hir husbande. And she sayde moreouer: The glory is gone from Israell, for the Arke of God is taken awaye.

The.v.Chapter.

The Philistynes brynge the Arke of the LORDE in to the temple of Dagon, which falleth downe before it.

A As for the Arke of God, the Philistynes toke it & brought it frõ the stone of helpe vnto Asdod in to the house of Dagon, and set it besyde Dagon. And whan they of Asdod rose vp early on the morowe, they foũde Dagon lyeng on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set hym agayne in his place. Neuertheles whan they rose vp early on ye nexte morowe, they foũde Dagon leynge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his handes hewen of vpon the thresholde, so that the block laye there onely. Therfore the prestes of Dagon, and all they that go in to his house, treade not vpon the tresholde of Dagon at Asdod vnto this daye.

B But the hande of the LORDE was heuy vpon them of Asdod, and destroyed them, and smote Asdod and all the borders therof in secrete places. Whan the men of Asdod sawe that they were so plaged, they sayde: * Let not ye Arke of the God of Israell tary wyth vs, for his hande is to harde vpon vs and vpõ oure God Dagon. And they sent forth & gathered all the prynces of the Philistynes vnto them, and sayde: What shall we do with the Arke of the God of Israel? Then answered they of Geth: Let the Arke of the God of Israell be borne aboute. And they caried the Arke of the God Israell rounde aboute. Deu. 32.d

C But whã they bare it aboute, there was a very greate rumoure in the cyte thorow the hande of the LORDE, & smote the people of the cyte, from the smalest vnto the greatest, and destroyed thẽ in the secrete places. Thẽ sent they the Arke of the LORDE vnto Ekron. But whan the Arke of the LORDE came vnto Ekron, they of Ekron criede: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

D Then sente they forth, and gathered all the prynces of the Philistynes together, and sayde: Sende awaye the Arke of the God of Israell agayne vnto hir place, that it slaye not me and my people: for there is a very greate rumoure with the dead in all the cyte, and ye hãde of God is there. And the people yt dyed not, were smytten in secrete places, so that the noyse of the cyte wente vp vnto heauen.

The.vi.Chapter.

The Philistynes sende the Arke agayne vnto the people of God, with certayne gyftes and offerynges.

A Thus was the Arke of the LORDE in the londe of the Philistynes seuen monethes. And ye Philistynes called their prestes & soythsayers, and sayde: What shall we do wt the Arke of the LORDE? Shewe vs, wherwt shal we sende it vnto hir place? They sayde: Yf ye wyll sende awaye ye Arke of the God of Israell, [...] it not

alwaye emptye, but geue a trespace off-
rynge:so shall ye be made whole,and ye
shall knowe, why his hande departeth
not from you.

They sayde: What is the trespace
offerynge that we shal geue him? They
answered: Fyue mans hynder partes
of golde, and fyue golden myce, accor-
dynge to the nombre of the fyue prynn-
ces of the Philistynes. For there hath
bene one maner of plage vpon you all,
and vpon youre prynces. Therfore
must ye make youre hynder partes of
one fashyon and youre myce, whiche
haue destroyed youre londe, that ye
maye geue the God of Israell the ho-
noure:peraduenture his hande shalbe the
lighter vpon you and vpon youre God,
and vpon youre londe. Why harden ye
B youre hartes as the Egipcyans & Pha-
rao hardened their hartes? When he she-
Exo.10.c wed hymselfe vpon the * dyd not they
let them departe to go their waye?

Go to now therfore, and make a
new cart,and take two mylke kyne, vp
pon the which there neuer came yocke,
and yocke the to the carte, and let theyr
calues tary behynde them at home: and
take ye the Arke of the LORDE and
laye it vpon the cart:and the Iewels of
golde that ye geue him for a trespaceof-
ferynge put in a coffer besyde it, & sende
it awaye and let it go. And loke well:yf
it go the waye of his owne coaste Beth
Semes, then hath he done vs all this
greate euell: Yf no:then shall ye knowe
that his hande hath not touched vs,but
that it is happened vnto vs by chaunce

The men dyd so, and toke two yong
mylke kyne,and yocked them to a cart,
and helde their calues at home, & layed
the Arke of the LORD vpon the cart,
and the coffer with the golden myce, and
C with the ymages of their disease. And
the kyne wente straight waye vnto Beth
Semes vpon one hye strete, and wente
on bleatynge, and turned nether to the
righte honde nor to ẏ left. And the prin-
ces of the Philistynes wente after the
vnto the coast of Beth Semes.

The Beth Semites were euen rea-
pynge downe their wheate haruest in
the valley, and lyfte vp their eyes, and
sawe the Arke,& reioysed to se it. The
carte came in to the felde of Iosua the
Beth Semite,& there it stode styll. And
there was a great stone, and they claue
the tymber of the carte, & offred ẏ kyne
vnto the LORD for a burntofferinge.

But the Leuites toke downe ẏ
of the LORD,and the coffer that
by it,wherin the Iewels of golde
and set them vpon the great stone.
men of Beth Semes offred burntoffe-
rynges, and other offerynges also vnto
the LORDE the same daye. And whan
the fyue prynces of the Philistynes had
sene it, they departed agayne the same
daye towarde Ekron.

These are the golden diseases, that
the Philistynes offred for a trespaceof- D
ferynge vnto the LORDE: Asdod one,
Gasa one:Ascalon one,Gath one, and
Ekron one:and golden myce,accordynge
to the nombre of all the cities of the Phi-
listynes amonge the fyue prynces,from
the walled cite vnto the village,and vn
to the greate playne felde, wherevpon
they set the Arke of the LORD(which
was) vnto this daye vpon the felde of
Iosua the Bethsemite.

And certayne of Beth Semes were
slayne because they had sene the Arke
of the LORD,and he slewe fyftye thou-
sande and seuentye men of the people.
Then mourned the people, because the
LORDE had done so great a slaugh-
ter in the people. And the men at Beth
Semes sayde: Who may stonde before
the LORDE so holy a God? And to
whome shall he go from vs? And they
sent messaungers to the inhabiters of
Kyriath Iearim,sayenge: The Phili-
stynes haue broughte the Arke of God
agayne, come downe, and fetche it vp
vnto you.

The.vii.Chapter.

The Arke is brought in to Amina-
dabs house. Samuel exhorteth the peo-
ple to amendment.

SO the men of Kiriath Iea-
rim came down,and fetched
vp the Arke of the LORD,
and brought it in to the hou-
se of * Aminadab at Gibea
and they consecrated Eleasar his sonne
that he might kepe the Arke. And from
that daye that the Arke of the LORD
abode at Kiriath Iearim, the tyme ex-
tendeth forth so longe tyll it came to
twentye yeares:and all the house of Is-
rael wept after the LORDE.

But Samuel sayd vnto all ẏ house
of Israel: *yf ye turne ẏ all youre herte
vnto the LORDE, then put awaye
from you the straunge goddes and Asta-
roth, and directe youre herte vnto the

LORDE and * serue hym onely, so shal
he delyuer you out of the hande of the
Philistynes. Then the chyldren of Is-
rael put awaye Baalim and Astaroth
from them, & serued the LORDE onely.
B Samuel sayd: Gather all Israell to-
gether vnto Mispa, that I maye praye
for you vnto the LORDE. And they
came together vnto Mispa, & drue wa-
ter, and poured it out before ŷ LORDE,
and fasted the same day, and there they
sayde: We haue synned vnto ŷ LOR-
DE. So Samuel iudged the chyldren of
Israel at Mispa.
But whan the Philistynes herde ŷ
the chyldren of Israell were come toge-
ther vnto Mispa, the prynces of ŷ Phi-
listynes wente vp agaynst Israel. Whā
the chyldren of Israell herde that, they
were afrayed of the Philistynes, & sayd
vnto Samuel: Ceasse not to crye vnto
the LORDE oure God for vs, that he
maye helpe vs out of the hande of the
Philistines. * Samuel toke a fat lābe,
and offred an whole burntofferynge vn-
to the LORDE, & cryed vnto ŷ LOR-
DE for Israell, and the LORDE herde
C hym. And whyle Samuel was offerynge
the burntsacrifice, ŷ Philistynes came
to fyght agaynst Israell. But ŷ LOR-
DE thondred a thonder vpon the Phi-
listynes the same daye, and disconfyted
thē, so that they were smyttē before Is-
rael. Thē wēte the men of Israel forth
and chaced the Philistynes, & smote thē
tyll vnder BethCar. Then toke Sa-
muel a stone, and set it vp betwene Mis-
pa and Sen, & called it the * Help stone
and sayde: Hitherto hath the LORDE
helped vs. Thus were the Philistynes
brought downe, and came nomore with
in the border of Israel. And the hande
of the LORDE was agaynst the Phi-
listynes, as longe as Samuel lyued.
D So Israell gat the cyties agayne, ŷ
the Philistynes had conquered, from
Ekron vnto Gath, with ŷ borders ther-
of, those dyd Israell rescue out of the
handes of the Philistynes: and Israell
had peace with the Amorites. Samu-
el iudged Israel as longe as he lyued, &
wente aboute euery yeare vnto Bethel,
& Gilgal, & Mispa: & whā he had iud-
ged Israell in all these places, he came
agayn vnto Ramath for there was his
house, and there he iudged Israel, and
buylded an altare ther vnto ŷ LORDE.

The .viii. Chapter.

Samuels sonnes rule not well. The
people desyre to haue a kynge.

But whan Samuell waxed A
olde, he set his sonnes to be
iudges ouer Israell. His
firstborne sonne was called
Joel and the seconde Abia,
and they were iudges at Bersaba. Ne-
uertheles his sonnes walked not in his
wayes, but enclyned vnto couetousnes, Deu. 17. d
and * toke gyftes, and wrasted the law.
Thē all the Elders in Israel gathered
themselues together, and came to Ra-
math vnto Samuel, & sayde vnto him:
Beholde thou art waxen olde, and thy
sonnes walke not in thy wayes, * set 1. Re. 12. c
a kynge ouer vs therfore, to iudge vs, Osee. 13. b
as all the Heythē haue. Then was Sa- Actu. 13. b
muel displeased whan they sayd: Geue
vs a kynge, to iudge vs. And Samuell
prayed before the LORDE.
The LORDE sayde vnto Samuel: B
Herken vnto the voyce of the people in
all that they haue sayd vnto thē. * For 1. Re. 10. b
they haue not refused thē, but me, that
I shulde not be kynge ouer them. They
do vnto ŷ as they haue done euer, sence
the day that I brought them out of the
londe of Egipte vnto this day, & haue
forsaken me, and serued other goddes.
Herken now therfore vnto their voyce.
Yet testifye vnto thē, & shewe thē, * ŷ Deu. 17. b
lawe of ŷ kynge ŷ shal raigne ouer thē.
And Samuell tolde all the wordes
of the LORDE vnto the people, that
required a kynge of hym. This shalbe
the lawe of the kynge that shall raigne
ouer you: * Youre sonnes shall he take 3. Re. 9. b
for his charettes, & for horsmen to rūne
before his charettes, & to be rulers and
captaynes, to be plowmē to tyl his lōde
and to be reapers in his haruest and to
make his harnesse, & such thinges as be-
lōge to his charettes. As for your dough-
ters, he shal take thē, to be apotecaries,
cokes, & bakers. Your best lōde & * vyn- 3. Re. 21. a
yardes, & olyuegardēs shall he take, and
geue vnto his seruaūtes: Of your sedes
also & vinyardes shall he take ŷ tithes,
& geue vnto his chāberlaynes & seruaū-
tes. And your seruaūtes & your maydes
& your best yonge mē, & your asses shall
he take, & do his busynes withall. Of
your flockes shal he take the tithes, & ye
shalbe his seruaūtes. Whā ye shall crye
thē at the same tyme ouer youre kynge,
whō ye haue chosen you, the LORDE
shall not heare you at the same tyme.
Neuerthelesse the people refused to
heare the voyce of Samuel, and sayde, D

Not so, but there shall be a kynge ouer
vs, that we maye be as all other Hey-
then, that oure kynge maye iudge vs, &
go forth before vs, & gouerne oure war
res. Then herkened Samuel vnto all
that the people sayde, and tolde it befor
the eares of the LORDE. The LOR-
DE sayde vnto hym: Herken thou vn
to their voyce, and make them a kynge
And Samuel sayd vnto the men of Is-
raell: Go youre waye euery one vnto
his cite.

The.ix.Chapter.

Saull seketh his fathers asses, and
commeth vnto Samuell.

A There was a man of Ben-
1.Par.9.a iamin named * Cis, the
1.re.14.g sonne of Abiel, the sonne of
Zeor, the sõne of Bethorah,
the sonne of Aphiah, the
sonne of a man of Iemini, a valeaunt
man, which had a sonne named Saul,
which was so goodly a yõge man, that
there was not a goodlyer amonge the
children of Israell, hyer by the heade
then all the people. Cis the father of
Saul had lost his asses, and he sayd vn
to Saul his sõne: Take one of the chil-
dren with the, get the vp, go thy waye,
and seke the asses. And he wente his
waye thorow mount Ephraim, and tho-
rowe the londe of Salisa, and founde
them not. They wente thorowe the
londe of Saalim, and there they were
not. They passed thorowe the londe of
Iemini and foūde them not. But whā
they came in to the londe of Zuph, Saul
sayde vnto the chylde that was with
hym: Come, let vs go home agayne, lest
my father let go the asses, and take care
for vs. He sayde: Beholde, here is an ho
norable mā of God in this cite, all that
he sayeth, commeth to passe. Let vs go
thither now, peraduēture he maye shewe
vs oure waye which we go. But Saul
sayd vnto his childe: Though we shuld
go, what brynge we the man? For the
bread is gone out of our wallet, and we
haue no gyfte to brynge the man of
God, what haue we? The child answe-
red agayne, and sayde: Beholde, I haue
the fourth part of a syluer Sycle by me
the same wyll we geue the man of God
that he maye shewe vs oure waye.
B (Afore tyme in Israell, whan a mā
wente to axe counsell at the LORDE,
he sayde: Come, let vs go to the Seyer:
for they that now are called prophetes,
were called Seyers afore tyme). Saul
sayde vnto his chylde: Thou hast wel
spoken, come let vs go. And whan they
wente vnto the cite where the man of
God was, & came vp vnto the cite, they
founde damsels which were gone forth
to drawe water, vnto them they sayde:
Is ŷ Seyer here? They answered the
and sayde: Yee. Beholde, he is there,
make haist: for he came in to ŷ cite this
day, because ŷ people haue a sacrifice to
do to day in ŷ hye place. Whā ye come
in the cite, ye shall fynde hym, afore he
go vp to ŷ hye place for to eate: for the
people wyll not eate tyll he come. For
he shall blesse the offerynge, then shall they
eate that are called. Therfore go youre
way vp, for euē now shal ye fynde him.
And whan they came vp to the cite, C
and were euē in the myddes of the cite,
beholde Samuell came forth in their
way, and wolde go vp to the hye place.
(* But the LORDE had opened Sa-
muels eare the day afore, or euer Saul
came, and sayd: Tomorow aboute this
tyme wyll I sende a man vnto the out
of the londe of BenJamin, hym shalt
thou anoynte to be prynce ouer my peo
people of Israell, that he maye delyuer
my people from the hande of the Phi-
listynes: for I haue loked vpon my peo
ple, and their crye is come before me.)
Now whan Samuell behelde Saul,
the LORDE answered him: lo, that is
the man of whome I tolde the that he
shulde raygne ouer my people.
Then came Saul vnto Samuel vn-
der the gate, and sayde: tell me (I praye
the) where is the Seyers house? Sa-
muel answered Saul, and sayde: I am
the Seyer. Go vp before me vnto the
hye place: for ye shall eate with me to
daye, to morow wyll I lete the go, and
all that is in thyne hart, wyll I tell the.
And as for ŷ asses which were lost thre
dayes agoo, care not thou for them, for
they are founde. And to whom shall be
longe all that is pleasaunt in Israell?
Shall it not belonge vnto the, and vn-
to all thy fathers house? Saul answered
Am not I a sonne of Iemini, & one of the
smallest trybe, and my kynred the leest
amonge all the kynredes of the trybes of
BenJamin? Why speakest thou so to
me? Samuell toke Saul and his D
childe and broughte them in to the par-
ler where they shulde eate, and gaue
them a rowme aboue those that were called, of
whom there were aboute a thyrtie

And Samuel sayd unto the coke: Geue me the porcyon that I gaue the, & bad the kepe it by the. Then the coke toke up a shulder, and bare it forth, and set it before Saul. And (Samuel) sayd: Beholde, this is left, laye it before the, and eate: for it was kepte for the agaynst this tyme, whan I called the people. Thus dyd Saul eate wyth Samuel ẏ same daye.

And whan they were gone downe from the hye place unto the cyte, he talked w̃ Saul in the chamber. And they rose up early on the morow. And whan ẏ mornyng sprynge arose, Samuel called Saul in the chamber, and sayde: Up, that I maye sende the thy waye. And Saul gat hym up: and they both wente forth together, he and Samuell. And whan they came downe to the ende of ẏ cyte, Samuel sayde unto Saul: Speake unto the chylde, that he go on forth before us, but stonde thou styll now, that I maye shewe the what God hath sayd.

The. x. Chapter.

¶ Samuell at the commaundement of the LORDE anoynteth Saul kynge, and sheweth hym unto the people.

B Then toke Samuel a glasse of oyle, & poured it upon his heade, and kyssed hym, and sayde: Seyst thou that the LORDE hath anoynted the, to be the prince ouer * his enheritaunce? Whan thou goest now fro me, thou shalt fynde two men besyde * Rachels graue in the coast of BenJamin at Selzah, which shal saye unto the: The asses are founde, whom thou wentest to seke: and beholde, thy father hath put ẏ asses out of his mynde, and taketh thought for the, and sayeth: What shall I do for my sonne?

And whan thou goest on forth from thence: thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go up unto God towarde Bethel: one beareth thre kyddes, another thre loaues of bread the thyrde a bottel wyth wyne: and they shall salute the, &
C geue the two loaues, whiche thou shalt take of their hãde. After ẏ shalt thou come to the hyll of God * where ẏ Philistynes watch is: and whan thou commest there in to the cyte, there shal mete the a company of prophethes commynge downe from the hye place, and before them a Psaltery, and tabret, & pype and a harpe, and they them selues prophecyenge. And the spirite of the LORDE shall come upon the, and thou shalt prophecye with thẽ, and shalt be chaunged in to another man.

Whan these tokẽs now come unto the, * then do what soeuer commeth under thyne hande: for God is with the. 2.Re.7.a 1.par.18.a
Thou shalt go downe before me unto Gilgall: Beholde, thither wyll I come downe unto the, that thou mayest offre burntofferynges and thankofferynges. 1.Re.13.b
* Seuẽ dayes shalt thou tarye tyll I come to the, and shewe the what thou shuldest do. And whã he turned his shulder to go from Samuell, God chaunged hym another hart, and all these tokens came the same daye.

C And whan they came unto the hyll, beholde, there mett hym a company of prophethes, * & the sprete of God came upon hym, so that he prophecyed amõg them. 1.Re.11.b
But whan they which knew him before, sawe hym that he prophecied with the prophetes, they sayd all amõg them selues: What is happened unto the sonne of Cis? Is Saul also amõge the prophetes? And one that was there answered and sayde: Who is their father? * Here of came the prouerbe: Is Saul also amonge the prophetes? And whan he had lefte of prophecyenge, he came up to the hyll. 1.Re.19.d

Sauls uncle sayd unto hym and to his chylde: Whether wente ye? They answered: To seke the asses. And whã we sawe that they were awaye, we came unto Samuell. Then sayde Sauls uncle: Tell me, what sayde Samuel unto you? Saul answered his uncle: He told us, that the asses were founde. But of the kyngdome he tolde hym nothinge what Samuell had sayde.

D Samuell called the people together unto the LORDE to Mispa, & spake unto the children of Israel: Thus sayeth the LORDE the God of Israell: I brought Israell out of Egipte, and delyuered you from the hande of the Egipcyans, and frõ the hande of all ẏ kyngdomes that oppressed you. * But now haue ye refused youre God, which hath helped you out of all youre sorowes and troubles, and ye haue sayde unto hym: Set a kynge ouer us. Well, stonde ye now before the LORDE accordinge to youre trybes and kynreds. 1.Re.8.b

Now whan Samuell had brought forth all the trybes of Israell, the trybe of BenJamin was taken. And whã he

had brought forth the trybe of Ben Ja-
min with his kynreds, ÿ kynred of Ma-
tri was taken, and Saul the sonne of
Cis was taken. And they sought hym,
but they founde hym not.
C They axed they further at the LOR
DE, whether he was for to come thi-
ther. The LORDE answered: Beholde,
he hath hyd hym selfe amonge the ves-
sels. Then ranne they thither, and fet-
ched hym. And when he stode amonge
the people, he was hygher by the heade
then all the people. And Samuel sayde
vnto all the people: There se ye hym
whome the LORDE hath chosen, for
in all the people there is none lyke hym.
Then gaue all the people a shoute, and
1.Reg.1.d sayde: * God saue the new kynge.
Deu.17.d Samuell tolde the people all ÿ the
lawe of the kyngdome, & wrote it in a
boke, and layed it before the LORDE.
And Samuel let all the people go, euery
one to his owne house. And Saul wente
home also vnto Gibea, and there wente
with hym one parte of the hoost, whose
hartes God had touched. But the chyl-
dren of Belial sayde: What shall this
felowe helpe vs, * and despysed hym,
Jud.2.b and brought hym no presente. But he
made hym as though he herde it not.

The.xi. Chapter.

Saul defendeth Jabes fro Nahas
the Ammonite.

B NAhas the Ammonite wente
vp and layed sege vnto Ja-
bes in Gilead. And all the
men of Jabes sayde vnto
Nahas: Be at one with vs
and we wyll serue the. But Nahas the
Ammonite answered the: I wyll make
a couenaunt with you, of this condicio
C that I maye thrust out all youre righte
eyes, and put you to shame amonge all
Israel. The sayde all the Elders of Ja-
bes vnto him: Geue vs seue dayes res-
pyte, that we maye sende messaungers
vnto all the coastes of Israell: Yf there
be then no sauioure, we wyll go forth
vnto the.
D So the messaungers came vnto Gi-
bea of Saul, and spake this before the
eares of the people. Then all the people
lyfte vp their voyces, and wepte. And be-
holde, Saul came after the oxen out of
the felde, and sayde: What ayleth the
people that they wepe? So they tolde
hym the tydinges of the men of Jabes.
1.Re.10.f Then came the sprete of God, vpon
hym, when he had herde these [illegible]
and his wrath was sore moued, [illegible]
toke a couple of oxen, and hewe [illegible]
asunder, and sent them into all the [illegible]
astes of Israel by the messaunger[illegible]
enge: Who so euer goeth not forth [illegible]
Saul and Samuel, his oxe shalbe [illegible]
dealte withall.
Then fell the feare of the LOR[illegible]
vpon ÿ people, so that they wente [illegible]
lyke as one man, * and they were [illegible]
at Basek, and of the chyldren of Is[illegible]
there were thre hundreth thousand [illegible]
and thirtie thousande of the chyld[illegible]
Juda. And they spake vnto the mes[illegible]
gers that were come: Saye thus to the [illegible]
ne of Jabes in Gilead: Tomorow [illegible]
ye haue helpe, whan the sonne is at the
whotest. Whan the messaungers cam[illegible]
and tolde this to the men of Jabes, [illegible]
were glad. And the men of Jabes sa[illegible]
Tomorow wyll we come forth [illegible]
you, that ye maye do vnto vs, what so
euer it pleaseth you. And on the m[illegible]
morow Saul set the people in thre p[illegible]
tes, and came in to the hoost aboute [illegible]
mornynge watch, and smote the A[illegible]
nites tyll the daye was at the w[illegible]
As for those that remayned, the[illegible]
so scatred, that two of them abode n[illegible]
together.
The sayd the people vnto Sa[illegible]
Where are they that sayde: * S[illegible]
Saul raigne ouer vs? De[illegible]
the men, that we maye put the to [illegible]
But Saull sayde: There shall [illegible]
dye this daye, for to daye hath ÿ LOR
DE geuen helth in Israell. Sam[illegible]
sayde vnto the people: Come, let vs g[illegible]
vnto Gilgall, and renue the kyngd[illegible]
there. Then wente all the people [illegible]
Gilgall, & there they made Saul kyn[illegible]
before the LORDE at Gilgal, and [illegible]
fred thankofferynges before the LOR
DE. And Saul with all the men of Is-
rael reioysed there greatly.

The.xii. Chapter.

Samuel sheweth his innocency [illegible]
to the people, and geueth them a g[illegible]
exhortacyon.

SAmuel sayd vnto all Is[illegible]
Beholde, I haue her[illegible]
vnto youre voyce in [illegible]
ye sayde vnto me, and [illegible]
made a kyng ouer you[illegible]
now lo, there goeth youre kyng [illegible]
you. As for me, I am waxen old [illegible]
graheered, & my sonnes are with y[illegible]

C & I haue gone before you fro my youth
vp vnto this daye. Beholde, here am I:
answere ye against me before the LOR
DE and his anoynted, * yf I haue ta-
ken eny mans oxe, or asse: yf I haue done
eny man violence or wronge, yf I haue
oppressed eny man, yf I haue receaued
a gifte of eny mans hande, and kepte it
secretly, I wyll restore it you agayne.

They sayd: Thou hast done vs nei-
ther violence nor wronge, nether oppres-
sed ny taken ought of eny mans hande.
He sayd: The LORDE be witnesse a-
gaynst you, and so be his anoynted this
daye, that ye haue founde nothynge in
my hande. They sayde: Yee they shalbe
witnesses. And Samuel sayd vnto the
D people: The LORD which made Mo-
ses and Aaron, and brought your fathers
out of the londe of Egipte (is here pre-
sent.) Stonde forth now therfore, that I
may iudge you before the LORD ouer
the ryghtuousnes of ye LORD, whiche
he hath done for you & your fathers.

* When Iacob was come into E-
gipte, youre fathers cryed vnto ye LOR
DE. * And he sent Moses and Aaron to
brynge youre fathers out of Egipte, & to
make them for to dwell in this place.

* But when they forgat the LOR-
DE theyr God, he solde them vnder the
power of Sissera, the captayne at Ha-
zor, and vnder the power of the Philis-
tynes, and vnder the power of ye kynge
of the Moabites, which fought against
them. But they cryed vnto the LORD,
and sayd: We haue synned, in that we
haue forsaken the LORDE, & serued
Baalim, and Astaroth. But now delyu-
er vs from the hande of our enemyes,
and we wyll serue the. * Then ye LOR
DE sent Ierubaal, * Bedan, * Iephte,
* and Samuel, and delyuered you
from your enemyes rounde aboute and
caused you to dwell safe.

But whan ye sawe that Nahas, the
E kynge of the children of Ammon came a-
gaynst you, ye sayd vnto me: Not thou
but a kynge shall raigne ouer vs, where
as notwithstondynge your God was your
kynge. Now, there haue ye your kynge,
whom ye haue chosen and desyred: for lo
the LORDE hath set a kynge ouer you.
Yf ye shall feare the LORDE now, &
serue hym, and herken vnto his voyce,
and not be disobedient vnto the mouth of
the LORDE, then shall both ye and
youre kynge that raygneth ouer you, fo-
lowe the LORDE youre God. But yf
ye herken not vnto the voyce of ye LOR
DE, but be disobedient vnto his mouth,
then shall the hande of the LORDE be
agaynst you, and agaynst your fathers.

Stonde forth now also, and beholde
this great thynge, that the LORDE
shall do before youre eyes. Is not now
the wheat haruest? Yet wyll I cal vpon
the LORDE, so that he shal cause it to
thonder and rayne, that ye shall knowe
F and se ye great euell, which ye haue done
in the syght of the LORDE, in that
ye haue desyred to haue a kynge.

And when Samuel called vpon the
LORDE, the LORDE caused it to
thonder and rayne the same daye.

Then al the people feared the LOR G
DE greatly and Samuel, and they sayd
all vnto Samuel: Praye thou vnto the
LORDE thy God for thy seruauntes,
that we dye not: for besyde our synnes
we haue done this euell also, yt we haue
desyred vnto vs a kynge. Samuel sayd
vnto the people: Feare not, ye haue done
all this euel in dede. Neuertheles depart
not backe fro the LORDE, but serue
the LORDE with all youre herte, and
go not asyde after vanyte, for it profy-
teth you nothyng, & ca not delyuer you,
in so muche as it is but a vayne thynge.
* For the LORDE shall not forsake Exo.34.B
his people because of his great names Deu.9.e
sake: for the LORDE hath begonne to Iosu.7.b.
make you a people vnto hym selfe. But
God forbyd that I shulde synne so vn-
to the LORD, to ceasse from prayenge
for you, and fro teachynge you the good
and ryghteous waye. Feare ye ye LOR
DE therfore, and serue hym faythfully
with al your hart: for ye haue sene, how
great thynges he doth vnto you. But yf
ye do wyckedly, both ye and your kynge
shall perishe.

The xiii. Chapter.

The Philistynes gather them selues
agaynst Israel. Saul is disobedient vn-
to the LORDE. Samuel reproueth
hym.

Saul had ben kyng one yeare,
and whan he had raygned o- A
uer Israel two yeares, he
chose hym thre thousande men
out of Israel: two thousande
were with Saul at Michmas vpô the
mount of Bethel, & one thousande with
Ionathas at Gibea of Ben Iamin. As
for the other people, he let them go euer-
ry one vnto his tente. But Ionathas

smote the Philistynes in theyr stronge
1.Re.10.b watch, which was at Gibea. That
came to ÿ Philistynes eares. And Saul
caused to blowe the trompes in all the
londe, and to saye: Let the Hebrues heare.
And all Israel herde saye: Saul hath
smytten the Philistynes watch, for Is-
rael stancke before the Philistynes. And
all the people cryed after Saul vnto
Gilgall.

B Then the Philistynes gathered the
selues together to fyght with Israel,
thyrtye thousande charettes, sixe thou-
sande horsmen, and other people be-
syde, in nombre as the sonde by the see
shore, and went vp, and pitched at Mich
C mas on the eastsyde of Bethauen. Whe
the men of Israel sawe that myssfortune
laye vpon the neckes of them (for ÿ peo
ple was come therto) they crepe in to ca
ues and dennes, in to rockes, and holes,
and welles. But the Hebrues went ouer
Iordane in to the londe of Gad and Gi
lead. As for Saul he was yet at Gilgal
and all the people were faynteharted af-
1.Re.10.b ter hym. * Then taryed he seuen dayes
acordynge to the tyme appoynted of Sa
muel. And whā Samuel came not vnto
Gilgal, the people were scatered abrode
from hym. Then sayd Saul: Brynge me
hether a burntofferynge, and thankoffe-
rynges. And he offred a burntofferynge.
But whan he had made an ende of the
burntofferynge, beholde, Samuel came
Then wente Saul forth to mete hym, ÿ
D he myghte salute hym.

But Samuel sayd: What hast thou
done? Saul answered: I sawe that the
people was scatered abrode fro me, and
thou camest not in due season: and the
Philistynes were gathered together at
Michmas. Then sayd I: Now shall ÿ
Philistynes come down to me vnto Gil-
gall, and I haue not besought the face
of the LORDE: and so I boldened my
selfe, and offred a burntofferynge.

Samuel sayd vnto Saul: Thou hast
done folyshly, and not kepte the cōmaū-
dement of the LORDE thy God, which
he cōmaūded the. For (yf ÿ haddest not
done this) he had prospered thy kingdom
vpon Israel for euer: but now shall not
1.Re.16.c. thy kyngdome contynue. * The LOR-
DE hath sought hym out a man after
his owne hart: hym hath the LORDE
commaunded to be prynce ouer his peo-
ple, for ÿ hast not kept ÿ the LORDE cō
maūded the. And Samuel arose, & went
vp frō Gilgal vnto Gibea BenIamin.

And Saul nombred the people that
was founde by hym, vpō a sixe hundreth
men. Saul and his sonne Ionathas, &
the people that was with them, abode
at Gibea BenIamin: but the Philis-
tines had pitched theyr tentes at Mich
mas. And out of the hoost of the Phili-
stynes there wente thre bandes of men
to destroye: one turned the waye towarde
Ophra in to the londe of Sual, another
turned towarde the waye of Bethoron,
the thyrde turned towarde the waye, ÿ
reacheth to the valley of Zeboim vnto ÿ
wyldernesse.

But there was not a smyth founde
in all the londe of Israel: for the Phili-
stynes thought: The Hebrues myght
happily make swerdes and speares.
And all Israel were fayne to go downe
to the Philistynes, whan one was to
a plowshare, a mattocke, an axe, or
sythe to sharpe: and the edges of ÿ plow
shares, and mattockes, and sythes, and
axes, were labboured, & the poyntes blūt.
Now whan the daye of the batayl cam
there was nether swerde nor speare
founde in the hāde of all the people, that
was with Saul and Ionathas: but by
Saul & Ionathas his sonne there was
somwhat founde. And the Philistynes
watch went out by Michmas.

The.xiiii. Chapter.

Ionathas discomfiteth the enemyes
by sotyltye, Saul helpeth hym, the fa-
ther wolde slaye the sonne, the people de-
lyuer hym.

It fortuned at ÿ same tyme,
that Ionathas sayde vnto
his lad which was his wea-
penbearer: Come, let vs go
ouer the Philistynes watch
that lyeth aboue, and he tolde not his fa-
ther. Saul dwelte at the ende of Gibea
vnder a Pomgranate tre, which was in
the suburbes. * And the people ÿ was
by hym, were vpon a sixe hundreth mē.
And Ahia the sonne of Ahitob the bro-
ther of Icabod, the sonne of Phinees,
the sonne of Eli the prest of the LORDE
at Silo, dyd weare ÿ ouerbody cote. And
the people knewe not that Ionathas
was gone.

Betwene the passages where Iona-
thas sought to go ouer vnto the Phi-
listynes watche, there were two sharpe
rockes, the one on the one syde, the other
on the other, the one was called Bozez

the other Senne. And the one laye on ÿ
north syde towarde Michmas, and the
other on the southsyde towarde Gaba.
And Jonathas sayde vnto his wapen
bearer: Come, let vs go ouer to ÿ watch
of these vncircumcysed, peraduenture ÿ
...14.c LORDE shall worke with vs, * For
it is no harde matter for the LORDE
to helpe by many or by fewe. Then an-
swered hym his wapenbearer: Do all
that is in thyne hart, go in thy waye, be
holde, I am with the, euen as thyne hart
wyll.
B Jonathas sayd: Well than, When
we are gone ouer to the men, and come
within the syght of them, yf they saye:
stonde styll, tyll we come to you, the wyll
we stonde styl in our place & not go vp to
the, but yf they say, come vp to vs, we
wyl go vp to them: the hath ÿ LORDE
delyuered them in to oure hande, & this
shalbe a token for vs. Now whan they
came both in the syght of the Philisty-
...14.b nes watch, the Philistynes sayde: Se,
* the Hebrues are gone out of their ho
les that they were crepte in to. And the
men in the watch answered Jonathas
and his wapenbearer, and sayde: Come
vp to vs, and we wyll teach you what
ÿ matter is. Then sayde Jonathas to
...14.d his wapenbearer. * Come vp after
me, the LORD hath delyuered the in
to Israels hande. And Jonathas clame
vp wyth handes and fete, and his wa-
penbearer after hym. And Jonathas
smote them downe before hym, and his
wapen bearer slewe behynde hym, so ÿ
the first slaughter that Jonathas & his
wapenbearer dyd, was vpo a twentye
men, within the length of halue an akre
of londe, which a payre of oxen maye tyll
in one daye.
C * And there came a fearfulnesse and
...16.b fyght in the hoost vpon the felde, and a
monge all the people of the watch: and
...13.d vpon the * destroyers there came a fear
fulnesse also and fryght, so that the londe
...10.b was in a rumoure, and * there came a
...4.c fryght thorow God, and Sauls watch
men at Gibea BenJamin sawe, that
the multitude gat them awaye, & came
to and fro.
Saul sayde vnto ÿ people that was
wyth hym: Tell and se which of vs is
gone awaye. And whan they nombred,
E beholde, Jonathas and his wapenbea-
rer was not there. Then sayde Saul
vnto Ahia: Brynge hyther the Arke of
God (for at that tyme was the Arke of

God with the chyldren of Israel.) And
whyle Saul was yet speakynge to the
prest, the multitude in the Philistynes
hoost gat vp, ranne, and was greate.
And Saul sayde vnto the prest: With-
drawe thyne hande. And Saul cryed,
and all the people that was wyth hym,
and came to the battayll. And beholde,
* euery mans swearde was agaynst a- Jud.7.f
nother, and there was a very greate ru- 2 par.20.d
moure.
The Hebrues also that were wyth
the Philistynes afore, and had gone vp
with the in the hoost on euery syde,roy-
ned the selues vnto Israell which were
with Saul and Jonathas. And all the
men of Israel which * had hyd them sel 1.Re.13.b
ues vpon mount Ephraim, whan they
herde that the Philistynes fled, folo-
wed after them in the battayll. Thus
the LORDE helped Israell at that
tyme, and the battayl lasted vnto Be-
thauen.
And whan the men of Israell came D
forth, Saul charged all the people the
same daye, and sayde: Cursed be euery
man, which eateth bread vntyll euen, ÿ
I maye auenge me on myne enemyes.
Then all the people tasted no bread.
And all the people of the londe came in
to the wood. But there laye hony vpon
the felde: and whan the people came in
to the wood, beholde, the hony flowed,
but no man put of it to his mouth with
his hande: for the people were afrayed
because of the ooth. As for Jonathas he
had not herde, that his father had char-
ged the people, and he put forth his staf
that he had in his hande, and dypped ÿ
ende of it in the hony combe, and turned
his hande to his mouth, and his eyes
were lyghtned.
Than answered one of [illegible]
and sayd: Thy father hath c[illegible]
people, and sayd: Cursed be [illegible]
that eateth ought this daye. [illegible]
les the people were faynte. Then sayde
Jonathas: My father hath troubled ÿ
londe: Se how lyght myne eyes are be-
come, because I haue tasted a lytle of
this hony. Yf the people this daye had
eaten of the spoyle of their enemies that
they founde, the slaughter shulde haue D
bene greater agaynst ÿ Philistines. Yet
smote they the Philistynes ÿ same day
fro Michmas vnto Aialon, and the peo
ple were very werye.
And the people turned to ÿ spoyle, E
and toke shepe and oxe, and calues, and

Leui.7.c and 19.f slewe the vpon the earth, * and dyd eate them with the bloude. Then was it tolde Saul: Beholde, ẏ people synne agaynst the LORDE, in that they eate bloude. He sayde: Ye haue done euell: roll vnto me now a greate stone. And Saul sayde moreouer: Go abrode amonge the people, and saye vnto them, ẏ euery one brynge me his oxe and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with eatynge of bloude. Then brought all the people euery one his oxe wᵗ his hāde ẏ same night, and slewe them there. And Saul buylded an altare vnto the LORDE. This is the fyrst altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by nyghte, and spoyle them tyll it be cleare mornynge, ẏ we let none escape. They answered: Do what so euer pleaseth the. But the prest sayde: Let vs go nye here vnto God. And Saul axed at God: Shall I go downe here after the Philistines? and wylt thou delyuer them in to Israels hande? Neuerthelesse he answered hym not at that tyme.

F Then sayde Saul: Let all the armyes of the people come hyther, and make search and se, in whom is this synne at this tyme. For as truly as God the sauioure of Israell lyueth, and though it be in my sonne Jonathas, he shall dye. And no man answered hym of all the people. And he sayd vnto all Israel: Be ye on the one syde, I and my sonne Jonathas wyll be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Israell: Do thou that ryght is. Then was Jonathas and Saul taken, but ẏ people were forth fre. Saul sayd: Cast the lot ouer me and my sonne Jonathas. So Jonathas was taken. And Saul sayde vnto Jonathas: Tell me, what hast ẏ done? Jonathas tolde hym, and sayde: I tasted a lytle hony wyth the staff that I had in my hande, and beholde, must I dye therfore? Then sayde Saul: God do this and that vnto me, Jonathas thou must dye the death.

G But the people sayde vnto Saul: Shulde Jonathas dye, that hath done so greate health in Israell this daye? 2.Re.14.b God forbyd. * As truly as the LORDE lyueth, there shall not one heere of D his heade fall vpon the earth: for wyth God hath he wrought at this tyme. So the people delyuered Jonathas, ẏ he dyed not. Then wente Saul vp fro the Philistynes: and the Philistynes wente vnto their place.

But whan Saul had conquered ẏ kyngdome ouer Israell, he fought agaynst all his enemyes rounde aboute: agaynst the Moabites, agaynst the chyldren of Ammon, agaynst the Edomites, agaynst the kynge of Zoba, agaynst the Philistynes: and whither so euer he turned hym, he gat ẏ victory. And he made an hoost, and smote the * Amalechites, and delyuered Israel from the hande of all those that spoyled them.

Saul had these sonnes: Jonathas, Isui, and Malchisua. And these were ẏ names of his two doughters: the fyrst borne Merob, and the yongest Michol. And Sauls wyfe was called Ahinoam ẏ doughter of Ahimaas. And his chefe captaynes name was Abner, the sonne of Ner, Sauls vncle. * Cis was the father of Saul. But Ner the father of Abner was the sonne of Abiel.

There was a myghtye sore warre agaynst the Philistynes, as longe as Saul lyued. And where Saul sawe a man that was strōge and mete for ẏ warre, he toke him to him.

The.xv. Chapter.

Samuel dyeth. Nabal despiseth Dauid. Abigaill pacifieth hym.

Samuel sayde vnto Saul: * The LORDE sent me to anoynte the for to be kynge ouer his people of Israel: heare now therfore ẏ voyce of ẏ wordes of ẏ LORD. Thus sayth ẏ LORDE Zebaoth: I haue considered what Amalech dyd vnto Israel, * and how he layed wayte for hym in ẏ waye whā he wēt out of Egipt: Go thy waye now therfore, & smyte the Amalechites, & banne them with all that they haue, and spare him not: but slaye both man and woman, chyldren & sucklynges, oxen and shepe, camels and asses. Saul commaunded the people the same, and nombred them at Telaim two hundreth thousande fote men, and ten thousande men of Juda.

And whan Saul came to the cite of the Amalechites, he set an hynder watch by the ryuer, and sayde vnto the Kenites: Get you hence, departe, and

downe from the Amalechites, ẏ I smyte
Nu.10.d you not with them, * for ye shewed mer
cy vnto all the chyldren of Israel, whan
they departed out of Egipte. So the Ke
nites gat them awaye from amonge the
Amalechites.

Then smote Saul the Amalechi-
tes from Heuila vnto Sur (which lyeth
ouer agaynst Egipte) and toke Agag ẏ
kynge of the Amalechites alyue, & dam-
ned all the people with the edge of the
swearde. Neuerthelesse Saul and the
people spared Agag, and the shepe & oxē
that were good and fatte, and ẏ lambes,
& al that was good, & wolde not damne
them: but loke what was foule and no-
thynge worth, that they damned.

E Then came the worde of ẏ LORDE
vnto Samuel, and sayd: It repenteth
me that I made Saul kyng, for he hath
turned hym selfe backe from me, & not
confirmed my wordes. Therfore was
Samuel angrye, & cryed vnto ẏ LOR-
DE all that nyght. And Samuel gat
hym vp early, that he might mete Saul
in the mornynge. And it was tolde hym,
that Saul was come vnto Carmel, * &
set hym vp a piler, and was gone about
and came downe to Gilgall.

Now whan Samuel came to Saul
Saul sayd vnto hym: Blessed be thou
vnto ẏ LORDE, I haue perfourmed
the worde of the LORDE. Samuel an
swered: What crye is this thē of shepe
in myne eares, and ẏ crye of oxē which
I heare?

D Saul sayd: They haue brought thē
frō the Amalechites: for the people spa-
red the best shepe and oxen for the offe-
rynge of the LORDE thy God, the o-
ther haue we damned. Neuertheles Sa
muel answered Saul: Let me tell the
what the LORDE hath sayd vnto me
this nyght. He sayd: Saye on. Samuel
sayd: * Whan thou wast but small in
thyne awne eyes, wast thou not ẏ heade
amonge the trybes of Israel? and the
LORDE anoynted the to be kynge o-
uer Israel, and the LORDE sent the in
to the waye, and sayd: Go thy waye and
damne the synners the Amalechites, &
fyght agaynst them, tyll thou haue vtter
ly destroyed them? Wherfore hast thou
not herkened vnto ẏ voice of ẏ LORDE
but hast turned thy selfe to the spoyle, &
done euel in the syght of the LORDE.

E Saul answered Samuel: Yee I haue
herkened vnto the voyce of the LORDE
and haue gone the way that ẏ LORDE
sent me, and brought Agag the kynge of
the Amalechites, and damned the Ama-
lechites: but the people haue taken of ẏ
spoyle, shepe and oxen, ẏ the best among
the damned, to offer vnto the LORDE
thy God in Gilgal. Samuel sayd: Hath
the LORDE pleasure in sacrifices and
burntofferynges, as in obeynge ẏ voyce
of the LORDE? Beholde, * obedience Eccle.4.d
is better then offerynge, and to herken
is better then the fat of rammes. For
disobedience is as the synne of * witch- Exo.22.c
craft, and rebellion is as the blasphemy Deu.18.b
of Idolatrye. In so much now as thou
hast refused the worde of the LORDE
he hath refused the also, that thou shul-
dest not be kynge.

Then sayd Saul vnto Samuel: I F
haue synned, that I haue transgressed ẏ
commaundement of the LORDE, and
thy worde: for I was afrayed of ẏ peo-
ple, and herkened vnto theyr voyce. And
now forgeue me my synne, and returne
with me, ẏ I may worshippe the LOR
DE. Samuel sayd vnto Saul: I wyll
not turne backe with the, for thou hast
refused the worde of the LORDE, and
the LORDE hath refused the also, ẏ
thou shuldest not be kynge in Israel.
And whan Samuel turned hym backe
to go his waye, he gat hym by the edge
of his garment, and rente it. Then sayd
Samuel vnto hym: The LORDE
hath rente the kyngdome of Israel frō
the this daye, and geuē it vnto thy negh
boure, which is better then thou. The o-
uerwynner in Israel also shall not lye,
nether shall he repente: for he is no man
that he shulde repente.

He sayd: I haue synned, yet honoure G
me now before the Elders of my people
and before Israel, and turne back with
me, that I maye worshippe the LORD
thy God. So Samuel turned agayne
after Saul, that Saul myght worshippe
the LORD. But Samuel sayd: brynge
me hether Agag the kynge of the Ama-
lechites. And Agag wente vnto hym ten
derly. And Agag sayd: Thus departeth
the bytternesse of death. Samuel sayd:
* Like as thy swearde hath made wemē Exo.17.c
chyldlesse: so shall thy mother also be w^t^ Nu.14.g
out chyldren amonge women. So Sa-
muel hewed Agag in peces before the
LORDE in Gilgall.

* And Samuel departed vnto Ra- 1.Re.7.d
math. But Saul wente vp to his house
at Gibea Saul. And Samuel sawe
Saul nomore vnto ẏ daye of his death.

Nevertheles Samuel mourned for
Saul, because it repented the LORD
that he had made Saul kynge over Is-
rael.

The.xvi.Chapter.

¶ Dauid is anoynted kynge. The euel
spzete vexeth Saul, Dauid easeth hym
with playenge at the harpe.

A And the LORD sayde vnto
Samuel: How longe mour-
nest thou for Saul, whõ I
haue refused, that he shulde
not be kynge over Israel?
Fyll thyne horne with oyle, go thy way
I wyll sende the to Isai ẏ Bethleemite:
for amonge his sonnes haue I prouyded
me a kynge. But Samuel sayd: How
shall I go? Saul shall perceaue it, and
shall slaye me. The LORD sayd. Take
the a calfe from the drove, and saye: I
am come to do sacryfice vnto ẏ LOR-
DE. And thou shalt cal Isai to ẏ sacri-
fice, so shall I tell the what thou shalte
do, that thou mayest anoynte my hym,
whom I shall shewe the. Samuel dyd
as the LORDE sayd, & came to Beth
leem. Then were the Elders of the cyte
3.Re.2.b astonyed, and wente forth to mete hym
and said: * Is thy commyng peaceable?
Nu.11.d He sayd: Yee, I am come to do sacrifice
Josu.3.b vnto the LORDE. ‡ Sanctifie youre
and 7.c selues, and come with me to the sacri-
fice. And he sanctified Isai and his son-
B nes, and called them to the sacrifice.
Now whã they came in, he behelde
Eliab, and thought, whether he shulde
be his anoynted before the LORDE.
But the LORDE said vnto Samuel:
loke not vpon his countenaunce, nor vp
põ the talnesse of his personne. For I
iudge not after the syght of man. A mã
hath respecte vnto the thynge that is be
fore his eyes, but the LORDE loketh
vpon the harte. Then Isai called Abina
dab, and brought hym before Samuel.
And he sayd: This hath not the LOR-
DE chosen. Then Isai brought Sam
ma. But he sayd: This also hath not ẏ
LORDE chosen. Then brought Isai
his seuen sõnes before Samuel. Neuer-
thelesse Samuel sayd vnto Isai: The
C LORDE hath chosen none of these.
And Samuel sayd vnto Isai: Are
here all the chyldren? He sayd: There is
yet one the leest of all, and beholde he ke
peth the shepe. Then sayd Samuel vn-
to Isai: Sende and cause hym to be fet-
ched, for we wyl not syt downe at ẏ ta-
ble, vntyll he come. Then sent he, & cau-
sed hym be brought. And he was well co-
loured with fayre eyes and of a beuty-
full countenaunce. And the LORDE
sayd. Aryse, and anoynte hym, ẏ is he.
Then toke Samuel his oyle horne,
and anoynted hym amonge his brethre.
And the spzete of the LORDE came
vpon Dauid from that daye forth. As
for Samuel, he gat hym vp, and wente
vnto Ramath.
But the spzete of the LORDE de-
parted from Saul, and an euel spzete
from the LORDE vexed hym. Then
sayd Sauls seruauntes vnto hym: Be-
holde, an euel spzete from God vexeth ẏ.
Let oure lorde saye to his seruauntes
which stonde before hym, that they seke
a man which can playe vpon the harpe,
and instrumẽt, that whã the euel spzete
of God cõmeth vpon ẏ, he may playe w
his hande, to ease the withall. The sayd
Saul vnto his seruaũtes: Prouyde me
a man, that can playe well vpon the in-
strument, and brynge hym vnto me.
D Then answered one of the chyldre,
and sayde: Beholde, I sawe a sonne of
Isai the Bethleemite, which can playe
vpon the instrumente, an honest and va-
leaunt man, and one that hath vnderstã
dynge in matters, and is welfauoured.
Then Saul sende messaungers vnto I-
sai, sayeng: Sende me Dauid thy sonne,
which is with the shepe. Then toke I-
sai an asse with bread, & a bottell with
wyne, and a kyd, and sent it vnto Saul
by Dauid his sonne. So Dauid came
to Saul, and stode before hym, and he
loued hym well, and he became his wea
penbearer. And Saul sent vnto Isai,
sayeng: Let Dauid remayne before me,
for he hath founde fauoure in my syght.
Now whã ẏ euel spzete of god came vp
põ Saul, Dauid toke ẏ harpe, & played
with his hãde: so was Saul refresshed,
& eased, & ẏ euel spzet departed frõ hym

The.xvii.Chapter.

¶ Dauid destroyeth Goliath ẏ giaunt.
The Phillistynes flye.

The Phillistynes gathered
theyr hoost to the battayll, &
came together to Socho in
Juda, and pitched theyr ten
tes betwene Socho and A-
seka, at the syde of Damin. But Saul
and the men of Israel came together, &
pitched in ẏ Oke valley, & prepared the

selues to the battayll agaynst the Phi-
listynes. And the Philistynes stode vpõ
a hyll on the one syde, and the Israeli-
tes vpon a hyl on the other syde, so that
there was a valley betwene them.
Then stept there forth from amõge
the Philistynes a stoute bolde man, na-
Pa.11.d med Goliath of * Gath, sixe cubytes &
an hande brede hye, and had an helmet
of stele on his heade, and a fast habergi
on vpon hym, and the weight of his ha
bergion was fyue thousande Sicles of
stele, and harnesse of stele had he vpon
his legges, and a shylde of stele vpõ his
shulders: and ye shaft of his speare was
lyke a weuers loume, and the yron of
his speare had sixe hundreth Sicles of
yron, and his wapenbearer wente be-
fore hym.
B And he stode & called vnto ye hoost
of Israel, and sayde vnto them: Wher-
fore are ye come forth to prepare youre
selues to the battayl? Am not I a Phi-
listyne, and ye the seruauntes of Saul?
Chose one amonge you to come downe
vnto me: yf he can fyght against me and
slaye me, then wyll we be youre seruaũ-
tes: but yf I can ouercome hym & slaye
hym, then shal ye be oure seruauntes, to
do vs seruyce. And the Philistyne sayd:
I haue spokẽ disdanously vnto ye hoost
of Israel this daye. Geue me one, and
let vs fyght together. Whan Saul and
al Israel herde these wordes of ye Phili-
styne, they were astonied, & sore afrayed
But Dauid was the sonne of a mã
of Ephrata of Bethleem Juda, whose
name was Isai, which had eyght son-
nes, and was an olde man in Sauls
tyme, and was well strycken in age a-
monge men. And the thre eldest sonnes
of Isai were gone with Saul to ye bat-
tayll. And theyr names were these: Eli-
ab the first borne, Abinadab the secõde,
and Samma the thirde. But Dauid
was the yongest of all. So whan ye thre
eldest were gone with Saul to the bat-
tayl, Dauid wente agayne from Saul,
to kepe his fathers shepe at Bethleem.
But the Philistyne stept forth early in
the mornynge and at euen, & stode there
fortye dayes.
C Isai sayde vnto Dauid his sonne:
Take this Epha of frymentye for thy
brethren, and these ten loaues of bread
(and rũne to the hoost vnto thy brethrẽ)
and these ten new cheses, & brynge the
to the captayne, and loke how thy bre-
thren do whether it go well with them
or no, and take what they byd the. But
Saul and they, and all the men of Isra
ell were in the Oke valley, and fought
agaynst the Philystynes.
Then Dauid gat hym vp early in ye
mornynge, and commytted the shepe to
the keper, and toke his burthen, wente
his waye, as Isai commaunded hym, &
came to the tent. And ye hoost was gone
forth, and had prepared them selues, &
cryed in the battayl: For Israell had set
them selues in araye, and the Philisty-
nes were agaynst their hoost in their a-
raye also.
Then lefte Dauid the vessell that he
bare, with the keper of the stuffe, & rãne
to the hoost, and wente in, and salutred
his brethren. And whyle he was yet tal-
kynge with them, beholde, thẽ came vp
the stoute bolde man, whose name was
Goliath, the Philistyne of Gath, out of
the Philistynes hoost, & spake lyke as
afore, and Dauid herde it. But euery
man of Israell whan he sawe the man,
fled from hym, and was sore afrayed of
him.
And euery mã in Israell sayd: Haue
ye sene the man commynge vp hyther?
For he is come vp hither, to speake dis-
daynously vnto Israell. * And who so Jos.15.d.
euer smyteth hym, hym wyll the kynge 1.Re.18.d
make ryche, and geue him his doughter,
& make his fathers house fre in Israel.
Then sayde Dauid vnto the men yt D
stode by hym: What shalbe done to the
man, that smyteth this Philistyne, and
turneth this shame away from Israel?
For what is he this Philistyne, this vn
circũcysed, that defyeth the hoost of the
lyuynge God? Then the people tolde
him as afore. Thus shall it be done vn-
to the man that smyteth hym. And Eli-
ab his greatre brother herde hym talke
wyth the men, and was very wroth a-
gaynst Dauid, and sayd: Wherfore art
thou come downe? and why hast thou
left a fewe shepe in the wyldernesse? I
knowe thy presumptuousnesse well y-
nough, and ye wickednesse of thine hart:
for thou art come downe to se ye battayl
Dauid answered: What haue I done
now? Is there not an occasyon? And he
turned hym selfe from him vnto ano-
ther, & spak [illegible] acordynge as he had sayd
before. Then the people answered hym
lyke as afore.
And whan they herde the wordes
which Dauid sayde, they tolde them in
the [illegible] of Saul, & he caused hym

be fetched. And Dauid said vnto Saul:
Let no mās hart be discoraged because
of hym. Thy seruaunt shall go, & fyght
wyth ÿ Phylistyne. Neuertheles Saul
sayde vnto Dauid: Thou art not able
to go agaynst this Phylistyne to fyght
with hym, for thou art but a chylde: but
this is a man of warre from his youth
vp.

E Dauid sayde vnto Saul: Thy ser-
uaūt kepte his fathers shepe, and there
came a lyō and a bere, and caried away
a shepe from the flocke, then wente I
forth after hym, and smote hym, and de
lyuered it out of his mouth. * And whā
Iud.14.b. he wolde haue bene vpō me, I toke him
Heb.11.f by his beerde, and smote him, and slewe
hym. So thy seruaunt smote both the
lyon and the bere. Therfore shall this
Philistyne, this vncircumcysed be euen
as one of them: for he hath defyed the
hoost of the lyuynge God. And Dauid
sayde: The LORDE that delyuered
me from the lyon and beer, shall delyuer
me also from this Philistyne.

And Saul sayde vnto Dauid: Go
thy waye, the LORDE be wyth the.
And Saul clothed Dauid wyth his clo
thes, and set an helmet of stele vpō his
heade, and put an habergion vpō hym.
And Dauid gyrded his swearde aboue
his clothes, and beganne to go, for he
had neuer bene vsed to it afore. Then
sayde Dauid vnto Saul: I can not go
thus, for I haue not bene vsed to it, and
so he layed it from hym, & toke his staff
in his hande, and chose fyue slyght sto-
nes out of the ryuer, and put them in ÿ
shepherdes bagge which he had by him,
and toke a slinge in his hande, and gatt
hym to the Philistyne. And the Phili-
styne wente forth, and gatt him to Da-
uid, and his wapenbearer before hym.

F Now whan the Philistyne loked &
sawe Dauid, he thought scorne of hym
for he was but a chylde, well colou
red, and beutyfull to loke vpon. And the
Philistyne sayde vnto Dauid: Am I a
dogge then, that thou commest vnto me
with a staffe? And he cursed Dauid by
his God, and sayd vnto Dauid: Come
hyther to me, I wyll geue thy flesh to ÿ
foules vnder the heauen, and to the bea
stes in the felde. Neuerthelës Dauid
sayde vnto the Philistyne: Thou com-
mest vnto me with swearde, speare, and
shylde. But I come vnto the in the
name of the LORD zebaoth the God
of the hoost of Israel, whom thou hast
despysed. This daye shall the LOR
DE delyuer the in to my hande, that I
maye smyte the, and take thy heade fro
the, and geue the bodyes of the hoost of
the Philistynes this daye vnto the fow
les vnder the heauen, and to the wylde
beastes vpon the earth, that all the worl
maye knowe that Israell hath a God.
And all this congregacyon shal knowe,
that the LORDE saueth nether tho
row swearde, nor speare: for the battai
is the LORDES, and he shal delyuer
you in to oure handes.

Now whan the Philistyne gatt
hym vp, and wente forth and drue nye
vnto Dauid, Dauid made hayst, and
ranne from the hoost vnto the Phyli-
styne. And Dauid put his hande in his
bagge and toke out a stone, and thre[illegible]
it wyth the slynge, * and hytt the Phili [illegible]
styne euen in the forheade, so that the
stone stacke in his forheade, and he fell
downe to the grounde vpon his face.

G So Dauid ouercame the Philistyne
wyth the slynge and with the stone, and
smote hym, and slewe hym. And for so
much as Dauid had no swearde in his
hande, he ranne and stode ouer the Phy
listyne, * & toke his swearde, and drue [illegible]
it out of the sheeth, and slewe hym, and
smote of his heade withall. When the
Philistynes sawe that the strongest of
them was dead, * they fled. And the me [illegible]
of Israell and Iuda gat the vp, & crye[illegible]
and folowed vpon the Philistynes, tyll
they came vnto the valley, and to ÿ por
tes of Ekron. And the Philistynes fell
down slayne vnto Gath and to Ekron.
And the chyldren of Israell turned a-
gayne from chasynge of the Philisty-
nes, and spoyled their tentes. But Da-
uid toke the heade of the Philistyne,
and brought it vnto Ierusalem. But hy-
s armoure, he layed it in his tente.

When Saul sawe Dauid go forth
agaynst the Phylistyne, he sayde vnto
* Abner his chefe captayne: Abner, who
se sonne is the chylde? Abner sayde: As
truly as thy soule lyueth O kynge, I
wote not. The kynge sayde: Then [illegible]
whose sonne the yongeman is. Now
whan Dauid came agayne from the
slaughter of the Phylistyne, Abner to
ke hym, and brought hym before Saul,
and he had the Phylistynes heade in
his hande. And Saul sayd vnto him:
Whose sonne art thou, thou yonge ma[illegible]
Dauid sayde: I am a sonne of thy ser
uaunt Isai the Bethlehemite.

Ec.47.[illegible]
1.Sa[illegible]
Iu[illegible]
1.Sa[illegible]

The .xviii. Chapter.

¶ Jonathas and Dauid are sworne louers. Dauid behaueth himselfe wysely in all thynges. The people loue him. Saul geueth hym his doughter of purpose, that the Philistynes myghte destroye hym.

A AND whan he had made an ende of talkynge with Saul, the soule of Jonathas was bounde with the soule of Dauid. And Jonathas loued hym as his owne soule. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Jonathas and Dauid made a couenaunt together, for he loued hym as his owne soule. And Jonathas put of hys owne cote that he had vpon hym, and gaue it vnto Dauid: yee and his cloke, his swearde, his bowe, and his gyrdel. (Ge. 41.) And Dauid wente forth whyther so euer Saul sent hym, and, behaued hym selfe wysely. And Saul sent hym ouer the men of warre, and he pleased all the people well, and all the seruauntes of Saul.

B It fortuned, that whā Dauid was come agayne from the slaughter of the Philistynes, the wemen wente out of all the cyties of Israel with songes and daunses, to mete kynge Saul, with timbrels, with myrth, and wyth fyddels. And the wemen sange one to another, and played and sayde: * Saul hath smytten his thousande: but Dauid his ten thousande. (1. Re. 21. b / 29. b)

Then was Saul very wroth, and the worde displeased hym sore, and he sayde: They haue ascrybed ten thousande vnto Dauid, and but one thousande vnto me: what shal he haue more but the kyngdome? And from that daye forth Saul, loked sowerly vpō Dauid.

C The nexte daye after came the euell spirite of God vpon Saul, & prophecyed in the myddes of the house. But Dauid played on the instrumēt with his hāde, as he was wont dayly. And Saul hadde a iauelynge in his hande, and cast it, and thoughte: I wyll stycke Dauid fast to ÿ wall. Neuertheles Dauid turned hymselfe twyse away from hym And Saul was afrayed of Dauid: for the LORDE was ŵ hym, and departed from Saul. Then Saul put hym from hym, and set hym to be prynce ouer a thousande men, and he wente out and in before the people. And Dauid behaued hymselfe wysely in all his doynges, and the LORDE was wyth hym.

D Now whā Saul sawe that he was so exceadynge wyse, he stode in feare of hym. But all Israell and Juda loued Dauid, for he wente out and in before them. And Saul said vnto Dauid: Beholde, my greatest doughter Merob * wyll I geue the to wyfe: be stronge now, and gouerne the warres of the LORDE. For Saul thought: my hāde shall not be vpon hym, but the hande of the Phylistynes. Neuertheles Dauid answered Saul: Who am I? and what is my lyfe and the kynred of my father in Israell, that I shulde mary the kynges doughter? (1. Re. 17. d)

E But whan the tyme came, that Merob the doughter of Saul shulde haue bene geuen vnto Dauid, she was geuen vnto Adriel ÿ Meholathite to wyfe. Neuertheles Michol Sauls doughter loued Dauid. Whan this was tolde Saul, the matter pleased hym well, and he sayde: I wyll geue hym her, that she maye be a snare vnto hym, and that the handes of the Philistynes maye come vpon hym, and he sayde vnto Dauid: This daye shalt thou be my doughters husbande the seconde tyme. And Saull spake vnto his seruauntes: Talke with Dauid secretly and saye: Beholde, the kynge hath pleasure in the, and all his seruauntes loue the, mary thou therfore the kynges doughter.

F And Sauls seruaūtes spake these wordes in the eares of Dauid. But Dauid sayde: thynke ye it but a small matter, to mary the kynges doughter? As for me, I am but a pore symple mā. And Sauls seruaūtes tolde him agayn, and sayde: Such wordes hath Dauid spoken. Saul sayde, Then saye ye vnto Dauid: The kynge desyreth no dowry, but onely an hundreth foreskynnes of the Philistynes, that vengeaunce maye be taken of the kynges enemyes. Howbeit Saull thought to cause Dauid be slayne by the handes of the Philistynes. Then his seruauntes tolde Dauid these wordes, and Dauid was content with the matter, to mary the kynges doughter.

G And after a fewe dayes Dauid gat hym vp, and wente with his men, and smote two hundreth men amonge the Philistynes. And Dauid brought their

forskynnes, and made their nombre suffi-
cient unto the kynge, that he might ma
ry the kynges doughter. Then Saull
gaue him his doughter Michol to wyfe
D And Saul sawe & perceaued, that the
LORDE was with Dauid. And Mi
E chol Sauls dougter loued hym. Then
was Saul the more afrayed, & became
his enemye as longe as he lyued. And
whan the prynces of the Philystines
wente forth, Dauid behaued hym selfe
more wysely then all the seruauntes of
Saul in their outgoenge: so that his
name was in greate reputacyon.

The.xix.Chapter.

¶ Saul commaundeth to kyll Dauid. Jonathas geueth hym warnynge. Dauid flyeth his waye. His wyfe delyuereth hym.

A Saul spake to Jonathas his
sonne, and to all his seruaun-
tes, that they shulde kyl Da
1.Re.18.a uid. * Neuerthelesse Jona-
thas the sonne of Saull lo-
ued Dauid exceadyngly, and tolde him,
and sayd: Saul my father goeth about
to slaye the. Kepe the therfore (I praye
the) in the mornyng and abyde in secret
& hyde the. But I wyl go forth, & stonde
besyde my father in ẏ felde where thou
art, and wyll speake of the unto my fa-
ther: & what soeuer I se, I shall brynge
the worde.

And Jonathas reported the best of
Dauid unto Saul his father, and sayd
unto hym: Oh let not the kynge synne
agaynste his seruaunt, for he hath not
synned agaynst the, and his doenge is
Jud.12.a very necessary for the, * he put his lyfe
psal.118.c in his honde also, and smote the Phi-
listyne, and the LORDE dyd a greate
health unto all Israell: this hast thou
B sene, & reioysed therof. Wherfore wylt
thou offende agaynste innocent bloude,
that thou woldest kyll Dauid without
a cause? Then herkened Saul unto the
voyce of Jonathas, and sware: As tru-
ly as the LORDE lyueth, he shall not
dye. The Jonathas called Dauid, and
tolde him al these wordes, and brought
hym to Saul, so that he was in presence
D lyke as afore tyme.

But there arose a battayll agayne,
and Dauid wente forth, and fought a-
gaynst the Philistynes, & smote a great

slaughter, so that they fled before hym.
Neuertheles the euel spyrete of ẏ LOR
DE came upon Saul, and he sat in his
house, & had a iauelynge in his hande.
But Dauid played upon the instrument
with his hande. And Saul thought with
the iauelynge to stycke Dauid fast to
the wall. Howbeit, he went asyde from
Saul, and the iauelynge smote in the
wal. And Dauid fled, & escaped ẏ night.
C Not withstondynge Saull sent his
messangers to Dauids house, that they
shulde laye wayte for him, and kyll him
in the mornyng. Michol Dauids wyfe
tolde him this, and sayde: Yf thou saue
not thy soule this night, thou shalt dye
tomorow. * The Michol let him down
thorowe the wyndow, so that he wente
his way, fled, and escaped. And Michol
toke an ymage, and layed it in the bed,
and layed a goates skynne at the heade
of it, and couered it with clothes. Then
Saul sent messaungers, to fetch Da-
uid. But she sayde: He is sycke. Neuer-
thelesse Saull sent messaungers to se
Dauid, and sayde: Brynge hym up to
me with the bed, that he may be slayne.
Now whan the messaungers came
beholde, the ymage laye in the bed, and
a goateskynne at the heade of it. Then
sayde Saul unto Michol: Why hast
thou begyled me, and let myne enemye
go, that he might escape? Michell sayde
unto Saull: He sayde unto me, let me
go, or I wyll kyll the. As for Dauid, he
fled, and escaped, and came to Samuel
unto Ramath, and tolde hym all that
Saul had done unto hym. And he went
with Samuel, & they abode at Naioth. D
And it was tolde Saull: Beholde,
Dauid, is at Naioth in Ramath. The
Saul sende messaungers to fetch Da-
uid. And they sawe a company of pro-
phetes prophecyenge, and Samuel had
the ouersight of them. Then came the
spyrete of God upon the messaungers of
Saull, so that they prophecyed also.
Whā this was tolde Saul, he sent
other messaungers, which prophecyed
lykewyse. The sent he messaungers the
thirde tyme, & they in lyke maner pro-
phecied. Then wente he himselfe also
unto Ramath, & whā he cam to ẏ great
well which is at Secho, he axed & sayd:
Where is Samuel and Dauid? Then
was it tolde hym: beholde, at Naioth in
Ramath. And he went thec, euen unto
Naioth in Ramath. And the spyrete of
God came upon hym also, and he wente

and prophecied tyll he came vnto Naioth in Ramath. And he put of his clothes, & prophecied lykewyse before Samuel, and fell downe naked al that day
1.Re.10.c. and all that nyght. * Here of came the prouerbe: Is Saul also amonge ŷ prophetes?

The.xx.Chapter.

¶ Dauid auoydeth from the kynges displasure. Jonathas warneth hym.

A Dauid fled fro Naioth in Ramath, and cam, and spake before Jonathas: What haue I done? What trespace haue I made? What haue I synned in the syght of thy father, that he seketh to kyl me? He sayd vnto hym: God forbyd, thou shalt not dye. Beholde, my father doth nothynge, nether great nor small, but he sheweth it before myne eares. Wherfore shulde my father then hyde this fro me? It shall not be so. Then sware Dauid agayne, and sayd: Thy father knoweth well, that I haue founde fauoure in thy syghte, therfore shall he thynke: Jonathas shall not knowe of this, lest it greue hym. Verely, as truely as the LORDE lyueth, and as truly as thy soule lyueth, there is but one steppe betwene me and death: Jonathas sayd vnto Dauid: I wyll do for the what so euer thy hart desyreth. Dauid sayd vnto hym: Beholde, to morow is the new Mone, that I shulde syt at the table wt the kynge. Let me hyde my selfe therfore in the felde vnto the thyrde daye at euen.
B Yf thy father then axe after me, saye: Dauid prayed me, that he myght runne to Bethleem vnto his cyte, for all his kynred haue there a yearly sacrifice. Yf he saye then: It is good, then stondeth it well with thy seruaunt. But yf he be wroth, thou shalt perceaue that he intendeth euell. Do mercy therfore vpon thy
1.18.a seruaunt: * for with me thy seruaunt hast
23.d thou made a couenaunt in the LORDE. But yf there be ony trespace in me, then slaye me thy selfe, for why woldest thou brynge me vnto thy father?

Jonathas sayd: That be farre fro the, that I shulde perceaue my father to intende ony euell agaynst the, and shulde not tel the. Dauid sayde: Who shall brynge me worde, yf thy father geue ŷ an harde answere? Jonathas sayde vnto Dauid: Come, let vs go forth in to ŷ felde. And they wente out both in to the felde. And Jonathas sayd vnto Dauid: LORDE God of Israel, yf I perceaue by my father tomorow or on the thyrde daye, that it goeth well with Dauid, and sende not vnto the, and shewe the before thyne eares, then let ŷ LORDE do this and that vnto Jonathas.
C But yf my father delyte in euel agaynst the, I wyll shewe it before thyne eares also, and let the go, that thou mayest departe in peace.

And the LORDE be with the, as he hath bene with my father. Yf I do it not, then do thou no mercy of ŷ LORDE on me, whyle I lyue, no not whan I dye, & plucke thy mercy fro my house for euer. And whan the LORDE roteth out the enemyes of Dauid, euery one of the londe, then let Dauid rote out Jonathas also with his house, & ŷ LORDE requyre it of the handes of Dauids enemyes.

And Jonathas procraded further, and sware vnto Dauid (he loued hym so well: for he loued hym as his owne soule) and Jonathas sayde vnto hym: Tomorow is the new Mone, and thou shalt be axed after: for thou shalt be wanted where thou wast wonte to sit. But on the thyrde daye come downe soone, and go in to the place where thou hyddest the on the worckday, & set ŷ downe by the stone of Asel: then wyll I shute
D thre arowes on that syde, as though I wolde shute at a marcke: and beholde, I wyll sende the boye, and saye vnto him, Go seke the arowes. Yf I saye now vnto the lad: Lo, ŷ arowes lye hitherward behynde the, fetch them, then come thou for it is peace, and there is no parell, as truly as the LORDE lyueth. But yf I saye vnto the lad: beholde, the arowes lye yonderward before ŷ, then go ŷ thy waye, for the LORDE hath let the go. * As for that which thou and I haue spoken together, the LORDE is betwene me and the for euer. 1.Re.20.b.

Dauid hid hymself in the felde. And whan the new Mone came, the kynge sat hym downe at ŷ table to eate. Whan the kynge had set him downe in his place as he was wonte, by the wall, Jonathas stode vp, but Abner sat hym downe besyde Saul. And Dauid was myssed in his place. And Saul spake nothynge that daye, for he thought: There is somwhat happened vnto hym, that he is not cleane. On the seconde daye of the new Mone, whan Dauid was myssed

in his place, Saul sayd vnto Jonathas his sonne: Wherfore is not the sonne of Isai come to the table nether yesterdaye nor to daye?

e Jonathas answered Saul: He prayed me that he might go vnto Bethlehem & sayde: Let me go, for our kynred hath a sacrifice to do in the cite, & my brother hath sente for me hymselfe: yf I haue founde fauoure now in thy syght, I wyll go, and se my brethren: therfore is he not come to the kynges table. Then was the kynge wroth at Jonathas, & sayde vnto hym: Thou wycked and vnthriftie, I knowe how that thou hast chosen the sonne of Isai, to the shame of thy selfe, & of thy shamefull mother. For as longe as the sonne of Isai lyueth vpon earth nether thou nor thy kyngdom shal prospere. Sende now therfore, & cause hym

p.Re. 26.c to be fetched vnto me * for he is a childe of death.

Jonathas answered his father Saul and sayde vnto hym: Wherfore shall he dye? what hath he done? Then shot Saul the iaueling at hym, ye he might smyte hym. Then perceaued Jonathas that his father was vtterly determined to kyll Dauid, and he rose vp from the table in a wrothfull displeasure, & dyd eate no bread that same second daye of the new Mone: for he was vexed because of Dauid, ye his father had done hym such dishonoure.

f On the morowe wente Jonathas forth in to the felde, at the tyme appoynted of Dauid, and a lytle boy with hym and sayd vnto the boy: Runne and seke me the arowes whiche I shute. Whan the boye ranne, he shote an arowe ouer him. And whan the boy came to the place whither Jonathas had shot ye arowe Jonathas cryed after hym, and sayde: The arowe lyeth yonderwarde before the. And he cryed after hym agayne: hast the, and stonde not styll. Then the boye gathered vp Jonathas arowes, and brought them to his lorde. And the boy knewe nothinge, onely Jonathas and Dauid knewe of the matter.

Then Jonathas gaue his boye his weapens, and sayde vnto hym: Go thy waye, and cary them in to the cite. And when the boy was gone, Dauid arose from the place towarde the south, & fell vpon his face to the grounde, and worshipped thre tymes, and they kyssed one another, and wepte together, but Dauid moost specialy. And Jonathas sayd vnto Dauid: Go thy waye in peace. * What so euer we both haue sworne and spoken together in the name of the LORDE, the LORDE be witnesse betwene me and the, betwene my sede and thy sede for euer. And Jonathas gat hym vp, and came in to the cite.

The .xxi. Chapter.

¶ Dauid fleeth vnto Noba to the prest Abimelech, and eateth of ye shewbread.

DAuid came to Nobe to the prest Abimelech. And Abimelech was astonyed, when he sawe Dauid comynge, and sayde vnto hym: Why commest thou alone, and noman is with the? Dauid sayd vnto * Abimelech ye prest: The kynge hath commytted a matter vnto me, and sayd: Let noman knowe wherfore I haue sent the, and what I haue commaunded the: for I haue appoynted my seruauntes to mete me here & there. * Yf thou haue now ought vnder thy hande, a loafe of breade or fyue, geue it me, the same in my honde, or whatsoeuer thou fyndest.

The preste answered Dauid, and sayde: I haue no comen breade vnder my honde, but the holy breade: yf the yonge men haue onely refrayned them selues from wemen. Dauid answered the prest, and sayde vnto hym: The women were kepte thre dayes fro vs whan we departed forth, and the yonge mens vessels were holy. But this waye is vnholy, neuerthelesse it shalbe sanctifyed to day in ye instrumentes. * Then the prest gaue him of ye holy, in so much as there was none other breade but ye shewbreades, whiche were taken vp before the LORDE, that there might be set fresh breades, set therin the daye whan he toke them awaye.

But the same daye was there a man shutte in before the LORDE, one of Sauls seruauntes, named Doeg an Edomite, the mightiest amonge Sauls hyrdmen. And Dauid sayde vnto Abimelech: is ther not a speare or a swearde here vnder thyne honde? I haue not taken my swearde and weapens with me, for the kynges matter requyred haste. The prest sayde: The swearde of Goliath the Philistyne * whom thou slewest in the Oke valley, is here wrapped in a cloth behynd the ouerbody cote. Yf thou wylt haue it, take it, for here is els none but it. Dauid sayde: there is not such another, geue me it.

D And Dauid gat hym vp, & fled from
Saul, and came to Achis the kynge of
Gath. But Achis seruauntes sayd vnto
hym: This is Dauid the kynge of the
londe, of whom they songe in the daunse,
...18.b & sayde: * Saul hath smytten his thou
...19.b sande, but Dauid his ten thousande.
And Dauid toke these wordes to hart,
and was sore afrayed of Achis ÿ kynge
of Gath, and altered his countenaunce
before them, and shewed hymselfe as he
had ben madde in theyr hádes, and stac-
kered towarde the dores of the gate, and
his slauerynges ranne downe his berde
Then sayd Achis vnto his seruauntes:
Beholde, ye se that the man is out of his
wytte, why haue ye brought hym vnto
me? Haue I to fewe madmen, that ye
haue brought this hether to be madde
before me? Shulde he come in to my
house?

The.xxii. Chapter.

¶ Dauids frendes helpe hym. Doeg the
Edomite slayeth Ahimelech & the other
prestes of the LORDE.

A Dauid wente from thence and
fled vnto the caue of Adullá
Whan his brethren & al his
fathers house herd that, they
cam down thether vnto him
And there gathered vnto hym all men ÿ
were in trouble and det, & sorye of hart,
and he became theyr heade, so that there
were with hym vpon a foure hundreth
men.

And Dauid went from thence to-
warde Mispa in the londe of the Moa
bites, and said vnto the kynge of ÿ Mo
abites: Let my father & my mother go
out and in amonge you, tyll I se what
God wyll do with me. And he left them
before the kynge of the Moabites, so ÿ
they remayned by hym, as longe as Da
uid was in the castell. Neuertheles the
prophet Gad sayd vnto Dauid: Abyde
not in the castell, but go thy waye, and
come in to the londe of Iuda. Then de-
parted Dauid, and came in to ÿ wood
of Hareth. And Saul herd that Dauid
and the mé which were with hym, were
come forth.

Now whyle Saul dwelt at Gibea
B vnder a groue in Rama, he had a iaue-
lynge in his hande, and all his seruaun-
tes stode by hym, then sayd Saul vnto
his seruauntes that stode by hym: Heare
ye children of Iemini: Shall the sóne of
Isai geue londes and vyneyardes vnto
you all, & make you all captaynes ouer
thousandes and ouer hundredes, that ye
haue all cóspyred agaynst me, and there
is noman that sheweth it before myne
eares, * for so muche as my sonne also 1.Re.18.D
hath made a couenaunt with the sonne 20 b.23.D
of Isai? There is no man amonge you
that letteth it for my sake, or that ope-
neth it vnto myne eares: for my sonne
hath stered vp my seruauntes agaynste
me, that he maye laye wayte for me, as
it is manifest.

Thé answered Doeg the Edomite
which stode besyde Sauls seruauntes,
and sayde: * I sawe the sonne of Isai, 1.Re.21.B
that he came vnto Nobe, to Ahimelech
the sonne of Achitob, which axed coun-
cell at the LORDE for him, and gaue
him fode, and the swearde of Goliath
the Philistyne.

Then sent the kynge, and caused to C
call Ahimelech the prest the sonne of A-
chitob, & all his fathers house, the pre-
stes that were at Nobe, and they came
all to the kyng. And Saul sayde: Heare
thou sóne of Achitob. He sayd: Here am
I my lorde. And Saul sayd vnto hym:
Wherfore haue ye cóspyred agaynst me
thou and the sonne of Isai, that thou
hast geuen hym breade and a swearde,
and axed councell at God for hym to
stere hym vp, that he might lay wayte
for me, as it is manifeste?

Ahimelech answered the kynge &
sayde: And who is amonge all thy ser-
uauntes lyke Dauid, which is faithfull,
and hath maried the kynges doughter,
and goeth in thyne obedience, and is ho-
norably taken in thyne house? Haue I
begonne then fyrst this daye to axe coun-
cell at God for hym? That be farre fro
me. Let not the kynge laye suche to his
seruauntes charge in all my fathers
house for thy seruaunt knewe not of all
these thynges nether small nor greate.
Neuertheles the kynge sayde: Ahime-
lech thou must dye the death, thou and
all thy fathers house. And the kynge
sayde to his fote men that stode by him
Turne you, and slaye the prestes of the
Lorde for their hande is wt Dauid also.

Not withstondynge the kynges ser- D
uauntes wolde not laye their hádes vp-
pon the prestes of the LORD, to slaye
them. Thé sayd the kynge vnto Doeg:
Turne the, and slaye ÿ prestes. * Doeg 1.Reg.2.G
the Edomite turned him, and slewe the 2.Re. 21.A
prestes, so that the same day there dyed
fyue & fourescore mé, which dyd weare
ouerbody cotes of lynnen. And Nob

the cite of the prestes smote he with the edge of the swearde both men and wemen, chyldren an suckynges, oxen and asses, and shepe.

Neuerthelesse there escaped a sonne of Ahimelech (the sonne of Achitob) who se name was Abiathar, and fled after Dauid, and tolde hym, that Saul had slayne the prestes of the LORDE. Dauid sayde vnto Abiathar: I knewe wel the same daye that Doeg the Edomite was there, that he wolde tell Saul. I am gyltye of the soules of thy fathers house. Abyde thou with me, and feare not. He that layeth wayte for my lyfe, shall lay wayte for thyne also, and thou shalt be preserued with me.

The.xxiii. Chapter.

Saull layeth wayte for Dauid. He getteth hym out of the waye, and the LORDE defendeth hym.

B
And it was tolde Dauid: Beholde, the Phylistynes fight agaynst Cegyla, and spoyle the barnes. Then Dauid * axed at the LORD, and
2.Re.2.a and.5.c sayde: Shall I go, and smyte these Philistynes? And the LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and delyuer Cegyla. But the men that were with Dauid, sayde vnto hem: Beholde, we are here in feare in Iewry, and shal we go to Cegyla vnto the hoost of the Philistynes? Then Dauid axed at the LORDE agayne. And the LORD answered hym and sayde: Up, get the downe to Cegyla, for I wyll delyuer thy Philistynes in to thy honde.

So Dauid wente with his men vnto Cegila, and fought agaynst the Philistynes, and droue awaye their catell, & smote them with a greate slaughter. Thus Dauid delyuered the of Cegyla. For whan Abiathar the sonne of Ahimelech fled vnto Dauid at Cegyla he bare downe ẏ ouerbody cote with him.

Then was it tolde Saul, that Dauid was come to Cegila, and he sayde: God hath delyuered him in to my hōde for he is shut fast in, now ẏ he is come in to a cite which is kepte with gates & barres. And Saul caused for to call all the people downe vnto the battayll vnto Cegila, that they might besege Dauid and his men. But whan Dauid perceaued that Saul imagined euell agaynst hym, he sayde vnto Abiathar the prest:

* Brynge me hyther the ouerbody cote. [illegible]
And Dauid sayde: O LORDE God of Israel, thy seruaunt hath herde that Saull goeth aboute to come for to destroye the cite of Cegyla for my sake. Shall ẏ citesyns of Cegyla delyuer me ouer in to his hande? And shall Saul come down, as thy seruaūt hath herde? Tell thy seruaunt this: O LORDE God of Israel. And the LORD sayde: He shall come downe.

Dauid sayde: Shall the citesyns of Cegyla delyuer me and my men in to Sauls honde? The LORD sayde: Y[illegible]
Then Dauid gat hym vp with his [illegible] of whome there were vpon a sixe hundreth, and walked whither they coulde. Now whā it was tolde Saul that Dauid was escaped frō Cegila, he let his iourney stonde. As for Dauid, he remayned in the wyldernesse in the castell, and abode vpon the mounte in the wyldernesse of Siph. But Saul sought him as longe as he lyued. Neuerthelesse God gaue hym not in to his hādes. And Dauid sawe, that Saul was gone forth to a seke after his lyfe. But Dauid was in the wyldernesse of Siph, in the wood.

Then Ionathas the sonne of Saul gat him vp, & wēte vnto Dauid in to ẏ wood, and strēgthed his hande in God, and sayde vnto hym: Feare not, My father Sauls hande shall not fynde the: and thou shalt be kynge ouer Israel, so wyll I be the nexte vnto the. And that my father knoweth right well. * And they made a couenaunt bothe together before the LORDE. And Dauid remayned in the wood. As for Ionathas, he wente home agayne. D 1.Re.[illegible]

But the * Siphites wente vp to Saul vnto Gibeath, and sayde: Is not Dauid hyd with vs in the castell in the wood, vpon mount Hachila, which lyeth on the right hande of the wyldernesse? Let ẏ kynge come downe now therfore according to all the desyre of his hert, and we wyll delyuer hym in to the kynges hāde. The sayd Saul: Blessed be ye of the LORD, that ye haue had pytie vpon me: Go your waye now therfore and be sure, that ye maye knowe and se in what place his fete haue bene, & who hath sene hym there: for it is tolde me, that he is full of sotiltie. Loke well and spye out al the places, where he hydeth hym, and come agayne to me, when ye are sure, and I wyll go with you. Yf he be in the lōde, I wyll enquere after hym

amonge all the thousandes in Juda.
C Then gat they them vp, and wente
their way vnto Siph before Saul. But
Dauid and his men were in the wylder
nesse of Maon, euen in the felde of the
righte hande of the wyldernesse. Now
whan Saul wente thither with his mē
to seke hym, it was tolde Dauid and he
gat hym downe to the rocke, and abode
in the wyldernesse of Mahon. Whan
Saul herde that, he folowed after Da-
uid in the wyldernesse of Mahon. And
Saul with his men wente on the one
syde of the hyl. Dauid with his men on
the other syde of the hyll. But whā Da
uid made haiste to escape from Saull,
Saul with his men compassed aboute
Dauid and his men, that he might take
Re.17.b them. * Neuertheles there came a mes-
sanger vnto Saul, and sayde: Make
haist and come, for the Philistynes are
fallen in to the londe. Then Saul tur-
ned hym from chacynge of Dauid, &
wente agaynst the Philistynes. Ther-
The rocke of departyn-ge a sunder fore is the place called ☞ Sela Ma-
helkoth. And Dauid wente vp frō thēce
and abode in the castell at EnGaddi.

The .xxiiii. Chapter.

C Saul commeth in to Dauids hande
which wyll not slaye hym, but cutteth
of a pece of his garment. &c.

Now whan Saull came a-
gayne from the Philistynes
it was tolde hym: Beholde,
Dauid is in ẏ wyldernesse
of EnGaddi. And Saul
toke thre thousaande chosen men out of
all Israell, and wente to seke Dauid
with his men vpon the stony rockes of
the wylde goates. And whā he came to
the shepe foldes by the waye, there was
To couer his fete: that is to do his ne-cessary cas-ement. a caue, and Saul went in ☞ to couer
his fete. But Dauid and his men sat
behynde within the caue.
Then sayd Dauids men vnto him:
Lo, this is the daye, where of ẏ LOR-
DE thy God hath sayde vnto the: Be-
holde, I wyll delyuer thyne enemye in
to thy hande, that thou mayest do with
hym what it pleaseth the. And Dauid
stode vp, and cut of the typpe of Sauls
garment quyetly. Neuertheles it smote
hym afterwarde in his hart, because he
had cut of the typpe of Sauls garmēt,
B and sayde vnto his men: The LORDE
let that be farre fro me, that I shuld do
it, & lay my hāde vpō my lorde the Lor
des anoynted for he is ẏ anoynted of the
LORDE. And Dauid withhelde his
seruauntes with wordes, & suffred them
not to ryse vp agaynst Saul.
But whan Saul gat hym out of ẏ
caue, and was goynge his waye, Dauid
rose vp also after hym, and went out of
the caue, and cryed behynde Saul, and
sayd: My LORDE the kynge. And
Saul loked behynde hym. And Dauid
bowed downe his face to the earth, and
worshipped, and said vnto Saul: Why
herknest thou vnto the wordes of men,
that say: Dauid seketh thy misfortune?
Beholde, thyne eyes se this daye that ẏ
LORDE gaue the in to my hande in
the caue, and I was councelled to slaye
the: Neuerthelesse thou wast fauoured, C
for I sayd: I wyl not laye my hande vp
on my lorde, for he is the LORDES a
noynted. Beholde my father the typpe
of thy garment in my hande, ẏ I wolde
not slaye the, whan I cut of the typpe of
thy garment. Knowe and se, that there
is no euel nor trespace in my hande: ney
ther haue I offended the, and thou folo-
west after my soule, to take it awaye.
The LORDE shalbe iudge betwene
me and the, and auenge me on the, but
my hande shal not be vpō the, accordyng
as it is sayd after the olde prouerbe: Un
godlynesse commeth of the vngodly: but
my hande shal not be vpon the. Whome
persecutest ẏ O kynge of Israel, whom
persecutest thou? a dead dogge? a flee?
The LORDE be iudge, and geue sen-
tence betwene me and the, and consyder
it, and defende my cause, and delyuer me
from thy hande.
Now whan Dauid had spoken out D
these wordes vnto Saul, Saul sayd:
* Is not this the voyce of my sōne Da 1.Re.26.b
uid? And Saul lyfte vp his voyce, and
wepte, and sayd vnto Dauid: Thou art
more ryghteous then I: for thou hast re
compensed me good, but I haue rewar-
ded the euell. And this day hast thou she
wed me how thou hast done me good,
for so much as the LORDE hath de-
lyuered me in to thy hande, and thou ne
uerthelesse hast not slayne me. What is
he, which yf he fynde his enemye, wyl let
hym go in a good waye? The LORDE
rewarde the good for ẏ thou hast done
vnto my this daye? Beholde now, I
knowe that thou shalt be kynge, and ẏ
kyngdome of Israel stondeth in thy hād
Sweare now therfore vnto me by the
LORDE, that ẏ shalt not rote out my
sede after me, nether destroye my name

out of my fathers house. And Dauid
sware vnto Saul. Then wente Saull
home, but Dauid gat hym vp with his
men vnto the castell.

The.xxv. Chapter.

Samuell dyeth. Naball displeaseth
Dauid. Abigail pacifieth hym.

And Samuell dyed, and all
Israell gathered thēselues
A together, mourned for hym,
and buried him in his house
at Ramath. As for Dauid,
he rose, and wente downe in to the wyl
dernesse of Paran. And there was a mā
at Maon, and his possession at Carmel
and the man was of greate power, and
had thre thousande shepe, and a thou
sande goates. And it fortuned that he
clipped his shepe at Carmell, and his
name was Nabal, but his wyues name
was Abigall, and she was a woman of
good vnderstondynge, and bewtyfull of
face. But the man was harde, & wicked
in his doynges, and was one of Caleb.

Now whā Dauid herde in the wyl
dernesse that Naball clipped his shepe:
he sent out ten yonge men, and sayd vn
to them: Go vp vnto Carmell, and whā
ye come to Naball, salute hym frendly
on my behalfe, and say: Good lucke, pea
ce be with the, and thyne house, & with
all that thou hast. I haue herde say that
thou hast shepe clippers. Now thy shep
B herdes whom thou hast, haue ben with
vs, we haue done them no dishonoure,
and they wanted nothynge of their nō
bre, as longe as they were at Carmell:
Are thy yonge men, they shall tell the. &
let thy yonge men fynde fauoure in thy
sighte: for we are come in a good daye,
Rut.2.b * geue thy seruauntes and thy sonne
Dauid what thy hande fyndeth.

And whā Dauids yonge men came
and spake all these wordes on Dauids
behalfe vnto Nabal, they lefte of. But
Naball answered his seruauntes, and
sayde: What is he that Dauid? & who
is the sonne of Isai? There are many
seruaūtes now that runne awaye from
their masters. Shulde I take my bread
water, and flesh, that I haue slayne for
my clyppers, and geue it vnto men whō
I knowe not whence they are?

Then Dauids yonge men turned
their waye agayne. And whā they came
agayne vnto him, they tolde him all the
se wordes. The sayde Dauid vnto his
men: Euery man gyrde his swearde a
boute him. And euery one gyrde his
sweard aboute him: & Dauid gyrded his
sweard aboute hym also, & there wēte
vp after him vpon a foure hundreth m[illegible]
but two hundreth remayned with the
stuffe.

C Neuerthelesse one of the yonge men
tolde Abigail Nabals wyfe, and sayde:
Beholde, Dauid sent messaungers out
of the wyldernesse to blesse oure lorde.
Notwithstandynge he was fearce vp[illegible]
them, and yet haue they bene very p[illegible]
table mē vnto vs, and haue done vs no
dishonoure, and we wanted none of the
nombre as longe as we walked w[illegible]
them, when we were in the felde: but
they haue ben oure wall daye & night, as
lōge as we kepte the shepe by the[illegible]
hede now therfore, and loke well w[illegible]
thou doest, for there is surely a myschi[illegible]
one at hande agaynste oure lorde, and
agaynst all his house. And he is a man
of Beliall, to whome no man dar[illegible]
saye ony thynge. Then Abigall ma[illegible]
haist, and toke two hundreth loaues of
bread, and two bottels of wyne, & fyue
shepe ready dighte, and fyue measures
of firmentye, and an hundreth [illegible]
of raysens, and two hūdreth frayles of
fygges, and layed them vpon asses, and
sayde to hyr yonge men: Go ye before
waye before me, beholde, I wyll come
after. And she tolde Naball hir [illegible]
bande nothynge therof. And as she ro[illegible]
vpon the asse, and wente downe in the
shadowe of the hyll, beholde, Dauid [illegible]
his men met hir down, so that she ca[illegible]
vpon them.

But Dauid sayde: Well, all that [illegible]
this man had in the wyldernesse, [illegible]
I kepte for naught, so that there [illegible]
ted nothynge of all that he had, and [illegible]
rewardeth me euell for good. God [illegible]
this and yet more vnto the enemyes of
Dauid, yf vntyll tomorow in the [illegible]
nynge I leaue this man (of all that he
hath) so much as one that maketh [illegible]
ter agaynst the wall. Now when [illegible]
gaill sawe Dauid, she light downe [illegible]
the asse in all the haist, and fell vpō h[illegible]
face before Dauid, & worshipped [illegible]
to the grounde, and fell at his fete, [illegible]
sayde: Oh my lorde, let this trespace [illegible]
myne, and let thy handmayde speake [illegible]
fore thyne eares, and heare the wordes
of thy handmayden: Let not my lorde
set his hart agaynst this Nabal the [illegible]
of Beliall, for he is a foole, acco[illegible]
as his name is called: his name is [illegible]
and folishnesse is with hym. [illegible]

thy handmayde, I sawe not my lordes
yonge men, whom thou dyddest sent e.
But now my lorde, as truly as the
LORDE lyueth, and as truely as thy
soule lyueth, the LORDE hath kepte
thy backe, that thou shuldest not come
agaynst bloud, & he hath delyuered thyn
hande.
Thyne enemyes be now as Nabal,
E and so be they that wolde my lorde euel.
Here is the blessynge, yͤ thy handmayde
hath brought my lorde, take it, and geue
it vnto the yonge men, that walke vnder
my lorde. For a sure house shall yͤ LOR
DE make my lorde, which fyghteth the
fyght of the LORDE, and no euel shal
be founde in the all thy lyfe longe. And
yf eny man ryse vp to persecute the, and
to laye wayte for thy soule, then shall yͤ
soule of my lorde be bounde in the bun-
dell of the lyuynge, euen with the LOR
DE thy God. But the soule of thyne e-
nemyes shalbe turned back wt the slynge
Whan the LORDE therfore doth all
this good for my lorde (whiche he hath
promysed the) and commaundeth the to
be his Duke ouer Israel, then shal it be
no stõblynge blocke nor occasyon of fal-
lyng vnto my lordes hart, that thou hast
not shed bloude without a cause, and a-
uenged thy selfe, then shall the LORD
do good vnto my lorde, and thou shalte
thynke vpon thy handmayden.
F Then sayd Dauid vnto Abigall:
Blessed be the LORDE God of Is-
rael, which hath sent yͤ to mete me this
daye: and blessed be thy speach, & blessed
be thou, which hast kepte me backe this
daye, that I am not come agaynst bloud
to auenge me with myne owne hande.
Verely (as truely as the LORDE the
God of Israel lyueth, which hath hyn-
dred me that I shulde do no euell.) Yf yͤ
haddest not mette me in al the haist, Na
ball shulde not haue had lefte hym vntyl
the lyght mornyng, so much as one that
maketh water agaynst the wal. So Da
uid toke of her hãde what she had brou-
ght hym, and sayde vnto her: Go vp in
peace vnto thy house: Beholde, I haue
herkened vnto thy voyce, and accepted
thy persone.
But whan Abigall came to Nabal,
beholde, he hadde prepared a feast in his
house lyke a kynges feast, and his harte
was mery, for he was very dronken.
And she tolde hym nothyng, nether smal
nor great vntyll the cleare mornynge.
But whã it was daye, & the wyne was
gone from Na ball, his wyfe tolde hym
these thynges.
Then was his hert dead in his body G
so that he became euen as a stone: and
ouer ten dayes the LORD smote hym,
so that he dyed. Whã Dauid herde that
Naball was dead, he sayd: Blessed be yͤ
LORDE whiche hath auenged my re-
buke on Nabal, and preserued his ser-
uaunt from euell. And the LORD hath
rewarded Naball that euell vpon his
heade.
And Dauid sent, and caused to talke
with Abigall, that he myght take her to
wyfe. And whã Dauids seruauntes cam
to Abigall vnto Carmel, they spake vn-
to her, and sayd: Dauid hath sent vs vn
to the, that he may take the to wyfe.
She rose vp, and worshipped vpon her
face vnto the earth, & sayd: beholde, here
is thy handmayde, that she maye do ser-
uyce vnto the seruauntes of my lorde, &
to wasshe theyr fete. And Abigall made
haist, and gat her vp, and rode vpon an
asse, and fyue maydens that were vnder
her, & went after Dauids messaungers,
and became his wyfe. Dauid toke Ahi-
noam of Iesrael also, and they both be-
came his wyues. But Saul gaue Mi-
chol his doughter yͤ wyfe of Dauid vn-
to Phalti the sonne of Lais of Gallim.

The.xxvi.Chapter.

¶ Dauid fyndeth Saul slepynge, and
where as Abisai wold slaye hym, he wyl
not suffer hym, but taketh awaye his
speare and the cuppe of water.

They of Siph came to Saul A
vnto Gibeath, & sayd: * Is 1.Re,23,d.
not Dauid hyd vpon the hill
of Hachila, which lyeth ouer
agaynst the wyldernesse?
Then Saul got hym vp, & went downe
to the wyldernesse of Siph, & thre thou
sande men of Israel with hym, to seke
Dauid in the wyldernesse of Siph, and
pytched vpon the hyl of Hachila, which
lyeth by the waye before the wyldernesse
But Dauid remayned in yͤ wyldernesse,
and whan he sawe that Saul came af-
ter hym in to the wyldernes, he sent out
spyes, and knewe of a suertie, yͤ he was
come in dede.
And Dauid gat hym vp, and came
to the place wher Saul had pitched his
tente, and sawe the place where Saull
laye wyth hys chefe captayne * Abner 2.Re,14,g
the sõne of Ner, for Saul laye in yͤ tent

and the hoost aboute hym. Then answe
red Dauid, and sayd unto Ahimelech ye
Hethite, and to Abisai the sonne of Je-
ru Ja the brother of Joab: Who wyll
go downe wt me to Saul in to ye hoost?
Abisai sayd: I wyl go downe with the.
B So Dauid and Abisai came to the
people in the nyght season, and beholde,
Saul laye and slepte in the tent, and his
speare stacke in the grounde at his heade
But Abner and the people laye rounde
aboute hym. Then sayd Abisai vnto Da
uid: God hath closed thyne enemye in
thyne hande this daye. Therfore wyl I
now thrust hym thorow once with the
speare euen into the grounde, that he shal
haue ynough of it. Neuerthelesse Dauid
sayd vnto Abisai: Destroye hym not, for
who wyl laye hande vpon the anoynted
of the LORDE, and remayne vngylty
Dauid sayd moreouer: As truly as the
LORDE lyueth, yf the LORDE
hym selfe smyte hym not, or excepte his
tyme come that he dye, or that he go into
the battayll and perysshe, the LORDE
let it be farre from me, that I shulde lay
my hande on the LORDES anoyn-
ted. Take ye speare now therfore at his
head, and the cuppe of water: and let vs
go. So Dauid toke the speare and the
cuppe of water at Sauls heade, & they
went theyr waye. And there was no mã
that sawe it, & perceaued it, nether awa
ked, but they slepte euery one, for there
was a depe slepe fallen vpon them from
the LORDE.
C Now whan Dauid was come ouer
on the other syde, he stode vpon ye toppe
of the mount a farre of (so yt there was
a wyde space betwene them) and cryed
vpon the people, and vpon Abner ye sõne
of Ner, and sayd: Hearest thou not Ab-
ner? And Abner answered & sayd: Who
art thou that cryest so, and disesest the
kynge? And Dauid sayd vnto Abner:
Art thou not a man? And where is there
such one as thou in Israel? Why hast
thou not thẽ kepte thy lorde the kynge?
for there is one of the people come in to
destroye thy lorde the kynge. It is not
well that thou hast done. As truely as ye
LORDE lyueth * ye are the chyldrẽ
1.Re.20.c. of death, because ye haue not kepte youre
lorde the LORDES anoynted. Be-
holde now, where is the kynges speare,
and the cuppe of water that was at his
heade.
Then knewe Saul the voyce of Da
1.Re.24.d uid, and sayd: * Is not that thy voyce
my sonne Dauid? Dauid sayd: It is my
voyce my lorde the kynge. And he sayde
moreouer: Why doth my lorde so perse-
cute his seruaunt? What haue I done?
and what euell is there in my hande?
Yet let my lorde the kynge hear but the
D wordes of his seruaunt? Yf the LOR-
DE prouoke the agaynst me, let ther be
smelled a meatofferynge: but yf the chyl-
dren of men do it, cursed be they before
the LORDE, because they haue thrust
me out this daye (that I shuld not dwel
in the LORDES inheritaunce) & saye
Go thy waye, and serue other goddes.
So fall not now my bloude vpõ ye earth
from the face of the LORDE. For the
kynge of Israel is gone forth to seke a
flee, as a partryche is folowed on vpon
the mountaynes.
And Saull sayde: I haue synned:
Come agayne Dauid my sonne, I wyll
do the nomore hurte, because my soule
hath bene deare in thy syght this daye.
Beholde, I haue done folysshly and very
vnwysely. Dauid answered and sayd:
Beholde, here is the kynges speare, let
one of the yonge mẽ come ouer here and
fetch it. But the LORDE shal reward
euery one accordynge to his ryghteous-
nes and fayth, for the LORDE delyue-
red the this daye in to my hande: neuer-
theles I wolde not laye my hande vpon
the LORDES anoynted. And as thy
soule hathe bene greatly reputed in my
syght this daye, so let the LORDE re-
pute my soule in his syght, and delyuer
my from all trouble. Saul sayd vnto
Dauid: Blessed be thou Dauid my sõne,
thou shalt do it, and be able. But Dauid
went his waye, & Saull turned agayne
vnto his place.

The.xxvii. Chapter.

David flyeth vnto Achis the kynge
at Geth.

DAuid thought in his harte:
One of these dayes shall I
fall in to the hãdes of Saul
It is better that I get me
my waye into the londe of ye
Philistynes, that Saull maye leaue of
from sekynge me in all the coastes of Is-
rael, so shall I escape his handes. And
he gat hym vp, and went ouer (with ye
sixe hundreth men that were with him)
vnto Achis the sonne of Maoch kynge
of Gath. So Dauid remayned by Achis
at Gath, with his men, euery one with
his housholde, and Dauid with his
two wyues, Ahinoam the Israelitisse,

and Abigail Nabals wyfe of Carmel.
And whan worde came to Saull that
Dauid was fled vnto Gath, he sought
hym nomore.
And Dauid sayde vnto Achis: Yf I
haue founde grace in thy syght, thẽ let
there be geuen me a place in one of the
cyties of the londe, that I maye dwell
theryn. Wherfore shulde thy seruaunt
dwel in ẏ kinges cyte wt the? Thẽ Achis
gaue him Ziclag ẏ same daye. Therfo
re belõgeth Ziclag to ẏ kynges of Iuda
vnto this daye. The tyme that Dauid
dwelt in the londe of the Philistynes, is
foure monethes,
Dauid wente vp with his men, and
B fell in to the londe of the Gessurites and
1.Re.15.b Girsites, and * Amalechites: for these
were the inhabiters of this lõde of olde,
as thou commest to Sur vnto the lõde
Deu.20.c of Egipte. But whan Dauid smote the
londe, * he let nether man nor woman
lyue, and toke the shepe, oxen, asses, ca-
mels, and rayment, and returned and ca
me to Achis. So whã Achis spake. Whi
ther fell ye in to daye? Dauid sayde: To
ward ẏ south part of Iuda: toward the
south syde of ẏ Ierahimelites, & toward
the south parte of the Kenites. But Da
uid let nether man nor woman come ly-
uynge vnto Gath, and thought: They
myght peraducture speake and reporte
agaynst vs: thus dyd Dauid, and this
was his maner as longe as, he dwelt
in ẏ londe of ẏ Phylistynes. Therfore
Achis gaue credence vnto Dauid, and
thought: he hath made him selfe stynke
before his people of Israel, therfore shal
he be my seruaunt for euer.

The.xxviii.Chapter.

¶ Dauid is made Achis captayne. Sa
ul axeth councell at the Sothsayer. Sa
muel appeareth vnto hym & rebuketh
hym.

A It fortuned at the same ty-
me, that the Philistynes ga
thered their hoost together
to the battail, to go agaynst
Israel. And Achis sayde to
Dauid: Thou shalt knowe, that thou &
thy men shall go forth wyth me in the
hoost. Dauid sayd vnto Achis: Well, ẏ
shalt se what thy seruaunt shall do. A-
chis saide vnto Dauid: Therfore wyll
1.Re.25.a I ordene the to be the keper of my heade
as lõge as I lyue. * As for Samuell, he
was dead, & all ẏ people had mourned
for hym, and buried hym in his cite Ra
math, * So Saul had dryuẽ the softh Exo.22.c
sayers, and expounders of tokẽs out of
the londe. Now whan the Philistynes
gathered themselues together, cãme &
pitched their tentes at Sunem. Saull
gathered all the people together, & they
pitched at Gilboa. But whan Saull
sawe the hooste of the Philistynes, he
was afrayd, and his hart was discora-
ged, and he axed councell at the LOR-
DE. But the LORDE gaue hym no
answere, nether by dreames, nor by the
* light, nor by prophetes. Deu.33.b
Then sayde Saul vnto his seruaũ B
tes. Seke me a woman whiche hath a
sprete of sothsayenge, that I maye go
vnto her, and axe at her. His seruaũtes
sayde vnto hym: Beholde, at En-
dor is there a woman, whiche hath a
sprete of sothsayenge. And Saul chaũ
ged his clothes, and put on other, and
wente his waye and two mẽ with him
and came by night vnto the woman, &
sayd: Prophecye vnto me (I praye) the
thorowe the sprete of sothsayeng, and
brynge me hym vp whom I shall name
vnto the. The woman sayde vnto him:
Beholde, ẏ knowest what Saull hath
done, how he hath roted out the soth-
sayers and witches frõ the londe, wher
fore wylt thou bryng my soule in to the
nett, that I maye be slayne But Saul
sware vnto her by the LORDE, and
sayd: As truly as the LORDE lyueth,
there shall no harme happen vnto the
for this. Then sayde the woman: Whõ
shall I brynge vp vnto the: He sayde:
Brynge me vp Samuel.
Now whan the woman sawe Sa- C
muell, she cryed loude, and sayde vnto
Saul: Wherfor hast thou begyled me?
Thou art Saul. And the kynge sayde
vnto her: Feare not, what seiste thou?
The womã sayde vnto Saul: I se god
des commynge vp out of the earth? He
sayde: How is he shapened? She sayde:
There cõmeth vp an olde man, & is clo
thed with a longe garment. Then per-
ceaued Saul that it was Samuel, and
bowed hym selfe downe with his face
to the grounde, and worshipped hym.
Samuell sayde vnto Saull: Why
hast thou disquyeted me, to cause me be
brought vp? Saul sayd: I am sore trou
bled, the Philistynes fight against me,
and God is departed fro me, & geueth
me no answere, nether by prophetes nor
by dreames: therfore haue I called the,

that thou myghtes shewe me, what I
D shal do. Samuel sayd: What wilt thou
are at me, seynge the LORDE is de-
parted from the, and is become thyne
enemye? The LORDE shall do vnto
1.Re.15.f the euen as he spake by me, * and shall
plucke the kyngdome out of thy hande,
and geue it vnto Dauid thy neyghbou-
re, because thou hast not herkened vnto
the voyce of the LORDE, nor perfour-
med the displeasure of his wrath against
Amalech. Therfore hath the LORDE
done this now vnto the. Morouer the
LORDE shall delyuer Israel with the
also in to the handes of the Philistines:
1.Re.31.a * tomorow shalt thou and thy sonnes
be with me. And the hoost of Israel shal
the LORDE delyuer in to the handes
of the Philistynes. Then fell Saull im-
mediatly vnto the earth, for he coulde
not stonde, & was sore afrayed at these
wordes of Samuell, so that there was
nomore strength in hym: for he had eate
no bread all that daye and all that nyght.
E And the woman wente in to Saul,
and sawe that he was sore vexed, and
sayde vnto hym: Beholde, thy handmayd
Jud.12.a hath herkened vnto thy voyce and * I
1.Re.19.a haue put my soule in my hande, so that
Psa.118.c. I haue herkened vnto thy wordes whi-
che thou spakest vnto me. Therfore fo-
lowe thou also the voyce of thy hand-
mayde. I wyll set a morsell of bread be-
fore the to eate, that thou mayest come
to thy strength, and go thy waye. But
he refused, and sayde: I wyll not eate.
Then his seruauntes and the woman
compelled hym, so that he herkened vn-
to their voyce.
And he rose vp from the grounde, &
sat vpon the bed. The woman had a fat
calfe at home, so she made hast, and kyl-
led it, and toke meel and dyd kneed it, &
baked swete cakes, and brought them
forth before Saull, and before his ser-
uauntes. And whan they had eate, they
stode vp, and wente their waye that
nyght.

The .xxix. Chapter.

The Philistynes are not contente, that
Dauid shulde be their captayne. The
kynge sendeth hym home agayne.

B The Philistynes gathered all
their armyes together at A-
phek. But Israel pitched at
Ain in Jesraell. And the prin-
ces of the Philistines wente
forth with hundreds and with thousan-
des, but Dauid and his men wente be-
hynde with Achis. Then sayde the prin-
ces of the Phylistines: What shal these
Hebrues do? Achis sayd vnto them: Is
not this Dauid the seruaunt of Saull
kynge of Israell, which hath bene with
me now yeares and dayes, and I haue
founde no euell in him sence the tyme that
he fell to me vnto this daye? * Neuerthe- 1 Par.
les the prynces of the Philistynes were
wroth at hym, and sayde vnto hym: Let
the man turne backe agayne, and abyde
in his place, * which thou hast appoyn- 1.Re.27.
ted hym, that he go not downe with vs
to the battayl, and become oure aduer-
sary in the felde. For wheryn coulde he B
better do his lorde a pleasure, then in the
heades of these men? Is not this Da-
uid, of whom they singe in the daunce:
* Saull hath slayne his thousande, 1.Re.18.
but Dauid his ten thousande. Then Ecc.47.
Achis called Dauid, & sayde vnto him:
As truly as the LORD lyueth, I take
the for an honest man, & thy outgoinge
and ingoynge with me in the hoost plea-
seth me well, and no euell haue I mar-
ked in the, sence the tyme that thou ca-
mest to me vnto this daye. But thou
pleasest not the prynces. Returne now
therfore, and go thy waye in peace, that
thou do no euell in the syght of the prin-
ces of the Phylistynes.
Dauid sayde: what haue I done, & C
what hast thou marked in thy seruaunt,
sence the tyme that I haue bene in thy
presence vnto this daye, that I shulde
not come and fyght agaynst the enemy-
es of my lorde the kynge? Achis answe-
red and sayde vnto Dauid: I knowe
well that thou pleasest myne eyes euen
as an angel of God. But the prynces of the
Philistynes haue sayd: Let hym not go
vp with vs vnto the battayll. Get the vp
therfore tomorow by tymes and thy lor-
des seruauntes which are come wyth the.
And whan ye haue gotten you vp early
in the mornynge, whan it is lyght, go
youre waye. So Dauid and his men gat
them vp early to go their waye in the mor-
nynge, & to come agayne in to the londe
of the Philistynes. But the Philistines
wente vp towarde Jesrael.

The .xxx. Chapter.

The Amalechites fall vpon Ziclag.
Dauid foloweth vpon them, and reco-
uereth the spoyle agayne.

A Now whan Dauid came to
Siclag on the thyrde day &
his mē, the Amalechites had
fallen in on the south parte
and at Siclag, & had smyt-
ten Siclag, and burned it with fyre, &
had caried awaye the wemen out of it,
both smal and great. Neuerthelesse they
[Pa.n.] had slayne noman, but dryuen thē thēce,
and were goynge on theyr waye. Now
whan Dauid with his men came to the
cyte, and sawe that it was brent with
[Re.17.] fyre, and that theyr wyues, sonnes, and
doughters were led awaye captyue Da-
uid and the people that was with hym
lyfte vp theyr voyce, and wepte so longe
tyll they coulde wepe nomore. For Da-
uids two wyues also were caried awaye
captyue, Ahinoam the Israelitishe, and
[Re.2 / Re.2] Abigail Nabals wyfe of Carmel. And
Dauid was very sorowfull, for the peo
ple wolde haue stoned hym: for the soule
of all the people was in great heuynesse,
euery one ouer his sonnes and dough-
ters.
B Neuerthelesse Dauid strēgthed him
selfe in the LORDE his God, & sayde
vnto Abiathar the prest the sonne of A-
[.Re.23. b] himelech: *Brynge me hether the ouer-
body cote. And whā Abiathar had brou-
ght the ouerbody cote vnto Dauid, Da
uid axed at the LORDE, & sayd: Shal
I folowe vpon the men of warre, and
shall I ouertake them? He sayd: Yee, fo-
lowe vpō them, thou shalt ouertake thē,
and shalt rescue the praye. Then wente
Dauid his waye, and the sixe hundreth
men that were with hym. And whā they
came to the ryuer of Besor, some stode
styll. But Dauid and the foure hūdreth
men folowed after: As for the two hun-
dreth men that stode styll, they had ben
slowe to go ouer the ryuer of Besor.
And they founde a man of Egipte
vpon the felde, hym they brought vnto
[Ju.15.d.] Dauid, *and gaue hym bread to eat, &
water to drynke, and gaue hym a quan-
tite of fygges, and two quantities of ra
syns. And whan he had eaten, his sprete
came to hym agayne: for in thre dayes &
thre nyghtes he had eaten no bread, and
dronken no water.
C Dauid sayd vnto hym: Whose art
thou? He sayd: I am a chylde of Egipt,
an Amalechites seruaunt, and my may-
ster hath forsaken me, because I was
syke thre dayes ago. We fell herin to-
warde the south syde of Crethus, and
vpon Juda, and towarde y south parte
of Caleb, and haue burned Siclag with
fyre.
Dauid sayd vnto hym: Wylt thou
brynge me downe to these mē of warre?
He said: Sweare vnto me by God, that
thou shalt not slaye me, nor delyuer me
in to my maysters hande, and I wyll
brynge the downe to these mē of warre.
And he brought them downe, & beholde
they were scatred vpon all the grounde,
eatynge and drynkynge, and kepynge ho
ly daye, and were makynge mery chere,
because of al the great spoyles that they
had taken out of the londe of the Phy-
listynes and of Juda.
And Dauid smote them from the D
morowe tyll the euen, agaynst the nexte
daye, so that there escaped none, excepte
foure hundreth yonge men, which rode
vpon camels, and fled. So Dauid res-
cued all that the Amalechites had taken
and his two wyues, and there myssed no
thynge, nether small nor great, nether sō
nes nor doughters, nor spoyles: & what
so euer they had taken, Dauid brought
all agayne. And Dauid toke the shepe
and oxen, and droue the cattell before
hym. And they sayd: This is Dauids
spoyle.
And whan Dauid came to the two
hundreth men, whiche had ben slowe to
folowe after Dauid, and abode at the
ryuer of Besor, they went forth to mete
Dauid, and the people that was w hym
And Dauid came to the people, and sa-
luted them frendly.
Then answered suche men as were E
euell and Belials men (amonge them y
had gone with Dauid) & sayd: Seynge
they went not with vs, they shall haue
none of y spoyles that we haue rescued
but let euery mā take his wyfe and chyl
dren and be goynge.
Then sayd Dauid: Ye shall not do
so (my brethren) with y which y LOR-
DE hath geuen vs, and hath preserued
vs, and delyuered these men of warre
(which were come agaynst vs) in to our
handes. Who shulde consente vnto you
herin? lyke as the porcyon is of thē that
wente downe to the batayll, so shall
the porcyon be of them also that abode
with the stuffe, and shalbe deuyded a
lyke.
From that tyme forth hath this ben F
an ordynaunce and lawe in Israel vn-
this day. And whā Dauid came to Sic-
lag, he sent of y spoyle vnto the Elders

in Juda his neghbours, and sayd: Be-
holde, there haue ye the blessynge out of
the spoyle of the enemyes of the LORDE,
namely vnto them of Bethel, vnto
them at Ramath in the south, vnto thē
at Jathir, vnto them at Aroer, vnto thē
at Siphamoth, vnto thē at Esthemoa,
vnto them at Rachal, vnto them in the
cyties of ẏ Jerahmielites, vnto them in
the cyties of the Kenites, vnto them at
Horma, vnto them at Borasā, vnto thē
at Athach, vnto them at Hebron, and vn-
to all the places where Dauid had wal-
ked with his men.

The.xxxi. Chapter.

¶ The Philistynes fyght agaynst Is-
rael. Sauls sonnes are slayne, & he woū-
ded, and slayeth hym selfe.

A But the * Philistynes fought
1.par.11.a agaynst Israel, and the men
of Israel fled before ẏ Phi-
listynes, and fell downe smit-
ten vpon the mount Gilboa
And ẏ Philistynes preassed vpon Saul
and his sonnes, and slewe Jonathas, &
Abinadab and Malchisua the sonnes of
Saul. And the battayl was sore against
Saul, and the archers fell vpon hym &
Saul, and the archers fell vpon hym of the
bowes, and he was sore wounded of the
archers.

Then sayd Saul vnto his weapen-
bearer: Drawe out thy swearde, and
thrust it thorow me, that these vncircū-
cysed come not and slaye me, and make
a laughyng stocke of me. Neuerthelesse
his weapēbearer wolde not, for he was
B sore afrayed. Thē toke Saul ẏ swearde
and fell theron. Now whan his wapen-
bearer sawe that Saull was deade, he
fell also vpon his swearde, and dyed
with hym. Thus dyed Saull, and his
thre sonnes, and his wapenbearer, and
all his men together the same daye.

Whā the mē of Israel which were
beyonde the valley, and beyonde Jor-
dane, sawe that the men of Israel were
fled, and that Saul and his sonne were
dead, they lefte the cities, and fled also.
Then came the Philistynes, and dwelt
therin.

* On the nexte daye came the Phi- 1.par.11.
listynes to spoyle the slayne, and founde
Saul and his thre sonnes lyenge vpon
mount Gilboa, and smote of his heade,
and toke of his harnesse, and sent it in
to the londe of the Phylistines rounde C
aboute, to shewe it in the house of their
Idols, and amonge the people, & layed
his harnesse in ẏ house of Astaroth: but
his body hanged they vp vpon the wall
of Bethsan.

Whan they of Jabes in Gylead
herde, what the Philistynes had done
vnto Saull, they gat them vp,
as many as were men of ar-
mes, and wente all the
night, and toke the
body of Saull,
and the bo-
dies of his
sonnes frō
the wall of
Bethsan,
brought them to Jabes,
* and brent them there, Jer.14
and toke theyr bones, &
buryed thē
vnder the
tre at Ja-
bes, and fa-
sted seuen dayes.

The ende of the fyrste boke
of the kynges, otherwy-
se called the fyrst bo-
ke of Samuel.

The second boke of the kynges, otherwyse, called the seconde boke of Samuel.

The death of Saul is shewed vnto Dauid, wich mourneth for hym.

The fyrste Chapter.

After the death of Saul whan Dauid was come agayne fro the * slaughter of the Amalechites, & had remained two dayes at Siclag, beholde, on the thirde daye there came a man out of Sauls hoost, with his clothes rente, and earth vpon his heade. (1.Re.30.b)
And whan he came vnto Dauid, he fell downe to the grounde, and worshipped.
Dauid sayde vnto hym: Whence commest thou? He sayde vnto hym: Out of the hoost of Israell am I fled. Dauid sayde vnto hym: Tell me, what is the matter? He sayde: the people is fled from the battayl, and many of the people are fallen: Yee and Saull also is dead and his sonne Jonathas. Dauid sayd vnto the yonge man that brought hym this worde: How knowest thou that Saull and Jonathas his sonne are dead? The yonge man that tolde him this, sayde: I came by chaunce vnto mount Gelboa, & beholde, Saul leaned vpon his speare and the charettes, and horsmen folowed harde after him: & he turned him about, and sawe me, & called me. And I sayde: Here am I: And he sayde to me: What art thou? I sayde vnto hym: I am an Amalechyte. And he sayd vnto me: Come to me, and kyll me, for anguysh hath gotten holde of me: for my lyfe is yet whole within me. Then stepte I to him and slewe hym, for I knowe well that he coulde not lyue after his fall. And I toke the crowne from his head, and the armelet from his arme, & haue brought it here vnto the my lorde. Then toke Dauid holde of his clothes, * and rente them, and so dyd all the men that were with hym, and mourned, and wepte, and fasted vntyll the euen, ouer Saul & Jonathas his sonne, and ouer the people of the LORDE, and ouer the house of Israell, because they were fallen thorowe the swearde. (2.Rey.3.f and.13.f)

And Dauid sayde to the yonge man that brought hym worde: What arte thou? He sayd: I am the sonne of a straunger an Amalechite. Dauid sayde: How happened it that thou wast not afrayed to laye thyne hande vpon the LORDES anoynted to destroye hym? And Dauid sayd vnto one of his yonge men: Come hither, & slay him. And he smote hym that he dyed. Then sayde Dauid vnto hym: Thy bloude be vpon thyne owne heade. * For thy mouth hath spoken agaynst thy selfe and sayde: I haue slayne the anoynted of the LORDE. (Mat.12.d Luce.19.b)
And Dauid mourned this lamentacyon ouer Saul, and Jonathas his sonne, & commaunded to teache the children of Juda ☞ the bowe. Beholde, it is written in the boke of the righteous.

The Eldest in Israel are slayne vpon the height of the. How are the Worthies fallen? (☞ The bow. The song or lamentacyon was called the bowe.)

* Tell it not at Gath: speake not of it in the stretes at Ascalon: lest the doughters of the Phylistines reioyse, lest the doughters of the vncircumcysed triumphe. (*Mic.1.b)

Ye mountaynes of Gelboa, nether dew nor rayne come vpon you, nether londe be whereof commeth Heueofferynges: for there is the shylde of the Worthies smytten downe: the shylde of Saul as though he had not bene anoynted with oyle.

* The bowe of Jonathas fayled not, and & the swearde of Saull came not agayne voyde from the bloude of the slayne, and from the fat of the giauntes. (1.Re.31. and.14. &1.re.1)

Saul and Jonathas louely & pleasaunt in their life, & in their death were not parted asunder, lighter then aegles and stronger then lyons.

Ye doughters of Israel wepe ouer Saull which clothed you with purple in pleasures, and decked you with iewels of golde on youre garmentes.

How are the Worthies fallen so in
the battayll? Jonathas is slayne vpon
the heyght of the.
I am sory for the my brother Jona
thas: thou hast bene very louely vnto
me: Thy loue hath bene more special vn
to me: then the loue of wemen.
How are the Worthies fallen, and
the weapens destroyed?

The.ii.Chapter.

¶ Dauid is anoynted kynge of the mē
of Juda. Abner goeth aboute to make
Isboseth Sauls sonne kynge of Israel.

A After these actes Dauid *
1.Re.23.a asked at the LORDE, and
2.Reg.5.c sayde: Shall I go vp in to
one of the cyties of Juda?
And the LORDE sayde vnto
hym: Go vp. Dauid sayde: Whyther?
He sayde: Unto Hebron. So Dauid
wente thither with his two wyues, Ahi
noam the Iesraelitisse, and Abigail Na
bals wyfe of Carmel. And Dauid brou
ght vp the men that were wyth hym al
so, euery one wyth his housholde, and
they dwelt in the cyties of Hebron. And
the men of Juda came, and there they a
noynted Dauid kynge ouer the house of
Juda.
And whā it was tolde Dauid,* y
1.Re.31.c they of Jabes in Gilead had buried Sa
ul, he sent messaungers vnto them, say
enge: Blessed be ye of the LORDE, y
ye haue done such mercy vpon youre lor
de Saul, and haue buryed hym. The
LORDE therfore shewe mercy now and
faithfulnes vpon you. And because ye
haue done this, I also wyl do you good
Let youre hande now therfore be cōfor
ted, and be ye stronge: for though Saull
youre lorde be dead, yet hath the house
of Juda anoynted me to be kynge ouer
them.
B But Abner the sōne of Ner, which
was Sauls chefe captayne, toke Isbo
seth the sonne of Saul, & brought hym
thorow the hoost, and made hym kynge
ouer Gilead, Assuri, Jesrael, Ephraim,
Ben Jamin and ouer all Israel. And Is
boseth the sonne of Saul was fourtye
yeare olde, whan he was made kynge
of Israell, and he raygned two yeares.
But the house of Juda helde with Da
Re.5.a. uid: * The tyme that Dauid was kyn
ge at Hebron ouer the house of Juda,
was seuē yeare & syxe monethes longe.
And Abner the sonne of Ner wēte
forth wyth seruauntes of Isboseth the
sonne of Saull, out of y hoost vnto Gi
beon. And Joab the sonne of Seru Ja
wente forth with Dauids seruauntes,
and they met together by the pole at Gi
beon, and these laye on the one syde of
the pole: the other, on the other syde.
And Abner sayd vnto Joab: Let y yōge
men get them vp, and playe before vs.
Joab sayd: Let them aryse. Then gat
they them vp, & wente in nōbre twolue
of Ben Jamin on Isboseth Sauls son
nes syde, and twolue of Dauids seruaū
tes. And euery one gat another by the
heade, & thrust his swearde in his syde,
and fell together: therfore is the place
called Helkath hazurim (that is, y felde
of the Worthies) which is at Gibeon.
And there arose a sore harde bat C
tayll the same daye. But Abner and the
men of Israell were put to flyght of
Dauids seruauntes. Thre sōnes of Seru
Ja were there, Joab, Abisai, & Asahel,
as for Asahel he was lyght of fete as a
roo in y felde, & folowed after Abner, &
turned not asyde nether to y ryght hād
nor to the lefte from Abner. Then Ab
ner turned hym aboute, and sayde: Art
thou Asahel? He sayde: Yee. Abner said
vnto hym: Go thy way ether to y ryght
hande or to the lefte, and get the one of
the yonge men, & take his harnesse frō
hym. Neuertheles Asahel wolde not
leaue of from hym. Then sayde Abner
agayne to Asahel: Get the away frō me,
why wilt thou that I smyte the to the
grounde? and how darre I lyfte vp my
face before thy brother Joab? Howbeit
he wolde not go his waye.
Thē Abner thrust him in wt a speare
in to his bely, so that the speare wente
out behynde hym. And there he fell and
dyed before him: and who so came to y
place where Asahel laye dead, stode styl
there. But Joab & Abisai folowed vp
pon Abner, tyll the sonne wente downe.
And whan they came to the hyll of Am
ma, which lyeth before Giah, by y waye
to the wyldernesse of Gibeon, the chyl
dren of Ben Jamin gathered them sel
ues together behynde Abner, and were
to a multitude, and stode vpon y toppe
of an hyll.
And Abner called vnto Joab, and D
sayde, Shall the swearde then deuoure
without ende? Knowest thou not, that it
wyll be bytter at the last? How longe
wyl it be or thou sete vnto the people, y
they leaue of from their brethren? Joab
said: As truly as God lyueth, if thou

haddest sayde thus to daye in the mor
nynge, the people had ceassed euery one
from his brother. And Joab blewe the
trompet, and all the people stode styll, &
folowed nomore vpon Israel, nether
fought they eny more.
Abner and his men went all ẏ same
nyght ouer the playne felde, and passed
ouer Jordan, and walked thorow al Bi
thron, and came to the tentes. Joab tur
ned him from Abner, and gathered all ẏ
people together. And of Dauids seruaũ
tes there mysseds nynetene men, and Asa
hel. But Dauids seruauntes had smyt
ten so amonge BenJamin and the men
of Abner, that thre hundreth & thre score
mẽ were dead. And they toke vp Asahel,
and buried hym in his fathers graue at
Bethleem. And Joab with his mẽ went
L all that nyght: and at the breake of the
daye they came vnto Hebron.

The .iii. Chapter.

Discorde betwixte the house of Da
uid and Saul. Abner lyeth with Sauls
concubyne, is reproued therfore, and fal
leth vnto Dauid. Joab stycketh Abner.

A And there was a great bat
tayll betwene the house of
Saul and the house of Da
uid. But Dauid wente and
increased, and the house of
Saul wente & mynished. And vnto Da
uid were chyldren borne at Hebron.
1.Par.3.a * His fyrst borne sonne Ammon of Ahi
Mt.1.c noam the Israelitisse: the seconde Chile
ab of Abigall ẏ wyfe of Nabal of Car
mel: the thyrde Absalõ the sõne of Maa
2.Re.17.b cha * the doughter of Thalmai kynge of
Gessur: the fourth Adonia the sonne of
Hagith: the fyfth Saphatia the sõne of
Abitall: the sixte Jethream of Egla Da
uids wyfe. These were borne vnto Da
uid at Hebron.
Now whan it was warre betwene
the house of Saul and the house of Da
uid, Abner strengthed Sauls house.
And Saul had had a concubyne, whose
name was Rispa the doughter of Aia.
And Isboseth sayd vnto Abner: Wher
fore lyest thou with my fathers concu
byne?
B Then was Abner very wroth at
these wordes of Isboseth, and sayd: Am
I a dogges heade then, that I agaynst
Juda do mercy vnto the house of Saull
C thy father, and vnto his brethren and
kynsfolkes? and haue not delyuered the
in to the hande of Dauid, and thou lay
est a trespace to my charge this day for
a womans sake? God do Abner this &
that, yf I do not * as the LORDE hath 1.Re.15.f
sworne vnto Dauid, that the kyngdom and.16.a
maye be taken from the house of Saul
and the seate of Dauid set vp ouer Is
raell and Juda, from Dan vnto Berse
ba. Tho coulde he not answere him one
worde agayne, he feared hym so.
And Abner sente messaungers vnto
Dauid, sayenge: Whose is the londe?
And sayde: Make thy couenaunt with
me. Beholde, my hande shalbe with the
to turne all Israell vnto the.
He sayd: Well, I wyll make a coue C
naunt with the, but one thyng I desyre
of the, that thou se not my face, excepte
thou brynge my fyrste Michol Sauls
doughter, whan thou commest to se my fa
ce. Dauid sent messaungers also vnto
Isboseth the sonne of Saull, sayenge:
* Geue me my wyfe Michol, whome 1.Re.18.d
I maried with an hundreth foreskyn
nes of the Philistynes. Isboseth sent,
and caused for to take her frõ the man
* Palthiel the sonne of Lais. And hir 1.Re.25.g
husbande went with her, and wepte be
hynde her vnto Bahurym. Then sayde
Abner vnto hym: Turne backe agayne
and go thy waye. And he turned backe
agayne.
And Abner talked with the Elders
in Israell, & sayde: Your myndes haue
ben set afore tyme and longe a goo vp
pon Dauid, that he myghte be kynge
ouer you, do it now therfore, for the
LORDE hath sayd of Dauid: I wyll 2.[illegible]
delyuer my people of Israel by the hãd
of Dauid my seruaunt, from the hande
of the Philistynes, and from the hande
of their enemyes.
Abner spake also before the eares of D
BenJamin, and wente to speake before
the eares of Dauid at Hebron all that
Israell and the whole house of BenJa
min was contente withall. Now whã
Abner came to Hebron vnto Dauid, &
twentye men with hym, Dauid made
them a feaste. And Abner sayde vnto
Dauid: I wyll get me vp, and go ga
ther all Israel together to my lorde the
kynge, and that they maye make a coue
naunt with the, that thou mayeste be
kynge, at thy soules desyre.
So Dauid let Abner go from him
in peace. And Beholde, Dauids seruaun
tes & Joab came fro the mẽ of warre

and brought a great spoyle with them.
And Abner was not now wt Dauid at
Hebron: for he had sēt hym frō hym, so ẏ
he was gone his waye in peace.
E But whan Ioab and all the hoost
with hym was come, it was tolde hym
that Abner ẏ sonne of Ner came to the
kynge, and how he had sent hym from
hym, so that he was gone his waye in
peace. Then went Ioab in to the kynge,
& sayd: What hast thou done? Beholde,
Abner came to the, why hast thou sent
hym from the, that he is gone his waye?
Knowest thou not Abner the sonne of
Ner? For he came to the to deceaue the,
that he myght knowe thy outgoynge, &
D ingoynge, & to spye out all that ẏ doest.
And whā Ioab went out from Dauid,
he sent messangers after Abner, to fetch
hym agayne from Bohor Sira, and Da-
uid knewe not therof. Now whan Ab-
ner came agayne vnto Hebron, Ioab
brought hym in to ẏ myddes vnder the
gate, to talke wt hym secretly, & * thrust
Iudi.3.c hym there in to the bely that he dyed, be-
cause of his brother Asahels bloude.
F Whā Dauid knewe of it therafter,
he sayd: I am vngylty, & so is my kyng-
dome for euer before the LORDE con-
cernynge the bloude of Abner the sonne
of Ner: but vpon the head of Ioab fall
it, and vpon al his fathers house, and in
the, in the house of Ioab ther ceasse not
one to haue a rennynge issue and a lepro-
sy, and to go vpon a staffe, and fall tho-
row the sweard, and to haue scarsenesse
of bread. Thus Ioab and his brother
Abisai slewe Abner, * because he hadde
2.Re.2.d slayne theyr brother Asahel in ẏ battayl
at Gibeon.
Dauid sayd vnto Ioab and to all ẏ
people that was with hym: Rent youre
clothes, and gyrde sackcloth about you,
and make lamentacyon for Abner. And
the kynge went after the bear. And whā
they buried Abner at Hebron, the kynge
lyfte vp his voyce, and wepte besyde Ab-
ners graue, and al the people wept also.
And the kynge mourned for Abner,
G and sayd: Abner is not dead as a foole
dyeth. Thy handes were not boūde, thy
fete were not vexed wt fetters, thou arte
fallen as a mā falleth before wycked vn-
thriftes. Then all the people bewayled
hym yet more.
Now whā all the people came in to
eate with Dauid whyle it was yet hye
daye, Dauid sware, and sayde: God do
this and that vnto me, yf I taist eyther
bread or ought els afore the Sonne go
downe. And all the people knewe it, and
it pleased them well all that the kynge
dyd in the syght of all the people. And al
the people and all Israell perceaued the
same daye, that it came not of ẏ kynge,
that Abner the sōne of Ner was slayne.
And the kynge sayd vnto his seruauntes:
Knowe ye not that this daye a prynce &
a great man is fallen in Israel? As for
me, I am yet but tender and anoynted
kynge. But the men the chyldren of Zeru
Ia are to harde for me. The LORDE
recompence hym that doth euell, accor-
dynge to his wyckednesse.

The.iiii. Chapter.

Isboseth is slayne of traytours whō
the Dauid putteth to death.

When Sauls sonne herde that A
Abner was dead at Hebron,
his hādes were feble, and all
Israel was sory. But there
were two men captaynes o-
uer the souldyers vnder ẏ sōne of Saul,
the one was called Baena, the other Re-
hob, sonnes of Rimon the Berothite, of
the chyldren of Ben Iamin: for Beroth
was counted also in Ben Iamin. And ẏ
Berothites were fled vnto Gethaim, &
were straungers there vnto this daye.
Ionathas also the sonne of Saul had a
sonne which was lame on his fete, and
was fyue yeare olde whan the rumoure
of Saul and Ionathas came from Is-
rael. And his norse toke hym, and fled.
And whyle she made haist & fled, he fel &
was lame: And his name was Mephi-
boseth.
Then wente the sonnes of Rimon ẏ B
the Berothite, Rehob and Baheno, and
came to the house of Isboseth, in ẏ heat
of the daye, and he laye vpon his bed at
the noone daye. And they came in to the
house to fetch wheate, and thrust hym in
the bely, and gat them awaye. For whan
they came in to the house, he laye vpon
his bed in his chamber, and they styked
hym to death, and smote of his heade, &
toke his heade, and departed by ẏ waye
of the playne felde all that nyght, and
brought the heade of Isboseth to Da-
uid vnto Hebrō, and sayd vnto ẏ kynge:
Beholde, there is the heade of Isboseth
the sonne of Saul thyne enemye, which
layed wayte for thy soule. This day hath
the LORDE auenged my lorde the
kynge of Saul and his sede.
Thē answered Dauid vnto Rehob & C

and Baena his brother, the sonnes of
Rimon the Berothite, and sayde: As
truly as the LORDE lyueth which hath
delyuered my soule out of all trouble,
2.Reg.1.c *I toke hym y^t thought me worde &
sayde: Saul is dead, and he thought he
had bene a good messaunger, and at Si
clag I put him to death, vnto whom I
shulde haue geue a rewarde for his mes
sage. And these vngodly personnes ha=
ue slayne a ryghteous man in his owne
house vpon his bed. Yee shulde not I
requyre his bloude of youre handes, and
take you awaye from the earth? And Da
uid commaunded his yonge men, which
slewe them, and smote of their handes
and fete, and hanged them vp by y^e pole
at Hebron. But the heade of Isboseth
2.Reg.3.f. toke they, and buried it *in Abners gra
ue at Hebron.

The.v.Chapter

David taketh in all the kyngdome, and ouercommeth the Philistines on euery syde.

A And all the trybes of Israell
1.Pa.12.a came to Dauid vnto Hebrō,
and sayde: * Beholde, we
are thy bone and thy flesh.
And afore tyme whan Sa=
ul was kynge ouer vs, thou leddest Is=
raell out and in. So the LORDE hath
sayde: Thou shalt kepe my people of Is
raell, and shalt be the duke ouer Israell.
And all the Elders in Israell came to y^e
kynge vnto Hebron. And kynge Dauid
made a couenaunt with them at Hebrō
before the LORDE. And they anoynted
Dauid to be kynge ouer Israell. Thyr=
tye yeare olde was Dauid whā he was
made kynge, and reygned fortye yeares.
2.Reg.2.b * At Hebron raygned he seuē yeares &
syxe monethes ouer Juda: but at Jeru=
salem he reygned thre and thyrtye yea
res ouer all Israell and Juda.
B And the kynge wente with his men
to Jerusalem, agaynst the Jebusytes,
which dwelt in the londe. Neuertheles
they sayde vnto Dauid: Thou shalt not
come in hyther but the blynde and lame
shall dryue the awaye. (They thought
planely, y^t Dauid shulde not come in)
Howbeit Dauid wanne the castell of
Sion, which is the cyte of Dauid. The
1.Pa.11.a sayde Dauid the same daye: * Who so
euer smyteth y^e Jebusytes, & optayneth
the perquelles, the lame and the blynde,
which (Jebusites) Dauids soule hateth
Mat.21.b Herof commeth the prouerbe: * Let no
blynde nor lame come in to the house,
So Dauid dwelt in the castel, and cal=
led it y^e cyte of Dauid. And Dauid buil
ded roūde aboute frō Millo & within.
And Dauid grewe, and the LORDE
the God zebaoth was with hym.
*And Hirā the kynge of Tyre sent C
messaungers vnto Dauid, & ceder trees 1.par.15.a
for walles, and carpenters, and masōs,
to buylde Dauid an house. And Dauid
knewe, that the LORDE had con=
firmed hym kynge ouer Israell, and ex=
alted his kyngdom for his people of Is
raels sake. And Dauid toke yet more wy
ues and concubines at Jerusalem, after
he was come from Hebrō, & there were
yet mo sonnes and doughters borne vn
to hym. *And these are y^e names of thē
that were borne vnto hym at Jerusalē: 1.para.3.a
Samma Sobab, Nathan, Salomon,
Jebeher, Elisua, Nepheg, Japhia, Eli=
sama, Elyada, Eliphalet.
And whan the Philistynes herde y^t
Dauid was anoynted kynge ouer Isra
ell, they wēte vp al to seke Dauid. Whā
Dauid perceaued y^t: he wēte down in to a
castell, But y^e Philystines came & scat=
ered thē selues beneth in y^e valley of Re= 1.Re.25.a.
phaim. * And Dauid axed at y^e LOR= 2.Reg.2.a
DE, and sayde: Shal I go vp agaynst and.5.d;
the Philistines? and wilt thou delyuer
them in to my hande? The LORDE
sayde vnto Dauid: Go vp, I wyll dely
uer the Philistynes in to thy hande. D
And Dauid came vnto Baal Pra=
zym, and smote thē there, and sayd: The
LORDE hath deuyded myne enemies,
euen as the waters parte a sunder: ther=
fore is the same place called Baal Pra
zim. And they lefte their ymages there,
but Dauid and his men caried them a=
waye.
Neuerthelesse the Phylistines wē=
te vp agayne, and scatered them selues
beneth in the valley of Rephaim. And
Dauid axed at y^e LORDE. The LOR
DE sayde: Thou shalt go vp, but com=
passe them behynde, that thou mayest be
vpon them ouer agaynst the peartrees:
and whan thou hearest vpon the toppe
of the peartrees, the sounde of y^e goynge
be bolde, for then is the LORDE gone
forth before the, to smyte the hoost of y^e
Phylistines. Dauid dyd as the LOR=
DE cōmaunded hym, and smote the
Philistynes from Geba, tyll thou com=
mest vnto Gaser.

The.vi.Chapter.

Dauid causeth the Arke of y^e LORDE to be caried out of Abinadabs hous

se in to the house of Obed Edom. Usa
is punyshed for touchynge it. Dauid ca
rieth it in to his cyte.

A AND * Dauid gathered a-
1.par.14a gayne all the yonge chosen
men in Israell, euē thre thou
sonde, and gat hym vp, and
wente wt all the people that
was with hym of the cittizyns of Iuda,
to fetch vp the Arke of God from thēce
whose name is: The name of ẏ LOR-
DE zebaoth dwelleth theron betwene
1.Re.6.b the Cherubyns. * And they caused the
Arke of God to be caried vpon a newe
1.Re.7.a carte, * and fetched it out of the house
of Aminadab, whiche dwelt at Gibea.
Usa, and Ahio the sonnes of Abinadab
droue the new carte. And whan they
brought it with the Arke frō the house
of Abinadab whiche dwelt at Gibea,
Ahio wēte before the Arke: and Dauid
and all the house of Israell played be-
fore the LORDE, with all maner of
instrumentes of pyne tre, with harpes,
and psalteries, and tabrettes, & belles,
and cymbals.
B * And whan they came to the barn
1.par.14b floore of Nahon, Usa stretched out his
3 Nu.4.b hande, ‡ and helde the Arke of God, for
and,7.b. the oxen wente out asyde. Then wared
the wrath of the LORDE fearce agaynst
Usa, and God smote him there because
of his presumpcyon, so ẏ he dyed there
besyde the Arke of God. Thē was Da
uid sory, because the LORDE had ma-
de suche a rente vpon Usa, and he called
Perez:A ẏ same place ☞ Perez Usa vnto this
rente or di daye. And Dauid feared the LORDE
uisyon. ẏ same daye, and sayd: How shall this
Arke of the LORDE come vnto me?
And he wolde not let it be brought to
hym in to the cite of Dauid, but caused
it be brought in to the house of Obed
Edom the Gathite. And whan the Arke
of the LORDE had continued thre
monethes in the house of Obed Edom
the Gathite, the LORDE blessed him
and all his house.
C And it was tolde kyng Dauid, that
the LORDE had blessed the house of
Obed Edom & all that he had because
1.par.16a of the Arke of God. * Then wente he,
and fetched vp the Arke of God out of
the house of Obed Edom in to the cite
of Dauid with ioye. And whan they
were gone sixe steppes in with the Arke
of the LORDE, they offered an oxe &
a fatte shepe. And Dauid daunsed with
all his might before the LORDE, and
was gyrded with an ouerbody cote of
lynnen. And Dauid with all Israel
brought vp the Arke of the LORDE
with trumpettes, and trumpettes.
And whan the Arke of the LOR- D
DE came in to the cite of Dauid, Mi-
chol the doughter of Saul loked out at
a wyndow, and sawe kynge Dauid lea-
pynge, sprynginge, and daunsynge, be-
fore the LORDE, and despysed
hym in hir hart. But whan they
brought in the Arke of the LORDE,
they set it in hir place in the myddes of
the Tabernacle, which Dauid had pit-
ched for it. And Dauid offred burntoff-
rynges and thankofferynges before the
LORDE. And whā Dauid had made
an ende of offerynge ẏ burntofferynges
and thankofferynges, he blessed the peo-
ple in the name of the LORDE zeba-
oth, and dealte out vnto all the people,
and to the multitude of Israel, both to
man and womā, vnto euery one a cake
of bread, and a pece of fleshe, & a meace
of potage. Then wente all the people
their waye, euery one vnto his house.
Whā Dauid came agayne to blesse E
his house, Michol ẏ doughter of Saul
wente forth to mete him, & sayde: How
glorious hath the kynge of Israel bene
to day, which hath vncouered himselfe
before the maydens of his seruauntes,
lyke as the rascal people discouer them
selues. But Dauid sayd vnto Michol:
I wyll playe before the LORDE, which
hath chosen me afore thy father, and a-
fore all his house, because he hath com-
maūded me to be a prynce ouer the peo-
ple of the LORDE, euen ouer Israel,
and yet wyll I be vyler thē so, and wyl
be lowe in myne owne sight: and with
the maydens wherof thou hast spoken,
wyll I be honoured. As for Michol the
doughter of Saul, she had no childe vn
to the daye of hir death.

The .vii. Chapter.

¶ Dauid is forbydden to buylde an
house vnto the LORDE, vnto whom
he geueth thankes.

NOW * whan the kynge satt F
in his house, and the LOR- 1.par.17.a
DE had geuen hym rest fro
al his enemyes on euery syde
he sayde vnto ẏ prophet Na-
than: Beholde, I dwell in a house of ce-
dre, & ẏ Arke of God dwelleth amōge ẏ
curtaynes. Nathā sayde vnto ẏ kynge:
Go thy way, what soeuer I hast in thi

hart, that do: for the LORDE is with
the. But the same nyght came ÿ worde
of the LORDE vnto Nathan, & sayd:
Go and speake to my seruaunt Dauid:
Thus sayeth ÿ LORDE: Shalt thou
buylde me an house to dwell in? I haue
dwelt in no house sence the daye that I
brought the chyldren of Israel out of E-
gipte vnto this daye, but haue walked
in the Tabernacle & habitacyon, whe-
ther soeuer I wente with the chyldren
of Israel. Dyd I euer speake to any of
the trybes of Israel (whom I comman
ded to kepe my people of Israel) & sayd
Wherfore do ye not buylde me an house
of Ceder wood?

B So shalt thou speake now vnto my
seruaunt Dauid: Thus sayeth ÿ LOR
DE zebaoth: *I toke the fro ÿ pasture (...a.16.c.)
whan thou wentest behynde the shepe,
that thou shuldest be the prynce ouer my
people of Israel, and haue ben with the
whether so euer thou wentest, and roted
out all thyne enemyes before the, & haue
made the a great name, acordynge to ÿ
name of the great men vpon earth. And
for my people of Israel I wyll appoynt
a place, and wyll plante them, that they
maye remayne there, nomore to be remo
ued, and that the chyldren of wyckednes
oppresse them nomore, lyke as afore, and
sence the tyme that I ordeyned Judges
ouer me people of Israel. And I wyll
geue the rest from all thyne enemyes.
And the LORDE sheweth the, that ÿ
LORDE wyll make the a house.

C *Now whan the tyme is fulfylled
(...es.a) that thou shalt slepe with thy fathers, I
(...e.8.c) wyll after the rayse vp thy syde, which
(...a.131.b) shall come of thy bodye: his kyngdome
wyll I stablyshe, he shall buyld an house
(...r.33.c) for my name, *and I wyl stablyshe the
(...a.1.b.) seate of his kyngdome for euer. *I wyll
be his father, and he shalbe my sonne.
(...a.11.c.) *Whan he doth a trespace, I wyll
(...9.b.) reproue hym with the rodde of men and
with the plages of the chyldren of men:
But my mercy shall not be withdrawen
from hym, as I haue withdrawe it fro
Saul, whom I haue taken awaye be-
fore the. As for thy house and thy kyng-
dome, it shalbe stablyshed for euer befor
the, and thy seate shall endure fast for e-
uermore.

When Nathan had tolde all these
wordes and al this vysion vnto Dauid:
Kynge Dauid came and sat hym downe
before the LORDE and sayd: O LOR-
DE God, who am I? and what is my
house, that thou hast brought me thus
farre? This O LORDE God hast ÿ
thought to lytle also, but hast spoken of
the house of thy seruaunt yet longe for
to come: O LORDE God, is ÿ the lawe
of men?

D And what shall Dauid speake vnto
the? thou knowest thy seruaunt O LOR
DE God, for thy wordes sake & acor-
dyng to thy hart hast thou done al these
great thynges, ÿ thou myghtest shewe
them vnto thy seruaunt. Therfore art
ÿ greatly magnyfyed O LORDE God
*for there is none lyke the, and there is Deu.32.f
no God but thou, acordynge vnto all ÿ
we haue herde with oure eares. *For Deu.4.e
where is there a people vpon earth as
thy people of Israel? For whose sake
went God to delyuer hym a people, and
to make hym selfe a name, and to do the
suche great and terrible thynges in thy
londe before thy people, *whome thou Exo.14.d
hast delyuered vnto thy selfe fro Egipte
from the people, and from theyr goddes
And thy people of Israel hast thou pre-
pared ÿ to be a people vnto thyne owne
selfe for euer, and thou O LORDE arte
become theyr God.

E Stablyshe now the worde therfore
for euer (O LORDE God) which thou
hast spoken ouer thy seruaunt and ouer
his house, and do acordynge as ÿ hast
sayd. So shal thy name be great for euer
so that it shalbe sayd: The LORDE
zebaoth is ÿ God of Israel, & the house
of thy seruaunt Dauid shalbe made sure
before the. For thou LORDE zebaoth
thou God of Israel hast opened ÿ eare
of thy seruaunt, and sayd: I wyll buylde
the an house. Therfore hath thy seruaunt
founde his hart, to praye this prayer vn
to the. *Now LORDE God thou Deu.32.a
thy selfe art God, and thy wordes shall
be the trueth. Thou hast spoken suche
good ouer thy seruaunt. Begynne now
therfore, and blesse thy seruauntes house,
that it maye be before the for euer, for ÿ
LORDE God thine owne selfe hast
spoken it: and with thy blessynge shall
thy seruauntes house be blessed for euer.

The.viii.Chapter.

¶ Dauid subdueth the Philistynes &
other mo aboute hym.

AND it fortuned after this, ÿ *Da A
uid smote ÿ Philistines, & discomfi
ted them, & toke the brydell of bon 1.Pa.19.b
dageout of the Philistynes hande,

Nu.24.d * He smote the Moabites also to the
grounde, so that he brought two partes
of them to death, and let one parte lyue.
Thus the Moabites were subdued vn
to Dauid, so that they brought hym gyf
tes.
Dauid smote Hadad Eser also the
sonne of Rehob kynge of Zoba, whan
he wente to fetch his power agayne at
the water Euphrates. And of the toke
Dauid a thousande and seuen hundreth
horsmen, and twenty thousande fote
men, and lamed all the charettes, saue
an hundreth which he kepte behynde.
But the Sirians came from Damasco
to helpe Hadad Eser kyng of Zoba. And
Dauid smote two and and twentye thou
sande men of the Syrians, and layed
people vnto Damascus in Syria.
Thus was Syria subdued vnto Da
uid, so ye they brought hym gyftes: for
the LORDE helped Dauid whither
so euer he wente. And Dauid toke the
shyldes of golde, which Hadad Esers
seruauntes had, and brought them to Je
rusalem. But from Bethah and Bero
thai the cytie of Hadad Eser toke Da
uid very much brasse.
B * Whan Thoi the kynge of Hemath
1.Pa.19.b herde, that Dauid had smytten all ye po
wer of Hadad Eser, he sent his sonne
Joram vnto Dauid to salute him frend
ly, & to blesse hym, because he had fough
te with Hadad Eser and smytten him
(for Thoi had warre wyth Hadad E
ser) and had yewels with him of siluer,
of golde, and of brasse: which kynge Da
uid halowed also vnto the LORDE,
with the syluer and golde which he san
ctifyed vnto the LORDE from all the
Heythen, whom he subdued, from Si
ria, from Moab, from the chyldren of
Ammon, from the Phylystynes, from
Amalek, from the spoyle of Hadad Eser
the sonne of Rehob kynge of Zoba.
C Dauid gat hymselfe a name also whã
1.Pa.19.c he came, * and smote eyghtene thou
sande of ye Sirians in the Salt valley.
Gene.25.c And he layed people in all Edomea, * &
Nu.24.d all Edom was subdued vnto Dauid:
for the LORD helped Dauid, whither
so euer he wente. Thus was Dauid
kynge ouer all Israel. And he executed
iudgemente and ryghteousnes vnto all
2.Re.20.d the people. * Joab the sonne of Seru
ia was captayne ouer the hoost. Josa
phat the sonne of Ahilud was Chaũce
ler. Sadok the sonne of Achitob, & Ahi
melech the sonne of Abiathar were pre
stes. Seraia was Scrybe. Benaia the
sonne of Joiada was ouer the Crethi
ans and Plethians. And the sonnes of
Dauid were ☞ prestes.

The.ix. Chapter.

David shewed fauoure to Sauls hi
red, and doth them good for Jonathas
sake.

And Dauid sayde: Remay A
neth there yet ony man of
Sauls house, that I maye
do mercy vpon hym for Jo
nathas sake? There was a
seruaunt of Sauls house, named * Si
ba, whom they called vnto Dauid, and
the kynge sayde vnto hym: Art thou Si
ba? he sayde: Yee thy seruaunt. The
kynge sayd: Is there yet ony mã of Sa
uls house, that I maye do the mercy of
God vpon hym? Siba sayde vnto the
kynge: * There is yet a sonne of Jona
thas, lame on his fete. The kynge sayd
vnto hym: Where is he? Siba sayd vn
to the kynge: Beholde, he is at Lodober
in the house of * Machir the sonne of
Ammiel. Thẽ sent kyng Dauid thither,
and caused for to fetch hym from Lode
ber out of the house of Machir ye sonne
of Ammiel.
Now whan Mephiboseth the sonne B
of Jonathas the sonne of Saul came
vnto Dauid, he fell vpon his face, and
worshiped hym. Dauid sayde: Mephibo
seth. He sayde: Here am I thy seruaunt.
Dauid sayde vnto him: Feare not, for I
wyll do mercy vpon the for thy father
Jonathas sake, and wyl restore vnto ye
all the londe of thy father Saul: but ye
shalt eate bread daylie at my table. He
worshiped and sayde: Who am I thy
seruaunt, that thou turnest ye to a dead
dogge as I am?
Then the kynge called Siba ye ser
uaunt of Saul, and sayde vnto hym: Al
ye hath belongeth vnto Saul and to all
his house, haue I geuẽ to thy lordes so C
ne. Tyll his londe for hym therfore, y a
thy chyldrẽ & seruauntes, & brynge it in,
ye it may be bread for thy lordes sonne,
and that he maye enioye it: But Mephi
boseth thy lordes sonne shall eate bread
daylie at my table. Siba had fyftene so
nes & twentye seruauntes. And Siba sayd
vnto the kynge: Acordynge vnto all as
my lorde the kynge hath commaunded
his seruaunt, so shall his seruaunt do.
And let Mephiboseth (sayd Dauid) eate
at my table, as one of the kynges owne
children. And Mephiboseth had

a yonge sonne, whose name was Mi-
cha. But all that dwelt in the house
of Siba, serued Mephiboseth. As for
Mephiboseth hym selfe, he dwelt at Je
rusalē: for he dyd eate daylie at the kyn
Re.4.a ges table * and was lame on both his
fete.

The.x.Chapter.

¶ Dauid sendeth messaungers to the
kyng of the Ammonites, which putteth
thē to shame: wherfor he goeth agaynst
them, and wynneth the victory of them
two tymes.

A AND * it fortuned after this
par.20.a that the kyng of the chyldrē
of Ammon dyed, & his sōne
Hanun was kynge in his
steade. Then sayde Dauid:
I wyll do mercy vpon Hanun the sōne
Re.22.a of Nahas * as his father dyd mercy
vpō me. And so he sent, & cōforted hym
by his seruaūtes ouer his fathers death
Now whan Dauids seruauntes came
in to the londe of the chyldrē of Ammō,
the mightie men of the chyldren of Am-
mon sayde vnto Hanun theire lorde:
Thynkest thou it is for the honoure of
thy father in thy sighte, that Dauid
hath sent comforters vnto the? Hath
he not sent his seruaūtes vnto the (thin
kest thou) to spye & searche out the cit
and to ouerthrowe it?
B Then toke Hanun the seruauntes
of Dauid, and shoue of the one halue of
their beerdes, and cut of ye halfe of their
garmentes euen by the gyrdell, and so
let them go. Whan this was tolde Da
uid he sent to mete thē: for the mē were
put to greate shame. And the kynge cau
sed to say vnto them: Abyde at Jericho
tyll youre beerders be growne, and thē
come agayne.
Whan the chyldrē of Ammon sawe
that they stynked in the sight of Dauid
they sent and hyred the Sirians of the
house of Rehob, and the Sirians of zo
ba euen twentye thousande fote men,
and from the kynge of Maacha a thou
sande mē, and from Jstob twolue thou
sande men. Whā Dauid herde that, he
sent Joab with all the hoost of the men
of warre. And the chyldren of Ammon
wente forth, and prepared them selues
to the battayll before the intraunce of
the gate. But the Sirians of Soba, of
Rehob, of Jstob and of Maacha were
alone in the felde.
C Now whan Joab sawe that the
battayll was set vpon hym before and
behynde, he chose of all the beste yonge
men in Jsrael, and prepared them selfe
agaynst the Siriās. And the residue of
the people put he vnder the hāde of his
brother Abisay that he mighte prepare
hym agaynste the chyldren of Ammon.
And sayde: Yf the Sirians be to migh
tie for me helpe thou me: but yf the chyl
dren of Ammon be to mightie for the.
I shall helpe the. Take a good corage
vnto the, and let vs be stronge for oure
people, and for the cite of oure God: ne
uerthelesse the LORDE do what plea
seth hym.
And Joab gatt hym forth with the
people that was with hym to fighte a-
gaynst the Siriās: and they fled before
hym. And whan the chyldren of Ammō
sawe that the Sirians fled, they fled
also before Abisai, and wente in to the
cite. So Joab turned agayne from the
children of Ammon, and came to Jeru-
salem. And whā the Sirians sawe that
they were smytten before Jsraell, they
came together.
And Hadad Eser sent and brought D
out the Siriās beyonde the water, and
conueyed their power in, and Sobath
the chefe captayn of Hadad Eser wēte
before them. Whan this was tolde Da
uid, he gathered all Jsraell together, &
wente ouer Jordane, & came to Helam,
and the Sirians prepared them selues
agaynst Dauid to fight with him, how
beit the Siriās fled before Jsrael. And
Dauid slewe of the Sirians seuen hun
dreth charettes, and fortye thousande
horsmē, and Sobath the chefe captayn
smote he also, so yt he dyed there. Whā
ye kinges which were vnder Hadad E-
ser, sawe, that they were smytē before
Jsraell, they made peace with Jsraell,
and were subdued vnto them. And the
Sirians were afrayed to helpe the chyl
dren of Ammon ony more.

The.xi.Chapter.

¶ Dauid committeth aduoutry with
Bethseba, and causeth hir husbande
be slayne.

AND whan the yeare came A
aboute what tyme as kyn-
ges vse to go forth * Da- 1.par.21.a
uid sent Joab and his ser-
uauntes with hym, and all
Jsrael, to destroye the children of Am-
mon, and to laye sege vnto Rabba: but
Dauid abode at Jeru salem.
And aboute the euētyde it fortuned
that Dauid arose frō his restyng place

and wēte vp to the toppe of the kynges
palace, and frō the toppe he sawe a wo-
Exo.20.b. man * washynge hir selfe, and the wo-
Susan.c mā was of a very fayre bewty. And Da
uid sent, and caused to axe what womā
it was, and sayde: Is not that Bethsa-
ba the doughter of Eliam, the wyfe of
Urias the Hethite? And Dauid sente
messaūgers, and caused for to fetch her.
And whan she was come in vnto hym,
he laye with her. [illegible] she halo
wed hir selfe from [illegible], and
turned agayne vnto hir house. And the
woman was with chylde, and sent, and
caused to tell Dauid & saye: I am with
chylde. Dauid sent vnto Joab (sayeng)
Sende me Urias the Hethite. And Jo-
ab sent Urias vnto Dauid. And whan
Urias came to him, Dauid axed him yf
it stode well with Joab, and with the
people and with the battayll.
B And Dauid sayde vnto Urias: Go
downe in to thy house, & wash thy fete.
And whan Urias wente out of the kyn
ges palace, the kynges gyfte folowed
hym. And Urias layed hym downe to
C slepe before ỹ kynges palace gate, wher
all his lordes seruauntes lay, and wēte
not downe in to his house. Whā worde
cam to Dauid: Urias is not gone down
in to his house. Dauid sayde vnto hym:
Camest thou not ouer the felde? Why
wētest thou not downe into thy house?
Urias sayde vnto Dauid: The Arke,
and Israel, and Juda abyde in ỹ tētes:
And Joab my lorde and my lordes ser-
uauntes lye in the felde, and shall I go
to my house to eate and drynke, and to
lye with my wyfe? As truly as thou ly-
uest, and as truly as thy soule lyueth: I
wyl not do this thynge. Dauid sayd to
Urias: Abyde here then to daye, tomo-
row wyl I let the go. So Urias abode
at Jerusalē the same day, and the nexte
also. And Dauid called him to eate and
drynke before hym, and made hym dron
ken. And at euen he wente to lye hym
downe for to slepe vpon his couche w
his lordes seruauntes, and wente not
downe in to his house.
C On the morow wrote Dauid a let-
ter vnto Joab, and sent it by Urias. Af
ter this maner wrote he in ỹ letter: Set
Urias in the forest parte of the battayl
& turne you behynde hym, that he maye
be slayne. Now whan Joab layed sege
to the cite, he set Urias in the place,
where he knewe that the mightiest men
of armes were. And whā the men of the
cyte fell out and fought agaynst Joab,
there fell certayne of the people of Da
uids seruaūtes. And Urias the Hethite
dyed also.

Then sent Joab, and caused to tell
the kynge all the matter cōcernynge the
battayl, and commaunded the messen
ger, and sayde: Whan thou hast tolde
the kynge all the matter concernynge
the battayll, and seist that he is wroth,
and yf the kynge saye vnto the: Wher-
fore came ye so nye the cite with ỹ bat
tayll? Knowe ye not how they vse to
shute frō the walle? * Who smote Abi- Jud.9.
melech the sonne of Jerubaal? dyd not
a woman cast a pece of a mylstone vpō
hym from the wall, so that he dyed at
Thebez? Why came ye so nye the walle?
Then shalt thou saye: Thy seruaunt
Urias the Hethyte is dead also.

The messaunger wente his waye, & D
came and tolde Dauid all together, wher
fore Joab had sent hym. And ỹ messā-
ger sayd vnto Dauid: The men preuay
led agaynst vs, and fell out vnto vs in
to the felde: and we were vpon the [illegible]
at the dore of ỹ porte. And the archers
shot from the wall vpon thy seruauntes,
and slewe certayne of the kynges ser-
uauntes: and thy seruaunt Urias the
Hethite is dead also.

Dauid sayde vnto the messaunger:
Thus shalt thou saye vnto Joab: Let
not that vexe the, for the swearde consu
meth now one, now another. Go forth
with the battayll agaynst the cite, that
thou mayest destroye it, and cōforte the
men. And whā Urias wyfe herde that
Urias was dead, she mourned for hir
husbande. But whan she had made an
ende of mournyng, Dauid sent, and cau
sed hir be fetched vnto his palace, and
she became his wyfe, and bare him a
sonne. Neuertheles this dede that Da-
uid dyd: displeased the LORDE.

The.xii. Chapter.

The prophet Nathan rebuketh Da
uid, which knowlegeth his synne, and
requyreth mercy. His sonne dyeth.

AND the LORDE sent Na
than vnto Dauid. Whā he
came to hym, he tolde hym:
There were two men in one
cite, the one ryche, the other
poore. The ryche man had very many
shepe & oxen: but the poore man had
nothynge saue one lytle shepe, which he
had bought, and norysshed it, so that it

geve vp with hym and his chyldren to
gether. It dyd eate of his bread, & dranke
of his cuppe, and slepte in his lappe, and
he helde it as a doughter. But whā ther
came a straunger vnto the riche man, he
spared to take of his owne shepe & oxen
(to prepare ought for the straunger that
was come vnto hym) and toke the poore
mans shepe, and prepared it for the man
that was come vnto hym.

B Thē was Dauid wroth with great
displeasure agaynst that man, and sayd
vnto Nathan: As truly as the LORDE
lyueth, the man that hath done this, is
...22.a the chylde of death. * The shepe also
shall he make good foure folde, because
he hath done such a thynge, and not spa
red it.

Then sayd Nathan vnto Dauid:
Thou art euen the man. Thus sayth ŷ
...16.c LORDE the God of Israel: * I haue
anoynted the to be kynge ouer Israel, &
delyuered the out of the hande of Saul,
and haue geuen the thy lordes house, &
his wyues into thy lappe, and the house
of Israel and Iuda haue I geuen the: &
yf that be to lytle, I wyll yet do this and
that for the also. Wherfore hast thou thē
despysed the worde of the LORDE, to
do such euell in his syght? Vrias the He
thite hast thou slayne with the swearde:
his wyfe hast thou take to be thy wyfe
but hym hast thou slayne with ŷ swearde
of the chyldren of Ammon.

C Now therfore shall not the swearde
departe from thy house for euer, because
thou hast despysed me, and take ŷ wyfe
of Urias the Hethite, to be thy wyfe.
Thus sayeth the LORDE: Beholde,
...18.c * I wyll rayse vp euell of thyne owne
...16.b house, and wyll take thy wyues before
thyne eyes, and wyll geue them vnto thy
neghboure, so that he shall lye with thy
wyues by Sonne lyght. For thou hast
done it secretlye, but I wyll do this in
the syght of all Israel, and by Sonne
lyght.

Then sayde Dauid vnto Nathan
...47.c * I haue synned vnto the LORDE.
...30.a Nathan sayd vnto Dauid: So hath ŷ
LORDE also taken awaye thy synne,
thou shalt not dye. But for so much as
thou thorow this dede hast caused the
enemyes of the LORDE to blaspheme,
the sonne that is borne vnto the shal dye
the death. And Nathan wente home.
As for the chylde which Urias wyfe
bare vnto Dauid, the LORDE smote
it, so that it was dead sycke.

And Dauid besought God for the D
chylde, and fasted, and wente in, and laye
all nyght vpon the earth. Then rose the
Elders of his house, and wolde haue ta
ken hym vp from the grounde: neuerthe
lesse he wolde not, nether dyd he eat with
them. Upon the seuenth daye the chylde
dyed. And Dauids seruauntes durst
not tell hym that the chylde was dead.
For they thought: Beholde, whan the
chylde was yet alyue, we spake vnto hym
and he herkened not vnto oure voyce,
how muche more [illegible] hym, yf
we say: The chylde is dead? And Dauid
sawe that his seruauntes made a whispe
rynge together, and perceaued that the
chylde was dead, and sayd vnto his ser
uauntes: Is the chylde dead? They
sayde: Yee. Then rose Dauid vp from
ŷ earth, and wasshed hym selfe, & anoyn
ted hym, and put on other garmentes, &
wente in to the house of the LORDE,
and worshipped.

And whan he came agayne, he com E
maunded to set bread before hym, and
dyd eate. Then sayde his seruauntes
vnto hym: What maner of thynge is
this that thou doest? Whan the chylde
was alyue, thou fastedest and weptest:
but now that it is dead, thou stondest vp
and eatest? He sayd: I fasted and wept
for the chylde whan it was yet alyue,
for I thought: Who knoweth, perad
uenture the LORDE maye be gra
cyous vnto me, that the chylde maye
lyue. * But now that it is dead, wher Eccl.38.c
fore shulde I fast? Can I fetche it a
gayne? I shall go vnto it, but it shall
not come agayne vnto me. And whan
Dauid hadde comforted Bethseba his
wyfe, he wente in vnto her, & laye with
her. * And she bare a sonne, whome 1.Pa.3.a
he called Salomon. And the LOR Mat.1.a
DE loued hym. And he put hym vn
der the hande of Nathan the prophete,
which called him Iedidia because of the
LORDE.

So Ioab fought against Rabba F
of the chyldren of Ammon, and wanne
the kynges cyte, and sent messaungers
vnto Dauid, and caused to saye vnto
hym: * I haue fought agaynst Rabba, 1.Pa.20.a
and haue wonne the water cyte also.
Gather thou therfore the resydue of the
people together, and laye sege to ŷ cyte,
and wynne it, that I wynne it not, and
haue the name therof. So Dauid gathe
red all the people together, and wente

fought agaynst Rabba, and wanne it,
and toke theyr kynges crowne from his
heade (which in weyght had a talente of
golde, and precyous stones) and was set
vpon Dauids heade, and very muche
spoyle caryed he out of the cytie. As for
the people that was therin, he brought
them forth, and layed them vnder yron
sawes and hokes and wedges of yron,
and borned them in tyle ouens. Thus
dyd he vnto all the cyties of the chyldrē
of Ammon. Then returned Dauid and
all the people vnto Ierusalem agayne.

The.xiii.Chapter.

¶ Ammon defyleth Thamar, therfore Absalon slayeth hym.

A And it fortuned after this, ẏ
Absalon the sonne of Dauid
had a fayre syster, whose na-
me was Thamar, and Am-
mon the sonne of Dauid lo-
ued her. And Ammon was in great com
braunce, in so muche that he was euen
sycke, because of Thamar his syster.
For she was a virgin, and Ammō thou-
ght it shulde be harde for hym to do ony
thynge vnto her. But Ammon hadde a
frende, whose name was Ionadab the
sonne of Simea Dauids brother. And
the same Ionadab was a very wyse mā
which sayd vnto hym: Why art thou
so leane (thou kynges sonne) from daye
to daye? Mayest thou not tell me? Then
sayd Ammō vnto hym: I loue Thamar
my brother Absalōs syster exceadyngly.
B Ionadab sayde vnto hym: laye the
downe vpon thy bedde, and make thy
sycke. And whan thy father commeth to
loke how thou doest, saye vnto hym:
Oh let my syster Thamar come, ẏ she
may fede me, and make a meate of meat
before me, that I maye se it, and eat
of her hande. So Ammon layed hym
downe, and made hym sicke. Now whā
the kynge came in to loke how he dyd,
Ammon sayd vnto the kynge: Oh let my
syster Thamar come, & make me a syp-
pynge or two, and that I maye eat it of
her hande. Then sent Dauid for Tha-
mar in to the house, and sayd vnto her:
Go thy waye to thy brother Ammons
house, and make hym a messe of meate.
Thamar wente vnto her brother Am-
mons house, but he laye in his bedde.
And she toke floure, & mixte it, & dyghte
it before his eyes, and made hym a syp-
pynge. And she toke the messe of meate
& poured it out before hym: but he wold
not eate.
C And Ammon sayd: Put forth euery
man fro me. And euery man wente forth
from hym. Then sayde Ammon vnto
Thamar: Bryng me that messe of meat
into the chamber, that I may eate it of
thy hande. Then toke Thamar the syp-
pyng ẏ she had made, & brought it vnto
Ammom her brother in to the chamber.
And whan she brought it vnto
hym that he myght eate, he toke holde
of her, and sayd vnto her: Come my sy-
ster, lye with me. Neuerthelesse she
sayde: Oh no my brother, force me not:
for so do they not in Israel, do not thou
suche foly. Whether shall I go with my
shame? And thou shalt be as one of the
vnwyse in Israel. But speake vnto the
kynge, he shal not witholde me from the.
D Howbeit he wolde not herken vnto
her, and ouercame her, * and forced her Gen.34.
and laye with her. And Ammon hated Leui.18.
her exceadyngly, so ẏ the hate was grea-
ter then the loue was before. And Am-
mon sayd vnto her: Up, & get the hence.
She sayd vnto hym: This euel that
thou thrustest me out, is greater thē the
other, that thou hast done vnto me. Ne-
uertheles he herkened not vnto her, but
called his boye that serued hym, & sayd:
Put awaye this woman fro me, & locke
the dore after her. And she had a par-
ty garmēt on: for such garmētes ware ẏ
kynges doughters whyle they were vir-
gins.
And whan his seruaunt had put her
forth, and locke the dore after her, Tha-
mar strowed asshes vpon her head, and
rente the partye garment which she had
vpon her and layed her hande vpon her
heade, and wente on and cryed. And her
brother Absalon sayd vnto her: Hath
thy brother Ammō ben with the? Now
holde thy peace my syster, it is thy bro-
ther, and take not the matter so to hart.
E So Thamar remayned a wydowe
in her brother Absalons house. And
whan kynge Dauid herde of all this, he
was very sorye: As for Absalon: he
spake nether euel nor good to Ammon
but Absalon hated Ammon, because he
had forced his syster Thamar.
After two yeares hadde Absalon
shepe clyppers at Baal Hasor, which
lyeth by Ephraim. And Absalon called
all the kynges chyldren, and came to the
kynge, and sayde: Beholde, thy seruaunt
hath shepe clippers, let it please ẏ kynge
with his seruauntes to go with his ser-

maunte. But the kynge said unto Absalon: No my sonne, let vs no all go, lest we be to chargeable vnto the.

And he wolde nedes haue had hym to go, howbeit he wolde not, but blessed hym. Absalon sayde: Shall my brother Ammon go with vs then? The kynge sayde vnto hym: Wherfore shall he go with the? Then was Absalon so importune vpon hym, that he let Ammon and all the kynges chyldren go with hym.

F But Absalon commaunded his yonge men, and sayde: Take hede whã Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye hym) that ye be not afrayed: for I haue commaunded you, be stronge, and plage the men. So Absalons yonge men dyd vnto Ammon, as Absalon had commaũded them. Thẽ stode all the kynges chyldren vp, and euery one gat hym vp vpõ his mule, and fled. And whyle they were yet on their waye, the rumoure came to kynge Dauid, that Absalon had slayne all the kynges chyldren, so that not one of them was lefte.

Then stode the kynge vp, and rente his clothes, and layed hym downe vpõ the earth, and all his seruauntes that stode aboute hym, rente their clothes. Then answered Ionadab the sonne of Simea Dauids brother, and sayde: Let not my lorde thynke that all the yonge men the kynges chyldren are dead, but that Ammon is dead onely: for Absalon hath kepte it in hymselfe sence the daye that he forced his syster Thamar. Therfore let not my lorde the kinge take it so to hart, that all the kynges chyldren shulde be dead, but that Ammon is dead onely.

G As for Absalon, he fled. As the yõge man that kepte the watch, lyfte vp his eyes, and loked, and beholde, a greate people came in the waye one after another by the hyll syde. Then sayde Ionadab vnto the kynge: Beholde, the kynges chyldren come. Euen as thy seruaũt sayde, so is it happened. And whan he had ended his talkynge, the kynges chyldren came, and lyfte vp their voyces, and wepte.

The kynge and all his seruauntes wept also very sore. But Absalon fled, and wente vnto Thalmai the sonne of Ammihud kynge of Gesur. As for Dauid, he mourned for his sõne euery day. Whan Absalon was fled and gone vnto Gesur, he was there thre yeare. And kynge Dauid ceassed from goynge out agaynst Absalon, for he had comforted hym selfe ouer Ammon that he was dead.

The.xiiii.Chapter.

Ioab reconcyleth Absalon vnto his father with subtyltye. Absalon sendeth for Ioab, and because he commeth not to hym, he burneth vp his corne.

A Ioab the sonne of Seru Ja perceaued that the kynges hart was agaynst Absalon, and sent vnto Thecoa, and caused to fetch frõ thence a prudent woman and said vnto her: Make lamentacion, and weare mournynge garmentes, and anoynte the not with oyle: but fayne thy selfe as a woman whych hath mourned longe ouer a dead, and thou shalt go in to the kynge, and speake so and so vnto hym. And Ioab tolde her what she shulde saye.

And whã the womã of Thecoa wolde speake with the kynge, she fell vpon hyr face to the grounde, and worshipped, and sayde: Helpe me O kynge. The kynge sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that mourneth, and my husbande is dead. And thy handmayde had two sonnes, which stroue together in the felde, and whyle there was noman to parte them asunder, the one smote the other, and slewe hym.

And beholde, all the whole kynred ryseth vp agaynst thy handmaydẽ, and
saye, *delyuer him which hath smyttẽ Deu.19.c
his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte that there shuld no name nor ony thyng els remayne ouer vnto my husbande vpon earth.

B The kynge sayde vnto the woman, go thy waye home, I wyll geue a commaundement for the. And the woman of Thecoa sayde vnto the kynge: The trespace be vpon me (my lord the kinge) and vpon my fathers house: but the kynge and his seate be vngyltye. The kynge sayde: He that speaketh agaynst the brynge hym vnto me, so shall he touch the nomore. She sayde: Let the kynge thynke vpon the LORDE his God, that there be not to many avengers of bloude to destroye, and that they brynge

2 Re.14.g not my sonne to naught. He sayde:* As
truly as the LORDE lyueth, there shall
not one heer of thy sonne fall vpon the
earth. And the woman sayde: Let thy
hãdmayde speake somwhat to my lord
the kynge. He sayde: speake on. The wo
man sayde: Wherfore hast thou deuised
such a thynge against ẏ people of God?
And how happeneth it that the kynge
speaketh such, to make hym selfe giltye,
and causeth not his outlawe to be brou
ght agayne? For we all dye the death, &
as the water that synketh in to ẏ earth,
which is not taken vp. *And God wyl
Eze.18.d not take awaye the lyfe, but bethynke
hymselfe, that euen the very outlawe be
not cleane thrust out from hym.
C Thus am I come also to speake
this to my lorde the kynge in ẏ presence
of the people, for thy handmayden thou
ght: I wyll speake to the kynge, perad=
uenture he shall do that his handmay=
den sayeth, for he shall heare his hand=
mayden, to delyuer me from the hande
of all thẽ, that wolde destroye me with
my sonne from the enheritaunce of God
And thy handmayden thought, ẏ worde
of my lord the kynge shall be as a meat=
2 Re.19.c offerynge, * for my lorde the kynge is
as an angel of God, so that he cã heare
good and euell, therfore shall the LOR
DE thy God be wyth the.

The kynge answered and sayde vn
to the woman: Hyde nothynge fro me ẏ
I axe the. The woman sayde: Let my
lorde the kynge speake on. The kynge
sayde: Is not the hande of Joab wyth
the in all thys? The woman answered
and sayde: As truly as thy soule lyueth
(my lorde O kynge,) there is els noman
nether at the ryghte hande nor at the
lefte, but euen as my lorde ẏ kynge hath
sayde, for thy seruaunt Joab hath com=
maunded me, & he hymselfe hath taught
thy handmayden all these wordes, that
I shuld turne this matter of this fasshi
on, this hath Joab thy seruaunt done.
But my lorde is wyse, as the wysdome
of an angel of God, so that he knoweth
all thynges vpon earth.

Then sayde the kynge vnto Joab:
Beholde, I haue done this: go thy way
therfore and brynge the chylde Absalom
agayne.

Then fell Joab vpon his face vn=
to the grounde, and worshipped, and
thanked the kynge, and sayde: This
daye doth thy seruaunt perceaue, that
I haue founde grace in thy syght my
lorde the kynge, in that the kynge hath
[illegible] as his seruaunt hath sayde. So Joab
gat hym vp and wente vnto Gesur, and
brought Absalon to Jerusalem. But
the kynge sayde: Let hym go agayne in
to his house, and not se my face. Then
Absalon came agayne to his house, and
sawe not the kynges face.

But in all Israel there was not so
fayre, and so maruelous goodly a man,
as Absalon. From the sole of his fote
vnto the toppe of his heade there was
not one blemysh in hym. And whan his
heade was rounded (that was comonly
euery yeare, for it was to heuy for hym,
so that it must nedes haue bene rounded)
the heer of his heade weyed two hun
dreth Sycles after the kynges weyght.
And vnto Absalõ there were borne thre
sonnes and one doughter, whose name
was Thamar, & she was a woman of
a fayre bewtye: So Absalon abode two
yeare at Jerusalem, and sawe not the
kynges face.

And Absalon sent for Joab, that C
he myght sende hym to the kynge.
And he wolde not come to hym. But
he sent the secõde tyme, yet wolde he not
come. Then sayde he vnto his seruaun
tes: Ye knowe Joabs pece of londe that
lyeth by myne, & he hath barlye therin
go youre waye therfore and set fyre vp
pon it. So Absalons seruauntes set fyre
vpon Joabs pece of londe.

Then Joab gat hym vp, and came
to Absalon in to the house, and sayde vn
to hym: Wherfore haue thy seruauntes
set fyre vpon my pece of londe? Absalõ
sayde vnto Joab: Beholde, I sent for ẏ
and caused to saye vnto the: Come hy
ther, that I maye sende the to the kynge,
and to saye: Wherfore came I from Ge
sur? It were better for me that I were
there yet. Let me therfore se the kynges
face. But yf there be eny trespace in me
then put me to death. And Joab went
in to the kynge, and tolde hym. And he
called Absalon to come in to the kynge,
and he worshipped vpon his face to the
grounde before the kynge. And the kyn
ge kyssed Absalon.

The .xv. Chapter.

C Absalõ seketh his fathers kyngdome
Dauid flyeth with his men.

A And after this it fortunned ÿ
Absalon caused to prepare
hymselfe charettes, and hor
ses, and fyftye men, whiche
were his fotemen. And Ab=
salon gat hym vp alwaye early in the
mornyng, & stode in ÿ waye by ÿ porte: &
whā eny mā had a matter which shulde
come to the kinge for iudgemēt, Absalō
called hym vnto hym & sayde: Of what
cyte art thou? Yf he sayd then: thy ser=
uaunt is of one of the trybes of Israel,
then sayd Absolon vnto hym: Beholde,
thy matter is ryght and playne: but ther
is noman appoynted the of the kynge to
heare the.
And Absalon sayd: O who setteth
me to be iudge in the londe, that euery
man which hath a plee or matter to do
in the lawe, myght come to me, that I
myght helpe hym to ryght. And whan
eny man came to hym to do worshippe
and to do hym obeysaunce, he put forth
his hande, and helde hym & kyssed hym.
After this maner dyd Absalon vnto all
B Israel whan they came to the lawe vn=
to the kynge, and so dyd he steale awaye
the hartes of the men of Israel.
After fortye yeares sayd Absalon vn
to the kynge: I wyll go and perfourme
my vowe at Hebron, which I made vn
to the LORDE. For thy seruaūt made
t,15.g a vowe, * whā I dwelt at Gesur in Sy
ria, and sayd: Whan the LORDE brynn=
geth me agayne to Ierusalem, I shal do
a Gods seruice vnto the LORDE.
The kynge sayd vnto hym: Go thy way
in peace. And he gat hym vp, and wente
vnto Hebron.
But Absalon had sent out spyes in
all the trybes of Israel, sayinge: Whan
ye heare the noyse of the trompe, say: Ab
salon is made kynge at Hebron. There
went with Absalon two hundreth men
called from Ierusalem, but they wente
on symply, and knewe not of the matter
Absalon: but also for Achitophel (the Gi
lonite) Dauids councelor, out of his cyte
Gilo. Now whan he dyd the sacrifice,
C the conspiracyon was myghtye and the
people came together, and multiplyed
with Absalon.
Then came one which tolde Dauid
and sayd: The hart of euery man in Is=
rael foloweth Absalon. Dauid sayd vn
to all his seruauntes that were with hym
at Ierusalem: Up, let vs flye, for here
shall be no escappynge for vs before Ab=
salon.

Make hast that we may be goynge
lest he ouertake vs & catche vs, & brynge
some myssfortune vpon vs, and smyte ÿ
cyte with the edge of the swearde. Thē
sayd the kynges seruauntes vnto hym:
Loke what my LORDE ÿ kynge cho
seth, beholde, here are thy seruauntes.
And the kynge wente forth on fote with
all his housholde. * But ten concubynes 2.Re.16.d
lefte he to kepe the house. and 20.a
And whan the kynge and all ÿ peo D
ple came forth on fote, they wente farre
from home, and all his seruaūtes wente
by hym, and al the Crethians, and Ple
thians, and all the Gethites (euen sixe
hundreth men) which were come on fote
from Gath, wente before the kynge.
And the kynge sayde vnto * Ithai 2.Re.18.c
the Gethite: Why goest thou also with
vs? Turne backe, and byde with the
kynge, for thou art a straunger: get the
hence agayne vnto thy place. Thou ca=
mest yesterdaye, and to daye thou ieopar
dest to go with vs. As for me, I wyl
go whether I can: turne thou backe a=
gayne, and mercy and faythfulnesse hap
pen vnto thy brethren with the. Ithai
answered, and sayd: * As truly as the Ruth.1.c
LORDE lyueth, and as truly as my
lorde ÿ kynge lyueth, loke in what place
my lorde the kynge shalbe, (whether it
chaunce to lyfe or death) there shall thy
seruaunt be also.
Dauid sayde vnto Ithai: Then E
come, and go with vs. So went Ithai
the Gethite and al his men, & the whole
multitude of the chyldrē that were with
hym. And all the londe wepte with a
loude voyce, and all the people with
them. And the kynge wente ouer the
broke Cedron, and all the people wente
ouer by the waye that goeth to the wyl=
dernesse.
And beholde, Sadoc was there also,
and al the Leuites that were with them,
and they bare the Arke of the couenaūt
of God, and set it there. And Abiathar
wente vp, tyll all the people came out of
the cyte. But the kynge sayde vnto
Sadoc: Brynge the Arke of God in
to the cyte agayne. Yf I shall fynde
grace before the LORDE, he shall
fetche me agayne, and shall let me se it,
and the house of it. But yf he saye
thus: I haue no pleasure to the, beholde,
here am I, let hym do with me as it plea=
seth hym.
And the kynge sayd vnto Sadoc the F 1.Re.9.b
prest: O thou * Seer, turne agayn to ÿ

este with peace, and Ahimaas thy sonne with the and Jonathas the sonne of Abiathar: Beholde, I wyll tary in the playne of the wildernesse, tyll ẏ message come from you, and tell me. So Sadoc and Abiathar brought the Arke of God agayne to Jerusalem, and remayned there.

F But Dauid wente vp to mount Oliuete and wepte, and his heade was couered. And all the people that was wt hym, had euery man his heade couered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the cōfederacy with Absalon, he sayd LORDE turne thou Achitophels coūcell to folishnes.

G And whan Dauid came vp to the toppe of the mount, where the vse was to worshippe God, Beholde, Chusai the Arachit met hym with his cote rēte and earth vpon his heade. And Dauid sayde vnto hym: Yf thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalon: I am thy seruaūt O kynge euē as I was thy fathers seruaunt, so wyll I now be thy seruaunt,

2.Re.17.a and .b.c. * Thē shalt thou brynge Achitophels councell to naught. So is Sadoc and Abiathar the prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two sonnes are with thē: Ahimaas the sonne of Sadoc, and Jonathas the sonne of Abiathar, by them mayest thou sende worde what ẏ hearest. So Chusai Dauids frende came in to the cite. And Absalon came to Jerusalem.

The.xvi. Chapter.

¶ Dauid geueth Siba all the good of Mephiboseth: Semei curseth & blasphemeth Dauid. Absalō lyeth with his fathers concubynes.

A And whan Dauid was gone a lytle by from the toppe of the mouñt: beholde, Siba the seruaunte of Mephiboseth mett hym with a couple of asses sadled, wheron where two hundreth loaues of bread, and hūdreth fraples of rasyns and an hundreth fraples of fygges, and a bottell of wyne. Then sayd the kynge vnto Siba: What wylt thou do herewith? Siba sayd: The asses shalbe for the kynges housholde to ryde vpon, and the loaues & fygges for the yonge men to eat, and the wyne shal be for thē to drynke whā they are wery in the wyldernesse. The kynge sayde: Where is thy lordes sonne? Siba sayd vnto the kynge: Beholde, he abydeth at Jerusalem, for he sayd: To day shal the house of Israel restore my fathers kyngdome vnto me. The kynge sayd vnto

2.Re. Siba: Beholde, * all that Mephiboseth hath, shalbe thyne. Siba sayd with reuerence. Let me fynde grace in thy syght my lorde O kynge.

B But whan kynge Dauid came to Bahurim, beholde there went out a mā of the kynrede of the house of Saul,

2.Re. 3.Re. * whose name was Semei the sonne of Gera, which went forth and cursed, & cast stones at Dauid, and at all kynge Dauids seruauntes and al the people, & all the myghtye men were at his ryght hande and at his lefte. Thus sayd Semei whan he cursed: Get the forth, get ẏ forth thou bloudy hounde, thou man of Belial. The LORDE hath rewarded the for al ẏ bloude of the house of Saul that thou becammest kynge in his steade Now hath the LORDE geuē ẏ kyngdome in to ẏ hande of Absalon thy sōne and beholde, now stychest thou in thyne owne myschefe, for thou art a bloudy hounde.

But Abisai the sōne of Zeruia sayd vnto the kynge: Shall this dead dogge curse my lorde the kynge? I wyll go & take the heade awaye from hym. The kynge sayd: Ye chyldrē of Zeruia, what haue I to do with you? Let hym curse on, for the LORDE, hath commaunded hym: Curse Dauid. Who can saye now: Why doest thou so?

C And Dauid sayde vnto Abisai and to all his seruauntes: Behold, my sonne which cam of my body, seketh after my lyfe, how muche more now the sonne of Jemini? Let hym curse on, for ẏ LORDE hath commaunded hym: * peraduenture the LORDE shall consyder

3.Re. my aduersite, and recompence me good for his cursynge this daye. So Dauid went on his waye with his mē. But Semei wente on by the mount besyde hym, and cursed, and cast stones at hym, and threwe clottes of earth.

And the kynge came in and al ẏ people that was with hym, weery, and refreshed hym selfe there. But Absalon & all the people of the men of Israel came to Jerusalem & Achitophel with hym. Whan Chusai the Arachite Dauids

frende came in to Absalon, he sayde vnto Absolon: God saue the kynge God saue the kynge.

D Absalon sayd vnto Chusai: Is this thy mercy vnto thy frende? Why arte thou not gone with thy frende? Chusai sayde vnto Absalon: Not so, but loke whom the LORDE choseth, and this people, & all the men in Israel, his wyll I be, and byde w hym. Secondly, whom shuld I serue? Shulde I not do seruice before his sonne? Lyke as I haue serued in the presence of thy father, so wyll I do seruice before the also.

And Absalo sayde vnto Achitophel: Geue vs youre councell what we shall do: Achitophel sayd vnto Absalo: * Go lye with thy fathers cocubynes, whom he hath left to kepe the house, so shal all Israell heare that thou haste made thy father to stynke, and the handes of all the that are with the, shalbe y bolder. Then made they a tete vnto Absalon ☞ vpon the house toppe. And Absalon laye with his fathers cocubines in the sight of all Israell.

At that tyme whan Achitophel gaue a councell, that was euen as yf a man axed councell at God: So were all the councels of Achitophell both with Dauid and with Absalon.

2.Re.12.c and 15.c

☞ The houses were flat in those partes at that tyme.

The.xvii. Chapter.

The LORDE turneth the councell of Achitophell. The councell of Chusai goeth forth.

A And Achitophell sayde vnto Absalon: I wyll chose out twolue thousande men and wyll get me vp, and persue Dauid by nighte, and fall vpon hym whan he is feble and weery: When I vexe hym then, so that all the people which is by hym, flyeth, I wyll smyte the kynge onely, and brynge all the people vnto the agayne. So whan euery man is brought vnto the as thou desyrest, the shall all y peole be in peace. Absalon thought that good, and so dyd all the Elders in Israell. But Absalon sayde: I praye you call Chusai the Arachite also, and let vs heare what he sayeth therto. And whan Chusai cam in to Absalom, Absalon sayde vnto hym: Thus hath Achitophell spoken, Saye thou now, shall we do it or not.

Then sayde Chusai vnto Absalon: It is no good councell that Achitophel hath geuen at this tyme, And Chusai sayde morouer: Thou knowest thy father well and his men, that they are stronge and of a wrothful stomach, eue * as a bere that is robbed of hir yonge ones in the felde. Thy father also is a man of warre, and wyl not be negligent with the people. Beholde, he hath now peraduenture hyd hymselfe in some caue or in some place. Yf it came to passe the that it chaunced euel at the fyrst, & there shulde come a rumoure and saye: There is a slaughter done in the people that folowed Absalon: then shulde euery ma be discoraged, which els is valeaunt, & hath a harte lyke a lyon: for all Israell knoweth that thy father is stroge, and that all they whiche be with hym, are mightie men.

Pro.17.b.

B

But this is my councell, that thou gather together all Israel fro Dan vnto Bersaba in nobre as the sonde of the See, and go thou thyne owne persone amonge them, then wyll we fall vpon hym in what place we fynde him, & wyl ouerwhelme hym euen as y dew falleth vpo the earth, so that we shall not leaue one of hym, and of all his men. But yf he resorte in to a cyte, then shall all Israel caste roapes aboute the same cite, and drawe it in to y ryuer, so that there shall not one stone of it be founde.

Then sayde Absalon and euery ma in Israel. The cousel of Chusai y Arachite is better the Achitophels councel.

* But the LORDE brought it so to passe that the good councell of Achitophell was hyndred, that the LORD might brynge euell vpon Absalon.

Esa.8.c and 19.c

* And Chusai sayde vnto Sadoc and Abiathar the prestes: Thus & thus hath Achitophell counceled Absalo and the Elders in Israell: but so & so haue I counceled. Sende now therfore in all the haist, and tell Dauid, and saye: Abyde not all nighte in the playne felde of the wyldernesse, but get the ouer, that the kynge be not swalowed vp, and all the people that is with hym. As for Jonathas and Ahimaaz, they stode by the well of Rogell, and a damsell wente thither and tolde them. They wente on their waye and tolde kynge Dauid, for they durst not be sene to come in to the cite.

C

2.Re.15.d

But a lad sawe them, and tolde Absalon. Neuerthelesse they went on their way, and came to a mans house at Bahurim, whiche had a well in his court, and they wente downe in to it. And the

woman toke and spred a coverynge o-
uer the welles mouth, and strowed fur-
mentye corne theron, that it was not
perceaued. Now whan Absolons ser-
uauntes came to the woman in to the
house, they sayde: where is Ahimaaz &
Ionathas? The womā sayde vnto thē:
They are gone ouer the lytle water.
D And whan they sought and foūde
them not, they wente agayne to Ierusa
le. And whan they were gone, they clym
med vp out of the well, and wente their
waye, and tolde Dauid the kynge, and
sayde vnto Dauid: Get you vp, and go
soone ouer the water, for thus and thus
hath Achitophel geuē coūcel agaīst you
Then Dauid gat hym vp, and all
the people that was with hym, and pas
sed ouer Iordane tyll it was cleare mor
nynge. And there was not one, but he
wente ouer Iordane.
Whan Achitophell sawe that his
councell went not forth, he sadled his
asse, gat hym vp, and wente home in to
his cyte and set his house in order, and
hanged him selfe, and dyed: and was bu
ryed in his fathers graue.
And Dauid came to Mahanaim, &
Absalon wente ouer Iordane, and all ÿ
men of Israell with hym. And Absalon
had set Amasa ouer the hoost in Ioabs
E steade. Amasa was the sonne of a man,
whose name was Iethra a Iesraelyte,
which laye with Abigail the doughter
of Nahas the syster of Zeru Ja Ioabs
mother. But Israell and Absalon pyt-
ched in Gilead.
Whan Dauid was come to Ma-
1.Re.11.a hanaim, * Nahas of Rabbath of the
‡ 2.re. 8.a chyldren of Ammon, and ‡ Machir the
* 2.re.19 f sōne of Ammiel of Lodebar, and * Bar
3.Reg.2.b sillay a Gileadite of Roglim brought
bedstuffe, tapestrye worke, basens, ear-
then vessel, whete, barly, meell, parched
corne, beens, otmeell, ryse, hony, butter,
shepe, and fat oxen vnto Dauid, and to
the people that was wyth hym, for to
eate: for they thought. The people shall
be hongrye, weerye, and thyrstye in the
wyldernesse.

The .xviii. Chapter.

¶ Dauids hoost wynneth the vyctory.
Absalon is slayne. Dauid his father is
sorowfull.

A AND Dauid mustred the peo
ple that was with hym, and
set captaynes ouer thē, ouer
thousandes and ouer hun-
2.Re.11.c dreds, * And sent out of the
people one thirde parte vnder Ioab, &
one thirde parte vnder Abisai the sonne
of Zeru Ja Ioabs brother, & one thirde
parte vnder * Ithai the Gethite. And ÿ
kynge sayde vnto the people: I wyll go 3.Re.11
forth with you also. Neuertheles ÿ peo
ple sayde: Thou shalt not go forth w
vs, for though we flye, or dye half of vs
they shall not regarde vs. For thou art
as ten thousand of vs. Therfore is this
better that thou mayest helpe vs out of
the cyte. The kynge sayde vnto them:
Loke what ye are content withall, that
wyll I do. And the kynge stode in the
gate, and all the people wente forth by
hundreds and by thousandes. And the
kynge commaunded Ioab and Abisai,
and Ithai, and sayde: Intreate me the
yonge man Absalon gently. And all the
people herde it, whan the kynge com-
maunded all the captaynes concernyng B
Absalon. And whan the people were co-
me forth in to the felde agaynst Israell,
the battayll beganne in the wood of E-
phraym. And the people of Israell were
smytten there before Dauids seruaun-
tes, so that there was a greate slaugh-
ter the same daye, of twentye thousāde
men. And the battayll was scatred a-
brode there in all the londe. And ÿ wood
consumed much more people the same
daye, then the swearde consumed.
And Absalon met Dauids seruaun
tes, and rode vpon a mule. And whan
the mule came vnder a greate thicke
oketre, his heade toke holde on the oke,
and so hanged he betwene heauen and
earth, but the mule ranne awaye frō vn
der hym. Whan a certayne man sawe
that, he tolde Ioab, and sayde: Beholde,
I sawe Absalon hange vpon an oke tre
And Ioab sayd vnto the mā that tolde
it hym: Beholde, sawest thou that, why
smotest thou hym not there to ÿ groūde
so wolde I haue geuē the of myne own
behalfe ten syluerlynges and a gyrdel.
The man sayd vnto Ioab: Yf thou C
haddest weyed me a thousande syluer-
lynges in my handes, yet wolde I not
haue layed my handes on the kynges
sonne. For the kynge commaunded the
and Abisai and Ithai befor oure eares,
and sayd: kepe me the yonge man Absa
lon. Or yf I had dyssembled vpon the
loperdy of myne own soule (for so much
as nothing shulde be hyd from ÿ kinge)
thou thy selfe shuldest haue stonde a-
gaynst me. Ioab sayde: Not so, I wyl
vpon hym before thy face.

Then toke Joab thre speares in his hande, and thrust Absalon thorow the hart, whyle he was yet alyue vpon the oke. And ten yonge men Joabs weapēbearers came aboute hym, and smote hym to death. Then blewe Joab the trompe, and brought the people agayn, that they shulde folowe nomore vpon Israell. For Joab wolde fauoure ẏ people. And they toke Absalō, and cast him in the wood in to a grate pyt, and layed a great heape of stones vpon hym. And all Israell fled, euery one vnto his tēte.

D Absalō had set him vp a pyler while he was yet alyue, which stode in ẏ kynges valley, for he sayd: I haue no sōne, therfore shall this be a remembraunce of my name: and he called the piler after his owne name. And vnto this daye it is yet called Absalons place.

Ahimaas the sonne of Sadoc sayd: Let me runne now, and brynge ẏ kynge worde, that the LORDE hath gotten him right from the hande of his enemyes. But Joab sayde vnto hym: Thou shalt brynge no good tydynges to daye, another daye shalt ẏ brynge him worde, and not to daye, for the kynges sonne is dead But vnto Chusi sayde Joab: Go thou thy waye, and tell the kynge what thou hast sene. And Chusi dyd his obeysaunce vnto Joab, and ranne. Ahimaas the sonne of Sadoc sayde agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sōne? Come hither, thou shalt brynge no good tydynges. (He answered:) What and I ranne yet. He sayde vnto hym: Runne on thy waye then. So Ahimaas ranne the straight waye, and came before Chusy.

E As for Dauid, he sat betwene the two gates. And the watchman went vp to the toppe of the porte vpon the wall, and lyfte vp his eyes, and sawe a man runnyng alone, and cryed, and tolde the kynge. The kynge sayde: Yf he be alone then is there good tydynges in his mouth, And as the same went and came forth, the watchman sawe another mā runnynge, and cryed in the porte and sayde: Beholde, there runneth a man alone. The kynge sayde: The same is a good messaunger also. The watchman sayde: I se the runnyng of the first as it were the runnynge of Ahimaas ẏ sōne of Sadoc. And ẏ kyng sayd: He is a good mā, & bringeth good tidinges Ahimaas cryed, and said vnto ẏ kynge: Peace, and worshipped before ẏ kynge vpon his face to the grounde, and sayde: Praysed be the LORDE thy God, which hath geuen ouer the men ẏ lyfte vp theyr handes agaynst my lorde the kynge.

The kynge sayde: Goeth it well wt the yonge man Absalon? Ahimaas sayd: I sawe a great vproure, whan Joab ẏ kynges seruaunt sent me thy seruaunt, & I wote not what it was. The kynge sayd: Go about, and stonde here. And he wente aboute and stode there, Beholde, then came Chusi & sayd: I brynge good tydynges my lorde ẏ kynge: The LORDE hath executed ryght for ẏ this daye from the hande of all them that rose vp agaynst the. But the kynge sayd vnto Chusi: Goeth it wel with the yonge mā Absalon? Chusi sayd: Euen so go it wt all the enemyes of my lorde the kynge, and with all them that ryse vp agaynst the to do euell, as it goeth with ẏ yonge man. Then was the kynge sorowfull, and wente vp in to the parler vpon the gate, and wepte, and as he went he sayd thus: O my sonne Absalon, my sonne, my sonne Absalon, wolde God that I shulde dye for the, O Absalon my sōne, my sonne.

The.xix.Chapter.

Joab rebuketh the kynge for his mournynge, Israel flyeth in to theyr tentes. Juda cleueth vnto Dauid. Semei and Mephiboseth optayne fauoure. Barsillai sheweth ẏ kynge great frendshippe.

A And it was tolde Joab: Beholde the kynge wepeth and mourneth for Absalon. And so out of the victory of that daye there came a mournyng amonge all the people. For the people had herde the same daye, that the kynge toke on heuely because of his sōne. And the people stale awaye the same daye, so that they came not into ẏ cyte, as a people that is put to shame, pycheth themselues awaye, whan they are fled in a battayll. As for the kynge, he had couered his face, and cryed loude, and sayde: Oh my sonne Absalon, Absalō my sōne my sonne.

But Joab came to the kynge in to the house, and sayde: This daye hast thou shamed all thy seruauntes (which haue delyuered thy soule this daye, and ẏ soules of thy sōnes, of thy doughters

of thy wyues, and of thy concubynes)
in that thou louest them that hate the,
and hatest those that loue the. For to
daye thou shewest thy selfe, that thou ca
rest not for the captaynes and seruaun-
tes: For I perceaue this daye, that yf
Absalon onely were alyue, and we all
dead this daye, thou woldest thynke it
wery well.
B Get the vp now therfore, and go
forth, and speake louyngly vnto thy ser
uauntes. For I sweare vnto the by the
LORDE, yf thou go not forth, there
shal not be lefte the one man this night:
this shalbe worse vnto the, then all the
euell that happened the sence thy youth
vp hither to. Then the kynge gat hym
vp, and sat in the gate. And it was sayd
vnto all the people: beholde, the kynge
sytteth in the gate. Then came al ye peo-
ple before the kynge. But Israel was
fled euery one vnto his tent.
And all the people stroue in all ye try
bes, of Israell, and sayd: The kynge de
lyuered vs from the hande of oure ene-
myes. and saued vs from the hande of
the Phylistines, and was fayne to flye
out of the londe for Absalom. So Absa-
lon whom we had anoynted ouer vs, is
dead in the battayl. Why are ye so styll
now that ye fetch not the kyng agayne?
C The kynge sent vnto Sadoc & Abia
thar the prestes, and caused to say vnto
the: Speake to the Elders of Juda, and
saye: Why wyll ye be the last to fetch ye
kynge agayne vnto his house? (for the
sayenge of all Israell was come before
the kynge in to his house) ye are my bre
thren, my bone, and my flesh. Wherfore
wyl ye then be the last to brynge ye kyng
agayne? And saye vnto Amasa: Art not
thou my bone & my flesh? God do this
and that vnto me, yf thou shalt not be ye
chefe captayne before me in Joabs stea-
de, as longe as thou lyuest.
And he bowed the hart of all the mê
of Juda as of one man. And they sent
vnto the kynge: Come agayne, thou &
all thy seruauntes: So the kynge came
agayne. And when he came vnto Jor-
dane, the men of Juda were come to Gil
gal, for to go downe to mete the kynge,
that they myght brynge the kynge ouer
Jordane. And Semei the sonne of Ge-
ra the sonne of Jemini, which dwelt at
Bahurim, made hayst, and wête down
with the men of Juda to mete kynge
Dauid, & there were with hym a thou-
.Re.16.a sande men of BenJamin, * Siba also
the seruaunt of the house of Saul with
his fyftene sonnes and twenty seruaun
tes, and gat them thorow Jordane be-
fore the kynge, and passed ouer the fery,
that they myghte brynge ouer the kyn-
ges housholde, and to do hym pleasure.
But Semei the sonne of Gera fell D
downe before the kynge, when he pas-
sed ouer Jordane, & sayd vnto ye kynge:
O my lorde, laye not the trespace vnto
my charge, and thynke not vpon it that
thy seruaunt vexed the, * in the daye 2.Re.16.b
whan my lorde the kynge went out of
Jerusalem: and let not the kynge take it
to hart, for thy seruaunt knoweth that
he hath synned. And beholde, this daye
am I come the first amonge all ye house
of Joseph, for to go downe to mete my
lorde the kynge.
Neuertheles Abisai the sonne of Ze-
ru Ja answered and sayde: And shulde
not Semei dye therfor, seynge he hathe
cursed the anoynted of the LORDE?
But Dauid sayde: * What haue I to 2.Re.16.
do with you ye chyldrê of Zeru Ja, that Mat.16
ye wyll become Sathan vnto me this
daye? Shulde eny man dye this day in
Israell? Thynkest thou that I knowe
not, that I am become kynge ouer Is-
raell this daye? And the kynge sayd vn-
to Semei: Thou shalt not dye: And the
kynge sware vnto hym.
Mephiboseth ye sône of Saul came
downe also to mete the kynge. And he
had not made cleane his fete, nor côbed
his beerde, nether had he wasshed his clo
thes from the daye that the kynge was
gone awaye, vntyll the day that he came
agayne in peace. Now whâ he came to
Jerusalê for to mete the kyng, ye kynge
sayde vnto hym: Mephiboseth, wher-
fore wentest thou not with me? And he
sayde: My lorde O kynge, my seruaunt
hath deale vnryghteously with me: for
thy seruaunt thought: I wyll saddel an
asse and ryde theron, and go vnto the
kynge: for thy seruaunt is lame, and he
hath accused thy seruaunt before my
lorde the kynge. * But my lorde ye kyng Gen.33
is an angel of God, and thou mayest do 2.Re.14
what pleaseth the. For all my fathers Act.15
house was nothing, but people of death
before my lorde the kynge. * And yet 2.Re.9
hast thou set thy seruaunt amonge the
that eate at thy table. What other righ
teousnes haue I, that I shulde crye eny
more vnto the kynge? The kynge sayde
vnto hym: What speakest ye yet more
of thy matter? I haue sayde: Thou and

Siba parte the londe betwene you. Mephiboseth sayd vnto the kynge: Let him take it all, in as much as my lorde the kynge is come home in peace.

And Barsillay the Gileadite came downe from Rogilim, and brought the kynge ouer Iordane, that he myght conueye him in Iordan. And Barsillay was very olde, so good as foure score yeare
2.Re.17.e olde,* the same had prouided y kynge of foode whyle he was at Mahanaim, for he was a very noble man. And the kynge sayd vnto Barsillay: Thou shalt go ouer with me, I wyll take care for y with myne owne selfe at Ierusalem.

But Barsillay sayde vnto the kynge: What haue I yet to lyue, that I shulde go vp to Ierusalem with the kynge? This daye am I foure score yeare olde. How shulde I knowe what is good or euell, or tast what I eate or drynke, or heare what the musicians do synge? Why shuld thy seruaũt be chargeable hẽsforth vnto my lord the kyng? thy seruaunt shal go a lytle with the kynge ouer Iordane. Why wyll the kynge recõpence me after this maner? Let thy seruaunt turne backe agayne, that I maye dye in my cyte besyde my father & my mothers graue. Beholde, there is thy seruaunt Chimeam, let hym go ouer w my lorde the kynge, and do vnto hym what pleaseth the.

C The kynge sayd, Chimeam shal go ouer with me, and I wyll do for hym what lyketh the: and what so euer thou desyrest of me, that wyll I do for the also. And whan all the people was gone ouer Iordane and the kynge likewyse, the kynge kyssed Barsillay and blessed hym, and he turned vnto his place. And the kynge passed ouer vnto Gilgal, and Chimeam wente with hym. And all the people of Iuda brought the kyng ouer: howbeit there was but halfe of the peo of Israel there.

And beholde, thẽ came all the men of Israel vnto the kynge, and sayde vnto hym: Why haue oure brethren y men of Iuda stolen the awaye, and haue conueyed the kynge and his housholde ouer Iordane, & all Dauids men with him? Then answered they of Iuda vnto thẽ of Israel: The kynge is of oure nye kinred, why are ye angrye therfore? Thynke ye that we haue receaued eny foode or gyftes of the kynge? Then answered they of Israell vnto them of Iuda, and sayde: We haue ten tymes more with y kyng and with Dauid, then thou, wh hast thou regarded me thẽ so lyghtly, y oures were not the first to fetch oure kynge agayne? But they of Iuda spake harder then they of Israel.

The.xx.Chapter.

Seba maketh an vproure, and deuideth Israell frõ Dauid. Ioab sticketh Amasa, foloweth vpõ Seba, and layeth sege vnto hym in Abela.

There was a famous mã of Belial there, whose name was Seba the sonne of Bichri, a mã of Iemini, which blewe the trompe, & sayde: A
* We haue no porcyon in Dauid, nor inheritaunce in the sonne of Isai: let euery one get hym to his tent, O Israel. 2.Re.12.?
Then fell euery man in Israell frõ Dauid, and folowed Seba the sonne of Bichri. But the men of Iuda claued vnto their kynge from Iordane vnto Ierusalem. Whan Dauid came home to Ierusalem, he toke the ten concubynes (* whom he had lefte to kepe y house) 2.Re.15.d
and put them in a holde to be kepte, and made prouysiõ for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And y kynge sayd vnto Amasa: Call me all the men of Iuda togethr against the thyrde daye, and be thou here presẽt also. And Amasa wente to call Iuda together. And was slacke to come att the tyme which he had apoynted hym. And Dauid sayde vnto Abisai: Nowe shall Seba the sonne of Bichri do vs more harme then Absolõ: Take thou thy lordes seruauntes, and folowe vpõ him, y B
he fynde not some strõge cities for him, and so escape out of oure syght. Then wente Ioabs mẽ forth after hym, and the Crethians and Plethians, and all the myghtye men: and they wente out of Ierusalem to folowe vpon Seba the sonne of Bichri.

But whan they were by the greate stone at Gibeon, Amasa came before thẽ. As for Ioab, he was gyrded aboue his garment which he had on, and vpõ it he had a swearde gyrded, whych hanged by his thye in the sheeth, and wente easely out an in, and fell from hym. And Ioab sayde vnto Amasa: Peace be w the my brother. And Ioab toke Amasa by the beerde with his ryghte hande, to kysse hym. And Amasa toke no hede

Jud. 3.c and. 2.e

vnto the swearde in Joabs hande, * & he thrust hym therwith in to the bely, that his bowels ráne out vpon ÿ earth, and he thrust at hym nomore. And so he dyed.

Joab and his brother Abisai folowed vpon Seba the sonne of Bichry. And one of Joabs seruauntes stod e by hym, and sayde: What is he this that wolde be agaynste Joab to please Dauid, and to be with Dauid in Joabs steade? As for Amasa, he laye rolled in the bloude in the myddes of the strete. But whan one sawe that all the people

C stode there styll, he remoued Amasa fró the strete to ÿ felde, & cast a cloth vpó hym, for somuch as he sawe, that whosoeuer came by hym, stode styll. Now whan he was put out of the waye euery man wére after Joab, to folowe vpon Seba the sonne of Bichri.

And wente thorow all the trybes of Israell vnto Abell Beth Maacha, and all the best chosen men gathered thēselues together, and folowed after hym, & came and beseged hym at Abell Beth Maacha, and made a banke aboute the cite harde vnto ÿ wall. And all ÿ people that was with Joab, layed to their ordinaunce, and wolde haue cast downe the wall.

Then cryed there a wyse woman out of the cite: Heare, heare, saye vnto Joab that he come hither, I wyl speak with hym. And whā he came to her, the womā sayde: Art thou Joab? He sayde: Yee. She sayde vnto hym: Heare the wordes of thy handmayden. He sayde: I heare. She sayde: The comon sayēge was somtyme: Whoso wyl axe, let him axe at Abell, and so came it to a good

D ende. This is ÿ noble and faithfull cite in Israell, and wylt thou destroye ÿ cite and the mother in Israell? Why wylt thou swalowe vp the enheritaunce of the LORDE?

Joab answered and sayd: That be farre, that be farre fro me, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichry, hath lyfte vp hym selfe agaynste kynge Dauid, delyuer him onely and I wyll departe from the cite. The womā sayde vnto Joab: Beholde, his heade shalbe cast vnto the ouer the wall. And the woman came in to al ÿ people with hir wysdom. And they smote of ÿ heade of Seba the sonne of Bichry, & caste it vnto Joab. Then blewe he the trompe, and they departed from the cite, euery one vnto his tente. But Joab came agayne to Jerusalem vnto the kynge.

* Joab was captayn ouer al ÿ hoost of Israel: Benaia the sonne of Joiada was ouer the Chretians and Plethites: Adoram was rentegatherer: Josaphat the sonne of Ahilud was Chaunceler: Seia was the scrybe: Sadoc and Abiathar were the prestes: Ira also the Jairite was Dauids prest. 2.Re. 8.

The.xxi. Chapter.

A great honger. Sauls children are geuē vnto the Gibeonites. Dauid fighteth agaynst the Philistynes.

There was a dearth also in Dauids tyme thre yeares together. And Dauid sought the face of the LORDE. And the LORDE sayde: Because of Saull and because of that bloudy housholde * that he slewe ÿ Gibeonites. Then the kynge caused for to call the Gibeonites, and spake vnto the (As for the Gibeonites, they were not of the chyldrē of Israel, but a remnaūt of the Amorites: howbeit * the chyldren of Israell had sworne vnto them, and Saull sought for to smyte them in his gelousy: for the chyldren of Israell and Juda). Then sayde Dauid to the Gibeonites: What shall I do vnto you And where with shall I make the attonement, that ye maye blesse the enheritaunce of the LORDE? The Gibeonites sayd vnto hym: It is not for golde & syluer that we haue to do with Saul and his house, nether haue we aught to do for to slaye ony man in Israell.

B He sayde: What saye then, that I shal do vnto you? They sayde vnto the kynge: The mā that hath destroyed vs and brought vs the naught, shulde we destroye, that nothynge be left hym in all the coastes of Israell. Let there be geuen vs seuen men of his sonnes that we maye hange thē vp vnto the LORDE at Gibea of Saull ÿ chosen of the LORD. The kynge sayde: I wyl geue them. Howbeit the kynge spared Mephiboseth the sonne of Jonathas the sonne of Saull, because of the ooth of the LORDE that was betwene thē * namely, betwene Dauid and Jonathas the sonne of Saull. But the two sonnes of Rispa the doughter of Aia, whome she had borne vnto Saull, Ar-

mony and Mephiboseth, And the fyue
sonnes of Michol the doughter of Sa-
ul, whom she bare vnto Adriel y^e sonne
of Barsillai the Mahalothite, dyd the
kynge take, and gaue them in to the han
des of the Gibronites, which hāged thē
vp vpon the mount before the LORD.
C . So these seuen fell at one tyme, and
dyed in the tyme of y^e first haruest, whē
the barly haruest begynneth. Then toke
Rispa the doughter of Aia a sackcloth,
and spred it vpon the rock in the begyn
nynge of the haruest, tyll the water frō
the heauen dropped vpon them, and suf
fred not the foules of the heauen to rest
on them on y^e daye tyme, nether the wyl
de beastes of the felde on the nyght sea-
son. And it was tolde Dauid what Ris
pa the doughter of Aia Sauls concu-
byne had done.

And Dauid went and toke the bo-
nes of Saul and y^e bones of Jonathas
his sonne from the citesens at Jabes in
...ii.31.e Gilead (which they * had stollen from
the strete at Bethsan, where the Philys-
tynes had hanged thē, what tyme as y^e
Philystynes had smytten Saull vpon
mount Gilboa) and brought them vp
D from thence, and gathered them toge-
ther with the bones of them that were
hanged. And the bones of Saul & his
sonne Jonathas buryed they in y^e londe
of Ben Jamin, besyde the graue of his
father Cis. And they dyd all that the
kynge had commaunded. So after this
was God at one with the londe.

But there arose warre agayne of y^e
Phylystines agaynst Israel. And Da-
uid went down & his seruauntes with
hym, and fought agaynst the Phylisty-
nes. And Dauid was werry, and Jesbi
of Nob (which was one of the chyldren
of Rapha, and the weight of his speare
was thre. C. weyght of brasse, and had
a new harnesse vpon hym) thought to
smyte Dauid. Neuerthelesse Abisai the
sonne of Seru Ja helped hym & smote
the Phylystyne to death. Then sware
...a.18.a Dauids men vnto him, & sayd: * Thou
shalt nomore go forth with vs vnto the
warre, that the lanterne in Israell be
not put out.

E * Afterwarde there arose yet
...1.21.a warre at Nob with the Philistynes.
Then Sibechai the Husathyte smote
Saph, which also was one of the chyl-
dren of Rapha.

And there arose yet warre at Gob
with the Phylystynes, Then Elhanan
the sonne of Jaare Orgim a Bethlee-
mite smote Goliath the Gethite, which
had a speare, whose shaft was like a we
uers lome.

And there arose yet warre at Gath
where there was a contencious man,
which had sixe fyngers on his handes,
and sixe toes on his fete, that is foure
and twenty in the nombre and he was
borne also of Rapha. And whan he
spake despitefully vnto Israell,
Jonathas the sonne of Si-
mea Dauids brother
smote him. These
foure were
borne vn
to Ra
pha at Ge
th, and fel tho
row the hande of
Dauid and of his seruauntes.

*

The.xxii. Chapter.

¶ Dauid prayseth the LORDE with
a songe of thankesgeuynge, because he
delyuered hym out of y^e hande of Saul
and other enemyes.

AND Dauid spake the wor- A
des of this songe before the
LORDE, what tyme as y^e
LORD had delyuered him
from the hande of all his ene
myes, and from the hande of Saul, and
he sayde.

The LORDE is my stony rocke,
and my castell, and my delyuerer.

God is my strength, in hym wyll I
put my truste: my shylde and the horne
of my saluacyon, my defence and my re-
fuge, my Sauioure, thou shalt helpe me
from violent wronge.

* I wyll call vpon the LORD with psal. 17.a
prayse, so shal I be delyuered fro myne
enemies.

For the sorowes of death cōpassed
me, and the brokes of Beliall made me
afrayed.

The paynes of hell came aboute
me, & the snares of death hadde ouerta-
ken me.

When I was in trouble, I cal- B
led vpon the LORDE, yee euen
my God called I vpon, and so he herde
my voyce from his holy temple, and
my complaynte (came) in to his eares.

The earth trembled and quaked,
the foundacions of the heauen shoke
and moued because he was wroth.

Smoke went vp from his nose, and cōsumynge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came down, and it was darke vnder his fete.

He sat vpō Cherub and dyd flye, & appeared vpō the fethers of the wynde.

He made darknesse his pauylion roundeaboute hym, thicke water in the cloudes of the ayre.

At the bryghtnesse of hym were the fyre coles kyndled.

The LORDE thondered frō heauen and the hyest put forth his voyce.

He shot his arowes, & scatered thē: he lightened, and disconfited them.

The pourynges out of ẏ See were
C sene, and the foundacyons of the earth were discouered, at the chydinge of the LORDE, and at the breth of the spret of his wrath.

He sent downe from aboue, & receaued me, & drue me out of many waters.

He delyuered me fro my stronge enemye, from them that hated me, for they were to myghte for me.

They ouertoke me in ẏ tyme of my trouble, but the LORD was my succoure.

He brought me forth in to lybertye he delyuered me, because he had a fauoure vnto me.

Ro.2.a. *The LORDE shall rewarde me after my righteousnes, and accordynge to the clennesse of my handes shall he recompence me.

For I haue kepte the waye of the LORDE, and haue not bene vngodly agaynst my God.

For I haue an eye vnto all his la-
D wes, and haue not put his ordinaunces fro me.

Therfore wyll I be perfecte vnto hym, & wyll eschewe myne owne wyckednes.

So shal the LORDE rewarde me after my righteousnes, accordynge to ẏ clennesse of my handes in his eye sight.

With the holy shalt thou be holy, & with the perfecte shalt thou be perfecte

With the cleane thou shalt be cleane, and with the frowarde thou shalte be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thyne eyes agaynst ẏ proude to brynge thē downe.

For thou O LORDE art my lanterne. The LORDE shall lighte my darknesse.

For in the I shall discōfite an hoost of men, and in my God shall I leape ouer the wall.

The waye of God is perfecte: the E
wordes of the LORDE are tryed in the fyre: he is a shylde for all them that put their thrust in hym.

For where is there a God, excepte the LORDE? Or who hath any strength without oure God.

God hath strengthed me with power, and made playne a perfecte waye for me.

He hath made my fete lyke hertes fete, and hath set me vpon hye.

*He teacheth my handes to fight, Psal.17.
and bendeth the stele bowe with myne armes.

And thou hast geuen me the shylde of thy health, and with thy louynge correction shalt thou multiplie me.

Thou haste enlarged my goynge vnder me, and myne ankles haue not slyded.

I wyll folowe vpon myne enemyes and destroye them, and wyll not turne backe agayne, tyll I haue brought them to naught.

I wyl consume them and thrust the F
thorow, that they come not vp: they shall fall vnder my fete.

Thou hast girdeth my with strength to the battayl, and hast subdued the vnder me that rose vp agaynst me.

Thou hast made myne enemyes to turne their backes vpon me, ẏ I might destroye them that hate me.

They shall crye, but there shalbe no Sauioure: ye euen vnto the LORDE but he answereth them not.

I wyll beate them as small as the dust vp the earth: euen as the claye of ẏ stretes wyll I make them thynne, and sprede them out abrode.

But me shalt thou delyuer from the stryuynges of the people, and shalt kepe me to be the heade of the Heythen: a people whom I haue not knowne, shal serue me.

The straunge chyldren haue dyssembled me: at the hearynge of the eare shal they herken vnto me.

The straunge chyldren are waxen olde, and are shut vp in theyr presons.

The LORDE lyueth, and blessed be my God, & magnifyed be the strength of my health.

God geueth that I be auenged, & subdueth the people vnto me.

He bryngeth me out frō myne enemyes: and frō thē that ryse vp agaynste me, shalt thou exalte me, and from the cruell man shalt thou delyuer me.
...15.a *For this cause wyll I geue thākes vnto the amonge the Heythen, & synge prayses vnto thy name.
Whiche doth greate health for his kynge, and sheweth mercy vnto Dauid his anoynted, and to his sede for euermore.

The.xxiii.Chapter.

The last wordes of Dauid. The names of the worthies are rehearsed.

a These are the laste wordes of Dauid: Dauid the sonne of Isay sayde. The man that was set vp to be anoynted of the God of Iacob, and a pleasaunt dyter of songes of Israell, sayd: The spirite of the LORDE hath spokē by me, and the vtteraunce therof is done thorow my tūge. He sayd: The God of Israell hath spoken vnto me, the strength of Israell, the gouernoure amonge men, the righteous gouernour in the feare of God. As the light is in the mornynge whan the Sonne aryseth, so that for the bryghtnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorowe ye rayne
...17.a euen so shall my house be with God.
*For he hath made an euerlastynge couenaunte with me, well appoynted on euery syde and sure. For this is all my health and pleasure, that it
b shall growe. But the Belial shall be vtterly and cleane roted out as the thornes, which men take not in their hādes And they that thouch thē, shall destroye them with yrōs and speares: and in the fyre shall they be brent, that they maye be brought to naught.
B *These are the names of Dauids
...12.b worthies: Iasabeam the sonne of Hachmoni, the chefest amonge thre, whiche lyfte vp his speare, and slewe eight hūdreth at one tyme.
After hym was Eleasar the sonne of Dodi the sonne of Ahohi amōge the thre worthies with Dauid, whan they spake despytefully to the Philistynes, and were gathered together to the battayl, and the men of Israell wente vp. Then stode he vp and smote the Philistynes, tyll his hāde was so weery that it crompled with the swearde. And the LORDE gaue a greate victory at the same tyme, so that the people turned after hym to spoyle. After hym was Samma the sonne of Age the Hararite Whā the Philistynes had gathered thē selues in a cōpanye, and in ye same place there was a pece of londe full of small corne, and the people fled before the Philistynes, then stode he in the myddes of the pece of londe and delyuered it, and smote the Philistynes. And God gaue a greate victorye.
C *And these thre principal amōg thyrty, came downe in the haruest vnto Dauid 1.Pa.12.b
into the caue of Adullam, and the hoost of the Phylistynes laye in the valley of Rephaim. But Dauid was at the same tyme in the castell, and the Philistynes people laye at Bethleem. And Dauid was desyrous, and sayd: Wolde God ye some mā wolde fetch me a drynke of water out of the well at Bethleem vnder ye gate. Then brake the thre worthies into the hoost of the Philistynes, and drewe of the water out of the wel at Bethleem vnder ye gate, & caried it and brought it vnto Dauid: neuerthelesse he wolde not drynke it, but offred it vnto ye LORDE and sayd: The LORDE let this be farre fro me, that I shulde do it. Is it not the bloude of the men that ieoparded theyr lyues, and went thyther? And he wolde not drynke it. This dyd ye thre worthies D
*Abisai the brother of Ioab ye sōne 1.Pa.12.c
of Zeruia was one also of these amonge 2.Re.21.d
thre. He lyfte vp his speare and smote thre hundreth, and was an auncient mā amonge thre, & the noblest amonge thre and was theyr ruler. But he came not
vnto the thre. *And Benaia the sonne 1.Pa.12.d
of Ioiada, the sonne of Ishai (a man of great actes of Cabzeel) smote two myghtye giauntes of the Moabites, & wente downe, and slewe a Lyon at a well in ye snowe tyme He smote also a fayre goodly man of Egipte, which had a speare in his hande. But he went downe to hym with a staffe, and toke the speare out of the Egipcyans hande by violence, and slewe hym with his owne speare. This dyd Benaia the sōne of Ioiada, & was a famous man amonge thre worthies, and more honorable then the thyrty, but he came not vnto the thre. And Dauid made hym of his secrete councell.
Asahel ye brother of Ioab is amōge the thyrtye: Elhanan his vncles sonne at Bethleem, Hāma the Haradite, Elika the Haradite, Helez the Paltite, Ira ye sonne of Ikes the Tekoite, Abiezer the

Nethothite, Mebunai the Husathite,
zalmon the Ahohite, Maherai the Neto
phatite, Ithai the sonne of Ribai of Gi
bea of the chyldren of Ben Jamin, Be=
naia the Pirgathonite, Hidai of the
broke of Gaas, Abialbon the Arba=
thite, Asmaveth the Bahurmite, Eliahe
ba the Saalbonite. The chyldren of Ja
sen and Jonathas: Samma the Haras
rite, Ahiam the sonne of Sacar the Ha
rarite, Eliphelet the sonne of Ahasbai
the sonne of Maechathi, Eliã the sonne
of Achitophell the Gilonite, Hesrai of
Carmell, Pacrai the Arbite, Jegael the
sonne of Nathan of Soba. Bani the
Gadite, zeleg the Ammonite, Naharai
the Beerothite, the weapenbearer of
Joab the sonne of zeru Ja. Ira the Je=
thrite, Gareb the Jethrit, Urias the He
thite. These are all together seuen and
thirtie.

The.xxiiii. Chapter.

¶ Dauid nombreth ẏ people, and dis=
pleaseth the LORDE, which plageth
his londe with the pestilence.

A AND * the LORDE was
Chro.22.a wrothfully displeased of a
new agaynst Israel, and mo
ued Dauid amonge them,
because he sayde: Go nõbre
Israell and Juda. And the kynge sayde
vnto Joab the chefe captayne of his
hoost: Go aboute in all the trybes of Is=
rael, from Dan vnto Berseba, and nõ=
bre the people, that I may knowe how
many they be. Joab sayd vnto ẏ kynge:
The LORD thy God adde vnto this
people an hundreth tymes as muche as
it is now, ẏ the lorde the kynge maye se
his eyes lust theron. But why hath my
lorde the kynge a desyre to this thynge?
Neuertheles the kynges worde preuay
led agaynst Joab and the captaynes of
the hoost.

So Joab and the captaynes of the
hoost wente forth from the kynge, to
noumbre the people of Israel, and passed
ouer Jordane, and pitched at Aroer, at
the righte hande of the cite which lyeth
in the ryuer of Gad, and at Jaseer, and
B came to Gilead, and in the lowe coun=
tre of Hadsy, & came [illegible] Dan Jaan,
and aboute Sidon, & ca[illegible] the stronge
cite of Tyrus, and all the cities of the
Heuites and Cananites, & came forth
to the south parte of Juda vnto Berse
ba, and wente rounde aboute that coun
tre, and after nyne monethes and twen
ty dayes they came to Jerusalem. And
Joab delyuered vnto ẏ kynge the sum
me of the people that was nõbred. And
in Israell there were eight C. thousande
stronge men, that drue out the swerde:
and in Juda fyue hundreth thousande
men. And after that the people was nõ
bred, Dauids harte smote hym selfe.
And Dauid sayde vnto the LORDE:
I haue synned sore, that I haue done
this. And now LORDE take awaye
the trespace of thy seruaũt. For I haue
done very vnwysely.

And whan Dauid rose vp in the C
mornynge, the worde of the LORDE
came vnto the Prophet Gad, Dauids
Seer, and sayde: Go and speake vnto
Dauid. Thus sayeth the LORDE: I
brynge the thre thynges, chose the one
of thẽ, that I maye do it vnto the. Gad
came vnto Dauid, and tolde hym, and
sayde vnto hym: Wilt thou that seuen
yeare derth shal come in to thy londe? Or
that thou be fayne to flye for thyne ad=
uersaries thre monethes, & they to perse
cute the? Or that there be pestilence thre
dayes in the londe? Take aduysement
therfore and se, what answere I shall
brynge agayne vnto hym that sent me.

Dauid sayde vnto Gad: I am in ex
treme trouble. * Neuertheles (yf it may
be) let me rather fall in to the handes of
the LORD (for his mercy is great) I
wyll not fall in to the hondes of men.

So the LORDE sent pestilence in D
to Israell from ẏ morow vnto the tyme
appoynted, so that there dyed of ẏ peo
ple from Dan vnto Berseba, thre score
and ten thousande men. And whan the
angell stretched his hande ouer Jerusa
lem to destroye it, the LORDE repen
ted ouer ẏ euel & sayd vnto ẏ angel: It
is ynough, holde now thy hãde. The an
gel of ẏ LORD was besyde ẏ barne of
Arafna ẏ Jebusite. But whan Dauid
sawe ẏ angel ẏ smote ẏ people he sayde
vnto the LORD: beholde, It is I that
haue synned, I haue done the trespace.
As for these shepe, what haue they done?
Oh let thy hande be agaynst me and a=
gaynst my fathers house.

And God came to Dauid at the
same tyme, and sayde vnto hym: Go vp
and set vp an altare vnto the LORD
in ẏ barne of Arafna the Jebusite. So
Dauid wente vp as Gad sayde, and as
the LORDE had commaunded. And
whã Arafna loked aboute hym, he sawe
the kynge with his seruauntes goynge

vnto hym, and he worshipped vpon his face to the grounde, and sayd: Wherfore commeth my lorde the kynge vnto his seruaũt? Dauid sayd: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plage maye ceasse from the people.

But Arafna sayd vnto Dauid: Let my lorde the kynge take it, & offre what pleaseth hym. Beholde, there is an oxe for a burntofferynge, and sleddes, & vessels of oxen to the wood. All this gaue Arafna vnto ye kynge. And Arafna sayd vnto the kynge: The LORDE thy God make ye accepted vnto hym. Neuertheles ye kynge sayd vnto Arafna: Not so, but I wyll bye it of the for as much as it is worth. For I wyll no offre burntofferynges vnto the LORDE, of that whiche I haue for naught. So Dauid bought the barne and the oxe for fyftye sycles of syluer, and buylded an altare there vnto the LORDE, and offred burntofferynges and thãk offeringes. And ye LORDE was mercyfull vnto the londe, & ye plage ceassed frõ ye people of Israel.

The ende of the seconde boke of the kynges, otherwyse called the seconde boke of Samuell.

The thyrde boke of the kynges.

The fyrst Chapter.

Adonias seketh his fathers kyngdom Salomon is ordeyned kynge.

AND whã kyng Dauid was olde & well strycken in age, he could not be warme though he was couered with clothes. Then sayd his seruaũtes vnto hym: Let vs seke a yonge damsel a virgin for our lorde the kynge, to stonde before the kynge, and to norysshe hym, & to slepe in his armes, and to warme our lorde the kynge. And they sought a fayre damsell in all the coastes of Israell, and founde Abisag of Sunem, and brought her vnto the kynge. And she was a very fayre damsell, and norysshed the kynge, & serued hym. Howbeit the kynge knewe her not.

Adonias the sone of Hagith lyft vp hym selfe, and sayd: I wyll be kynge. And he prepared hym charettes & horsemen, and fyftye men to be rẽners on fote before hym. And his father reproued hym not therfore, so muche as to saye: Wherfore doest thou so? And he was a mã of a very fayre bewtye, and had begotten hym nexte after Absalõ. And his matter stode by Ioab the sonne of Zeruia & by Abiathar the prest, whiche helped Adonias. But Sadoc ye prest & Benaia the sone of Ioiada, & Nathan the prophet, & Semei, and Rei, & Dauids worthies were not with Adonias. 2. Re. 3. a

And whan Adonias offred shepe & oxen, & fat catell besyde ye stone of Zoheleth, which lyeth by the well of Rogell, he called all his brethrẽ the kynges sones, & all the men of Iuda the kynges seruaũtes. But ye prophet Nathã & Benaia, and the worthies, and his brother Iosu. 15. b and. 18. c

Salomon called he not. Then sayd Nathan vnto Bethseba Salomōs mother: Hast ỹ not herde that Adonias is kynge and oure lorde Dauid knoweth not therof? Come now therfore, I wyll geue the councell, that ỹ mayest delyuer thy soule and the soule of thy sonne Salomon. Come now and go in to the kynge Dauid & saye vnto hym: Hast not thou my lorde the kynge sworne and sayde vnto thy handmayden: Salomon thy sonne shalbe kynge after me, and he shall syt vpon my seat? Why is then Adonias made kynge? Beholde, whyle thou art yet there, and talkest with the kynge, I wyll come in after the, and tell forth thy tale. And Bethseba wente in to ỹ kynge to the chamber: and the kynge was very olde. And Abisag of Sunem serued the kynge. And Bethseba bowed her

C selfe and worshipped the kynge.

The kynge sayd: What wylt thou? She sayd vnto hym: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shalbe kynge after me and syt vpō my seate. But now lo, Adonias is kynge and my lorde the kynge knoweth it not. He hath offred oxen and fat cattel, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Ioab ỹ chefe captayne. But thy seruaūt Salomon hath he not bydden. Neuertheles thou my lorde art kynge, the eyes of all Israel loke vpon the, that ỹ shuldest shewe them who shall syt vpon the seate of my lorde the kynge after the. And whan my lorde the kynge slepeth with his fathers then shall I & my sōne Salomon be fayne to be synners.

But whyle she yet spake to ỹ kynge, the prophete Nathan came, and she told the kynge: beholde, there is the prophete Nathan. And whan he came in before ỹ kynge, he worshipped the kynge vpō his face to the grounde, and sayd: My lorde O kynge, hast thou sayd: Adonias shall be kynge after me, and syt vpō my seat? For he is gone down this day, & hath offred oxē, & fat catel, & many shepe, & hath called all the kynges sonnes, & the captaynes, and the prest Abiathar. And be-

D holde they eat and drynke before hym, & saye: God saue the kynge Adonias. But me thy seruaunt, and Sadoc the prest, & Benaia the sōne of Ioiada, and thy seruaunt Salomon hath he not called. Hath my lorde the kynge commaunded this, and not certified his seruauntes who shall syt vpon the seate of my lorde the kynge after hym?

The kynge answered and sayd: Cal Bethseba vnto me. And she came in before the kynge. And whan she stode before the kynge, the kynge sware & sayd: As truly as the LORD lyueth (which hath delyuered my soule out of trouble) I wyll do vnto the this daye, euen as I sware vnto thy by the LORD ỹ God of Israel, so that Salomon thy sonne shalbe kynge after me, and he shal syt vpon my seate in my steade.

Then Bethseba bowed her selfe to her face to the grounde, and thanked the kynge, and sayde: God saue my lorde kynge Dauid for euermore. And ỹ kyng sayd: Cal me ỹ prest Sadoc & ỹ prophet Nathan, & Benaia the sonne of Ioiada.

And whan they came in before the kynge, the kynge sayd vnto them: Take E youre lordes seruauntes with you, and set my sonne Salomon vpon my mule, and carye hym downe to Gihon: and let Sadoc the prest and the prophete Nathan, anoynte hym there to be kynge ouer Israell, and blowe the trompe, and say: God saue kynge Salomon, and go ye vp after hym: and whē he cōmeth, he shall syt vpon my seate, and be kynge in my steade: for I haue ordeyned hym to be prynce ouer Israel and Iuda. Then answered Benaia the sonne of Ioiada vnto the kynge, and sayd: Amen. The LORD God of my lorde ỹ kynge saye thus also. As the LORDE hath bene with my lorde the kynge, so be he with Salomon also, that his seate may be greater thē the seat of my lorde kynge Dauid.

Then wente they downe, the prest Sadoc, and the prophete Nathan, and Benaia the sōne of Ioiada, and ỹ Chrethians, and Plethians, and set Salomō vpon kynge Dauids mule, and brought hym to Gihon. And Sadoc ỹ prest toke the oyle horne out of the Tabernacle, & anoynted Salomon. And they blewe ỹ trompe: And all the people sayde: God saue kynge Salomon.

And all the people wente vp after F hym, and the people pyped with pypes, & was very ioyfull, so ỹ the earth range at the noyse of them. And Adonias herd it, & all they whom he had called, which were with hym, and they had now eaten. And whan Ioab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynesse

But whyle he yet spake, beholde, Jonathas ÿ sonne of Abiathar ÿ prest came. And Adonias sayd: Come in, for ÿ art a valeaunt man, and bryngest good tydynges. Jonathas answered & sayde vnto Adonias: Alas, our lorde kinge Dauid hath made Salomon kynge, & hath sent with him Sadoc the prest, and the prophet Nathan, and Benaia the sonne of Joiada, and the Chrethyans and Plethians, and they haue set hym vpon the kynges mule: and Sadoc the prest with the prophet Nathan hath anoynted hym kynge at Gihon, and frō thence are they gone vp wyth ioye, that the cyte range with all: that is the noyse that ye haue herde.

C Salomon also sytteth vpon the kynges seate, and ÿ kynges seruauntes are gone in to wysh good lucke vnto oure lorde kyng Dauid, and haue sayd: Thy God make Salomon a better name thē thy name is, and make his seate greater then thy seate. And they haue wysshed the kynge good lucke vpon the bed. Moreouer the kynge hath sayde thus: Praysed be ÿ LORDE God of Israel, which this daye hath made one to syt vpō my seate, that myne eyes haue sene it.

Then were they afrayed, and gatt thē vp all that were called by Adonias, and so they departed euery mā his way. But Adonias was afrayed of Salomō and gat hym vp, and wente his waye, & toke holde of the hornes of the altare. And it was tolde Salomon: beholde, Adonias feareth kynge Salomon, and beholde, he taketh holde of ÿ hornes of the altare and sayeth: Let kynge Salomon sweare vnto me this daye, that he shal not slaie his seruaūt wᵗ the swearde. Salomon sayd: Yf he wyl be an honest man, there shall not one heer fall from hym vpon the earth but yf there be euel founde in hym, he shall dye. And kynge Salomon sent, and caused him to be fet thed * frō the altare. And whā he came, he fell downe before kynge Salomon. But Salomon sayde vnto him: Go thy waye in to thy house.

Exo. 21. b

The .ii. Chapter.

C Dauid before his death exhorteth Salomon to godlynes. Adonias, Joab and Semei are put to death. Abiathar is deposed from the presthode.

A
Now whan the tyme came that Dauid shulde dye, he cōmaunded Salomō his sonne, & said: * I go the way of all ÿ world,

Jos. 23. c

Be thou strōge therfore, and shewe thy selfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinaunces, his commaundementes, his lawes, and his testimonyes, * as it is wrytten in the lawe of Moses, that thou mayest be wyse in all that thou doest, & whither so euer thou turnest the: that the LORDE maye rayse vp his worde, which he hath spoken ouer me, and sayde: Yf thy chyldren kepe their waye and walke before me faythfully and truely and wyth all their hart and with al their soule, the shall there neuer fayle the a man vpon the seate of Israell.

Deu. 17. d

Thou knowest well also what Joab the sonne of Zeru Ja hath done vnto me, what he dyd vnto the two chefe captaynes of Israel, * Abner the sonne of Ner, and * Amasa the sōne of Jether whom he slewe and shed the bloude of warre whan it was peace, and put the bloude of warre vpon his girdell that was about his loynes, and in his shues that were vpon his fete: Do thou accordynge to thy wysdome, that thou bringe not his graye heer downe to the graue in peace.

2. Reg. 3. e
2. re. 20. b

B And to the chyldren of Barsyllay the Gileadite, thou shalt shewe mercy, ÿ they maye eate at thy table. For so ioyned they them selues vnto me, whan I fled before thy brother Absalon. And beholde, thou hast with the * Semei the sonne of Gera the sonne of Jemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet * came he down to mete me at Jordan, where I sware vnto hym by the LORDE, and sayde: I wyll not slaye the wᵗ the swearde. But suffre not thou him to be vngiltye, for thou art a wyse man, & shalt well knowe what thou oughtest to do vnto hym, that thou mayest brynge his graye heer downe to the graue with bloude.

2. Re. 16. b
2. Re. 19. d

* So Dauid slepte with his fathers, and was buried in the cyte of Dauid. The tyme that Dauid was kynge ouer Israell, is fortye yeare * Seuen yeare was he kynge at Hebron and thre and thirtie yeare at Jerusalem. * And Salomō sat vpō ÿ seate of Dauid his father and his kyngdom was made very sure.

Actu. 2. d
and. 13. d
2. Re. 5. a
1. par. 30. c

But Adonias the sonne of Hagith came to Bethseba Salomons mother, And she sayd: Is thy cōming peaceable

C She spake: Yee, and sayde: I haue
somwhat to say to the. She sayd: Say
on. He sayd: Thou knowest that ye king
dome was myne, & that all Israell had
sett them selues vpon me, that I shulde
be kynge, but now is the kyngdome tur
ned, & become my brothers, for he hath
it of the LORDE.

Now desyre I one peticion of the,
Make not my face ashamed. She sayde
vnto hym: saye on. He sayd: Speake vn
to kynge Salomon (for ☞ he shal not
shame thy face) that he maye geue me
Abisag to wyfe. Bethseba sayd: Well,
I wyl speake to the kynge for the.

That is: He shall not denye the thy petición.

And Bethseba came in to kynge Sa
lomon to speake with hym. And the
kynge stode vp, and wente to mete her,
and worshipped her, and sat hym down
vpon his seate. And there was a chayre
set for the kynges mother, so that she
sat at his ryghte hande. And she sayde:
One peticyon desyre I of the make not
my face ashamed. The kynge sayde: Aske
O my mother, I wyll not shame thy
face. She sayde: Let Abisag of Sunem
be geuen thy brother Adonias to wyfe.

D Then answered kynge Salomon, &
sayde vnto his mother: Why desyrest
thou Abisag of Sunem for Adonias?
Aske the kyngdome for hym also, for he
2.Re.1.a is my greater brother, * and hath Abia
thar the prest. And Ioab the sonne of
Seru Ia. And the kynge sware by the
LORD, and sayde: God do this & that
vnto me, Adonias shal haue spokē this
worde agaynst his lyfe. And now as
truly as the LORDE lyueth which hath
ordeyned me, and made me to syt vpon
the seate of my father Dauid, and hath
2.Reg.7.c made me a house (* accordynge as he
sayde) this daye shal Adonias dye.

E And kynge Salomō sent thyther by
Benaia the sonne of Ioiada, which
smote him that he dyed. And to the prest
Abiathar sayde the kynge: Go thy way
vnto Anathot to thy lande, for thou art
a man of death. Neuerthelesse I wyll
not slaye the this daye: for ye hast borne
the Arke of the LORDE God before
my father Dauid, and hast suffred trou
ble also where my father suffred.

Thus Salomō put forth Abiathar,
that he muste nomore be the prest of the
LORD, that the worde of the LOR
1.Re.2.f. DE myghte be fulfylled, * which he
spake ouer the house of Eli at Silo.

And this rumoure came before Io
ab: for Ioab cleued vnto Adonias, & not
vnto Salomon. Then fled Ioab in to
the Tabernacle of the LORDE, and
toke holde of the hornes of the altare.
And it was tolde kynge Salomon, that
Ioab was fled in to the Tabernacle of
the LORDE, and beholde, he stondeth
at the altare.

Then sent Salomon Benaia ye sone
of Ioiada, and sayd: Go slaye him. And
whan Benaia came to the Tabernacle
of the LORDE, he sayde vnto hym:
Thus sayeth the kynge: Come forth.
He sayde: no, I wyll dye here. And Be
naia tolde this vnto the kynge agayne,
and sayde: Thus hath Ioab spoken, &
thus hath he answered me.

The kynge sayde vnto him: Do as
he hath spoken, and slaye him, and bury
hym, that thou mayest put fro me & my
fathers house the bloude which Ioab
hath shed without a cause, and that ye 2.Re.16.
LORDE maye recompence hym his
bloude vpon his heade, because he smote
two men, which were more righteous &
better then he, and slewe them with the
sweard ye my father Dauid knewe not 2.Re.3.[illegible]
of: namely, * Abner the sonne of Ner ye 2.Re.20.[illegible]
chefe capitayne ouer Israel, * and Ama
sa the sonne of Iether ye chefe captayne
ouer Iuda that their bloude maye be re
compenced vpon the heade of Ioab and
of his sede for euer: But Dauid and his
sede, his house, and his seate haue peace
for euermore of the LORDE.

And Benaia the sonne of Ioiada F
wēte vp, and smote him, and slewe him:
and he was buried in his house in ye wil
dernes. And the kynge set Benaia the
sonne of Ioiada in his steade ouer the
hoost. And * Sadoc the prest dyd the Eze.44.
kinge set in the steade of Abiathar.

And the kynge sent, and caused for
to call Semei, & sayd vnto hym: Bulde
the an house at Ierusalem, and dwell
there, and departe not from thence, ne
ther hyther nor thyther. In what daye
so euer thou departest forth, and goest
ouer the broke Cedron, be thou sure,
that thou shalt dye the death: thy bloude
be vpon thy heade. Semei sayde vnto 3.Par.1.a
the kynge: This is a good meanynge,
as my lorde the kynge hath sayd, so shal
thy seruaunt do. So Semei dwelt at
Ierusalē a longe season. But after thre
yeare it fortuned that two seruauntes [illegible].9.a
ranne awaye from Semei vnto Achis
the sonne of Maecha kynge of Gath.

And it was tolde Semei: beholde,
thy seruauntes are at Gath. Then Semei

gat hym vp, sad led his asse, and wente
vnto Gath to Achis, for to seke his ser-
uauntes. And whan he came thether, he
brought his seruauntes from Gath.
G And it was tolde Salomon, that Se-
mei wente from Ierusalem vnto Gath,
and was come agayne. Then sent the
kynge, and caused for to call Semei,
& sayd vnto hym: Sware not I to the
by the LORDE, and assured the, and
sayd: Loke what day soeuer thou depar-
test out and goest hyther or thither, be
sure that thou shalt dye the death? And
thou saydest vnto me: I haue herde a
good meanynge. Why hast thou not
kepte the then accordynge to the ooth of
the LORDE, and commaundement y
I commaunded the?
And the kynge sayd vnto Semei:
Thou remembrest all the wyckednes,
2.Re.16.c which thy hart knoweth * y y dyddest
vnto my father Dauid. The LORDE
hath recompenced the thy wyckednes vp
pon thy heade. And kynge Salomon is
blessed, and the seat of Dauid shalbe sta
blysshed before the LORDE for euer.
And the kynge cōmaunded Benaia the
sonne of Ioiada, which went forth, and
smote hym that he dyed. And the kyng-
dome was stablysshed by Salomōs hāde.

The.iii. Chapter.

¶ Salomon optayneth wysedome of
God. The wyse sentence of Salomon
betwene two wemen that stroue for the
chylde.

A AND Salomon made mari-
age with Pharao the kynge
of Egipte, and toke Phara-
os doughter, & brought her
in to the cyte of Dauid, tyll
he had bylded his house, and y LOR-
DES house, and the walles rounde a-
bout Ierusalē. But the people offred yet
vpō the hye places: for as yet there was
no house bylded vnto the name of the
LORDE vnto that tyme. But Sa-
lomō loued the LORDE, and walked
after the ordinaunces of Dauid his fa-
ther: excepte onely that he offred & brent
incense vpon hye places.
2.Par.1.a *And the kynge went vnto Gibeon
to do sacrifice ther: for that was a good
ly hye place. And Salomō offred a thou
sande burntofferynges vpon the same al
Sap.9.a tare. * And the LORDE appeared
vnto Salomon at Gibeon by a dreame
in the nyght, and God sayd: Axe what I
shall geue the. Salomō sayd: Thou hast
done great mercy vnto my father Da-
uid thy seruaunt. Lyke as he walked be-
fore y in faythfulnes and ryghteousnes,
and in a true hart with the, & this great
mercy hast thou layed vp for hym, & ge-
uen hym a sonne to syt vpon his seat, as
it is now come to passe.
* Now LORDE my God, thou B
hast made thy seruaunt kynge in my fa- Sap.9.a
ther Dauids steade: As for me, I am
but a small yonge mā, knowynge nether
my outgoynge nor ingoynge. And thy
seruaunt is amonge the people whom y
hast chosen, which is so great, that no-
man can nombre them nor descrybe the
for multitude. Geue thy seruaūt therfore
an obedient hart, that he may iudge the
people, and vnderstonde what is good &
bad: for who is able to iudge this thy
myghtye people?
This pleased the LORDE well, y
Salomon axed suche a peticyon. And
God sayd vnto hym: For so moche as
thou axest this, and desyrest not longe
lyfe, nether ryches, nether the soules of
thyne enemyes, but vnderstondynge to
heare iudgement, beholde, therfore haue
I done accordynge to thy wordes. * Be- Eccle.1.c
holde, I haue geuen thy an hart of wyse
dome and vnderstondynge, so that such
one as thou art, hath not ben before the,
nether shall ryse vp after the.
Yee and that thou hast not prayed
for, haue I geuē the also, namely, ryches
and honoure, so that amonge the kyn-
ges in thy tyme there is not such one as
thou. And yf y wylt walke in my wayes
so that thou kepe myne ordynaunces & 3.Re.15.a
lawes. * As Dauid thy father hath wal
ked, then wyll I geue the a longe lyfe.
And whan Salomon awaked, be- C
holde, it was a dreame, * and he came to 2.Par.1.b
Ierusalem, and stode before the Arke of
the LORDES couenaunt, and offred
burntofferynges, and thankofferynges,
& made a great feast vnto his seruauntes.
At the same tyme came ther two har
lottes vnto the kynge, and stode before
hym. And the one woman sayd: Oh my
lorde, I and this woman dwelt in one
house, and I was delyuered of a chylde
in the house with her: and on the thyrde
daye after y I was delyuered, she was
delyuered of a chylde also. And we were
together, so that there was no straūger
with vs in the house, but we two: and
this womans sonne dyed in the nyghte
(for she smothered hym in the slepe) and she
rose vp in the nyght, and toke my sonne

fro my syde (wher thy handmayde slept) and layed it in her arme, & her dead sōne layed she in myne arme. And whan I rose vp in the mornyng to geue my sōne sucke, beholde, he was dead. But in the mornynge I loked well, and beholde it was not my sonne, whom I had borne.

D The other woman sayd: Not so, my sonne lyueth, and thy sonne is dead. But she sayd: Not so, thy sonne is dead and my sonne lyueth. And thus spake they before the kynge. And the kynge sayd: This woman sayeth: my sonne lyueth and thy sonne is dead: Yonder woman sayeth: Not so, thy sonne is dead, & my sonne lyueth. And the kynge sayde: Fetche me a swearde. And whan the swearde was brought before the kynge, the kynge sayd: Part the lyuynge chylde in two partes, & geue this womā ỹ one halfe, & yonder woman the other halfe.

Then sayd the woman whose sōne lyued, vnto the kynge: (for her motherly hart was kyndled with petye ouer her sonne) Oh my lorde, geue her the chylde alyue, and kyll it not. But the other said Let it nether be myne nor thyne, but let it be parted. Then answered the kynge, and sayd: Geue this womā the lyuynge chylde, and slaye it not, for she is his mother. And all Israel herde of this iudgement that the kynge had geuen: & they feared the kynge, for they sawe that the wysdome of God was in hym to kepe iudgement.

The.iiii. chapter.

¶ The discripcion of Salomons kyngdome, and of his wysedome.

A Thus was Salomon kynge ouer all Israel. And these ware his prynces: Asaria ỹ sonne of Sadoc the prest: Elihoreph, & Ahi Ia ỹ sonnes of Sisa, were prestes: Iosaphat the sōne of Ahilud was chaūceler: Benaia the sonne of Ioiada was the chefe captaine: Sadoc and Abiathar were prestes: Asaria ỹ sonne of Nathan was ouer the officers: Sabud the sōne of Nathan the prest was the kynges frende: Ahisar was stewarde: Adoniram the sōne of Abda was rentgatherer.

And Salomon had twelse officers ouer all Israel, which made prouysion of food for ỹ kyng & his house: One had a moneth longe in the yeare to make prouysion: And these were theyr names: The sonne of Hur vpon mount Ephraim. The sonne of Deker at Makaz and at Saalbaim, and at Bethsames, & at Elon, and BethHanan. The sonne of Hased at Aruboth, and had therto Socho & all the londe of Hepher. The sōne of Abinadab all the lordshyppe at Dor and had Taphat Salomons doughter to wyfe. Baena the sonne of Ahilud at Thaenach & at Magiddo, and ouer all BethSeā, which lyeth besyde zarthana vnder Iesrael from BethSean vnto ỹ playne of Mehelo, tyll the other syde of Jakmeam. B The sōnes of Geber at Ramoth in Gilead: he had the townes of Iair the sonne of Manasse in Gilead, & had the coastes of Argob which lyeth in Basan, euen thre score great walled cyties, & with brasen barres. Ahinadab ỹ sonne of Iddo at Mahanaim. Ahimoas in Nephtali: & he also toke Basmath Salomons doughter to wyfe. Baena ỹ sonne of Husai in Asser and at Aloth. Iosaphat the sonne of Paruha in Isachar. Semei the sonne of Ela in BenIamin. Geber the sonne of Vri in the londe of Gilead, in the londe of Sihon kynge of the Amorites, and of Og the kynge in Basan. One officer was in the same londe. As for Iuda and Israel, they were in nombre as the sonde of the see, and ate dyd and drynke, and were mery. * Thus was Salomon lorde ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto ỹ border of Egipt) which brought hym gyftes, and serued him as longe as he lyued.

Gen.22.
Ecc.2.
Psa.71.

And Salomon had dayly to his vytaples thyrty quarters of fyne meel, thre score quarters of other meel, ten fat oxe, and twenty smal catel, and an hundreth shepe, besydes hertes and roes, & wylde goates, and fat capons, and foules. For he had the lordshippe of all the londe on this syde the water, from Tiphsa vnto Gasa, and ouer all the kynges on this syde the water: and had peace of all his subiectes rounde aboute, so ỹ Iuda and Israel wente safe, euery one vnder his vyne, & vnder his figge tre, frō Dan vnto Bersaba, as longe as Salomō lyued.

C And Salomō had fortye thousande carthorses, & twelfe thousande horsemē. And the officers prouided the kynge Salomon with vitaples: and what soeuer belonged to the kynges table, that brought euery man in his moneth, and missed not: Barlye also and strawe for the horses and coursers, and brought them vnto the place where the kynge was.

every one after his charge.
Eccle.1.c * And God gaue Salomon marue-
lous greate wysdome and vnderston-
dynge, and a large hart, as the sonde, ÿ
lyeth vpon the See shore: so that ÿ wys-
dome of Salomon was greater thē the
wysdome of all the chyldren towarde ÿ
east and of all the Egipcians. And he
was wyser thē all men, yee wyser then
Ethan the Esrahelite, Hemā, Chalcal,
and Darda, the sonnes of Maholi: and
had a greate name amonge all the Hey
then on euery syde. And he spake thre
* Prou. ‡ Canti. thousande * prouerbes, and his ‡ sōges
were a thousande and fyue. And he spa-
ke of trees, from the Ceder of Libanus
vnto the Isope that groweth out of the
wall: he talked also of catell, of foules,
of wormes, of fisshes. And there came
of all nacyons to heare the wysdome of
Salomon, and there came of all ÿ kin-
ges of the earth, which had herde of his
wysdome.

The.v. Chapter.

¶ Hiram the kynge of Tyre sendeth
Salomō connynge craftesmen to builde
the temple.

A AND Hiram the kynge of Ty
re sent his seruauntes vnto
Salomon, for he had herde,
that they had anoynted him
2.Reg.5.c kynge in his fathers steade:
2.pa.2.a For Hiram * loued Dauid as longe as
‡1.pa.23.b he lyued. ‡ And Salomon sent vnto Hi
and.29.a ram, sayenge * Thou knowest that my
father myght not buylde an house vnto
the name of the LORDE his God, be-
cause of ÿ warre that was aboute him,
vntyll the LORDE delyuered thē vn-
der the soles of his fete: But now hath
the LORDE my God geuen me rest
on euery syde, so that there is no aduer-
sary nor euill hynderaunce: Beholde, I
am therfore aduysed to buylde an house
vnto the name of the LORD my God,
acordynge as the LORDE spake vn
2.Re.7.c to Dauid my father, and sayde: * Thy
sonne, whom I shall set vpon thy seate
in thy steade, shall buylde an house vn-
to my name. Commaunde therfore that
they hewe me downe Ceders out of Li
banus, and that thy seruauntes be with
my seruauntes, and the rewarde of thy
seruaūtes wyll I geue the, what so euer
thou shalt axe: for thou knowest, that w
vs there is no mā which can hewe tym-
ber as the Sidonians.
B When Hiram herde the wordes of
Salomon, he was very glad, and sayde:
Prayse be the LORDE this daye,
which hath geuen Dauid a wyse sonne
ouer this greate people. And Hirā sent
vnto Salomon, sayenge: I haue herde
what thou hast sent vnto me: I wyll do
accordynge vnto all thy desyre with Ce
ders and Pyne trees. My seruauntes
shal brynge them downe from Lybanus
vnto the See, and I wyl make them to
flote vpō the See, vnto the place which
thou shalt shewe me, and there wyll I
cause them to aryue, & thou shalt make
thē to be fetched. But thou shalt fulfyll
my desyre also, and geue foode vnto my
housholde folkes. So Hirā gaue Salo-
mon Ceders and Pyne trees accordinge
to all his desyre. But Salomon gaue
Hiram twentye thousande quarters of
wheate to eate for his housholde, & twē
tye quarters of beaten oyle. This gaue
Salomon yearly vnto Hiram.
And the LORDE gaue Salomō C
wysdome, accordynge as he had sayde
vnto him, and there was peace betwene
Hiram and Salomon, and they made a
couenaunt both together. And Salomō
made an outchosynge (of workmen) tho
row out all Israel. And the outchosing
was thirtye thousande men, and he sent
thē to mount Libanus euery two mone
thes then thousande, so that they were
one moneth vpon Libanus, & two mo-
nethes at home. And * Adoniram was 3.Re.4.a
ouer the outchosynge. and.12.b
And Salomon had thre score thou
sande and ten that bare burthens, and
foure score thousande that hewed tym
ber vpon the mount, besyde Salomōs
chefe officers, which were ordeyned o-
uer the worke: namely thre thousande
and thre hundreth, which ruled the peo-
ple that laboured there in the worke.
And the kynge commaunded, that they
shulde breake out greate and costly sto-
nes, namely fre stone, for the foundaciō
of the house. And Salomons masons, &
Hirams, & they that were in those coa-
stes, hewed out and prepared tymbre &
stones to the buyldynge of the house.

The.vi. Chapter.

¶ The descripcyon of the tyme whan
Salomon beganne to build the temple,
and how it was buylded.

IN the foure hundreth and A
foure score yeare after ÿ de- 2.Pa.3.a.
partynge of the chyldren of Actu.7.f
Israell out of the londe of
Egipte, in the fourth yeare

Zyiii. of the raygne of Salomon ouer Israel, in the moneth Sif (that is the seconde moneth) was the house bulded vnto ÿ LORDE. This house that kynge Salomon buylded vnto the LORD, was thre score cubytes longe, twenty cubytes brode, and thirtye cubytes hye.

Joh.10.c Actu.3.b and.5.b And he buylded a * Porche before the temple of twentye cubytes longe after the bredeth of the house, and ten cubytes brode before the house. And in the house he made wyndowes, which myght be opened and shut with lyddes.

And rounde aboute by the wall of ÿ house he buylded a compasse, so that it wente both aboute the temple and the quere, and made his outwarde wal round about. The nethermost stació was fyue cubites wyde, and the myddest sixe cubites wyde, and the thyrde seuen cubytes wyde. For he layed balkes round about the house, that they touched not ÿ wall of the house.

B And whan the house was buylded, it was buylded of whole and vnbroken stones, so that there was herde nether hamer nor axe, nor ony other instrumét of yron, whan ÿ house was abuldinge.

But on the ryght syde of ÿ myddes of the house there was a dore, so that they myght go vp to the myddest stacyon by a turne grese, and from the myddest stació vnto ÿ thirde. Thus buylded he the house, and fynished it, and syled the house both about and by the walles with Ceder wood. He buylded a galery also aboute vpon the whole house fyue cubytes hye, & couered the house wyth Ceder tymber.

And the worde of the LORD came vnto Salomon, and sayd: Let this be ÿ house that thou buyldest. Yf thou shalt walke in myne ordinaunces, and do acordinge to my lawes, and kepe all my commaundementes, to walke therin, then 2.Re.7.b wyl I stablishe my worde with ÿ (* as I sayd vnto Dauid thy father) & wyll dwell amonge the chyldren of Israel, & wyll not forsake my people of Israel.

C Thus Salomon buylded the house, and fynished it, and buylded the walles on the insyde with Ceder tymber, from the grounde of the house vnto the rofe, and syled it with tymbre on the ynsyde, and ouerlayed ÿ floore of the house with bordes of Pyne tre.

And beyonde in the house he buylded a wall of Ceder tymber twentye cubites longe, from the floore vnto ÿ rofe, and there on the ynsyde buylded he the quere for the moost holy, but ÿ house of the temple before the quere was fortye cubytes lóge: on ÿ ynsyde was ÿ whole house of Ceder with wrythen knoppes & floures, so ÿ there was no stone sene. As for ÿ quere, he prepared it on the ynsyde of the house, that the arke of the couenaunt of the LORD myght be set therin. And before ÿ quere (which was twentye cubytes longe, twentye cubytes brode, and twentye cubytes hye, and ouerlayed with pure golde) he syled the altare with Ceder.

D And Salomon ouerlayed the house on the ynsyde with pure golde, and shot barres of golde before the quere, which he had ouerlayed with golde, so that ÿ whole house was layed ouer with golde. And all the altare also before the quere ouerlayed he with golde.

Exo.25.d * He made also in the quere two Cherubyns ten cubytes hye of Olyue tre. One winge of ether of the Cerubins had fyue cubytes, so that from the edge of his one wynge to ÿ edge of his other wynge there were ten cubytes. Euen so had the other Cherub té cubites also, & both the Cherubs were of one measure and of one quantitie, so that ether Cherub was ten cubytes hye. And he put ÿ Cherubins within in the house. And ÿ Cherubyns spred forth their wynges, so that the wynge of the one touched the one wall: & ÿ other Cherubs winge touched ÿ other wall. But in ÿ myddes of the house ÿ one wynge touched another And he ouerlayed ÿ Cherubins with golde.

E And on all the walles of the house rounde aboute, he caused to make carued worke, wyth carued Cherubyns, palme trees, and floures. And the pauement of the house ouerlayed he also with golde plates. And at the intraunce of ÿ quere he made two dores of olyue tre with fyuesquared postes, & caused carued worke to be made therof with Cherubins, palme trees, and floures, & ouerlayed them with plates of golde. So made he also at the intraunce of ÿ téple, foure squared postes of Olyue tree, and two dores of Pyne tre (so ÿ ether dore had two syde dores one hangynge to another) and made carued worke therof, palme trees & floures, ryght as it was appoynted.

And he buylded a courte also within with thre rowes of fre stone, & with one rowe of plaine Ceder tymber.

In the fourth yeare in the moneth, Sif, was the foundacyon of the LORDES house layed, and in the eleuenth yeare in the moneth Bull (that is the eyght moneth) was the house fynished as it shulde be, so that they were seuen yeare a buyldynge of it.

The .vii. Chapter

Salomon buyldeth hym selfe an house of the tymber of mount Libanus.

A But Salomon was a buyldynge his awne house thirtene yeare, and fynished it, namely, he buylded an house of the wood of Libanus, an hundreth cubites longe, fiftye cubytes wyde, and thirtye cubites hye, foure squared with rowes of pilers, & with carued Ceders. And the rofe aboue syled he also with Ceder wood vpon the fyue & fortye pylers, for one rowe had fyftene pilers so that there stode euer thre pylers one ryght ouer agaynst another: so that euery space betwixte ÿ pylers was one ouer against another, foure squared with the pilers.

And he made a porche with pilers which was fyftye cubites longe, & thyrtye cubytes brode, and yet a porche before it wt pilers and with a greate poste. He made a porche also vnto the kynges seate (wheryn the iudgemēt was kepte) & made it to be the porche of iudgemēt, & syled it wt ceder frō the pauement vnto ÿ pauemēt agayne, & his own house wherin he dwelt, in ÿ back courte made betwene the house and ÿ porche lyke ÿ

B other. And lyke vnto the porche made he a house for Pharaos doughter, * whō Salomon had taken to wyfe.

All these were costly stone hewen after the measure, cut with sawes on euery syde, from the ground vnto the rofe: and without the greate courte also. As for the foundacyons, they were costly & greate stones, tē & eighte cubites greate and costly fre stones theron accordynge to the measure, and Ceders. But the greate courte rounde aboute had thre rowes of fre stone, & one rowe of plaine Ceders: Euen so also the courte by the house of the LORDE within, and the porch by the house.

And kynge Salomon sent to fetch one, * Hyrā of Tyre a wedowes sōne of the trybe of Nephtali, and his father had bene a man of Tyre, * which was a cōnynge mā in metal, ful of wisdom, vnderstōdyng & knowlege to worke all maner of metall worke. When he came to kynge Salomon, he made al his worke, * and made two brasen pilers, Jere.52.b / 1.Pa.19.b / 4.Re.25.b ether of them eyghtene cubites hye: and a threde of .xii. cubites was the measure aboute both the pilers: and he made two knoppes of brasse molte, to set aboue vpon the pilers: & euery knoppe was fyue

C cubytes hye: and on euery knoppe aboue vpon the pylers seuen wrythen roapes lyke chaynes. And vpon euery knoppe he made two rowes of pomgranates roūd about on the rope, wherwith ÿ knoppe was couered. And ÿ knoppes were lyke roses befor ÿ porche foure cubytes great And the pōgranates in the rowes rounde aboute were two hundreth aboue & beneth vpon the rope, which went rounde aboute the thycknes of the knoppe, on euery knoppe vpon both the pilers. And set vp the pilers before the porche of the temple. And that whiche he set on the ryght hande, called he Jachin: & that which he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euen lyke roses. Thus was the worke of the pilers fynysshed.

D And he made a molten lauer ten cubytes wyde from the one syde to other rounde aboute, and fyue cubytes hye, & a threde of thyrty cubytes long was the measure rounde aboute: and aboute the same lauer that was ten cubytes wyde, there went knoppes on the edge therof rounde about the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twelfe bullockes, wherof thre were turned towarde the north, thre towarde ÿ west, thre toward the south, and thre towarde the east, and the the lauer aboue theron, so ÿ all theyr hynder partes were within vnder the lauer: wherof the thycknesse was an handbreth: and the edge of it was lyke the edge of a cuppe, and as a floured rose, and it contayned two thousande * Battes. *A Bat, was a certayne measure of licquore.

And he made ten brasē seates, euery one foure cubites longe and brode, and thre cubytes hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were lyons: bullockes, and Cherubyns. And on the ledges whiche were aboue and beneth the lyons & bullockes were the sydes made, that they were set downwardes. And euery stole hadde

foure brasen wheles with brasen axel-
trees. And vpon the foure corners there
were proppes molten, euery one ouer a-
gaynst another vnderset vnto ẏ kettell.
And the soket vpon the stole was a
cubyte hye and rounde, a cubyte and an
halfe wyde: and on the soket there were
knoppes in foldes, whiche were foure
squared and not round. The foure whe-
les stode beneth by the sydes, and the ax-
altrees of the wheles were harde on the
seate. Euery whele was a cubyte and a
halfe hye, & they were wheles like carte
wheles. And their axeltrees, spokes, nay-
les, and the nauelstockes were all mol-
ten. And the foure proppes vpon ẏ four
corners of euery seate were harde on
the seate.
And on the soket aboue vpon the
seate a cubyte & an halfe rou͂de aboute
there where ledges and sydes harde on
the seate. And on the place of the same
sydes & ledges, he caused to carue Che-
rubyns, lyons, and palme trees, one by
another rou͂de aboute theron. After this
maner made he ten molten seates, one
maner of measure & wydnes was in all
F And he made ten copper kettels, so
that one kettell co͂teyned fortye Battes,
and was foure cubytes greate, and vpo͂
euery seate was a kettell. And fyue sea-
tes set he on the right syde of the house
and the other fyue on the left syde. But
the lauer set he before on the righthọ͂de
towarde the south.
And Hiram made pottes also and
shouels and basens, and so fynysshed he
all the worke, that kynge Salomo͂ cau-
sed to be made in ẏ house of the LOR-
DE: namely the two pilers, and rounde
knoppes aboue vpon the two pylers, &
the two wrythen ropes to couer ẏ two
rounde knoppes vpon the pylers. And
the foure hu͂dreth pomgranates on the
two wrythen ropes, euer two rowes of
pomgranates vnto euery rope, to couer
the two rounde knoppes vpon the py-
lers. And the ten seates, and ten kettels
theron, and the lauer, and twolue bul-
lockes vnder the lauer. And the pottes,
shouels, and basens. And al the orname͂-
tes which Hiram made vnto kinge Sa-
G lomon for the house of the LORDE
were of pure metall. In the countre by
Jordane, caused the kynge them to be
molten in thicke earth, betwene Sucoth
and zarthan. And Salomon let all the
apparell be vnweyed, because the me-
tall was so muche.

Moreouer Salomo͂ made all the ap-
parel that belonged vnto ẏ house of the
LORDE: namely a golde͂ altare, a golde͂
table that the shewbread laye on, fyue
candelstyckes on the ryght honde, and
fyue candelstyckes on the lefte (before ẏ
quere) of pure golde, with floures, lam-
pes and snoffers of golde, therto flat pe-
ces, chargers, basens, spones and cen-
sours of pure golde. And the hokes of
the dores on the insyde of the house in
the moost holy, and in the dores of the
house of the temple of the LORDE
were of golde,
Thus all the worke that kynge Sa-
lomon made in the house of the LOR-
DE, was fynysshed. * And Salomon
brought in that his father Dauid had
sanctified, of syluer and golde and orna-
mentes, & layed it among the treasures
of the house of the LORDE.

The.viii. Chapter.

The Arke of the LORDE is brought
into Salomons temple. The thankes-
geuynge and prayer of Salomon.

THen gathered kynge Salo- A
lomon all the Elders in Is-
raell together, all the rulers
of the trybes and prynces of
the fathers amonge the chil-
dren of Israel, vnto Jerusale͂, to brynge
vp the Arke of the couenau͂t of ẏ LOR-
DE, * out of the cite of Dauid, that is
Sion. And there resorted vnto kynge
Salomon all the men of Israell, in the
feast in the moneth Ethanim, that is ẏ
seuenth moneth. And wha͂ all the elders
of Israell came, the prestes toke the
Arke of the LORDE, and brought it
vp, and the Tabernacle of witnesse, &
all the ornamentes of the Sanctuary
that were in the Tabernacle. This dyd
the prestes and the Leuites. And kynge
Salomon and all the congregacyon of
Israell that were gathered vnto hym,
wente with hym before the Arke, and
offred shepe & bullockes, so many, that
they coulde not be nombred nor tolde.
So the prestes brought the Arke of
the LORDES couenau͂t vnto hir pla-
ce euen in to the Quere of the house in
the moost holy vnder the wynges of the
Cherubyns, for the Cherubyns spred
out their wynges in the place where the
Arke stode, & couered the Arke and the
staues therof from aboue. And the sta-
ues were so longe that the knoppes of
them were sene from the Sanctuary

before the quere, but on ẏ out syde were
they not sene, and they were there vnto
this daye.
B And in the Arke there was nothing
10.a but onely ẏ two tables of stone, * whi-
che Moses had layed therin at Horeb,
whan the LORDE made a couenaũt
with the chyldren of Israel, what tyme
as they were departed out of the londe
of Egipte.
But whan the prestes wente out of
the sanctuary, a cloude fylled the house
of the LORD, so that ẏ prestes coulde
not stonde and execute the office for the
cloude: for the glory of the LORD fyl-
led the LORDES house. Then sayd
2.Pa.6.a Salomon: * The LORD sayde, that
he wolde dwel in a darke cloud. I haue
bu ylded an house, to be an habitacyon
vnto the: a seate, that thou mayest dwel
there for euer. And the kynge turned his
face, and blessed all the congregacyon
of Israel. And all the congregacion of
Israel stode, and he sayde:
Praysed be the LORDE God of
Israell, which promysed by his mouth
vnto my father Dauid, and by his hãde
17.a hath fulfylled it, and sayde: * Hence ẏ
23.b daye that I brought my people of Is-
6.a raell out of Egipte, haue I chosen no
cyte amonge all the trybes of Israel, to
bu ylde me an house, ẏ my name myght
16.a be there. * But Dauid haue I chosen,
to be ouer my people of Israell.
C And in dede my father Dauid was
mynded to buylde an house vnto the
name of the LORDE God of Israell:
Neuertheles the LORDE sayde vnto
my father Dauid: Where as thou wast
mynded to buylde an house vnto my na-
me, thou hast done well, that thou art so
aduysed (Howbeit thou shalt not buyl-
de the house, but thy sonne which shall
come out of thy loynes, he shall buylde
an house vnto my name. And the LOR-
DE hath perfourmed his worde that
he spake: For I am come vp in my fa-
ther Dauids steade, and syt vpon the
seate of Israell, as the LORDE sayd:
and haue buylded an house vnto ẏ na-
me of the LORDE God of Israel:
and there haue I ordeyned a place for ẏ
Arke, wherin is the LORDES coue-
naũt, which he made with our fathers,
when he brought them out of the londe
of Egipte.
And Salomon stode before the al-
tare of the LORDE in the presence of
the whole congregacyon of Israel, and
helde out his handes towarde heauen,
and sayd: * O LORD God of Israel, 2.Pa.6.a
there is no god lyke the, nether aboue in
heauẽ, nor beneth vpon earth, ẏ that ke-
pest couenaunt and mercy for all thy ser-
uauntes that walke before the with all
theyr hart, thou that hast kepte promes
with my father Dauid thy seruaunt:
With thy mouth thou saydest it, & with D
thy hande hast thou fulfylled it, as it is
come to passe this daye. Now LORD
God of Israel make good vnto my fa-
ther Dauid thy seruaunt, that whiche
ẏ hast promysed him, and sayd: * Thou 2.Re.7.a
shalt not wante a man before me to syt
vpon the seat of Israel, yf thy chyldren
kepe theyr waye, so that they walke be-
fore me as thou hast walked before me.
Now thou God of Israel, let thy worde
be accomplisshed which thou hast promy-
sed vnto my father Dauid thy seruaũt.
For thynkest thou ẏ God dwelleth
vpon earth? * Beholde, the heauen and Esa.66.a
the heauens of all heauens may not cõ- Actu.7.e
tayne the: how shulde then this house
do it, that I haue buylded? But turne
the vnto the prayer of thy seruaunt, and
to his supplicacyon (O LORDE my
God) that thou mayest hear the thankes
geuynge and prayer, which thy seruaũt
maketh before the this daye, so ẏ thyne
eyes be open ouer this house nyght and
daye, euen ouer this place (wherof thou
saydest: * My name shall dwell there.) Deu.12.a
That thou mayest hear ẏ prayer which
thy seruaunt maketh in this place, and
heare the intercession of thy seruaunt &
of thy people of Israel, which they shal
make here in this place of thy habita-
cyon in heauen: and whan thou hearest
it, be gracyous.
* Whan ony mã synneth agaynst his E
neghboure, & taketh vpon hym an ooth 2.Pa.6.b
wherwith he byndeth hymselfe, and the Exo.22.b
ooth cõmeth before thyne altare in this
house, then heare thou in heauen, and se
that thy seruaunt haue ryghte, to con-
dempne the vngodly, and to brynge his
waye vpon his owne heade, and to iusti-
fye ẏ ryghteous, to geue hym accordyng
to his ryghteousnes.
* Whã thy people of Israel is smyt- Deu.30.b
ten before theyr enemyes (whyle they
haue synned agaynst the) and yf they
turne vnto the and knowlege thy name
and make theyr prayer and intercession
vnto the in this house, then heare thou
them in heauen, and be mercyfull vnto
the synnes of thy people of Israell, and

brynge them agayne in to the londe, that
thou hast geuen vnto their fathers.
3.Re.17.a * When the heauen is shut vp, so
that it rayneth not (for so much, as they
haue synned agaynste the) and yf they
make their prayer in this place, & know
lege thy name, and turne from their syn
nes whā thou troublest thē, heare thou
them then in heauen, and be mercyfull
vnto the synnes of thy seruauntes, and
of thy people of Israell, that thou may-
est shewe them the good waye, wherin
they shulde walke, and let it rayne vpō
the londe that thou hast geuen thy peo-
ple to enheritaunce.
F Whā a derth, or pestilēce, or drought
or burnynge, or greshopper, or catirpyl-
ler, is in their londe, or whā his enemye
layeth sege to his portes in the londe, or
whan eny other plage or dissease hap-
peneth, whosoeuer thē maketh his pray
Esa.56.b er and peticyon, * whether it be eny o-
ther men or thy people of Israel (which
then are aware of their plage) euery one
in his hart, and spredeth out his hādes
vnto his house: Heare thou then in hea
uen in the seate where thou dwellest, &
be mercyfull, & se that thou geue euery
one accordinge as he hath walked, lyke
as thou knowest his hart (for thou kno
west the hart of all the children of mē)
that they maye alway feare the, as lōge
as they lyue in the londe, whiche thou
Joh.12.c hast geuen vnto our fathers.
Act.8.c * And whan eny straunger, that is
not of thy people of Israel, cōmeth out
of a farre countre for thy names sake
(for they shall heare of thy great name,
and of thy mightye hande, and of thy
outstretched arme) and cōmeth to make
his prayer in this house, hear thou him
then in heauen, euen in the seate of thy
dwellyng, and do all, for the which that
straunger calleth vpon the, that all the
nacyons vpon earth maye knowe thy
name, and that they maye feare the, as
thy people of Israell do: and that they
may knowe, how ẏ this house which I
haue buylded, is named after thy name
G Whan thy people go forth to the
battayll agaynst their enemyes, ẏ waye
Dani.6.b that thou shalt sende them * and shall
praye vnto the LORDE towarde the
waye of the cite which thou hast chosen
and towarde ẏ house that I haue buyl
ded vnto thy name, heare thou thē the e
prayer and peticyon in heauen, and exe-
cute iudgement for them.
When they synne agaynste the, (for
* there is no mā that synneth not) and
thou be wroth, and delyuer them vnto
their enemyes, so that they cary them
awaye captyue in to the enemyes londe
farre or nye, and yf they remēbre them
selues in the londe where they are cap-
tyue, and turne, and make their inter-
cession vnto the in the londe of their cap
tyuite, and saye: We haue synned, and
done amysse, and haue bene vngodly, &
so turne vnto ẏ with all their harte, and
with all their soule in the londe of their
enemyes (which led thē awaye captiue)
and make their prayer vnto the towarde
the waye of their londe, that thou haste
geuen vnto their fathers, euen towarde
the cite which thou hast chosen, and to-
warde the house that I haue buylded
vnto thy name: then heare thou their
prayer & supplicacion in heauen, * frō
the seate of thy dwellynge, and execute
iudgement for them, and be mercyfull
vnto thy people ẏ haue synned agaynst
the, and vnto all their trespaces, where
with they haue trāsgressed agaynst the,
* and graunte them mercy in the sight
of them which led thē awaye prisoners
that their enemyes maye be mercyfull
vnto them: for they are thy people, and
thyne enheritaunce, whō thou broughe-
test out of Egipte, from the yron forna-
ce: that thyne eyes maye be open vnto
the peticion of thy seruaunt, and of thy
people of Israel, that thou mayest hear
them in all thynges for the whiche they
shall call vpon the * (for thou O LOR
DE LORDE) hast sundered thē out
to be an enheritaunce vnto thy selfe, frō
amonge all the nacyons vpon earth, ac
cordynge as thou sayedest by Moyses
thy seruaunt, whā thou broughtest our
fathers out of Egipte.
* And whā Salomō had ended all
this prayer & peticiō before ẏ LORD,
he rose vp frō ẏ altare of the LORD,
and lefte of from knelynge and holding
out of his hādes toward the heauen, &
stode and blessed all the congregacyon
of Israel with loude voyce, and sayde:
Praysed be the LORDE which hath
geuen rest vnto his people, accordynge
as he said. Ther hath not one fayled of
al his good wordes, which he spake by
his seruaūt Moses. The Lord our god
be ẇ vs, as he hath ben ẇ our fathers,
& forsake vs not, nether withdraw his hā
frō vs, but bowe oure hartes vnto him
that we maye walke in all his wayes,
and kepe his commaundementes, ordy-

ordinaunces and lawes, which he cōmaunded our fathers. And these wordes wherwith I haue made my peticyon before the LORDE, come nye vnto the LORDE oure God daye and nyght, that he maye execute iudgement for his seruaūt and for his people of Israell, euery one at his tyme: that all nacions vpon earth
D maye knowe, that the LORDE is God, and that there is none other. And let youre hart be perfecte with the LORDE oure God, to walke in his statutes, and to kepe his commaundementes, as it is this daye.

And the kynge with all Israell his people offred sacrifice before the LORDE And Salomō offred thākofferinges (which he offred vnto the LORDE) two and twenty thousande oxen, and an hundreth & twenty thousande shepe. So the kynge and all the chyldren of Israell dedicated the house of the LORDE. The same daye dyd the kynge dedicate ẏ myddelmost courte, which was before the house of the LORDE: that he myght there perfourme the burntofferynges, meatofferynges, and the fatt of the thankofferynges: for the brasen altare that stode before the LORDE, was to lytle for the burntofferynges, meatofferynges, and for the fat of the thankofferynges.

And at the same tyme made Salomon a solempne feast, and all Israell a greate congregacion with hym, from the border of Hemath vnto the ryuer of Egipte, before the LORDE oure God, seuen dayes, and yet seuen dayes, that were fourtene dayes. And on the eight daye he let the people go And they blessed the kynge, and wente vnto their tentes reioysinge and with a mery hart, because of all the good that the LORDE had done vnto Dauid his seruaunt, & to his people of Israell.

The.ix.Chapter.

¶ The LORDE appeareth vnto Salomon, which geueth Hiram twenty cyties. &c.

B And ✱ when Salomon had fynyshed the buyldynge of ẏ house of the LORDE, and the kynges house, and all ẏ his desyre and pleasure was to make, the LORDE appeared vnto hym the seconde tyme, ✱ euen as he appeared vnto hym at Gibeon. And the LORDE sayde vnto hym: I haue herde thy prayer and peticyon, that thou hast made before me, & haue sanctified this house which thou hast buylded that I maye set my name there for euer: and myne eyes and my hart shalbe there alway. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true harte, so that thou do al that I haue commaunded the, and kepe myne ordynaunces and lawes: then wyl I stablyshe the seate of thy kyngdome ouer Israel for euer, accordyng as I promysed thy father Dauid, and sayde:
✱ Thou shalt not want a man from the seate of Israel. 3.Re.2.a

B But yf ye turne backe from me, ye & youre chyldren, and kepe not my cōmaūdementes and ordynaūces which I haue layed before you, but go and serue other goddes, and worshippe them, then wyll I rote Israell out of the londe that I haue geuē them. ✱ And the house that I haue halowed vnto my name, wyl I put awaye fro my face. And Israell shall become a bywordе and fabell amonge all nacyons, and so shall this hye house: so that euery one ẏ goeth by, shalbe astonyed, and make an hyssynge and saye:
✱ Wherfore hath the LORDE done thus vnto this londe and to this house? Then shal it be answered: Because they forsoke the LORDE theyr God, (which brought theyr fathers out of the londe of Egipte) and haue receaued other goddes, and worshipped them, and serued thē. Therfore hath the LORDE brought all this euell vpon them.

4.Re.25.b Jere.7.a Deu.29.d Jere.22.b

C ✱ Now whā the twentye yeares were ended, wherin Salomon buylded ẏ two houses, the LORDES house & the kinges house, ✱ where vnto Hiram ẏ kynge of Tyre brought Salomon Ceder trees & Pyne trees, & golde after al his desyre then gaue kynge Salomon vnto Hirā twentye cyties in the coūtre of Galile. And Hiram departed frō Tyre to vyset the cyties which Salomō had geuē him & they pleased hym not, & he sayd: what maner of cytics are these (my brother) ẏ thou hast geuen me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto ẏ kynge, syxe score hūdreth weyght of golde. And the same is the sūme of the taxe, that kynge Salomon raysed to the buyldynge of ẏ house of the LORDE, and his owne house and Millo, and the walles of Jerusalē, and Hasor, and Megiddo, and Gaser.

2.Pa.8.a 3.Re.5.b

D For Pharao ẏ kynge of Egipt came

vp, and wanne Gaser, and brēt it with
fyre, & slewe the Cananites that dwelt
in the cite, and gaue it for a gyfte vnto
his doughter Salomons wyfe. So Sa
lomon buylded Gaser, and the lower
Bethoron, and Baelath and Thamar,
in the wyldernesse, in the londe, and all
the cities of the corne houses that Sa
lomon had, and all the cites of the char
rettes, and all the cities of the horsmen
and what it pleased hym to buylde at
Jerusalem, in Libanus, and in euery
countre of his dominion.

And all the remnaunt of the people
of the Amorites, Hethites, Pheresites,
Heuites & Jebusites, whiche were not
of the children of Israel, their children
which they left behynde thē in the lōde
(whome the children of Israell coulde
not vtterly destroye) those dyd Salo-
mon make trybutaries vnto this daye.
Leui.25.f * But of the chyldren of Israell he
made no bondmen, but let them be men
of warre, and his seruauntes, and pryn
ces, and knyghtes, and ouer his charret
C tes and horsmē. And the officers which
were ouer Salomons busynesse, were
fyue hundreth and fyftye, and which ru
led ÿ people, and perfourmed ÿ worke.

And Pharaos doughter wente vp
from the cite of Dauid, in to hir house
* whiche he buylded for her. ‡ Then
3.Re.7.b buylded he Millo lykewise. And thre ty
‡ 2.re.5.b mes in ÿ yeare dyd Salomō offre burnt
offerynges, and thankofferynges vpon
2.par.4.a the altare * that he had buylded vnto
the LORDE, and burnt incēse vpō it
before the LORDE, and so was the
house ended and fynished.
3.Re.22.g * And Salomō made shippes also
2.par.8.d at Ezeon Geber, whiche lyeth by Eloth
besyde the Reed see shore in the londe of
the Edomites. And Hiram sent his ser-
uauntes by shippe, which were shipmē,
and had experiēce of the See, with Sa
lomons seruauntes, and they came vn-
Jere.10.b to * Ophir, and fetched from thence
one and twenty score hundreth weyght
of golde, and brought it vnto kynge Sa
lomon.

The .x. Chapter.

Quene Saba hearynge of Salo-
mons wysdome, commeth to Jerusalē.

A ANd * whan kynge Salo-
3.par.9.a. mons fame of the name of
Mat.12.d the LORDE came to the
eares of the Quene of riche
Arabia, she came to proue
hym with darke sentēces. And she cam to
Jerusalē with a marueilous great trayn
with camels which bare spyces, & much
golde, and precious stones. And whan
she came in to kynge Salomō, she spake
vnto hym all ÿ was in her hert. And Sa
lomon tolde her euery thynge, and the
kynge hadde nothynge in secrete, but he
tolde it her. But whan the Quene of
ryche Arabia sawe all the wysedome of
Salomon, and the house that he hadde
buylded, and the meates of his table, &
the dwellynges of his seruauntes, & the
offices of his ministers, and theyr gar
mentes, and his butlers and the burntof
ferynges which he offred in the house of
the LORDE, she wōdred exceadyngly,
and coulde no longer refrayne, but sayd
vnto the kynge: It is true that I haue
herde in my londe of thy behauour and
of thy wysedome. And I wolde not be-
leue it, tyll I came & sawe it with myne
eyes: and beholde, the halfe hath not ben
tolde me.

Thou hast more wysedome & good,
then the fame is that I haue herde.
Happye are thy people and thy seruaun-
tes, that alwaye stonde before the, and
heare thy wysedome. Prayled be the
LORDE thy God, whiche had suche a
pleasure vnto the, that he set the vpon ÿ
seate of Israel: because he hath alwaye
loued Israel, & hath set the to be kynge,
that thou shuldest mantayne iustyce and
equyte.

And she gaue the kynge sixe score hū-
dreth weyght of golde and very muche
spyce, & precyous stones. Ther came ne-
uer so muche spyce thyther, as ÿ Quene
of ryche Arabia gaue vnto kynge Salo
mon. And Hirams shippes, * which ca-
ried golde out of Ophir, brought mar-
uelous muche costly tymber and precy-
ous stones from Ophir. And of that
costly tymber the kynge caused to make
pilers in the house of the LORDE, &
in the kynges house, and harpes & psal
teries for the musicians. There came
nomore such costly tymber, nether was
it sene vnto this daye. And kynge Salo
mon gaue the quene of ryche Arabia, all
that she desyred and axed, besydes that
whiche he gaue her of a fre hande. And
she returned, and departed into her londe
with her seruauntes.

The golde that came to Salomon
in one year, was in waight sixe hundreth
and sixe and threscore talentes, besydes
that which came of chapmen, [illegible]

tes, and apotecaries, and of the nexte
kynges, and of the mightie men in the
londe. And kynge Salomon caused to
make two hundreth speares of beaten
golde, sixe hundreth peces of golde put
he to euery speare: & thre hundreth shyl-
des of the best golde, euē thre pounde of
golde vpon euery shylde. And the kynge
...7.a put them in the * house of the wood of
Libanus.
D And the kynge made a greate seate
of yuery, and ouerlayed it with ẏ moost
precious golde. And the seate had sixe
steppes, and the heade of the seate was
rounde behynd. And there were two po
stes to leane vpon on both the sydes
of the seate, and two lyons stode vpon
the leanynge postes, and twolue lyons
stode vpon the sixe steppes on both the
sydes. Suche one hath not bene made
in ony kyngdome. All kynge Salomons
drynkyng vessels were of golde, and all
the vessels in the house of the wood of
Libanus were of pure golde also, for
syluer was not regarded in Salomons
tyme. For the kynges seeshippe that say
led vpon the see with the shippe of Hi-
ram, came once in thre yeare, & brought
golde, syluer, yuory, apes, & pecockes.
E * Thus was kynge Salomon grea
3.Re.9.d ter in rychesse and wysdome, then all the
kynges vpon earth: And all the worlde
desyred to see Salomō, that they might
heare the wysdome whiche God gaue
hym in his hart. And they brought him
yearly euery man his present, vessels of
syluer and golde, raymēt and harnesse
spyces, horses, and mules. And Salo-
mon broughte charrettes and horsmen
together, so that he hadde a thousande
and foure hundreth charettes, & twolue
thousande horsmen: and those he put in
the charretcities, and with the kyng at
Jerusalem.
F And the kynge brought it to passe,
that there was as muche syluer at Je-
rusalē as stones: and as many Ceders
as there were wylde fyggetrees in the
valleys, And Salomons horses were
brought out of Egipte, and from Keua:
for the kynges marchaūtes fetched thē
frō Keua for money. And a charet came
vp out of Egipt for sixe hūdreth Sycles
of Syluer, and an horse for an hūdreth
and fyftye. Thus were they brought al
so vnto all the kynges of the Hethites
and to the kynges of Syria by theire
handes.

The.xi. Chapter.

Salomon displeaseth God with the
loue of heythenysh wemen. God deui-
deth his kyngdome, he dyeth.
A
But kynge Salomon loued 3.Reg.3.a
many outlandishe wemen,
* Pharaos doughter, and
wemen of Moab, of Ammō
of Edom, of Sydon, and of
Heth, euen of those nacyons, that the
LORDE spake of vnto the chyldren Exo.34.b
of Israel: * Go not ye vnto them, and Deut.7.a
let not thē come vnto you: they shall su- and,17.c
rely bowe youre hartes after their god-
des: Vnto these dyd Salomon enclyne
with affection. And he had seuen hun-
dreth wemen to wyues, and thre hun-
dreth concubynes, and his wyues tur-
ned his harte asyde. And whan he was
now olde, his wyues bowed his harte
after straunge goddes, so that his hart
was not whole with the LORDE his
God, as was the harte of Dauid his
father.
So Salomon walked after Asta-
roth the God of the Sidonians, and af-
ter Malcom the abhominacyon of the
Ammonites. And Salomon dyd that
which displeased the LORDE and fo
lowed not the LORDE to the vtte-
most as dyd his father Dauid. Then
buylded Salomon an hye place vnto
Chamos ẏ abhominacion of the Moa-
bites (vpon the mount that lyeth before B
Jerusalē) and vnto Moloch the abho-
minacyon of the Ammonites.
Thus dyd Salomon for all his out
landishe wyues, which brent incense, &
offred vnto their goddes. But ẏ LOR-
DE was wroth at Salomon, because
his harte was turned asyde from the
LORD God of Israell, * which had 3.Re.3.b
two tymes appeared vnto hym, and cō and,9.a
maunded hym, that he shuld not walke
after other goddes: and yet kepte he not
that the LORDE, commaunded hym.
Therfore sayd the LORDE vnto Sa
lamon: For so muche as this is done
with the, and hast not kepte my coue-
naūt and myne ordinaunces, whiche I
commaunded the, therfore wyll I also
plucke thy kyngdome from the, & geue
it vnto thy seruaūt: Neuertheles in thy
tyme wyl I not do it, for thy father Da
uids sake, but frō the hande of thy sōne
wyll I plucke it. Howbeit I wyll not
plucke the kyngdome cleane awaye,
One trybe wyll I geue vnto thy sonne,
for Dauid my seruaūtes sake & for Je-
rusalems sake which I haue chosen.

C And the LORDE raysed vp an
aduersary vnto Salomon, euen Hadad
the Edomite of the kynges sede, which
was in Edom. For whan Dauid was
in Edom, And Joab the cheke captayne
wente vp to bury the slayne, he smote
all the males in Edom. (For Joab re=
mayned there sixe monethes and all Js=
rael, tyll he had roted out all the males
that were in Edom.) Then fled Hadad
and certayne mẽ of the Edomites with
hym, of his fathers seruauntes. As for
Hadad, he was a yonge man.
And they gat them vp frõ Madian,
& came vnto Parã, & toke mẽ with thẽ
out of Parã, & came into Egipte vnto
Pharao the kynge of Egypte: which
gaue him an house & certayn vitayles
appoynted, & gaue hym a countre. And
Hadad foũde great fauour in the sight
of Pharao, so ÿ he gaue hym to wyfe
euen the syster of his owne wyfe Tha
phenes the Quene. And Thaphenes
syster bare hym Genubath his sonne, &
Thaphenes norysshed hym vp in Pha=
raos house, in so much that Genubath
was in Pharaos house amonge Pha=
raos chyldren.
D Now whã Hadad herde in Egipte
that Dauid was fallẽ on slepe with his
fathers, and that Joab the chefe cap=
tayne was dead, he sayd vnto Pharao:
Let me go in to my countre. Pharao
sayde vnto him: What lackest thou w
me, that thou wylt go in to thy coũtre?
He sayde: Nothynge, but yet let me go.
God raysed hym vp an other ad=
uersary also, one Reson the sonne of El
Jada, which fled from his lord Hadad
Eser kynge of zoba, and gathered men
agaynst hym, and was a captayne of
the men of warre whan Dauid slewe
thẽ: & they wẽte to Damascus & dwelt
there & he was Israels aduersary as
lõg as Salomõ lyued. This is ÿ harm
that Hadad suffred: therfore had he euel
wyll at Israell, and was kynge ouer
Siria.
E Moreouer Jeroboam the sonne of
Nabat an Ephraite of Sareda Salo=
mons seruaũt (and his mothers name
was zeruga, a wedowe) lift vp his hãde
also agaynst the kynge. And this is the
cause wherfore he lyft vp his hande a=
gaynst the kynge: Whan Salomõ buyl
ded Millo, he shut vp a gappe in ÿ cite
of Dauid his father. And Jeroboam
was a man of armes. And whan Salo
mon saw that it was a mete yonge mã,
he set set hym ouer all the burthens of
the house of Joseph.
But at the same tyme it fortuned,
that Jeroboam wente out from Jeru
salem, and the prophete Ahias of Silo
founde hym by the waye, and he had a
new cloke vpon hym, & they two were
alone in the felde. And Ahia toke holde
of the new cloke that he had on, & rent
the same in to twolue peces, and sayde
vnto Jeroboam: Take thou ten peces
vnto the.
For thus sayeth the LORDE God
of Israel: Beholde, euen thus wyll I
rente the kyngdome from the hande of
Salomon, and wyll geue the ten trybes
One trybe shall he haue for my seruaũt
Dauids sake, and because of the cite of
Jerusalem, * which I haue chosen out
of all the trybes of Israel: for they haue
forsaken me, and worshipped Astaroth
the God of the Sidoniãs, Chamos the
god of the Moabites, & Malcõ the god
of the childrẽ of Ammon, and haue not
walked in my wayes, to fulfyll my ple
sure, myne ordinaunces, and lawes, as
dyd Dauid his father.
Notwithstondynge I wyll not take
ÿ whole kyngdom from out of his [illegible]
but wyll make hym a prynce [illegible]
he lyueth for my seruaũt Dauid[illegible]
whome I dyd chose, which kep[illegible]
maundementes and ordinaunce[illegible]
out of ÿ hande of his sonne wyl[illegible]
the kyngdome, & wyll geue te[illegible]
vnto the, and one vnto his sone, [illegible]
Dauid my seruaũt maye alwa[illegible]
a lanterne before me in the cite o[illegible]
salẽ, which I haue chosen, that I [illegible]
set my name there. Therfore [illegible]
take the now, to raygne ouer al[illegible]
thyne harte desyreth, and thou [illegible]
kyng ouer Israel. Yf thou folow[illegible]
all that I shall cõmaunde the, [illegible]
in my wayes and fulfyll my ple[illegible]
kepe myne ordinaunces and cõ[illegible]
mẽtes, as dyd my seruaunt Dauid, [illegible]
wyll I be with the, & buylde the [illegible]
house, as I buylded vnto Dauid, [illegible]
wyll geue Israel vnto the and the[illegible]
wyll I subdue the sede of Dauid, [illegible]
not for euermore. But Salomõ [illegible]
to kyl Jeroboam. Then Jeroboam [illegible]
hym vp, and fled in to Egipte to [illegible]
the kynge of Egypte, and remay[illegible]
Egipte, tyll Salomon dyed.
What more there is to saye o[illegible]
lomon, and all that he dyd, [illegible]
dome, it is wrytten in the [illegible]

Salomō. The tyme that Salomō was
kynge at Jerusalem ouer all Israel, is
fortye yeare. And Salomon fell on slepe
with his fathers, and was buried in the
cytie of Dauid his father, and Roboam
his sonne was kynge in his steade.

The.xii. Chapter.

Roboam foloweth yonge councell, &
maketh the people to cleue to Jeroboā,
which setteth vp Idolatry with the two
golden calues.

A 3.Pa.10.a AND * Roboam went vnto
Sichem, for all Israell was
come to Sichē to make hym
kynge. And whan Jeroboā
the sone of Nebat herd that
3.Re.11.f whyle he was yet in Egipte * (whether
he was fledde for Salomon) he came a-
gayne out of Egipte. And they sent for
hym, and called hym. And Jeroboā with
all the congregacyon of Israel came and
spake to Roboam, and sayd: Thy father
made oure yocke to harde: therfore make
thou now the harde bondage & the sore
yocke lyghter, that he layed vpon vs, &
we wyll submytte our selues vnto the.
He sayd vnto them: Go your waye vnto
the thyrde daye, and then come to me a-
gayne. And the people went theyr waye.
And Roboam the kynge helde a cō
cell with ŷ Elders that stode before Sa
lomon his father whyle he lyued, and he
sayde: What is youre councell, that we
may geue this people an answere? They
sayd vnto hym: Yf thou do this people
a pleasure to day, & folowe theyr mynde,
and heare them, & geue them good wor-
des, thē shall they be obediēt vnto the as
longe as thou lyuest. Neuertheles he for
soke the councell that the Elders had ge
uen hym, and axed councell at the yonge
men which were growen vp with hym,
and stode before hym.
B And he sayde vnto them: What is
your coūcell ŷ we may answere this peo
ple which haue said vnto me: Make the
yocke lyghter that thy father hath layed
vpon vs. And the yonge men that were
growen vp with hym, sayd vnto hym:
Where as the people haue sayd vnto ŷ:
Thy father hath made our yock to sore,
make thou it easyer for vs. Thus shalt
thou saye vnto them: My lytle fynger
shalbe thicker then my fathers loynes.
Now, my father layed a sore yocke vp-
on you, but I wyll yet laye more theron:
My father correcte you with scourges,
but I wyll nourtoure you w̄ scorpions.
So vpon the thyrde daye came Je-
roboam with all the people vnto Robo-
am, as the kynge had appoynted & said,
come to me agayne on the thyrde daye.
And the kynge gaue the people an
harde roughe answere, and forsoke the
councell that the Elders had geuen hym,
and talked with them after the councell
of the yonge men, and sayd: My father
made youre yocke sore, but I wyll make
it yet sorer vpon you. My father correct
you with scourges, but I wyl nourtoure
you with scorpions. Thus the kynge fo
lowed not the peoples mynde, for he was
turned so from the LORDE, that he
myght stablyshe his worde * whiche he 3.Re.11.f
spake by Ahias of Silo vnto Jeroboam
the sonne of Nebat.
But when all Israell sawe that the C
kynge wolde not heare them, the people
gaue the kynge an answere, and sayd:
* What porcyon haue we then in Da- 2.Re.20.a
uid or inheritaūce in the sonne of Isai?
Get the to thy tentes O Israell. Loke
thou now to thy house thou Dauid. So
Israel wente vnto theyr tentes. As for
Roboam, he raygned but ouer the chyl-
dren of Israel, which dwelt in the cyties
of Juda. And kynge Roboam sente the-
ther Adoram the rentgatherer, al Israel
stoned hym to death. But kynge Robo-
am strengthed hymselfe, and gat him vp
in to a charet, to flye vnto Jerusalem.
Thus departed Israel from the house
of Dauid vnto this daye.
Now whā all Israel herde, that Je
roboam was come agayne, they sent for
to call hym to the whole congregacyon,
and made hym kynge ouer all Israel.
And no man folowed the house of Da-
uid, saue onely the tribe of Juda. * And 2.Pa.11.a
whan Roboam came to Jerusalem, all
the house of Juda and the trybe of Ben
Jamin (euen an hūdreth and foure score
thousande chosen men of armes) gathe-
red thē selues together to fyght agaynst
the house of Israell, and to brynge the
kyngdome agayne vnto Roboam the
sonne of Salomon.
But the worde of God came to Se- D
meia the man of God, and said: Speake
thou to Roboam the sōne of Salomon
kynge of Juda, and to all the house of
Juda and BenJamin, and to all the o-
ther people, and saye: Thus sayeth
the LORDE: Ye shall not go vp and
fyght agaynst youre brethren the chyl-
dren of Israell. Let euery man go home

agayne, for this is my dede. And they her
kened vnto the worde of the LORDE,
and turned backe, to go theyr waye, as
the LORD sayd. But Roboam buyl-
ded Sichem vpon mount Ephraim, and
dwelt therin, and departed thẽce, & buyl
Jud.8.d ded * Penuel.
Jeroboam thought in his hart: The
kyngdome shall fall agayne now vnto ẏ
house of Dauid, yf this people go vp to
offre in the LORDES house at Jeru-
salem, and so shall the hart of this peo-
ple turne to theyr lorde Roboam kynge
of Juda, and then shall they slaye me, &
fall agayne to Roboam kynge of Juda.
Tob.1.a And the kynge helde a councell * and
E made two golden calues, and sayd vnto
them: It is to much for you to go vp to
Exo.32.b Jerusalem: beholde, * there is thy God
(O Israel) which brought the out of E-
gipte. And the one set he at Bethell, and
the other set he in Dan. And this dede
turned to synne, for the people went be-
fore the one vnto Dan.
He made an house also in the hye
places, * and made preestes of ẏ smallest
Num.3.a. in the people, which were not of ẏ chyl-
4.Re.17.g dren of Leui. And vpon the fyftenth day
of the eyght moneth he made an holye
daye, lyke as the solempne feast in Juda
and offred vpon the altare. Thus dyd he
at Bethel, in doynge sacrifice vnto the cal
ues which he had made, and at Bethell
he ordeyned the preestes of the hye places
that he had made, and offred vpon ẏ al-
tare (which he had made) at Bethell, the
fyftenth day of the eyght moneth, which
he inuented of his owne hart. And he
made the chyldren of Israel an holy day,
and wente vp to the altare to burne in-
cense.

The.xiii.Chapter.

Jeroboam despiseth the prophet of ẏ
LORDE, is punysshed, and restored
to grace agayne. A Lyon slayeth the dis-
obedient prophete.

A AND beholde, there came a mã
of God from Juda, (thorow
the worde of LORDE) vn-
to Bethel, & Jeroboam stode
by the altare to burne incẽse.
And he cryed agaynst the altare thorow
the worde of the LORDE, and sayde:
O altare, altare, thus sayeth the LOR-
DE: Beholde, there shalbe borne vnto ẏ
house of Dauid a sonne, Josias by na-
4.Re.23.c me * which on the shall offre preestes of
the hye places, that burne incense vpon
the, and mens bones shalbe burnt on the
And he gaue a wõder token ẏ same day,
and sayde: This is the token, that the
LORDE hath spoken it, beholde, the
altare shall ryue, and the asshes, that are
theron, shalbe poured out.
But whan the kynge herde ẏ worde
of the mã of God, that cryed agaynst ẏ
altar at Bethel, he stretched out his hãde
by the altare, and sayd: Laye hondes on
hym. And his hãde that he stretched out
agaynst hym, wythered, & he coulde not
drawe it vnto hym agayne. And the al-
tare dyd ryue, and the asshes were pou-
red out from ẏ altare, accordynge to the
wonder token that the man of God had
geuen by the worde of the LORDE.
And the kynge answerd, and sayde ẏ
the man of God: * O praye the face [illegible]
of the LORDE thy God, and make in [illegible]
tercession for me, that my hande may be [illegible]
restored vnto my agayne. Then prayed [illegible]
the mã of God vnto the face of ẏ LOR-
DE. And the kynges hande was resto-
red hym agayne, and became as it was
afore. And the kynge sayd vnto the man
of God: Come home with me, and dyne
and I wyll geue the a rewarde.
But the man of God sayde vnto
the kynge: Yf thou geuest me halfe
thy house, I wyll not come with the: for
in this place wyl I nether eat bread, nor
drynke water. For thus am I comman-
ded, and thus is it sayd vnto me by the
worde of the LORDE: Thou shalt
eate no bread, & drynke no water, nether
returne the waye that thou wentest.
And he departed another waye, and C
returned not agayne the waye that he
came to Bethell. But at Bethell there
dwelt an olde prophete vnto whom his
sonnes came, and tolde hym all the wor
kes that the man of God had done that
daye at Bethel, and the wordes that he
had spoken vnto the kynge. And theyr
father sayd vnto them: Which waye is
he gone? And his sõnes shewed hym the
waye that the man of God was gone:
which came from Juda. He sayd vnto
his sõnes: Sadle me the asse. And whan
they had sadled hym ẏ asse, he rode ther
on, and went after the man of God, and
founde hym syttynge vnder an Oke tre,
and sayd vnto him: Art thou the man of
God that came from Juda? He sayde:
Yee.
He said vnto hym: Come home with D
me, and eate bread. He sayd: I maye not
turne backe with ẏ, ne come with the,

Nether wyll I eate bread, nor drynke
water with ye in this place: for it is spo-
ken vnto me by the worde of ye LORDE
Thou shalt nether eate bread there, nor
yet drynke water, nether shalt thou go
agayne by the waye which thou wen-
test. He sayde vnto hym: I myselfe am a
prophet as well as thou, and an angell
hath spoken with me by the worde of
the LORDE, and sayde: Brynge hym
agayne with the, yt he maye eate bread,
and drynke water. But he lyed vnto
him, and brought hym agayne, so that
he dyd eate bread, and dranke water in
his house.

And whan they sat at the table, the
worde of the LORDE came to ye pro-
phet that had brought hym agayne, &
cryed vnto the mã which was come frõ
Juda, and sayde: Thus sayeth ye LOR
E DE: Because thou hast bene disobedi-
ent vnto the mouth of ye LORDE, and
hast not kept ye cõmaũdemẽt yt the Lord
thy God cõmaũded the, but hast turned
backe, & hast eaten bread, & dronke wa
3.Re.13.A ter in the place, wherof he sayd vnto ye:
Thou shalt nether eate bread nor drinke
water, therfore shall not thy body come
in to thy fathers graue.

And whan he had eaten bread and
dronkẽ, the asse was sadled vnto ye pro
phet whom he had brought agayne.
3.Re.20.f. * And whan he was gone, a lyon foũde
him by the waye, and slewe hym, & his
body was cast in the waye. And the asse
stode by him, and the lyon stode by the
body. And whã men wete by, they sawe
the body cast in the waye, and the lyon
stondynge besyde the body, & they came
and tolde it in the cyte, where the olde
F prophet dwelt.

Whã ye prophet which had brought
hym agayne, herde that, he sayde: It
is the man of God, that hath bene diso-
bedient vnto the mouth of the LORD,
therfore hath the LORDE delyuered
hym vnto the Lyon, which hath rente
hym, and slayne hym, acoordynge to the
worde that the LORDE spake vnto
him. And he sayd vnto his sonnes: Sad
del me the asse. And whan they had sad-
led it, he wente, and found his body cast
in the way and the asse and the lyon stõ-
dynge besyde the body. The lyon had
eaten nothynge of the body, nether had
he torne the asse. Then toke the prophet
the dead coarse of the man of God, and
layed it vpon the asse, and brought it a-
gayne in to the cyte of the olde prophet,
to mourne, and to burye hym.

And he layed the coarse in his owne G
graue, and they mourned for him: Alas
my brother. And whan they had buryed
hym, he sayde vnto his sonnes: Whan
I dye, burye me in the graue where the
man of God is buried, and laye my bo-
nes besyde his bones. * For it shal come 4.Re.23.c
to passe, that he cried (thorow the worde
of the LORDE) agaynst the alter att
Bethel, and agaynst all the houses of ye
hye places, which are in the cyties of
Samaria,

Howbeit after this acte dyd not Je-
roboam turne from his euell waye, but
was peruerted, and made prestes of the
hye places, euen of the smallest of ye peo
ple: Loke whom it pleased hym, his han
des he fylled, and he was prest of ye hye
places. And this turned to synne vnto ye
house of Jeroboam, to destroye hym,
and to brynge hym to naught, from of
the earth.

The.xiiii. Chapter.

¶ Jeroboam dyeth, his sonne Nadab
is kynge. Of Roboams dominion.

At the same tyme was Abia A
the sõne of Jeroboam sycke,
and Jeroboam sayde vnto
his wyfe: Get the vp, & dys-
guise the, so that noman per
ceaue that thou art Jeroboams wyfe,
and go vnto Silo: beholde, there is the
prophet Ahias, * which promysed me 3.Re.11.f
that I shuld be kynge ouer this people:
and take with the ten loaues of bread
and cakes, and a cuppe with hony, & go
to hym that he maye tell the how it shal
go with the chylde. And Jeroboams
wyfe dyd so, and gat hir vp, and wente
vnto Silo, and came in to the house of
Ahias. But Ahias coulde not se, for his
eyes were dimme for age. Neuerthelesse
the LORDE sayde vnto Ahias: Be-
holde, Jeroboãs wyfe commeth, to axe
a matter at the for hyr sonne, for he is
sycke, Speake thou therfore vnto her
thus and thus. Now whan she came in,
she shewed hirselfe straunge. But whan
Ahias herde the noyse of hir fete goynge
in at the dore, he sayde: Come in thou
wyfe of Jeroboam. Why shewest thou
thy selfe so straunge? I am sent vnto ye
and harde messaunger.

Go thy waye and tell Jeroboam: B
Thus sayeth the LORDE God of Is
rael: * I haue exalted ye frõ amõg ye peo 3.Re.12.c
ple, & set ye to be prynce ouer my people

of Israel, and haue rente the kyngdome
from the house of Dauid, and geuen it
the. But thou hast not bene as my ser-
uaunt Dauid, which kept my commaũ
dementes, and walked after me with al
his hart, so that he dyd onely the thinge
that was ryght in my syght: and thou
hast done worse then all they that haue
bene before the: thou hast gone thy way
and made the other goddes, and moltẽ
ymages, to prouoke me vnto wrath, &
hast cast me behynde thy backe.

Beholde therfore, I wyl brynge euil
fortune vpon the house of Jeroboam, &
wyll rote out from Jeroboam euẽ hym
that maketh water agaynst the wal, the
presoner and forsaken in Israell: and ŷ
posterite of the house of Jeroboam wyl
I swepe out, as donge is swepte out,
tyll he be cleane brought to naught.
3.Re.15.g * He that dyeth (of Jeroboam) in the
cyte, the dogges shall eate hym vp. But
him that dyeth in the felde, shal the fou-
les of the ayer eat vp, for the LORDE
hath spoken it.
C Get the vp therfore, and go home, &
whan thy fete entre in to the cyte, the
chylde shall dye. And all Israell shal be-
wayle him, and burye hym. For he only
of Jeroboam shal come to the graue be-
cause there is some good founde in him
before the LORDE God of Israel, in
3.Re.15.e Jeroboams house. * But the LORD
shall rayse him vp a kynge ouer Israell
which shall rote out the house of Jero-
boam in that daye. And what is it, that
is now in hãde all ready? And ŷ LOR-
DE shall smyte Israell, lyke as a rede
is moued in the water: and shal rote out
Israell from this good londe, that he
gaue vnto their fathers, and shall sca-
ter thẽ beyonde the water, because they
haue made their groues to prouoke the
LORDE vnto wrath. And Israel shal
be geuen ouer because of the synne of
Jeroboam, which had synned himselfe,
and made Israel to synne.
D And Jeroboams wyfe gat her vp,
went hyr waye, and came vnto Thirza.
And whan she came vpon the thresholde
of the house, the chylde dyed, and they
buryed hym, and all Israel made lamen
3.Re.14.a tacyon for hym, * accordynge to the
worde of ŷ LORDE, which he spake
by his seruaunt Ahia the prophet.
2.Pa.13.a * What more there is to saye of Jero
boam, how he fought and raygned, be-
holde, it is wrytten in the Cronycles of
the kynges of Israel. The tyme that Je-
roboã raygned, was two & twẽty yeare
And he slepte wt his fathers. And Na-
dab his sonne was kynge in his steade.

Roboã the sonne of Salomon was
kynge in Juda. * One and fortye yeare 2.Pa.11
olde was Roboam whã he was made
kynge, and seuentene yeare raygned he
at Jerusalem, in the cyte that ŷ LOR-
DE had chosen out of all the trybes of
Israell, to set his name there. His mo-
thers name was Naema an Ammony-
tyshe. And Juda dyd that which displea
sed the LORDE, and prouoked hym
to indignacyon more than all that their
fathers had done wt their synnes which
they dyd: for they lykewyse buylded the
hye places, pilers, and groues vpon eue
ry hye hyll, and amonge all grene trees.
There were whoremongers also in the
londe, & they dyd all the abhominaciõs
of the Heythen, whom the LORDE
droue out before the chyldren of Israel.
E * But in the fyfth yeare of kynge Ro 2.Par
boã wente Sisack ŷ kynge of Egipte
vp agaynst Jerusalẽ, and toke the trea-
sure out of the house of the LORDE,
and out of the kynges house, and al that
myght be gotten, and toke all ŷ shyldes
of golde, * which Salomon caused to 3.Re
be made. In steade wherof the kynge Ro 2.Pa
boã caused for to make shyldes of brase,
& cõmytted them vnder ŷ hãdes of the
chefe fotemen, which kepte ŷ dore of ŷ
kynges house. And as oft as the kynge
wente in to the house of the LORDE,
the fotemen bare them, and brought the
agayne in to the fotemens chamber.

What more there is to saye of Ro-
boam, and all that he dyd, beholde, it is
wrytten in the Cronicles of the kynges
of Juda. But betwene Roboam & Jero
boam there was warre as lõge as they 2.Pa
lyued. And * Roboam slepte with his
fathers, & was buried with his fathers
in the cyte of Dauid. And his mothers
name was Naema an Ammonitisse. And
his sõne Abia was kynge in his steade.

The .xv. Chapter.

Abia raygneth in Juda, after hi raig-
neth Asa, which hadde warre wt Baasa
the kyng of Israel. After hym raygneth
Josaphat: and Baesa dyeth.

IN the * eyghtenth yeare of 2.Pa
kynge Jeroboam ŷ sõne of
Nebat, was Abia kynge in
Juda, & reigned thre yeare at
Jerusalẽ. His mothers name
was * Maecha, ŷ doughter of Abisa 2.Pa

and he walked in all the synnes of his
father, which he had done before hym, &
his hart was not perfect wt the LORD
his god, as was the harte of Dauid his
3.Re.11.f father. * For because of Dauids sake
dyd the LORDE his God geue hym a
lanterne at Ierusalem, so that he raysed
his sōne after hym, and mantayned him
at Ierusalem, because Dauid dyd the
thynge that was ryght in the syght of
the LORD, and departed not from all
that he cōmaūded hym as long as he ly-
2.Re.11.a. ued (sauynge in ye matter with * Urias
the Hethite). But there was warre be-
twene Roboam and Ieroboā, as longe
as he lyued.

What more there is to saye of Abia
and all that he dyd, beholde, it is wryttē
in the Cronicles of the kynges of Iuda,
There was warre also betwene Abia &
Ieroboam. And Abia slepte with his fa
thers, and they buried hym in the cyte of
B Dauid. And Asa his sonne was kynge
2.Pa.14.a in his steade. * In the twentieth yeare
of kynge Ieroboā ouer Israel, was Asa
kynge in Iuda, and raygned one & for-
tye yeare at Ierusalem. His graundmo
thers name was Maecha the doughter
of Abisalom. And Asa dyd that whiche
was ryght in the syght of ye LORDE,
as dyd his father Dauid. And he remo-
3.Re.22.g ued the * whoremōgers out of ye londe,
and put downe all the Idols that his fa
2.Pa.15.d thers had made. * And put his mother
also from the mynistracion, that she had
made vnto Miplezeth in the groue. And
Asa roted out her Miplezeth, and brent
it in the broke Cedrō, but the hye places
put he not downe. Yet was the hart of
Asa perfecte with the LORD as longe
as he lyued. And the syluer & golde, and
vessels that his father had halowed, &
suche as was sanctified vnto the house
of the LORDE, that brought he in.
And there was warre betwene Asa and
Baesa the kynge of Israel, as longe as
they lyued.

C * Baesa the kynge of Israell wente
2.Pa.16.a vp agaynst Iuda, and buylded Rama,
that nomā shulde go out and in of Asas
syde to ye kynge of Iuda. Thē toke Asa
all the syluer and golde that was lefte in
the treasure of the house of the LORD
and in the treasure of the kinges house,
and delyuered it in to his seruauntes hā
3.Re.20.a des, and sent it vnto * Benadad the
sonne of Tabrimon the sonne of Hesion
kynge of Siria, whiche dwelt at Da-
mascon, and let saye vnto hym: There
is a couenaunt betwene me and the, and
betwene my father and thy father: ther-
fore sende I the a present of syluer and
golde, that thou shuldest breake the coue
naunt which thou hast with Baesa the
kynge of Israel, that he maye departe
fro me.

Benadad agreed vnto kynge Asa, &
sent his captaynes agaynst the cyties of
Israel, and smote Ion, and Dan, and
Abel Beth Maecha, and all Cineroth
with the whole lōde of Nephtali. Whē
Baesa herde that, he lefte of from buyl-
dynge Rama, and wente agayne vnto
Thirza.

Kynge Asa caused it be proclamed in D
all Iuda: Here be no man excepted. And
they toke awaye the stones & tymber frō
Rama, wherwith Baesa had buylded.
And kynge Asa buylded Geba BenJa-
min, and Mispa therwith.

What more there is to saye of Asa,
and of all his power, and al that he dyd,
and of the cyties which he buylded, be-
holde, it is wrytten in the Cronicles of
the kynges of Iuda: sauynge that in his
olde age he was diseased in his fete.
And Asa slepte with his fathers, & was
buried with his fathers in ye cyte of Da
uid his father. * And Iosaphat his sōne 2.Pa.17.a
was kynge in his steade.

But Nadab the sonne of Ieroboā E
was kynge of Israel in the secōde yeare
of Asa kynge of Iuda, & raygned ouer
Israel two yeare, & dyd euell in ye syght
of the LORDE, & walked in the waye
of his father, and in his synnes, wher-
with he made Israel to synne. Howbeit
Baesa the sonne of Ahia of the house of
Isachar cōspired agaynst hym, & smote
hym at Gibbethon, which was the Phi
listynes: for Nadab and al Israel layed
sege to Gibbethon. So Baesa slewe
hym in the thyrde yeare of Asa kynge of
Iuda, and was kynge in his steade.
* Now when he was kynge, he smote 3.Re.14.c
all the house of Ieroboam, and let no-
thynge of Ieroboam remayne that had
breth, tyll he had destroyed it, accordyng
to the worde of the LORDE, which he
spake by his seruaunt Ahia of Silo, be-
cause of Ieroboās synnes which he dyd
and made Israel synne withall: euen w
the prouokynge wherwith he displeased
the LORDE God of Israel.

What more there is to saye of Na- F
dab, and all yt he dyd, beholde, it is wryt-
ten in ye Cronicles of the kynges of Is-
rael, & there was warre betwene Asa &

Baesa the kynge of Israell, as longe as
they lyued.
In the thyrde yeare of Asa kynge of
Juda, was Baesa [illegible] of Ahia kynge
ouer all Israel [illegible] foure & twen
tye yeare, and [illegible] which was euell
in the syght of [illegible] RDE, and wal-
ked in the waye [illegible] roboam, and in
his synnes, wh[illegible] made Israel to
synne.
[illegible] of ý LOR
DE [illegible] Hanani
ag[illegible] so muche
as I lyfted the [illegible], and made
the prynce ouer my [illegible] of Israel, and
thou walkest in the waye of Jeroboam,
and makest [illegible] Israell for to
synne, to [illegible] wrath tho-
row theyr synnes, [illegible] wyll
I take awaye the posterite of [illegible] &
the posterite of his house, and [illegible]
G thyne house euen as the house of Jero-
3.Re.14.b boam the sonne of Nebat. * He that of
and.16.a Baesa dyeth in the cyte, the dogges shal
deuoure hym: and who so eueŕ of hym
dyeth in the felde, the foules of the ayre
shall eat hym vp.
What more there is to saye of Bae
sa, & what he did, & of his power, behold
it is written in the cronicles of the kyn-
ges of Israel. And Baesa slept ŵ his fa
thers, & was buried at Thirza: and his
sonne Ella was kynge in his steade.
And the worde of the LORDE came
by the prophete Jehu the sonne of Ha-
nani, ouer Baesa, and ouer his house, &
agaynst all the euell ý he dyd in ý syght
of the LORDE, to prouoke hym vnto
wrath thorow the workes of his hādes:
so ý he became as the house of Jerobo-
The pro-phet. am, and because he slewe * this man.

The.xvi.Chapter.

¶ Ella reygneth in steade of his father Baesa. Simri slayeth hym, and taketh the kyngdome. The people are deuyded. Achab is kynge.

A IN ý sixe & twentyeth yeare
of Asa kynge of Juda, was
Ella ý sōne of Baesa kynge
ouer Israel at Thirza two
yeare. Neuerthelesse his ser-
uaunt Simri, the pryncypall man ouer
the halfe of the charettes conspyred a-
gainst him. As for Ella, he was at Thir
za, drāke & was dronkē in ý house of Ar-
za the ruler of Thirza. And Simri came
in, & slewe hym in the seuen & twentieth
3.Re.14.b yeare of Asa kyng of Juda, & was kyng
and.21.d in his steade. * And whā he was kynge
and sat vpon his seate, he smote all the
house of Baesa, and left not so much as
one to make water agaynst the wal: his
bloude auenger also and his frendes.
* Thus dyd Simri destroy al the house 3.Re.x[illegible]
of Baesa, accordynge to the worde of ý
LORDE, which he spake ouer Baesa
by the prophete Jehu, because of all the
synnes of Baesa and of Ella his sonne,
which they dyd, and made Israell for to
synne, to prouoke the LORDE God
of Israel vnto wrath thorow theyr va-
nities. What more there is to saye of
Ella, and all that he dyd, beholde, it is
written in the Cronicles of the kynges
of Israel.
In the seuen and twentieth yeare of B
Asa kynge of Juda, was Simri kynge
vii. dayes at Thirza, & ý people laye be-
fore Gibbethon of the Philistines. But
whan the people in the hoost herde saye
that Simri had conspired and slayne ý
kynge, then all Israell ý same day made
Amri the chefe captayne kynge ouer all
in the hoost. And Amri wente vp and al
Israel with hym from Gibbethon, and
layed sege vnto Thirza. * But whan 4.Re.[illegible]
Simri sawe that ý cyte shulde be wōne
he wente in to the palace in the kynges
house, & brent it with the kynges house,
and dyed because of his synnes whiche
he had commytted, in that he dyd euel in
the syght of the LORDE, and walked
in the waye of Jeroboam, & in his syn-
nes whiche he dyd, wherwith he made
Israel to synne.
What more there is to saye of Sim
ri, and how he conspyred, beholde, it is
wrytten in the Cronicles of the kynges
of Israel. At the same tyme were ý peo-
ple deuyded in two partes: the one part
helde with Thibni the sōne of Ginath
that they might make hym kynge: the o- C
ther halfe helde with Amri. But the peo
ple that held with Amri, were myghtier
then the people which helde with Thib
ni the sonne of Ginath. And Thibni
dyed, and Amri was kynge.
In the one & thyrtieth yeare of Asa
kynge of Juda, was Amri kynge ouer
Israell twelfe yeares, and raygned at
Thirza sixe yeares. He bought the
mount of Samaria of Semer for two
hundreth weyght of syluer, and buylded
vpon the mount, & called the cyte which
he buylded, after ý name of Semer the
owner of the mount of Samaria. And
Amri dyd ý which was euel in the syght
of the LORDE, and was worse then

all they that were before hym, and wal-
ked in all the wayes of Jeroboam the
sonne of Nebat, & in his synnes, wher-
wt he made Israel to synne, so yt they pro
ked the LORDE of Israell vnto wrath
in their vanities. What more there is to
saye of Amri, and all that he dyd, & his
power that he exercysed, beholde, it is
wrytten in the Cronycles of the kynges
of Israell. And Amri slepte with his fa-
thers, and was buried in Samaria, and
Achab his sōne was kyng in his steade.
D In the eyght and thirtieth yeare of
Asa kyng of Juda, was Achab the sōne
of Amri kynge ouer Israel, and raigned
ouer Israel at Samaria two and twen
tye yeare, and dyd euell in the syght of ye
LORDE, more thē all they that were
before hym. And he thought it but a
smal matter to walke in the synnes of
Jeroboam the sonne of Nebat: * & toke
Jesabel ye doughter of Eth Baal kinge
of Sidon to wyfe, and wente and ser-
ued Baal, and worshipped him. And vn
to Baal he set vp an altare in Baals
house, which he buylded hym in Sama
ria and made a groue: so that Achab
dyd more to prouoke the God of Israell
vnto wrath, then all the kynges yt were
before hym in Israell.
At the same tyme dyd Hiel of Be-
thel buylde Jericho: * It cost hym his
first sonne Abiram, that he layed ye foun
dacion: and his yongest sonne Segub,
that he set vp the portes: Accordynge to
the worde of ye LORDE, which he spake
by Josua the sonne of Nun.

Josu.6.c.

The.xvii.Chapter.

A greate drouth and derth in Elias
tyme the LORDE fedeth him thorow ye
rauens, and by the wedowe at Sa-
repta.

B AND Elias the Thesbite one
of the inhabiters of Gilead,
sayde vnto Achab: * As tru
ly as the LORDE God of
Israel liueth, whose seruaūt
I am, there shall nether rayne nor dew
come this yeare, except I speake it.

3.Re.18.f 4.Re.3.c Jacob.5.c Luc.4.c

And the worde of the LORDE came
vnto hym, and sayde: Get the hence, and
turne the towarde the east, and hyde the
by ye ryuer Crith, which is ouer against
Jordane, and thou shalt drynke of the
ryuer: and I haue commaunded the ra-
uens, that they shal fede the there. He de
parted, and dyd accordynge to ye worde
of the LORDE, & wente his waye, &
sat him down by the ryuer Crith, which
is ouer agaynst Jordane. And the rauēs
broughte him bread and flesh in the mor-
nynge, and in the euenynge, & he dranke
of the ryuer.
And it fortuned after certaine dayes,
that the ryuer was dryed vp: for there
was no rayne in the londe. Then came
the worde of the LORDE vnto hym,
and sayde: * Get the vp, and go vnto Luc.4.d
Sarepta, which lyeth by Sidō: for there
haue I cōmaunded a wedowe to make
prouysion for the.
And he gat hym vp, and wente vnto
Sarepta. And whan he came to ye gate B
of the cyte, beholde, the wedowe was
there, and gathered stickes. And he cal-
led her, and sayd: Fetch me a litle water
in a vessel, that I maye drynke. And as
she was goinge to fetch it, he cryed vn-
to her, and sayde: Brynge me a morsell
of bread also in thyne hande. She sayde:
As truly as the LORDE thy God ly-
ueth, I haue no bread, but an handfull
of floure in a pytcher, and a curtesy oyle
in a cruse: and beholde, I haue gathered
vp one or two stickes, & wyll go and pre
pare it for me and my sonne, that we
maye eate and dye.
Elias sayde vnto her: Feare not, go
thy way, and do as thou hast sayde: yet
make me fyrst a morsel of bread therof,
and brynge it me forth: and afterwarde
shalt thou make it for the, and thy sōne.
For thus sayeth the LORDE God of
Israel: The meel in the pitcher shal not
be spent, and the oyle in the cruse shall
not fayll, vntyll the daye that ye LOR-
DE shal cause it for to rayne vpō earth
She wente and dyd as Elias sayd. And
he dyd eate, and she also, and hir house
a certayne season. The meel in the pyt-
cher was not mynished, and the oyle in
the cruse fayled not, accordynge to the
worde of the LORDE which he spake
by Elias.
✠ And after these actes the sonne of C
the wyfe of ye house was sicke: and his
syknes was so exceadynge sore, yt there
remayned no breth in hym. And she said
vnto Elias: What haue I to do wt the,
thou man of God? Art thou come in vn
to me, yt my synne shulde be kepte in re
membraunce, & that my sonne shulde be
slayne? He sayd vnto her: Geue me thy
sonne. And he toke him from hir lappe,
& caried him vp in to ye chāber where he
himselfe dwelt, & layed hym vpon his

bed, & called vpõ ÿ LORDE, & sayde: O
LORDE my god hast ÿ dealt so euel w
ÿ wedow w whõ I dwel, ÿ thou woldest
Ecc.48.a. slaye hir sonne? And * he stretched out
him selfe ouer the chylde thre tymes. &
called vpon the LORDE, & sayde:
O LORDE my God, let the soule of
of this chylde come agayne in to hym.
And ÿ LORDE herde ÿ voyce of Elias.
And the soule of the chyld, came againe
to him & he reuiued. And Elias toke ÿ
child, brought hym down frõ ÿ chãber
in to the house, and delyuered him vnto
his mother, and sayd: Beholde thy sõne
lyueth. And the woman sayd vnto Eli-
as: Now knowe I, that thou art a mã
of God, and that the worde of ÿ LOR-
DE is in thy mouth of a truth.

The.xviii.Chapter.

Elias commeth agayne vnto Achab
All Baals prestes are slayne.

A AND after a lõge seasõ came
the worde of ÿ LORDE
vnto Elias in ÿ thyrd yeare
Jacob.5.c and sayde: * Go thy waye
and shewe thy selfe vnto A-
chab, ÿ I maye cause it for to rayne v-
pon earth. And Elias wente to shewe
hymselfe vnto Achab. But there was a
greate derth in Samaria. And Achab
called Abdia his chefe officer: (As for Ab-
dia, he feared the LORDE greatly: for
whan Jesabel roted out the prophetes
of the LORDE, Abdia toke an. C. pro-
phetes, and hyd them in caues, here fyf-
tye, and there fyftye, and prouided for
thẽ with bread and water.) Achab now
sayd vnto Abdia: Go thorow the londe
vnto al the welles of water & ryuers, yf
happlye we maye fynde hay, to saue
the horses and mules, ÿ all the catell pe-
rishe not. And they parted them selues
in to the londe, to go thorow it. Achab
departed the one waye alone, and Abdia
the other waye alone.

Now whã Abdia was on the way,
C Elias met him. And whã he knewe him
he fell downe vpon his face, and sayde:
Art not thou my lorde Elias? He sayde:
yee, go thy waye, and tell thy lorde: be-
holde, Elias is here. But he sayd: What
haue I offended, that thou wilt delyuer
thy seruaunt in to the handes of Achab,
that he maye slaye me? As truly as the
LORDE thy God lyueth, there is no
B people nor kyngdom, but my lord hath
sent thither to seke the. And whan they
sayde: He is not here, he toke an ooth of
the same kyngdome and nacyon, that
they had not founde the. And now thou
sayest: Go tell thy LORDE: beholde,
Elias is here. Now yf I were gone frõ
the, the sprete of the LORDE shulde
take the awaye, I can not tell whither: &
yf I then came and tolde Achab, and
founde the not, he shulde slaye me: But
thy seruaunt feareth the LORDE from
his youth vp. Hath it not bene tolde my
lorde what I dyd, whan Jesabel slewe
the prophetes of the LORDE, how ÿ
I hyd an hundreth of the LORDES
prophetes, here fyftye, and there fiftye
in the caues, and prouided for thẽ with
bread and water? And thou sayest now,
Go thy waye, tel thy lord Elias is here
that he maye slaye me. Elias sayde:
As truly as the LORDE zebaoth lyueth,
before whom I stonde, I wyl shewe my
selfe vnto hym this daye. Then wente
Abdia to mete Achab, and tolde hym.
Achab wente for to mete Elias.

And whã Achab sawe Elias, Achab
sayde vnto hym: Art thou he that trou-
blest Israel? He sayde I trouble not If-
rael * but it is thou and thy fathers Jere.6.a
house, because ye haue forsaken the cõ-
maundementes of the LORDE, and
walke after Baal. Go to, sende forth C
now, and gather me all Israel together
vnto mount Carmell, and the foure hũ-
dreth and fyftye prophetes of Baal, and
the foure hũdreth prophetes of ÿ groue,
which eate of Jesabels table. So Achab
sent vnto all the chyldren of Israel, and
gathered the prophetes together vnto
mount Carmel.

Thẽ stepte Elias vnto al the people,
and sayde: How longe halte ye on both
the sydes? Yf the LORDE be God, thẽ
walke after hym: but yf Baal be he, thẽ
folowe hym. Thẽ sayde Elias vnto the
people: I onely am left a prophet of the
LORDE: but Baals prophetes are
foure. C. and fyftye men. Geue vs now
two bullockes, and let them chose one
bullocke, and hewe him in peces, & laye
him vpon the wood, and put no fyre the-
ron: so wyll I take the other bullock, &
laye hym vpon the wood, & put no fyre
theron also: call ye then vpon the name
of your God, and I wyll call vpon the
name of the LORDE: Loke which God
now answereth with fyre, let the same
be God. And all the people answered &
sayde: That is ryght. And Elias sayde
vnto Baals prophetes: Chose ye one
bullock, and do ye it fyrst (for ye are
many) & call ye vpon the name of your

god, and laye no fyre theron.
D And they toke the bullocke which he
gaue them, and prepared it, and called
vpon the name of Baall from the mor=
nynge vnto the noone daye, and sayde:
O Baall heare vs. But there was ne=
ther voyce nor answere. And they hop=
ped aboute the altare, as their vse was
to do. Now whan it was noone daye,
Elias mocked them, and sayde: Crye
loude, for he is a god, peradueuture he
is musynge, or hath somwhat to do, or
is gone some iourney, or happlye he sle=
peth, so yͭ he wolde be waked vp. And
they cryed loude, and prouoked them sel
ues with knyues, and botkẽs, (as theyr
maner was) tyll yͤ bloude folowed. But
whan the none daye was past, they pro
phecied vntyll the tyme that the meate
offerynge shulde be offered, and there
was nether voyce, nor answere, nor one
to regarde them.
Then sayde Elias vnto all the peo=
ple: Come hither all ye people vnto me.
And whan all the people came to hym,
Ex.14.c he repayred * the altare of the LOR=
Iud.6.b DE that was broken, & toke twolue
stones accordynge of the nombre of the
trybes of the chyldren of Iacob (vnto
Gen.32.c whom the worde of the LORDE spake
Gen.35.b and sayde: * Thy name shalbe Israel)
and of the stones he buylded an altare
in the name of the LORDE, & made a
pytrounde aboute the altare, lyke two
forowes in the corne londe, and prepa=
red the woode, and hewed the bullocke
in peces, and layed hym vpon the wood
E and sayde: Fetch foure pitchers full of
water, and poure it vpon the burntoffe=
ryng, and vpon the wood. And he sayde:
Do it the thirde tyme. And they dyd it
the thirde tyme. And the water ranne
aboute altare, and the pytt was full of
water also.
And whan the tyme was to offere
the meatofferynge, Elias stepte forth,
and sayde: O LORDE God of Abra=
ham, of Isaac, and of Israell, let it be
knowne this daye, that thou art God
in Israell, and I thy seruaunte, and
that I haue done all this accordynge
vnto thy worde. Heare me O LORD,
O hear me, that this people may know
how that thou art the LORDE God,
that thou mayest afterward turne their
Iud.6.b hartes. * Then fell downe the fyre of
Gen.4.a the LORDE, and consumed the burnt
2.Par.7.b offeryng, yͤ wood, the stones & the earth
& lycked vp yͤ water that was in yͤ pyt.
Whan al the people sawe that, they fel
vpon their faces, and sayde: The LOR
DE is God, the LORDE is God.
Elias sayde vnto thẽ *: Laye handes Deu.13.b
vpõ Baals prophetes, that none of thẽ Deu.17.b
escape. And they toke them. And Elias
brought them downe vnto the broke Cy
son, and slewe thẽ there.
And Elias sayd vnto Achab: Go vp, F
eate & drynke, for it soundeth as though
it wolde rayne sore. And whan Achab
wente vp to eate and drynke. Elias as=
cended vp to the toppe of Carmel, and
bowed hymselfe downe to the earth, &
put his heade betwene his knees: & sayd
vnto his lad: Go vp, and loke towarde
the see. He wente vp and loked, & sayde:
There is nothynge. He sayd: Go agayne
seuen tymes. And at the seuenth tyme he
sayde, Beholde, there goeth vp a lytle
cloude out of the see, lyke a mans hãde.
He sayde: Go vp, and saye vnto Achab:
Bynde thy charret, and go downe, that
the rayne ouertake the not. And or a mã
coulde turne hym, the heauẽ was blacke
with cloudes and wynde, & there came
a greate rayne. But Achab rode his way,
and departed vnto Iesrael. And the
hande of the LORDE came vpon Eli
as, and he gyrde his loynes, and ranne
before Achab, tyl he came vnto Iesrael.

The.xix.Chapter

Iesabel threatneth Elias, he flyeth
and is fed and strengthed by the angell,
the LORD talketh wͭ him vpõ mount
Horeb Eliseus is called.

A AND Achab tolde Iesabel all
that Elias had done, & how
he had slayne all Baals pro
phetes with the swearde.
Then sent Iesabel a messaun
ger vnto Elias, sayenge, The goddes do
this and that vnto me, yf I tomorowe
aboute his tyme, make not thy soule as
one of these. Then was he afrayed, and
gat hym vp, and wente where he wolde
* and came vnto Bersaba in Iuda, &
lefte his lad there. But he hymselfe
wente a dayes iourney into the wylder=
nes, and came in, and sat him downe vn
der a Iuniper tree, & wysshed vnto his
soule that he myght dye, and sayd: It is
now ynough LORD, take my soule, for
I am no better thẽ my fathers. And he
layed him down & slepte vnder the Iu=
niper tre.
And beholde, the angel touched him
and sayd vnto him, Stande vp, & eate.
And he loked aboute him, & beholde at

his heade there was a breade baken on
the coles, and a cruse with water. And
whan he had eaten and dronken, he lay
ed hym downe agayne to slepe.
B And the angell of the LORDE,
came agayne the seconde tyme, and tou
ched hym, and sayde: Stonde vp, & eate
for thou hast a greate waye to go. And
he arose, and dyd eate and drynke, and
wente on thorow the strength of that
meate * fortye dayes and fortye nigh-
Exo. 34. d tes, euen vnto Horeb ye mount of God,
Mat. 4. a ❡ and there he came to a caue, & abode
there all night. And beholde the worde
of the LORDE came to hym, & sayd
vnto him: What doest thou here Elias
He sayde: I haue bene zelous for the
LORDE God zebaoth: for the chyl-
dren of Israell haue forsaken thy coue-
naunt and broken downe thyne altares
and slayne thy Prophetes with the
swearde and I am left onely, and they
seke to take awaye my lyfe. He sayde:
Go forth, and stonde vpon the mounte
before the LORDE. And beholde, the
LORDE wente ouer: & a greate migh
tie wynde, which droue the mountaynes
and brake the harde stones, came before
the LORDE: but the LORDE was
not in the wynde. After the wynd came
there an earthquake: but ye LORDE
was not in the earthquake.
C And after the earthquake ther came
a fyre: but the LORD was not in the
fyre. And after the fyre came there a styl
softe hyssynge. Whan Elias herde that
he couered his face with his cloke, and
and wente forth and stode in the dore
of the caue. And beholde: there came a
voyce vnto hym, and sayde: What hast
thou here to do Elias?
He sayd: I haue bene zelous for the
LORDE God zebaoth: * for the chyl-
Rom. 11. a dren of Israell haue forsaken thy coue-
naunt, broken downe thyne altares,
slayne thy prophetes with the sweard,
& I onely am left, and they seke to take
awaye my lyfe. But the LORD sayde
vnto hym: Go thy way agayne thorow
the wyldernesse vnto Damascon, and
4. Re. 8. b go in, * & anoynte Hasaell kynge ouer
3 4. re. 9. a Siria ‡ & Iehu ye sone of Nymsy kyng
ouer Israell, and Eliseus the sonne of
Saphat of Abel Mehola to be prophet
in thy steade. And it shall come to passe,
that who so escapeth the sweard of Ha
sael, Iehu shall slaye hym, and who so
D escapeth the swearde of Iehu, Eliseus
Rom. 11. a shall slaye hym. * And I wyll reserue
vnto me vii. M. men in Israell: namely
al the knees which haue not bowed the
selues vnto Baall, & euery mouth that
hath not kyssed hym.
And he departed thence, & founde Eli-
zeus the sonne of Saphat, plowynge
with twolue yocke of oxen before hym,
and he hymselfe was amonge the twol
ue. And Elias wente vnto hym, & cast
his cloke vpon hym. And he left the oxe
and ranne after Elias, and sayde: * Let Luc. 9. f
me kysse my father and my mother, and
so wyll I folowe the. And he sayd vnto
hym: Go thy waye, and come agayne,
for I haue somewhat to do with the.
And he ranne agayne from hym, & toke
a yocke of oxen, and offred it, and sode
the flesh with the wood of the oxen plo
wes, and gaue it vnto ye people to eate,
and gat hym vp, and folowed Elias, &
ministred vnto him.

The .xx. Chapter.

❡ Benadad the kynge of Siria figh
teth agaynste Samaria and Israell, is
ouercome and discomfited.

AND * Benadad the kynge
of Siria gathered al his po 3. Re. 15
wer, and there were two &
thirtie kynges with hym,
and horses and charettes,
and he wente vp, and layed sege vnto
Samaria, and fought agaynste it. And
he sent messaūgers vnto Achab ye kyng
of Israel in to the cite, & caused to saye
vnto hym: Thus saieth Benadad: Thy
syluer and thy golde is myne, and thy
wyues and thy beste chyldren are myne
also. The kynge of Israell answered, &
sayde: My lord O kynge, euen as thou
hast sayde, I am thyne, and all that I
haue.
And the messaungers came agayne,
and sayde: Thus sayeth Benadad: For
so muche as I haue sent vnto the, say-
enge: Thy syluer and thy golde, thy wy
ues and thy chyldrē shalt thou geue me,
tomorow aboute this tyme wyl I sende
my seruauntes vnto the, that they may
searche thyne house, and the houses of
thy subiectes: and loke what pleasaunt
thynge thou hast, that shall they take in
their handes, and cary it away. So the B
kynge of Israel called all the Elders of
the londe, and sayd: Marke wel and se,
what myschefe this mā seketh: he sent
vnto me for my wyues, and chyldrē: for
syluer and golde, and I haue not sayde
hym nay. The sayde all the Elders and

all the people vnto him: Thou shalt not
cōsente nor agree vnto hym, & he spake
vnto Benadads messaungers, Say vn-
to my lorde the kynge: All the thynges
wherfore ỹ dyddest sende vnto me thy
seruaũt at the fyrst, wold I haue done:
but this can I not do. And the messaũ-
gers wēte, & tolde this agayn. Thē sent
Benadad vnto hym sayenge: The god-
des do this & that vnto me, yf the dust
of Samaria shalbe ynough, for euery
one of my people to brynge me an hand
full therof. But the kynge of Israel an
swered, & sayde: Tell hym. Let not hym
ỹ putteth on ỹ harnes, make his boast
lyke hym that hath put it of. Whā Be-
nadad herde that (euen as he was dryn
kynge with the kinges in the paulyon)
he sayd vnto his seruauntes: Set youre
selues in araye. And they sett thē selues
in araye agaynst the cite.

And beholde, there came a prophet
vnto Achab the kynge of Israell, and
sayde: Thus sayeth the LORDE: Hast
thou sene all this greate multitude: Be-
holde, this daye wyll I delyuer them in
to thy hande, so that thou shalt knowe,
how that I am the LORDE. Achab
C sayde: By whome? He sayd: Thus say
eth the LORDE: Euen by the yonge
men of the rulers of the lōde. He sayde:
Who shall order the battayll? He sayd:
Thou. Thē mustered he ỹ yonge mē of
the rulers of the londe, and there were
two hundreth and two and thirtie of
them: and after them mustered he of the
whole people of all the childrē of Israel
seuen thousande men, and they wente
out in the noone daye. As for Benadad,
he dranke and was dronken in the pa-
uylion with the two and thirtie kynges
which were come to helpe hym. And the
yonge men of the rulers of the londe
wente forth fyrst.

Benadad sent forth, & they brought
hym worde and sayde: There come mē
out of Samaria. He sayde: Take them
alyue, whether they be come forth for
peace, or for warre. But whan the lōde
rulers yonge men were gone forth, and
the hoost behynd them, euery one smote
hym that came in his way. And ỹ Siri
ans fled, and Israell folowed after thē.
And Benadad the kynge of Siria esca
ped with horses and horsmen. And the
kynge of Israel wente forth, and smote
horses and charettes, and dyd a greate
slaughter on the Sirians.

D Thē came there a prophet vnto the
kynge of Israel, and sayd vnto him: Go
thy waye and strength the, and take hede
and loke well what thou doest: for whā
the yeare is aboute, the kynge of Siria
shall come vp agaynst the. For ỹ kynge
of ỹ Syrians seruaũtes said vnto him:
Theyr goddes are goddes of the moun
taynes, therfore haue they gotten the
victory.

But let vs fyght with them on the
playne, and thou shalt se that we shal o-
uercome them. Do thus, put awaye the
kynges euery one from his place, & set
dukes in theyr steades, and appoynt the
an hoost as was that whiche thou hast
lost, and horses and charettes as the o-
ther were, and let vs fyght agaynst thē
in the playne, and thou shalt se that we
shall haue the victory. He consented vn-
to theyr voyce, and dyd so.

Now whan the yeare was gone a-
boute, Benadad appoynted the Syriās
and went vp towarde Aphek, to fyghte
agaynst Israel, and the chyldren of Is-
rael mustered, and prouyded thē selues
with vytayles, and went to mete them,
& pitched theyr tentes ouer agaynst thē,
lyke two lytle flockes of goates but the
londe was full of the Syrians.

And there came a man of God, and E
sayd vnto the kynge of Israel: Thus
sayeth the LORDE: because the Sy-
rians haue sayd, that the LORDE is
a God of the mountaynes & not a God
of the valleys, therfore haue I geuen al
this great heape in to thy handes, that
ye may knowe how that I am ỹ LOR
DE. And they pitched theyr tētes ryght
ouer agaynst them seuen dayes. But vp
pon the the seuenth daye they wente to-
gether in the battayll: and the chyldren
of Israel smote of the Syrians an hun
dreth thousande fote men in one daye, &
the remnaunt fled to Aphek in to the cy
te, and the wal fell vpon the other seuen
and twenty thousande men. And Bena
dad fled also vnto the cyte in to a lytle
chamber.

Then sayd his seruaũtes vnto him:
Beholde, we haue herde that the kynges
of the house of Israel are mercyfull kyn
ges, Let vs therfore put sakcloth about
our loynes, and halters about oure nec-
kes, and go forth to the kynge of Israel
peraduenture he shall let thy soule lyue.

And they put sakcloth aboute theyr F
loynes, and halters aboute theyr neckes
and came to the kynge of Israel, & sayd:
Benadad thy seruaunt sayeth vnto the:

O let my soule lyue. He sayde: yf he be
yet alyue, he is my brother. And the men
toke hym shortly at his worde, and ex=
pounded it for them selues and sayde:
Yee Benedad is thy brother. He sayde:
Come and brynge hym. The wente Be
nadad forth vnto hym, & he caused him
to syt vpon the charet, and sayde vnto
him: The cities that my father toke fro
thy father wyll I geue the agayne. And
make thou streetes for thy selfe at Da=
mascon, as my father dyd at Samaria,
so wyll I lete the go with a bonde of
peace. And he made a couenaunt with
hym, and let hym go.

Then spake there a man amōge the
chyldren of the prophetes vnto his negh
boure by the worde of the LORDE:
I pray the smyte me. But he refused to
smyte hym. Then sayde he vnto hym,
because thou hast not herkened vnto ye
voyce of the LORDE, beholde, there=
3.Re.13.e fore shall there a lyon smyte the, whan
thou goest fro me. *And whan he wēte
C frō hym, a lyon foūde hym, & slew him.

And he founde another mā, & sayde:
I pray ye smyte me. And the man smote
hym, and wounded hym. Then wente
the prophet and stepte vnto the kynge
by the waye syde, and altered his face
with asshes. And whan the kynge wente
by, he cryed vpon the kynge, and sayde:
Thy seruaunt wēte forth in to the bat=
tayll, and behold, there wente one asyde
and brought a man vnto me, and sayd:
Kepe this mā: yf he be myssed, thy soul
shalbe in steade of his soule, or els thou
shalt weye downe an hundreth weight
of syluer. And whyle thy seruaunt had
here & there to do, he was awaye. The
kynge of Israel sayde vnto hym: It is
thyne owne iudgement, thou hast geuen
it thy selfe.

Then put he the asshes from his fa=
ce in all the hayst. And the kynge of Is=
raell knewe hym, that he was one of
the prophetes. And he sayde vnto hym:
Thus sayeth the LORDE: Because
thou hast let the damned man go, ther=
fore shall thy soule be for his soule, and
thy people for his people. And the kyng
of Israel departed vnto his house, be=
ynge troubled in his mynde and full of
indignacyon, and came to Samaria.

The .xxi. Chapter.

Achab oppresseth Naboth for his
vynyarde. Elias rebuketh hym.

The .xxi. Chapter.

After these actes it fortuned A
that Naboth the Israelite
had a vynyarde at Iesraell
besyde the palace of Achab
kynge of Samaria. And A=
chab spake to Naboth, and sayde: Geue
me thy vynyarde, I wyll make me an
herbgarden therof, because it is so nye
my house: I wyll geue the a better vyn
yarde for it: or yf it pleaset the, I wyll
geue the syluer for it, as muche as it is
worth But Naboth sayde vnto Achab:
*The LORDE let that be farre fro me, Leui. 2
that I shulde geue the my fathers heri= Nu. 36
tage. Then came Achab home, beynge
moued and ful of indignacyon, because
of ye worde that Naboth the Iesraelite
had spoken vnto hym, and sayde: I wyll
not geue the my fathers inheritaunce,
And he layed hym down vpon his bed,
and turned his face asyde, and dyd eate
no bread. Then Iesabell his wyfe came
in to hym and sayde vnto hym: What
is the matter, that thy sprete is so com=
bred, and that thou eatest no bread? He
sayde vnto her: I haue spoken vnto Na
both the Iesraelite, and sayde: Geue me
thy vynyarde for money: or yf it please
the, I wyll geue the another for it. But
he sayde: I wyll not geue the my vyn=
yarde.

Then sayde Iesabel his wyfe vnto B
hym: what were the kyngdome in Is=
raell, yf thou dyddest it? Stōde vp, and
eate breade, I wyll get the the vynyard
of Naboth the Israelite. And she wrote
a letter vnder Achabs name, and sealed
it with his signet, and sent it vnto the
Elders and rulers in his cite, which
dwelt aboute Naboth, and wrote thus
in ye letter: Proclame a fast, and set Na
both aboue in the people, and set two
men of Belial before hym, to testifye &
saye: Thou hast blasphemed God and
the kynge. And brynge hym forth, and
stone hym to death.

And the Elders and rulers of his
cyte, which dwelt in his cite, dyd as Ie=
sabell had cōmaunded them, accordynge
as she had wrytten in the letter that she
sent vnto them & they proclamed a fast,
& caused Naboth to syt aboue amonge
the people. Then came the two men of
Belial, and stode before hym, and testi=
fyed agaynst Naboth in the presence of
the people, & sayde: Naboth hath blas=
phemed God and the kynge.

Then brought they hym out of the
cite, and stoned hym to death. And they

sent Iesabel wordes, sayenge: Naboth
is stoned and put to death. Whan Iesa
bell herde that Naboth was stoned and
dead, she sayde vnto Achab: Up, and
C take possession of the vynyarde of Na-
both the Iesraelite, whiche he denyed
to geue the for money: for Naboth ly-
ueth nomore but is dead. And whan A-
chab herde that Naboth was dead, he
rose to go downe vnto the vynyarde of
Naboth the Iesraelite, and to take pos-
session of it.

But the worde of the LORDE
came to Elias the Thesbite, and sayd:
Get the vp, & go downe to mete Achab
the kynge of Israel, which is at Sama
ria: beholde, he is in Naboths vynyard
in to y which he is gone downe to take
possessiō of it, and talke thou with him
and saye: Thus sayeth the LORDE:
Thou hast slayne, and taken in posses-
sion. And thou shalt talke morouer vnto
him, and say: Thus sayeth the LORDE
3.Re.22.f * Euen in the place where the dogges
lycked vp Naboths bloud, shal the dog
ges lycke thy bloude also. And Achab
sayde vnto Elias: Hast thou euer foūde
me thyne enemie? He sayd: Yee, I haue
founde the, because thou art euen solde
to do euel in the sight of the LORDE.
4.Re.9.b Behold, * I wyll brynge myschaunce vp
Abd.1.d pon the, and take awaye thy posterite,
and wyll rote out from Achab, euen him
that maketh water agaynst the wall, &
hym that is shut vp and lefte behynde
in Israel: and thy house wyll I make as
the house of Ieroboam the sōne of Ne
bat, and as the house of Baesa the sōne
of Ahia, because of the prouocacyon
wherwith thou hast prouoked me vnto
wrath, and made Israel to synne.
D And ouer Iesabell spake the LOR
4.Re.9.b DE also and sayde: * The dogges shal
3.Re.14.b deuoure Iesabel in the felde of Iesrael.
3.Re.16.a * Who so of Achab dyeth in the cite,
him shall the dogges eate vp: and who
so dyeth in the felde, the foules vnder
the heauen shall eate hym vp. So cleane
3.Par.3.b * solde to do myscheke in the syghte of
the LORDE hath no man bene, as A-
chab: for his Iesabell hath so deceaued
hym, and he maketh him selfe a greate
abhominacyon, y he goeth after Idols,
accordynge vnto all as dyd the Amori-
3.Re.11.b tes, * whom the LORDE expelled be
fore the chyldren of Israel.
But whan Achab herde these wor-
des, he rente his clothes, & put a sacke
cloth on his body, and fasted, and slepte
in sacke clothe, and wente aboute han-
gynge downe his heade. And the worde
of the LORDE came to Elias y Thes-
bite, and sayde: Hast thou not sene how
Achab humbled hym selfe before me?
For so muche now as he humbled hym
selfe in my sight, I wyll not bryng that
plage whyle he lyueth: but by his sōnes
lyfe wyll I brynge myssfortune vpō his
house.

The.xxii.Chapter.

Iosaphat and Achab helpe one ano
ther to fighte. The prophet Micheas
warneth them.

A Nd there passed ouer thre A
yeares, that there was no
warre betwene the Sirians
and Israell. * But in the 2.Par.18.a
thirde yeare wente Iosaphat
the kynge of Iuda downe to the kynge
of Israell. And the kynge of Israell
sayde vnto his seruauntes: Knowe ye not
that Ramoth in Gilead is oures? and
we sytt styll, and take it not out of the
hande of the kynge of Siria. And he
sayde vnto Iosaphat: Wilt thou go
with me to the battayll vnto Ramoth
in Gilead? Iosaphat sayde vnto the
kynge of Israel: I wyll be as thou, my
people as thy people, and my horses as
thy horses. And Iosaphat sayde vn-
to the kynge of Israell: * Axe this 1.Re.23.a
daye at the worde of the LORD. The 2.Re.2.a
the kynge of Israell: gathered the pro- and.21.a
phetes aboute a foure hundreth men, 3.Re.18.c
and sayde vnto them: Shall I go vnto
Ramoth in Gilead to fight, or shall I
let it alone? They sayde: Go vp, The
LORDE shall delyuer it in to y kyn-
ges hande. But Iosaphat sayd: Is ther
not one prophet here more of the LOR
DE, that we maye axe at hym?
The kynge of Israel sayd vnto Io B
saphat: There is yet a man, one Micheas
the sonne of Iemla, at whome we may
axe of the LORDE: but I hate hym,
for he prophecyeth me no good, but euel.
Iosaphat sayd: Let not the kynge saye
so. Then called the kynge of Israell a
chamberlayn, and sayde: Brynge hither
soone Micheas the sōne of Iela. As for
the kynge of Israel & Iosaphat y kyng
of Iuda they sat eyther of thē vpō his
seat, arayed in their garmētes in the pla
ce at y dore of the porte of Samaria, &
all the prophetes prophecied before thē.
And Zedekias y sonne of Cnaena had
made him hornes of yron, and sayde:

Thus sayeth the LORDE: With
these shalt thou pushe at the Syriãs,
tyll thou brynge them to naughte. And
all the prophetes prophecied lykewyse,
and sayde: Go vp vnto Ramoth in Gi-
lead, thou shalt prospere right well, and
the LORDE shall delyuer it in to the
kynges hande. And the messaunger that
wente to call Micheas sayd vnto him:
C Beholde, The wordes of the prophetes
are with one accorde good before the
kynge, let thy worde therfore be as their
worde, and speke thou good also.
Micheas sayde: As truly as the
LORDE lyueth, loke what the LOR-
DE sayeth vnto me, that wyl I speak.
And whã he came to the kynge, ŷ kynge
sayde vnto hym: Micheas shall we go
vnto Ramoth in Gilead to fighte or
shall we let it alone? He sayd vnto him:
Yee, go vp, thou shalt prospere righte
well, the LORDE shall geue it in to
the kynges hande. But the kynge sayde
vnto hym agayne: I charge the that
thou saye no other thynge vnto me but
the trueth, in the name of the LORD,
He sayde: I sawe all Israell scatred as-
brode vpon ŷ mountaynes, as the shepe
that haue no shepherde. And the LOR-
DE sayd, Haue these no lorde? Let eue-
D ry one turne hom agayne in peace. Thẽ
2.Par.18.c sayde the kynge of Israell vnto Josa-
phat: Tolde not I the that he wolde
prophecye me no good, but euell?
He sayde: Heare now therfore the
worde of the LORDE: * I sawe the
LORDE syt vpõ his seate, and all the
hoost of heauẽ stondynge by hym at his
right hãde and at his left, And ŷ LOR-
DE sayde: Who wyll deceaue Achab
to go vp, & fall at Ramoth in Gilead.
And one sayde this, another that. Thẽ
wente there forth a sprete, and stode be-
fore the LORDE, and sayde: I wyll
deceaue hym. The LORD sayde vnto
hym: Wherwith? He sayde vnto hym:
Eze.14.b I wyll go forth, and be a false sprete in
the mouth of al his prophetes. He sayd:
Thou shalt deceaue hym, and shalt be
able: go forth and do so. Beholde now,
* the LORD hath geuen a false spret
in the mouth of all these thy prophetes,
and the LORD hath spoken euell ouer
the. Then stepte forth Zedechias the
sonne of Cnaena, and smote Miche-
as vpon the cheke, and sayde: What? is
the sprete of the LORDE departed frõ
me, to speake with the? Micheas sayde
Beholde, thou shalt se it in that daye,
whan thou shalt go from one chamber
to another to hyde the.
The kynge of Israell sayde: Take
Micheas, and let hym remayne with
Amon the ruler of the cite, and with Jo-
as the kynges sonne, and saye: Thus
sayeth the kynge: Put this man in pri- E
son, and fede hym with brade and wa-
ter of trouble, tyll I come agayne in pea-
ce. Micheas sayde: Yf thou commest
agayne in peace, then hath not ŷ LOR-
DE spoken thorow me. And he sayde:
herken to all ye people.
So the kynge of Israell and Josa-
phat the kynge of Juda wente vp vnto
Ramoth in Gilead. And the kynge of
Israel sayde vnto Josaphat: Chaunge
thy clothes, and come in to the battayll
in thyne araye. The kynge of Israell
chaunged his clothes also, and wẽte in
to the battayll. But the kynge of Syria
commaunded ŷ rulers of his charettes
(of whõ there were two & thirtie) and
sayde: Ye shall fight nether agaynst
small nor greate, but onely agaynst the
kynge of Israell. And whan the rulers
of the charettes sawe Josaphat, they
thought it had ben the kynge of Israel,
and fell vpon him with fightynge. But
Josaphat cried. So whã the rulers of ŷ
charettes saw that it was not the kyng
of Israel, they turned backe from hym.
A certayne man bended his bowe
harde, and shot the kynge of Israell be- F
twene the mawe and the longes. And
he sayde vnto his charettman: Turne
thyne hande, & cary me out of the hoost
for I am wounded. And the battayll
was sore the same daye. And the kynge
stode vpõ the charret, agaynst the Syri-
ans and dyed in the euenynge, and the
bloud ranne from the wounde in to the
myddes of the charret. And whan the
Sonne wente downe there was a pro-
clamacion made in the hoost, and sayde:
Euery one gett hym in to his cite, and
to his countre. Thus the kynge dyed,
& was brought vnto Samaria: & they
buryed hym in Samaria. And whan
they washed the charret in ŷ pole of Sa-
maria, * the dogges lycked his bloude 3.Re.21.
(but the harlottes washed hym) accor-
dynge to the worde of ŷ LORD which
he spake.
What more ther is to say of Achab
and all that he dyd, & of ŷ Yuery house
which he buylded, beholde it is wrytten
in the Cronicles of ŷ kynges of Israel.
So Achab slept ŵ his fathers, and his

sonne Ahasia was kynge in his steade.
G * And Josaphat the sonne of Asa
Par.20.c was kyng ouer Juda in ye fourth yeare
of Achab kyng of Israel and was fyue
and thirty yeare olde whan he was made
kynge and raygned fyue & twenty yeare
at Jerusalem. His mothers name was
Asuba the doughter of Silhi, and he
walked in all the way of his father Asa,
and departed not therfrom. And he dyd
that which was ryght in the syght of ye
LORDE, yet put he not awaye ye hye
places, and the people offred and brent
incense yet vpon the hye places, and he
had peace with the kynge of Israel.
Par.15.b What more there is to saye of Josa
phat and the myght that he exercised, &
how he fought, beholde, it is wrytten
in the Cronicles of the kynges
of Juda. * He put out of the
londe also the whoremon
gers that yet were
lefte, which re-
mayned o-
uer in
the
tyme of
his father
Asa. And at that
tyme there were no
kynges in Edom. And
Josaphat had caused to
Ophir make shippes vpon the See,
which shulde go to fetche golde
in Ophir, but they wente not: for
they were broken at Gezeon Gaber.
At that tyme sayd * Ahasia the sonne of
Achab vnto Josaphat: Let my seruaun-
tes passe with thy seruauntes in ye ship-
pes. But Josaphat wolde not. And Jo-
saphat slept wt his fathers, & was buri-
ed wt his fathers in ye cite of Dauid And
Joram his sonne was kynge in his steade.

The ende of the thyrde boke
of the kynges.

The fourth boke of the kynges.

The first Chapter.

¶ Of the reigne of Ochosias (other-
wyse called Ahasia) and of Joram his
brother and how the fyre consumed the
two captaynes with their men.

Ahasia the sonne of Achab was kynge ouer Israel at Samaria in the seuenteth yeare of Josaphat kynge of Juda, & reigned ouer A
Israel two yeares, and dyd that whych
was euell in the syght of the LORD,
and walked in the waye of his father
and of his mother, and in the waye of
Jeroboam the sonne of Nebat, which
made Israell for to synne. And serued
Baal: and worshipped him, and disple-
sed the LORDE God of Israell, euen
as his father dyd. The Moabites also
fell awaye from Israell, whan Achab
was dead.
And Ahasia fel thorow the grate in
his chamber att Samaria, and was
dead sycke, and sent messaungers, and
sayde vnto them: Go youre waye, and
axe councell at Beelzebub the god of E-
kron, whether I shall recouer from this
sycknesse. But the angell of the LOR- B
DE sayde vnto Elias the Thesbite:
Up, and go mete the messaungers of ye
kynge of Samaria, and saye vnto the:
Is there no God in Israell, that ye go
to axe councell at the god of Ekron?
Therfore thus sayeth the LORDE:
Thou shalt not come fro the bed wheron
thou lyest, but shalt dye the death.
And Elias wente his waye. And
whan the messaungers came to * Ocho Ahasia
sias agayne, he sayde vnto them: Why
come ye agayne? They sayde vnto him:

there came vp a man in oure way, and
sayde vnto vs: Go agayne to the kynge
that hath sent you, and saye vnto him:
Thus sayeth the LORD: Is there no
God in Israel, that thou sendest to axe
councell at Beelzebub the god of Ekrō:
Therfore shalt thou not come from the
bed wheron thou lyest, but shalt dye the
death. He sayde vnto them: What ma-
ner of man was it that met you, & sayd
this vnto you? They sayd vnto him: He
Math.3.a had a * rough skynne vpon him, and a
letheren gyrdel aboute his loynes. He
sayde: It is Elias the Thesbyte.
C And he sent vnto him a captayne o-
uer fiftye, with the same fyftye. And
whan he came vnto hym, beholde, he sat
aboue vpon the mount. He sayde vnto
hym: Thou man of God, the kynge say
eth: Thou shalt come downe. Elias an-
swered the captayne ouer fyftye, & sayd
vnto hym: Yf I be a man of God, the
Luce.9.f fyre fall downe then from the heauen, &
consume the and thy fyftye. * Tho fell
there fyre from heauen, and consumed
him and his fyftye. And agayne he sent
another captayne ouer fyftye vnto him,
with his fiftye, which answered, & sayd
vnto hym: Thou man of God, thus say
eth the kynge: Come downe in all the
hayst. Elias answered, and sayde: Yf I
be a man of God, ŷ fyre fall downe frō
heauen, and consume the and thy fyftye.
Then fell the fyre of God from heauen,
and consumed hym, & his fiftye. Again,
he sent vnto hym the thirde captayne
ouer fyftie, with his fyftye.
D Now whā he came to hym, he kne-
led to Elias, and besought hym, & sayd
vnto hym: Thou man of God, let my
soule and the soules of thy seruauntes
these fyftye, be somwhat worth in thy
syght. Beholde, the fyre fell downe frō
heauen, and hath cōsumed the fyrst two
captaynes ouer fyftie with their fyfties.
But now let my soule be sōwhat worth
in thy syght. Then sayde the angell of
the LORDE vnto Elias: Go downe
with hym, and feare hym not. And he
gat hym vp, & wente downe with hym
vnto the kynge.
And he sayd vnto him, Thus sayeth
ŷ LORD, Because thou hast sent forth
messaungers, and caused to axe councell
at Beelzebub ŷ god of Ekrō, as though
there were no God in Israel to axe coū
cell at his worde, therfore shalt thou
not come from the bed wheron thou
hast layed the, but shalt dye the death.

So he dyed, acordynge to the worde of
the LORDE which Elias sayde. And
Joram (his brother) was kynge in his
steade in the seconde yeare of Joram the
sonne of Josaphat kynge of Juda: for
he had no sonne.
What more there is to saye of Oc-
hosias, what he dyd, beholde it is wryt-
ten in ŷ cronicles of ŷ kynges of Israel.

The.ii.Chapter.

Elias is taken vp in a fyrie charet.
Eliseus receaueth the sprete of Elias,
maketh ŷ bytter water swete, & curseth
the mysnourtoured chyldren.

When the LORD was min-
ded to take vp Elias in ŷ tem-
pest, Elias & Eliseus wente
from Gilgal. And Elias sayde
to Eliseus: Tary thou here
(I praye the) for the LORD hath sent
me vnto Bethel. But Eliseus sayde: As
truly as the LORDE lyueth, and as
truly as thy soule lyueth, I wyll not for-
sake the. And whan they came downe
vnto Bethel, the prophetes chyldrē that
were at Bethel, went forth to Eliseus,
and sayd vnto hym: Knowest thou not,
that the LORDE wyll take thy lorde
awaye from thy heade this daye? He
sayde: I knowe it well, holde ye youre
peace.
And Elias sayde vnto hym: Eliseus
tary ŷ here (I pray the,) for the LORD
hath sent me vnto Jericho. Neuerthe-
lesse he sayd: as truly as the LORDE
lyueth, and as truly as thy soule lyueth,
I wyll not forsake the.
And whan they came vnto Jericho, E
the prophetes chyldre which were at Je-
richo, stepte forth to Eliseus and sayde
vnto hym: Knowest thou not that the
LORDE wyll take thy lorde awaye
from thy heade this daye? He sayde: I
knowe it well, holde ye youre peace. And
Elias sayd vnto hym: I praye the tary
here, for the LORDE hath sent me vn
to Jordane. But he sayd: As truly as the
LORDE lyueth, and as truly as thy
soule lyueth, I wyll not forsake the. And
they went both together. But fyftye men
of the prophetes chyldren went forth, &
stode ouer agaynst them afarre of: but
they both stode by Jordane. Then toke
Elias his cloke, & wrapped it together,
and smote the water, which deuyded it
selfe on both ŷ sydes, so that they wente
drye shod thorow it. And whā they were
come ouer, Elias sayd vnto Eliseus:

what I shall do for the, afore I be take
awaye from the. Eliseus sayd: That thy
sprete maye be vpon me to speake twyse
as muche.

C He sayd: thou hast desyred an harde
thynge: neuerthelesse yf thou shalt se me
whan I am taken awaye from the, it
shalbe so: Yf no, then shall it not be. And
as they were goynge together, & he tal-
ked, there came a fyrie charret with hor-
ses of fyre, and parted them both asun-
Eccl.48.a der. * And so wente Elyas vp to heauē
in the storme. But Eliseus sawe it, and
cryed: My father, my father, the charret
man of Israel and his horsemen. And he
sawe hym nomore.

And toke holde of his clothes, and
rente them in two peces, and toke vp E-
lyas cloke that was fallen from hym, &
turned backe, and stode by the shore of
Jordane, and toke the same cloke of Eli-
as which was fallen from hym, & smote
it in the water, and sayd: Where is now
the LORDE God of Elias? And he smot
it in to the water, & then parted it asun
der on both the sydes, and Eliseus went
thorow.

D And whā ye prophetes chyldrē which
were at Jericho ouer agaynst hym, sawe
hym, they sayd: The sprete of Elias re-
steth vpon Eliseus, and so they wente
forth to mete hym, and worshipped hym
to the grounde, and sayd vnto hym: Be-
holde there are fyftye valeaunt men a-
monge thy seruauntes, let them go and
seke thy lorde, peraducture the spret of ye
LORDE hath takē hym & cast hym vpō
some moūtayne or in some valley. But
he sayd: Sēde thē not. Neuertheles they
constrayned hym, tyll he was ashamed,
and sayd: Let them go. And they sent fyf
tye men, which sought hym thre dayes:
but they founde hym not, & came agayne
vnto hym. And he abode at Jericho, and
sayd vnto them: Tolde not I you that
ye shulde not go? And the men of ye cyte
sayd vnto Eliseus: Beholde, there is
good dwellynge in this cyte, as my lorde
seyth, but the water is euell, and ye londe
vnfrutefull.

E He sayde: Brynge me hether a new
vessell, & put salt in it. And they brought
it hym. Then wente he forth vnto ye wel
of water, and caste the salt therin, and
sayd: Thus sayeth the LORDE: I haue
healed this water: frō hence forth shall
there no dead nor vnfrutfulnes come of
it. So the water was healed vnto this
daye, accordynge to the wordes of Eli-
seus whiche he spake.

And he wente vp towarde Bethel.
And as he was goynge vp by the waye,
there came lytle boyes out of the cyte, &
mocked hym, and sayd: Come vp here
thou balde heade. Come vp here thou
balde heade. And he turned hym aboute
And whā he sawe them, he cursed them
in the name of the LORDE. Thē came
there two Beres out of the wood, and
rente two & fortye of the chyldrē. From
thence went he vp vnto mount Carmel,
& from it turned he backe to Samaria.

The.iii. Chapter.

Of Joram and Josaphat, and of
theyr warres, and what Eliseus sayd vn
to them.

A JOram the sonne of Achab
was kynge ouer Israell at
Samaria in the eyghtenth
yeare of Josaphat kynge of
Juda, & raygned.xii. yeares
& dyd that which was euell in the syght
of the LORDE, but not as his father &
mother: for he put away ye pilers of Ba-
al, which his father caused to make. Ne
uertheles he cleued vnto ye synnes of Je
roboā ye sōne of Nebat, which made Is
rael for to synne, & departed not therfrō.

Mesa the kynge of ye Moabites had
many shepe, and payed trybute vnto the
kynge of Israel with the woll of an hū-
dreth thousande lambes, and of an hun-
dreth thousande rammes. * But whan 4.Re.1.a
Achab was dead, ye kynge of the Moa-
bites fell away frō the kynge of Israel.
At ye same tyme went kynge Joram frō
Samaria, and mustered all Israell, and
sent vnto Josaphat kynge of Juda, say
enge: The kynge of the Moabites is fal
len away fro me, come thou with me to
fyght agaynst the Moabites. He sayde:
I wyll come vp, * I am euen as thou, 3.Re.22.a
and my people as thy people, and my
horses as thy horses. And sayd moreouer
Which waye shall we go vp? He sayde:
by the waye in the wyldernesse of Edō.

B So the kynge of Israel, the kynge of
Juda, & the kynge of Edom went forth
And whan they had gone aboute seuen
dayes iourney, the hoost & the cattel that
were amonge them had no water. Then
sayde the kynge of Israel: Alas, ye LOR
DE hath called these thre kynges, to de-
lyuer them in to the hande of the Moabi
tes. But Josaphat sayde: * is here no 3.Re.22.a
prophet of the LORDE that we maye
axe councell att the LORDE by hym?
Thē answered one of ye kyng of Israels

seruauntes, & sayd: Here is Eliseus the sonne of Saphat, whiche poured water vpon Elias handes. Iosaphat sayde: The worde of the LORDE is with him. So the kyng of Israel & Iosaphat, and ye kynge of Edõ wente down vnto hym.

C But Eliseus sayd vnto the kynge of Israel: What hast thou to do with me? go to the prophetes of thy father and to thy mothers prophetes. The kynge of Israel sayd vnto hym: No, for ye LORDE hath called these thre kynges, to delyuer them in to the handes of the Moabites. Eliseus sayd: As truely as the LORDE zebaoth lyueth, before whom I stonde, yf I regarded not Iosaphat ye kynge of Iuda, I wolde not regarde ye, nor set ought by the. So brynge me now a mynstrell. And whã ye mynstrel played vpon the instrumẽt, the hande of LORDE came vpõ hym. And he sayd: Thus sayeth the LORDE: make pittes by this broke, for thus sayeth ye Lord Ye shal se nether wynde nor rayne, yet shal ye broke be full of water, that ye & your housholdes, and your catel maye drynke. Yee & that is but a small thynge in the syghte

D of the LORDE. And the Moabites shall he delyuer in to youre handes, so ye ye shall smyte all the stronge cyties, and

Deu.20.c. all the chosen cyties * & shall fell downe all the good trees, and stoppe al the welles of water and all the good feldes shal ye make waist with stones.

On the morow, whan the meatofferynge is offred, beholde, there came water the waye from Edom, and fylled the londe with water. But whan the Moabites herde, that ye kinges came to fyght agaynst thẽ, they called al the harnessed men, and theyr rulers, and stode on the border. And whan they rose yearly in ye mornynge, and the Sonne went vp vpon the water, the Moabites thought ye water ouer agaynst them to be euen as reed as bloude, & they sayd: It is bloude the kynges haue destroyed them selues with the swearde, & one hath smitten an other. Now Moab get the vp to ye spoyles. But whan they came to the tentes of Israel, the Israelites gat vp, & smote the Moabites, and they fledde before them.

E Neuerthelesse they came in, & smote Moab, and brake downe the cyties, and euery one cast his stone vpon all ye good feldes, and made them full, and stopped al the welles of water, and felled downe all the good trees, tyll there remayned but the stones in the brykwall, and they compassed them about with slynges, & smote them.

But whan the kynge of the Moabites sawe ye the battayll was to stronge for hym, he toke to hym seuen hundreth men, which drewe the swearde, to fal vpon ye kynge of Edom: neuertheles they were not able. Then toke he his fyrste sonne, which shulde haue bene kynge in his steade, and offred hym for a burntofferynge vpon the wal. Then came there a great wrath ouer Israel, that they departed from hym, and turned agayne to to theyr londe.

The.iiii.Chapter.

C Eliseus helpeth the womã that was in dette, and for another woman which hadde no chyldren, he optayneth one of God: which chylde beynge dead, he rayseth vp agayne.

AND there cried a womã amonge ye wiues of ye pphetes chil- A
dren vnto Eliseus, & said: Thy seruaũt my husband is dead and thou knowest that thy seruaunt feared the LORDE. Now commeth the mã that he was detter vnto, and wyll take awaye both my chyldren to be bonde seruauntes. Eliseus sayd vnto her: What shall I do for the? Tell me, what hast thou in the house? She sayd: Thy handmayden hath nothynge in the house but a pitcher with oyle. He sayd: Go thy waye, borow without of all thy neghbours empty vessels, and that not a fewe, and go in and shut the dore behynde the with thy sonnes, & poure of it into all ye vessels: and whã ye hast fylled them, delyuer them forth.

She wente, and shute the dore vnto her with her sonnes, which brought her the vessels, & so she poured in. And whã the vessels were full, she sayde vnto her sõne: Brynge me yet one vessell. He sayd vnto her: There is not one vessell more here. Then stode the oyle styll. And she sent, and tolde the man of God. He said Go thy waye, sell the oyle, and paye the creditour: but lyue thou and thy sonnes of the resydue.

And it fortuned at the same tyme, ye B
Eliseus wente vnto Sunem. And there was a ryche womã, which helde hym to eate with her: and as he passed oft thorowe that waye, he wente in vnto her, & dyd eat with her. And she sayd vnto her

husbande: Behold, I perceaue y this is
an holy man of God, whiche goeth euer
thorow this waye, let vs make hym a
lytle chamber of bordes, and set a bed, a
table, a stole and a candelsticke therin, y
whan he commeth vnto vs, he maye re-
sorte thyther.

And it fortuned vpon a tyme, that he
came in, and layed hym downe in the chã
ber, and slepte therin. And he sayd vnto
Gehasi his chylde: Call this woman of
Sunem. And whã he had called her, she
stode before hym He sayd vnto hym:
Speake y vnto her, beholde, thou hast
mynistred vnto vs in all these thynges,
what shall I do for the? Hast thou eny
matter to be spokenfor to the kynge, or
to the chefe captayne of the hoost? She
said: I dwel amõge my people. He said:
What hast thou thẽ to do? Gehasi sayd
Alas, she hath no sonne, and her husbãde
is olde. He sayd: Call her. And whan he
had called her, she stode at the dore. And
Gen.18.b. he sayd: * Aboute this tyme yf the frute
can lyue, thou shalt enbrace a sõne. She
said: Alas, no my lorde, thou mã of God,
lye not vnto thy handmayden. And the
woman conceaued, and bare a sonne a-
boute the same tyme, whã y frute coulde
lyue, accordynge as Eliseus had sayde
vnto her.

C But whan the chylde was growen,
it fortuned, that he went forth to his fa-
ther vnto the reapers, and said vnto his
father: Oh my heade, my heade. He said
vnto his seruaunt: Brynge hym to his
mother. And he toke hym, and brought
hym to his mother: and she set hym vpõ
hyr lappe vntyll the noone daye, and thẽ
he dyed. And she went vp, and layed him
vpon the bed of the man of God, & shut
the dore, and wente forth, and called her
husbande, and sayd vnto hym: Sende
me one of the seruauntes, and an asse, I
wyll go quykly vnto the man of God,
and come agayne. He sayd: Why wylt
thou go vnto hym? To daye is it nether
new moone nor Sabbath. She sayde:
Well. And she sadled the asse, and sayde
to the yonge man: Dryue forth, and kepe
me not back with rydynge, and do as I
byd the.

So she wente, and came to the man
of God vnto mount Carmell. Whã the
mã of God sawe her ouer agaynst hym,
he sayd vnto his chylde Gehasi: Behold
the Sunamitisse is there, runne now &
mete her, and axe her yf it go well with
her, and hyr husbande and hyr sonne.
She sayd: Well. But whan she came to
the man of God vpon y mount, she helde
hym by his fete. And Gehasi stepte to
her, to put her awaye. But y man of God
sayd: Let her alone, for her soule is in he
uynesse, and the LORDE hath hyd it
fro me, and not shewed it me. She sayd
Whan I desyred a sonne of my lorde?
Sayd I not, y thou shuldest not mocke
me?

He sayd vnto Gehasi: Girde vp thy D
loynes, and take my staffe in thy hande,
and go thy waye. * Yf eny man mete y, Luc.10.a
salute hym not: & yf eny man salute the,
thanke hym not: and laye thou my staffe
vpon the chyldes face. But the chyldes
mother sayd: As truly as the LORDE
lyueth, and as truly as thy soule lyueth,
I wyll not leaue the. Then gat he vp, &
wente after her. As for Gehasi, he went
before them, and layed the staffe vpõ the
chyldes face, but there was neither voyce
nor felynge. And he went agayn to mete
hym, and shewed hym and sayde: The
chylde is not rysen vp.

And whan Eliseus came in to the
house, beholde, the chylde laye dead vpõ
his bed. And he went in, & shut the dore
on them both, and made his prayer vn-
to the LORDE, and wente vp, & layed
hym selfe vpon the chylde. and layed his
mouth vpon the chyldes mouth, and his
eyes vpon his eyes, and his handes vp-
on his handes, and so stretched hymselfe
forth vpõ hym, so that the chyldes body
was warme. And he rose vp, and wente
in to the house once hether and thyther,
and went vp, and layed hymselfe a lõge
vpon hym. Then nysed the chylde seuen
tymes, and afterwarde the chylde ope-
ned his eyes. And he cryed vpon Gehasi
& sayd: Call the Sunamitisse. And whã
he had called her, she came in vnto hym.
He sayd: take there thy sonne. Thẽ cam
she, and fell at his fete, and worshipped
vnto the grounde, and toke hir sonne, &
wente forth.

But whan Eliseus came agayne vn-
to Gilgal, there was a derth in y londe,
and the prophetes chyldren dwelte be-
fore hym, and he sayd vnto his seruaunt
Set on a great pot, and make potage
for the chyldren of the prophetes. Then
wente there one in to the felde, to gather
herbes, and founde a cucumbers stalke,
and gathered wylde cucumbers there-
of his cotefull. And whan he came,
he chapped it small for potage to the
potte, for they knewe it not. And whan

they poured it forth for the men to eate, & they dyd eat of ŷ potage, they cryed & sayde: O thou man of God, death is in the pot: for they myghte not eate it. Neverthelesse he sayde: Brynge meel hither. And he put it in the pot, & sayd: Poure it out for ŷ people, that they maye eate. And then was it not bytter in the pot.

There came a man from Baal Salissa, and brought the man of God bread of the fyrst frutes, namely twentye barlye loaues, and new corne in his garmēt But he sayd: Geue it vnto the people, ŷ they maye eate. His mynister sayde:
Joh. 6. a * How shall I geue an hundreth men of this? He sayde: Geue it vnto the people, that they may eate. For thus sayeth the LORDE: They shall eate, & there shall be lefte ouer. And he set it before thē, so that they dyd eate, & they lefte ouer accordynge to the worde of the LORDE.

The .v. Chapter.

¶ Naaman the chefe captayne of Syria is clensed from his leprosy, and Gehasi Eliseus seruaūt is made leprous.

B NAaman the chefe captayne of the kynge of Syria. was an excellent man in the sighte of his lorde, and much set by (for thorow hym the LORDE gaue health vnto Syria) and he was a myghtye man, but a leper. And there had men of warre fallē out of Syria, and caried awaye a lytle damsell out of the londe of Israel: the same was in seruyce with Naamens wyfe, & sayde vnto hir mastresse: O that my master were with the prophet at Samaria, he wolde heale him from his leprosy.

Then wente he in to his lorde, and tolde hym, and sayde: Thus and thus hath the damsell of the londe of Israel spoken. The kynge of Syria sayde: Go thy waye then, and I wyll wryte a letter vnto the kynge of Israel.

And he wente, and toke with hym ten hundreth weighte of syluer, and sixe thousande guldens, and ten chaunge of rayment, and brought the letter vnto ŷ kynge of Israel, with these wordes:

Whan this letter commeth vnto ŷ, beholde, thou shalt vnderstonde that I haue sent my seruaūt Naeman vnto ŷ ŷ thou mayest heale him of his leprosy.

And whan the kynge of Israel red the letter, he rente his clothes, & sayde: Am I God thē, that I can kyll and quycken agayne, ŷ he sendeth vnto me, to heale the man from his leprosye? Consydre and se, how he seketh an occasion vnto me.

Whā Eliseus ŷ man of God herde, that the kynge of Israell had rente his clothes, he sēt vnto hym, sayenge: Why hast ŷ rente thy clothes? Let him come to me, that he maye knowe, that there is a prophet in Israell.

C So Naamā came with horses & charettes, and stode styll at the dore of Eliseus house. Then sent Eliseus a messanger vnto hym, sayenge: Go thy waye, & wasshe the seuen tymes in Jordane, so shall thy flesh be restored the agayne, & be clensed. Then was Naaman wroth, and wente his waye, & sayd: I thought he shulde haue come forth vnto me, and to haue stonde here and to haue called vpon the name of the LORDE his God, and to haue touched the place ŷ his hande, and so to haue put awaye the leprosy. Are not the waters of Amana and Pharphar at Damascon better thē all the waters in Israell, that I might wasshe me therin and be clensed? & he turned hym, and wente his waye in displeasure. Then his seruauntes gat thē to hym, and sayde: Father, yf the prophet had commaunded the eny greate thynge, shuldest thou not haue done it? much more thē yf he saye vnto ŷ: Wasshe the, and thou shalt be cleane. Then wente he downe, and wasshed him selfe in Jordane seuen tymes (as the man of God sayd) & his flesh was restored hi agayne, euē as the flesh of a yōge chylde
Luc. 4. c * and he was clensed.

D And he turned agayne to the man of God with all his armye. And whan he came in, he stode before hym, and sayde: Beholde, I knowe that in all londes there is no God, but in Israell. Take now therfore this blessynge I praye the of thy seruaunt. Neuertheles he sayde:
* As truly as the LORDE lyueth, before whom I stonde, I wyl not take it. And he wolde nedes haue hym to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthē of this earth be geuen vnto thy seruaunt, as much as two mules maye beare? For thy seruaunt wyll nomore do sacrifice and offer burntofferynges vnto other goddes, but vnto the LORDE. That the LORDE maye be gracious vnto thy seruaunt, yf I worshippe in the house of Rimmon, whan my lorde goeth

there in to the house of Rimmon to wor
shippe, and leaneth vpon my hande. He
sayd vnto hym: Go thy waye in peace.
And as he was gone fro hym a felde
bredth in the londe, Gehasi the seruaunt
of Eliseus the man of God thought: be
holde, my lorde hath spared Naaman
the Syrian, so that he hath not take fro
hym that which he brought: As truly as
the LORDE lyueth, I wyll rūne after
hym, and take somthynge of hym.
So Gehasi folowed Naaman: And
G when Naaman sawe that he ranne af-
ter hym, he lyght downe from the charet
ett to mete hym, and sayd: Are all thyn-
ges well? He sayd: Yee. But my lorde
hath sent me, and caused to saye vnto þ:
Beholde, there are now come to me fro
mount Ephraim two yonge men of the
prophetes chyldren, geue them a talent
of syluer (I praye the) and two chaunge
of rayment. Naaman sayd: Go to, take
two talentes. And he compelled hym, and
bounde two talentes in two bagges, and
two chaunge of rayment, and delyuered
it vnto two of his seruauntes, which
bare it before hym. And when he came
to the darcke, he toke it from theyr han-
des, and layed it asyde in the house, & let
the men go.
And when they were gone theyr waye
he came before his lorde. And Eliseus
sayd vnto hym: Whence commest thou
Gehasi? He sayd: Thy seruaunt wente
nether hether nor thether. But he sayde
vnto hym: Wente not my hart with the,
whan the man turned backe fro his char
et to mete the? Now thou hast take the
syluer and the rayment, olyue trees, vyne
yardes, shepe, oxen, seruauntes, and may
des. But the leprosye of Naamā shall
cleue vnto the and to thy sede for euer.
Num.12.c * Then went he forth fro hym leporous
as snowe.

The.vi. Chapter.

The yron swymmeth in the water.
The kynge of Syria fygheth agaynst
Israel. His seruauntes which go about
to take Eliseus, are smytte with blynd
nes. A great honger in Samaria.

A THe chyldren of the prophetes
sayd vnto Eliseus: Beholde,
the place where we dwel be-
fore the, is to narow for vs,
let vs go vnto Iordane, and
euery one fetch tymbre there, þ we maye
there buylde vs a place to dwell in. He
sayd: Go youre waye. And one sayd: Go
thou with vs, & come with thy seruauntes. He
sayd: I wyll go with you. And he wente
with them. And whan they came to Ior
dane, they hewed downe tymber. And
as one was fellynge downe a tre, þ yron
fell into the water, and he cryed & sayd:
Alas my lorde, and it is borowed. But þ
man of God sayd: Where fell it in? And
whan he had shewed hym the place, he
cut downe a stycke, and thrust it in there.
Then swamme the yron. And he sayd:
Take it vp. So he put forth his hande,
and toke it.
And the kynge of Syria warred a- B
gaynst Israel, and toke councell at his
seruauntes, and sayde: There and there
wyll we lye. But the man of God sent to
the kynge of Israel, sayenge: Beware þ
thou go not vnto that place, for the Sy-
rians rest there. So the kynge of Israel
sent vnto the place wherof the man of
God tolde hym, and kepte it, and helde
watche there, and dyd that not once or
twyse only.
Then was þ kynge of Syrias hart C
vexed therfore, and called his seruauntes,
and sayd vnto them: Wyl ye not tel me,
which of our men is fled vnto þ kynge of
Israel? Then sayd one of his seruauntes
Not so my lorde O kynge, but Eliseus
the prophete in Israel telleth the kynge
of Israel all that þ speakest in thy cham
ber where thou lyest. He sayd: Go youre
waye then and loke where he is, that I
may sende, and cause hym be fetched.
And they shewed hym and sayd: Beholde
he is at Dothan. Then sent he thyther
horses and charettes, and a great power.
And when they came thyther by nyght,
they compassed the cyte aboute. And the
mynister of the man of God arose early
to get him vp. And as he went forth, be-
holde, there laye an hoost of men aboute
the cyte with horses and charettes.
Then sayde his chylde vnto hym: A- D
las syr, how wyll we now do? He sayd:
* Feare not, for there are mo of them 2.Par.32.b
that are with vs, then of those that are
with them. And Eliseus prayed & sayde:
LORDE open his eyes, that he maye
se. Then the LORDE opened the chyl
des eyes, that he sawe, and beholde, the
mounte was full of fyrie horses and cha-
rettes rounde aboute Eliseus. And whā
they came downe vnto hym. Eliseus
made his prayer, and sayde: LORDE
smyte this people wyth blyndnes.
* And he smote them wyth blyndnes Gen.19.b
accordynge to the worde of Eliseus.
And Eliseus sayd vnto thē: This is not

the waye nor the cyte, folowe me. I wyll
brynge you to the man whom ye seke.
And he brought them unto Samaria.
G And whan they came to Samaria,
Eliseus sayd: LORDE ope these mēs
eyes, that they may se. And the LORD
opened theyr eyes, that they sawe, & be-
holde, they were in the myddes of Sa-
maria. And whan the kynge of Israel
sawe them, he said unto Eliseus: My fa-
ther, shal I smyte them? He sayd: Thou
shalt not smyte them: loke whō thou ta-
kest with thy swearde and bowe, smyte
those. Set bread and water before them
that they maye eate and drynke, and let
them departe unto theyr lorde. Then
was theyr a great dyner prepared. And
whan they had eaten and dronken, he let
them go to departe unto theyr lorde.
From that tyme forth came the men of
warre of the Syrians nomore in to the
londe of Israel.
After this it fortuned, that Benadad
F the kynge of Syria gathered all his
hoost, and wente up and layed sege
unto Samaria: and there was a great
derth at Samaria. But they layed sege
to the cyte so longe, tyll an asses heade
was worth foure score sylver pens, and
A Cab is the fourth parte of a * Cab of doues
a certayne donge worth fyue sylver pens. And whā
measure. the kynge of Israel went unto the wall,
a woman cryed unto hym & sayd: Helpe
me my lorde O kynge. He sayd: Yf the
LORDE helpe the not, wherwith shal
I helpe the? with the barne or with the
wyne presse? And ỹ kynge said unto her:
What ayleth the? She sayd: This wo-
man sayd unto me: Geue us thy sonne,
that we may eate hym, to morow wyll
we eate my sonne. So we sod my sonne
and haue eaten hym, and I sayde unto
her on the next daye: Geue us thy sōne &
let us eate hym, but she had hyd hī awaye.
Whan the kynge herde the womās
G wordes, he rente his clothes, whyle he
was goynge to the wall. Then sawe all
the people, that he had a sackcloth under
3.Re.19.a upon his body. And he sayd: * God do
and 26.d this and that unto me, yf the head of E-
liseus the sōne of Saphat shal this daye
stonde upon hym. As for Eliseus, he sat
in his house, and the elders sat by hym.
And he sent a man before hym, but or e-
uer the messaunger came to hym, he sayd
unto the Elders: Haue ye not sene how
this chyld of murthure hath sent hyther
to take awaye my head? Take hede, whā
the messaūger commeth, that ye shut the
dore and holde hym at the dore. Beholde
ỹ noyse of his lordes fete foloweth hym.
Whyle he was thus talkynge wt them,
beholde, the messaunger came to hym, &
sayd: Beholde, this euell commeth of the
LORDE, and what more shall I loke
for of the LORDE?

The.vii.Chapter.

Of the foure lepers whiche came in
to the tentes of ỹ Syrians, and how vy-
tayles beganne to be good chepe.

Eliseus sayd: Heare ỹ worde A
of the LORD. Thus sayth
the LORD: * To morow 4.Re.7.a
aboute this tyme shal a bus-
shell of fyne meele be solde
for one sycle, and two busshels of barlye
for one sycle under the porte of Sama-
ria. Then a knyght (upon whose hande
the kynge leaned) answered the man of
God, and sayd: And though the LORD
made wyndowes in heauen, how coulde
suche a thynge come to passe? He sayde:
Behold, thou shalt se it with thyne eyes
and shalt not eate therof.
And there were foure leprous men at
the dore before the port, and one sayd un-
to another: Why tary we here whyle we
dye? Though we thought to come into
the cyte, yet is there derth in the cyte, &
there shulde we be fayne to dye. And yf
we tary here, we muste dye also. Let us
go now, and flye unto the hoost of ỹ Sy-
rians. Yf they let us lyue, we shall lyue:
yf they slaye us, then are we dead. And
so they gat them up early, to come unto
the hoost of the Syrians. And whā they
came to the uttermost ende of the tentes
beholde, there was no body.
* For the LORDE had made the B
Syriās to heare a noyse of horses, cha- 2.Re.5.
rettes, and of a myghtye great hoost, so Esa.36
that they sayde one to another amonge
them selues: Beholde, ỹ kynge of Israel
hath hyred the kynges of the Hethites
and the kynge of the Egipcyās agaynst
us, to come upon us. And they gat them
up, and fled early in the twylight, & left
theyr bouthes, & horses and asses in the
tentes as they stode, and fled euery man
where he myght saue his lyfe.
Now whan the lepers came to the
place of the tentes, they went in to ỹ ten-
tes, dyd eate and drynke, and toke sylver
golde and rayment, and went & hyd it:
and came agayne & entred in to another
tente, and toke therout, and went and

hyd it. But one of them sayde vnto ano-
ther: Let vs not do thus, this daye is a
daye of good tydinges. Yf we kepe this
secrete and hyde tyl the lighte mornyng,
oure trespace wyl be founde out. Let vs
go now therfore, that we maye come, &
tell the kynges house.
C And whan they came, they cryed at
the porte of the cyte, and tolde them, &
sayde: We came to the tentes of the Sy-
rians, and beholde, there is no mã there,
nether yet ony mans voyce, but horses
and asses bounde, and the bouthes as
they stonde. Then cryed the porters and
tolde it within in the kynges house.
And the kynge arose in the nyghte, and
sayde vnto his seruauntes: I wyll tell
you how the Sirians deale wyth vs:
they knowe that we suffer honger, and
are gone out of the tentes, to hyde them
selues in the felde, & thynke thus: whan
they go out of the cyte, we wyll take thẽ
alyue, and come in to the cyte. Then an-
swered one of his seruauntes, and sayd:
Let vs take yͤ fyue horses that remayne
which yet are lefte in the cyte (beholde,
these are left therin for all yͤ multitude
in Israel, which is destroyed) let vs sẽde
these and se. Then toke they two chã-
rettes with the horses. And the kynge
sent them vnto the tẽtes of the Syriãs,
and sayde: Go youre waye and se.
D And whã they wente after them vn-
to Jordane, beholde, the waye laye full
of garmẽtes and vessels, which the Sy-
rians had cast frõ thẽ, whyle they made
haist. And whan the messaungers came
agayne, and tolde the kynge, the people
wente forth, an spoyled the tentes of the
Syriãs. And a busshel of fyne meel was
solde for a Sycle, and two busshels of
Re.7.A. barlye for a Sycle also, * accordynge
to the worde of the LORDE. But
the kynge appoynted the knyghte (vpõ
whose hande he leaned) to be at yͤ gate,
and the people trode vpon hym, so that
he dyed, euen as the man of God sayde,
whan the kynge came down vnto him.
And it came to passe euen as the mã of
God tolde the kynge, whan he sayd: To
morow aboute this tyme shall two bus-
shels of barlye be solde for one Sycle, &
a busshel of fyne meel for one Sycle vn-
der the gate at Samaria. And yͤ knyght
answered the man of God, and sayde:
Beholde, though the LORDE made
wyndowes in heauen, how coulde such
a thynge come to passe? Neuertheles he
sayde: Beholde, with thyne eyes shalt
thou se it, and shalt not eate therof. And
euen so fortuned it vnto hym, for the
people trode vpon him in the gate, that
he dyed.

The.viii.Chapter.

Of the seuen yeare derth. Benadad
is syck, and axeth cõucel at Eliseus. Of
Ocholias the sonne of Joram.

Eliseus spake vnto the wo- A
man, * whose sonne he had 4.Re.4.A
restored vnto lyfe agayne,
and sayde: Get the vp, & go
with thyne housholde, and
be a straunger where thou canst: for the
LORDE shall cal for a derth, which
shall come in to the londe seuen yeare
longe. The woman gat her vp, and dyd
as the man of God sayde, and wente
hir housholde, and was a straunger in
the londe of the Phylistines seuen yeare
But whan the seuẽ yeares were ended,
the woman came agayne out of yͤ Phy-
listines londe, and wente forth to crye
vpon the kynge for hir house and londe.
The kynge spake vnto Gehasi the ser-
uaunt of the man of God, and sayde:
Tell me all the greate actes that Elise-
us hath done. And whyle he was tellinge
the kynge how he had made one that
was dead, to lyue agayne, beholde, the
woman whose sonne he had caused to
reuyue, came euen in the meane season,
and cryed vnto the kynge for hir house
and londe. Then sayd Gehasi: My lord
O kynge, this same is the woman, and
this is hyr sonne, whom Eliseus resto-
red vnto lyfe agayne. And the kyng axed
the woman, and she tolde hym. Then yͤ
kynge delyuered her a chamberlayne,
and sayde: Restore her agayne al that is
hirs, and all yͤ increase of the lõde, sence
the tyme that she lefte the londe vntyll
now.
* And Eliseus came to Damascõ, B
and Benadad the kynge of Syria laye 3.Re.19.B
sycke. And it was tolde hym, and sayde:
The man of God is come hither. Then
sayde the kynge vnto Hasael: take gyf-
tes with the, & go mete the man of God,
and axe councell at the LORD by him,
and saye: Maye I recouer frõ this sicke-
nesse? Hasael wente for to mete him, &
toke rewardes with him, and of al the
goodes at Damascon, as much as for-
tye Camels myghte beare. And whan
he came he stode before hym, and sayde:
Thy sonne Benadad the kynge of Sy-
ria hath sent me vnto yͤ, sayenge, Maye
I recouer from this sicknes?

Eliseus sayde vnto hym: Go thy
waye & tell him: Thou shalt recouer.
But the LORDE hath shewed me, that
he shall dye the death. And the man of
God loked earnestly, and made a trou-
blous countenaunce, and wepte. Then
sayd Hasael: Wherfore wepeth my lorde?
He sayd: I knowe what euel thou shalt
do vnto the chyldren of Israel. Thou
shalt burne their stronge cyties with fyre,
and slaye their yonge men with ye swearde,
and kyll their yonge chyldren, & ryppe
vp their wemen with chylde.
C Hasael sayd: How so, is thy seruaunt
a dogge, that he shulde do such a greate
3.Re.19.c thynge? Eliseus sayd: * The LORDE
hath shewed me, that thou shalt be kinge
of Siria. And he wente his waye from
Eliseus, and came to his lorde, which
sayde vnto him: What sayeth Eliseus
vnto the? He sayde: He tolde me, Thou
shalt recouer. But on the nexte daye he
toke the bed couerynge, and dypte it in
water, and spred it ouer him, & he dyed,
and Hasael was kynge in his steade.
In the fyfth yeare of Ioram the sonne
of Achab kynge of Israel, was Ioram
the sonne of Iosaphat kynge of Iuda.
2.Pa.21.a * Two and thirtye yeare olde was he
whan he was made kynge, and reigned
eyghte yeare at Ierusalem, and walked
in the waye of the kynges of Israel, as
ye house of Achab dyd (for Achabs dough-
ter was his wyfe) & he dyd that which
was euel in the syght of the LORDE.
Neuertheles the LORDE wolde not
destroye Iuda for his seruaunt Dauids
2.Re.7.c sake, * as he promysed him, to geue him
euer a lanterne amonge his chyldren.
2.Reg.8.c 3.Re.22.e 2.Pa.21.b * At the same tyme fell the Edomi-
tes awaye from Iuda, and made a kinge
ouer them selues: the cause was this, Io-
ram had gone thorow Seira, and all ye
charettes with hym, & had gotten hym
D vp by nyghte, and smytten the Edomi-
tes that were aboute hym, and ye rulers
ouer the charettes, so yt the people fled
vnto their tentes. Therfore fell the Edo-
mites awaye from Iuda vnto this daye.
At the same tyme fell Libna awaye
also.
What more there is to saye of Io-
ram, and all that he dyd, beholde, it is
wrytten in the Cronicles of the kynges
of Iuda. And Ioram fell on slepe wyth
his fathers, and was buryed wyth his
2.Pa.22.a fathers in the cyte of Dauid, * and O-
chosias his sonne was kyng in his steade.
In the twolfth yeare of Ioram the
sonne of Achab kynge of Israel, was
Ochosias the sonne of Ioram kynge in
Iuda. Two and twentye yeare olde
was Ochosias whan he was made king,
and reigned one yeare at Ierusalem. His
mothers name was Atalia the doughe-
ter of Amri kynge of Israel, and he wal-
ked in the waye of the house of Achab,
and dyd that which was euel in ye syght
of the LORD, euen as dyd the house of
Achab: for he was sonne in lawe in the
house of Achab. And he wente with Io-
ram the sonne of Achab in to ye batayl
agaynst Hasael the kynge of Siria vn-
to Ramoth in Gilead, but the Sirians
smote Ioram. * Then Ioram the kinge 4.Re.9.c
turned backe, to be healed at Iesrael of
the woundes, wherwith ye Syrians had
wounded hym at Ramoth, when he
fought with Hasael kynge of Siria. And
Ochosias the sonne of Ioram kynge of
Iuda, came downe to vyset Ioram the
sonne of Achab at Iesraell, for he laye
sycke.

The.ix.Chapter.

Of Iehu, how he was anoynted kin-
ge ouer Israel, and how he roted out ye
house of Achab and of Iesabel.

Eliseus ye prophet called one A
of the prophetes chyldren, & 4.Re.4.a
sayd vnto hym: Girde vp
thy loynes, & take this cruse
of oyle with the, and go vn-
to Ramoth in Gilead: and whan thou
commest thither, thou shalt se there one
Iehu, the sonne of Iosaphat the sonne
of Nimsi, and go in, and byd hym ryse
vp amonge his brethren, and brynge him
in to the pryuest chamber, and take than
the cruse of oyle, and poure it vpon his
heade, and saye: Thus sayeth ye LOR-
DE: I haue anoynted the to be kynge
ouer Israel: and thou shalt open ye dore
and flye, and not tary. And the prophe-
tes yonge man, the chylde wente his
waye vnto Ramoth in Gilead. And
whan he came in, beholde, the captay-
nes of the hoost sat there, and he sayde:
I haue somwhat to saye vnto the O
captayne. Iehu sayde: Vnto whom a-
monge vs all? He sayde: euen vnto the O
captayne.
Then stode he vp, and wente in. And B
he poured the oyle vpon his heade, and
sayd vnto hym: Thus sayeth the LOR-
DE God of Israell: I haue anoynted
the to be kynge ouer the LORDES
people of Israell * & thou shalt smyte 3.Re.21.d

thy lorde Achabs house, that I maye a-
uenge the bloude of my seruauntes the
prophetes, and the bloude of al ẏ LOR-
DES seruauntes, frō the hande of Je-
sabel, that all the house of Achab maye
perishe. And I wyl rote out frō Achab,
3.Re.21.D * euen him that maketh water agaynst
3.Re.14.B the wall, & the closed vp, and ẏ desolate
in Israel: and the house of Achab wyll
I make euen as the house of Jeroboā
the sonne of Nebat, and as the house of
3.Re.21.D Baesa the sonne of Ahia, * and ẏ dog-
ges shall eate vp Jesabel vpon the felde
at Jesrael, and noman shall burye her.
And he opened the dore, and fled.

C And whan Jehu came forth to his
lordes seruauntes, they sayde vnto him:
Are all thynges well? Wherfore came
this madde felowe vnto the? He sayde
vnto them: Ye knowe the man wel, and
what he hath spoken. They sayd: That
is not true, but tell thou vs. He sayde:
Thus & thus hath he spoken vnto me,
and sayde: Thus sayeth the LORDE:
I haue anoynted the to be kynge ouer
Israel. Then made they hayst, and eue-
ry one toke his garment and layed the
Some take this [illegible] vnder hym ☞ in maner of a iudges
seate, and blewe the trompet, and sayde:
Jehu is made kynge. So Jehu the sōne
of Josaphat the sonne of Nimsi, made
a confederacion agaynst Joram. As for
Joram he laye before Ramath in Gile-
ad with all Israell agaynst Hasael the
4.Re.8.D kynge of Siria. * But Joram ẏ kynge
was turned backe, that he might be hea-
led of the woundes wherwith the Siri-
ans had wounded him, whan he fought
with Hasael the kynge of the Sirians.

D And Jehu sayde: Yf it be youre
mynde, there shall noman escape out of
the cyte, to go and tel it at Jesrael. And
he rode, and departed vnto Jesraell: for
Joram laye there, and Ochosias ẏ king
of Juda was come downe to vyset Jo-
ram. But the watchman that stode vpō
the tower at Jesraell, sawe the compa-
ny of Jehu comminge, and sayde: I se
a company. Then sayde Joram: Take
a charett, & sende to mete thē, and saye:
Is it peace? And the charettman rode to
mete them, and sayde: Thus sayeth the
kynge: Is it peace? Jehu sayde: What
hast thou to do with peace? turne the
behynde me. The watchmā tolde it, and
sayd: The messanger is come vnto thē,
& commeth not agayn. Then sent he a-
nother charettmā, which whā he came
to them, sayde: Thus sayeth the kinge:
Is it peace? Jehu sayde: What hast
thou to do with peace? Turne the be-
hynde me.

And the watchmā tolde it, and sayd E
He is come to them, and commeth not
agayn, and the goynge is as it were the
goynge of Jehu the sonne of Nimsi:
for he dryueth on as he were mad. Thē
sayde Jorā: Bynde the charet fast. And
they bounde the charet, & so they wēte
forth Joram the kynge of Israell, and
Ochosias the kynge of Juda, euery
one vpō his charret, to mete Jehu. And
they founde hym vpon the felde of Na-
both the Jesraelite. And whan Joram
sawe Jehu, he sayde: Jehu, is it peace?
But he sayde: What peace? The whore-
dome and witchcraft of thy mother Je-
sabell is not yet come to an ende.

Then turned Joram his hande and
fled, and sayd vnto Ochosias: There is
treason Ochosias. But Jehu toke his
bowe, and shot Joram betwene the ar-
mes, that the arowe wente thorow his
harte, and he fell downe in his charet.
And Jehu sayd vnto Bidekar ẏ knight:
Take and cast hym in the pece of londe
of Naboth the Jesraelite: for I re-
membre seinge thou rodest with me in
a charret after Achab his father, that
the LORDE wolde laye this heuy F
burthen vpon hym. I holde (sayde the
LORDE) I wyll recompence the the
bloude of Naboth and of his chyldren,
euen in this pece of londe. Take hym
now & cast him in to that pece of londe
* accordynge to ẏ worde of the LORDE. 3.Re.21.B
* Whā Ochosias the kynge of Ju- 2.Par.22.B
da sawe this, he fled by the waye vnto
the garden house. But Jehu folowed
after hym, and commaunded to smyte
hym also vpon his charet in the goy-
inge vp towarde Gur, whiche lyeth by
Jeblaam: and he fled vnto Megiddo, &
dyed there. And his seruauntes caused
hym to be caried vnto Jerusalem, and
ther they buried him in his awne graue
with his fathers in the cite of Dauid.
Ochosias rayned ouer Juda in ẏ ele-
uenth yeare of Jorā the sonne of Achab.
And whan Jehu came to Jesraell, and
Jesabell herde therof, she coloured hir
face, and decked hir heade, and loked
out at the wyndowe. And whan Jehu
came vnder the gate, she sayde: * Is it pros- 3.Re.16.D
pered Zimri well that slewe his lorde?
And he lyfte vp his face to the wyn- G
dowe, & sayde: Who is with me? [illegible]
behelde there two or thre chaberlaynes [illegible]

vnto hym. He sayde: Cast her downe
headlynges: And they caste her downe
headlynges, so that the wal and the hor-
ses were sprenkled with hir bloude, and
she was trodden vnder fete. And whan
he came in, and had eaten and dronken,
he sayde: Loke vpon yonder cursed wo-
3.Re.16.d man, and burye her, * for she is a kyn-
ges doughter. Neuertheles whan they
wente in to burye her, they founde no-
thinge of her, but the skull, and the fete,
and the palmes of her handes. And
they came agayne and broughte hym
worde. He sayde: This is euen it that
the LORD spake by his seruaunt E-
3.Re.21.d lias the Thesbite, and sayde: * In the
felde of Iesraell shall the dogges eate
Iesabels flesh. So the dead carcase of
Iesabell became euen as donge in the
felde of Iesrael, so that a man could not
saye: This is Iesabell.

The .x. Chapter.

¶ The heades of Achabs seuentye son-
nes are brought vnto Iehu. Of Ochosi-
A as brethren. Baals prestes be slayne.
Iud.8.c Achab * had thre score & ten
sonnes at Samaria. And Ie-
hu wrote a letter, & sent it
to Samaria, vnto ye rulers
of the cite of Iesrael, euē vn-
to ye Elders, and to Achabs tuters, say-
enge these wordes: Whan this letter cō-
meth vnto you with whome are youre
lordes sonnes, charettes, horses, stronge
cities, and ordinaūce, loke which is the
best & moost righteous amōge youre lor-
des sonnes, set hym vpon his fathers
seate, and fight for youre lordes house.
Neuertheles they were sore afrayed
and sayde: Beholde, two kynges were
not able to stonde before him, how wyl
we then endure? And they that were
ouer the house and ouer the cite, and ye
Elders and tuters sent vnto Iehu, say-
enge: We are thy seruauntes, we wyll
do al that thou sayest vnto vs: We wyl
make no man kyng, do thou what plea-
seth the. Then wrote he the seconde let-
ter vnto them with these wordes: Yf ye
be myne, and herken vnto my voyce, thē
take the heades of the men youre lordes
sonnes, and brynge me them tomorow
by this tyme vnto Iesrael.
The kynges sonnes were thre score
B men and ten, and the chefe men of the
cite brought them vp. Now whan this
letter came they toke the kynges sōnes,
and slewe them euē thre score men and
ten, & layed theyr heades in baskettes,
and sent them to him vnto Iesrael. And
whan the messaunger came, and tolde
hym, and sayde: They haue brought the
heades of the kynges chyldren, he sayde
Lay them vpon two heapes at the dore
of the porte tyll tomorow.
And on the morow whan he wente
forth, he stode, & sayde vnto all the peo-
ple: Are ye righteous? Beholde, I haue
made an appoyntemēt agaynst my lord
& slayne hym, who hath slayne all these
then? Vnderstonde ye now therfore,
that there is not fallen vpon the earth
one worde of the LORDE, which he
spake agaynst the house of Achab: and
the LORDE hath done, euen * as he 3.Re.21.
sayde by his seruaunt Elias. So Iehu
smote all the remnaunt of the house of
Achab at Iesraell, all his greate men,
his kynssfolkes, & his prestes, tyll there
was not one lefte ouer, and he gat hym
vp, wēte his way, & came to Samaria.
By the waye there was a shepher- C
des house, where Iehu founde the bre-
thren of Ochosias kynge of Iuda, and
sayde: Whence are ye? They sayd: We
are Ochosias brethren, and are goynge
downe to salute the kynges chyldren,
and the quenes chyldrē. He sayd: Take
them alyue. And they toke them alyue,
and slew them by the welles syde at the
shepherdes house, euen two and fourtye
men, and let not one of them remayne.
And whan he wente from thence, he
founde Ionadab ye sonne of * Rechab, Iere.35.
which met hym, and saluted hym. And
he sayd vnto hym: Is thyne hart right,
as myne hert is with thyne harte? Io-
nadab sayde: Yee. Yf it be so (sayde he)
then geue me thy hande. And he gaue
hym his hande. And so he caused hym
to syt besyde him in the charet, & sayde
Come with me, and se my zele for the
LORDE. And they carryed hym with
hym vpō his charet. And whan he came
to Samaria, he smote all that remay-
ned of Achab at Samaria, tyll he had
destroyed hym, accordynge to the worde 3.Re.21.
of the LORD, * whiche he spake vn-
to Elias.
And Iehu gathered all the people D
together, and sayd vnto them: * Achab 3.Re.16.
did Baall but lytle seruyce, Iehu wyll
serue hym better. Call vnto me now
therfore all Baals prophetes, all his ser-
uauntes and all his prestes, that there
be none wantynge, for I haue a greate
sacrifice to do vnto Baal. Who so euer
is wanting, shall not lyue. But Iehu dyd

subtylly, that he might destroye all the ministers of Baall. And Jehu sayde: Sanctifie the feast vnto Baall, and proclame it. And Jehu sent in to all Israel, and caused all Baals ministers to come so that there was noman left behynde, whiche came not. And they came in to Baals house: so that ye house of Baall was full from one corner to another.

Then sayde he vnto hym that had the rule of the vestrye: Bryng forth raymet for all Baals ministers. And he brought forth the rayment. And Jehu wente in to Baals house with Jonadab the sonne of Rechab, and sayde vnto Baals ministers: Searche & se that there be not here amonge you eny minister of the LORDE, but onely Baals ministers.

And whan they came in to offre sacrifices and burntofferynges, Jehu appoynted hym foure score men without,
C and sayde: Yf eny of these men escape whome I delyuer vnder youre handes then shall the same mans soule be for his soule. Now whan he had made an ende of the burntofferynge. Jehu sayde vnto the fotemen and knyghtes: Go in, and smyte euery man, let nomā go forth. And they smote them with the edge of the swearde. And the fote men and knyghtes threw them awaye and wente vnto ye cite of Baals house, & brought forth the pyler in the house of Baall, and brent it, & brake downe Baals pyler with the house of Baall, and made a preuy house therof vnto this daye. Thus Jehu destroyed Baall out of Israel. But Jehu left not of frō the synnes of Jeroboam the sonne of Nabath (which caused Israel to synne) namely, from the golden calues at Bethell and at Dan. And the LORDE sayd vnto Jehu: Because thou hast ben wyllynge to do that whiche was right in my sight, and hast done vnto Achabs house all that was in my harte, * therfore shall thy chyldren syt vpon the seat
…15.b of Israell vnto the fourth generacion.

Neuerthelesse Jehu was not diligēt
F to walke in the lawe of the LORDE God of Israell with all his harte: for he left not of from the synnes of Jeroboam which made Israell to synne. At the same tyme begāne the LORDE to be
…Re.8.c greued at Israel. * For Hasael smote them in all the borders of Israel from Jordane Eastwarde, and all the lōde Gilead of the Gaddites, Rubenites, and Manassites, from Aroer that lyeth on the ryuer by Arnon, and Gilead, and Basan.

What more there is to say of Jehu, and all that he dyd, and all his power, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Jehu fell on slepe with his fathers, and they buried hym in Samaria. And Joahas his sonne was kynge in his steade. The tyme that Jehu reigned ouer Israell, is eyght and twentye yeares at Samaria.

The.xi. Chapter.

Atalia destroyeth al the kynges sede, saue Joas which escapeth, and is made kynge by Joiada the prest.

Athalia * the mother of Ochosias, whā she sawe that
B 2.Pa.22.b
hir sonne was dead, gat her vp, and destroyed all ye kynges sede. But Joseba kyng Jorams doughter the syster of Ochosias, toke Joas the sonne of Ochosias & stale hym awaye with his norse in the chamber from amonge the kynges chyldrē which were slayne, and she hyd him frō Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was quene in the londe.
2.Pa.23.a

* Neuertheles in the seuenth yeare sent Joiada, and toke the rulers ouer hundreds with the captaynes and fote men, and caused thē to come to hym in to the house of the LORDE, & made a couenaunt with them, and toke an ooth of them in the house of the LORDE, and shewed them the kynges sōne, and commaūded them, and sayd: This is it that ye shall do: One thirde parte of you which entre on the Sabbath, shall kepe the watch in ye kynges house, and one thirde parte shal be at the porte of Sur, and one thyrde parte shall be at the porte which is behynde the fote mē, and ye shall kepe the watch at ye house C
of Massa. But two partes of you all ye go of on the Sabbath, shall kepe the watch in the house of the LORDE aboute the kynge, and ye shall get you rounde aboute the kynge and euery one with his weapen in his hande: & who soeuer commeth within the wall, let hym dye, so that ye be with the kynge, whan he goeth out and in.

* And the rulers ouer the hundreds
2.Pa.23.b
dyd all as Joiada the prest had cōmaūded them, and toke vnto them their mē

which entred vpon the Sabbath, with
those that wente of on the Sabbath, &
came to Ioiada the prest. And the preste
gaue the captaynes speares and shyldes
which had bene kynge Dauids, & were
in the house of the LORDE. And the
fote men stode aboute the kynge, euery
one with his weapē in his hande from
the corner on the right syde of ẏ house
vnto the corner of the left syde, euen vn
to the altare and to the house. And he
brought forth the kynges sonne, and set
a crowne vpon his heade, and toke the
Deu.17.b * witnesse, and made hym kynge, and
they were glad, and clapped their hãdes
together, & sayde: God saue the kynge.
* And whan Athalia herde ẏ noyse
C of the people that ranne together, she
Par.23.b came to ẏ people in to the house of the
LORDE, and loked, and beholde, the
kynge stode by the pyler, as ẏ vse was,
and the syngers and trompetters by the
kynge: and all the people of the londe
were glad, and blewe with trompettes.
But Athalia rente hir clothes, & sayde
Vproure, vproure. Neuertheles Ioiada
the preste commaunded the rulers ouer
hundreds, which were appoynted ouer
the hoost, and sayd vnto them: Brynge
her without the wall, and whosoeuer
foloweth her, let hym dye wt the swearde
(for the prest had sayde, that she shulde
not dye in the house of the LORDE.)
And they layde handes vpon her, & she
wente in by the waye where the horses
go in to the kynges house, & there was
she slayne.
D * Then made Ioiada a couenaunt be
Par.23.c twene the LORDE, and the kynge, &
the people, that they shulde be the peo
ple of the LORDE. Lykewyse also be
twixte the kynge and the people. Then
wente all the people of the londe in to
the house of Baal, and brake downe al
the altares, and destroyed his ymages
righte well. And Mathan the prest of
Baall slewe they before the altare. And
the prest appoynted the officers in the
house of the LORDE, and toke the ru
lers ouer hundreds, and the captaynes,
and the fote men, and all the people of
the londe, & brought the kynge downe
from the house of the LORDE, & came
the way from the porte of the fote men
vnto the kynges house, and he sat vpõ
the kynges seate. And all the people of
the londe were glad, & the cite was at
rest. As for Athalia, they slew her with
the swearde in the kynges house. And
Ioas was seuen yeare olde, whan he
was made kynge.

The.xii. Chapter.

Ioas ruleth well whyle Ioiada is a lyue, but euell after his death.

IN * the seuenth yeare of A
Iehu, was Ioas made kyng 1.Par.24
and rayned fortye yeare at 2 Par.24
Ierusalē, his mothers name
was zibea of Bersaba. And
Ioas dyd that whiche was right in the
sight of the LORDE, as longe as Io
iada the prest taught him. But they put
not downe the hye places: for the people
offred and brent incense yet vpon the hye
places.
And Ioas sayde vnto the prestes:
All the money that is sanctified to be be
stowed vpon the house of the LORDE,
namely the money that euery man ge
ueth vnto the treasury, and the money
that euery one geueth for his soule, and
all the money that euery man geueth of
a fre harte, to be bestowed on the house of
the LORDE, let the prestes take it vn
to them, euery one his porcion: with that
shall they repayre the decaye in ẏ house
of the LORDE where they fynde that
there is eny decaye.
But whan the prestes repayred not
the decaye in the house vnto ẏ thre and
twentieth yeare of kynge Ioas, Ioas
the kynge called Ioiada the prest with
the other prestes, and sayde vnto them:
Wherfore do ye not repayre the decaye
in the house?
Therfore shall ye not take ẏ money B
vnto you now euery one his porcion, but
shall geue it to the decaye of the house.
And ẏ prestes agreed to take no money
of the people, and to repayre the decaye
of the house. * Then Ioiada the prest Par.24
toke a cheste, and bored an hole aboue
therin, and set it on the righthande be
syde the altare, at the entrynge in to the
house of the LORDE. And the prestes
that kepte the tresholde, put all the mo
ney therin that was brought vnto the
house of the LORDE. Whan they sawe
then that there was much money in the
chest, * ẏ kynges scrybe came vp with 4.R.22
the hye prest, and bounde the money to
gether, and tolde it as muche as was
founde in the house of the LORDE.
And so the redy money was geuen vn
to them that wrought and were appoyn
ted to the house of the LORDE, and
they gaue it forth to the carpenters and

to them that buylded and wrought in
C the house of the LORDE, namely, to
the dawbers and masons, and to them
that boughte tymber and fre stone, to
repayre the decaye in the house of the
LORDE and all that they founde to
haue nede of reparynge in the house.

Howbeit there were no syluer chargers, flat peces, basens, trompettes, nor
any other vessell of golde & syluer made
in the house of the LORDE, of ye mo
ney that was broughte vnto the LOR
DES house: but it was geuen vnto ye
workmen to repayre the decaye in the
house of the LORDE therwith. The
men also that the money was delyuered
vnto, for to geue ye workmē, neded not
to make any acomptes, but dyd theire bu
synes vpon credence. But the money of
trespace offerynges and synne offeryn
ges was not broughte vnto the house
of the LORD: for it was the prestes.

D At the same tyme wente Hasael the
kynge of Syria vp, and fought against
Gath, and wanne it. And whan Hasael
set his face to go vp to Jerusalem, king
Joas toke all ye was sanctifyed, which
his fathers Josaphat, Joram, and O
chosias the kynges of Juda had halo
wed, and what he hymselfe had sancty
fyed, and all the golde that was founde
in the treasures of the house of ye LOR
DE, and in the kynges house, and sent
it vnto Hasael the kynge of Syria. And
so he departed from Jerusalem.

What more there is to say of Joas,
and all that he dyd, it is wrytten in the
Cronicles of the kynges of Juda. And
his seruauntes made insurrection and
conspyred, and smote hym in the house
of Millo, at the goynge down vnto Sil
la. For Josebar the sonne of Simeath,
and Josabad the sonne of Somer his
seruauntes smote him to death: and he
was buried with his fathers in the cite
of Dauid. And Amasias his sonne was
kynge in his steade.

The.xiii, Chapter

Of the kynges Joachas, Joas, and Jeroboā, and how the dead that was layed in Eliseus graue, reuiued.

A IN the.xxiii. yeare of Joas ye
sonne of Ochosias kynge of
Juda, was Joahas the sōne
of Jehu kynge ouer Israell
at Samaria, seuētene yeare:
and dyd that whych was euell in the
syghte of the LORDE, and walked
after the synnes of Jeroboam the sonne
of Nebat (whiche caused Israell to
synne) and left not of frō them. And the
wrath of the LORDE waxed whote
vpon Israel, and he delyuered thē ouer
vnder the hande of Hasaell kynge of
Syria, and vnder the hande of Bena
dad the sonne of Hasaell, as longe as
they lyued.

And Joahas besoughte the face of
the LORDE. And the LORD herde
hym, for he consydered the myserie of
Israell, howe the kynge of Syria op
pressed them. And the LORDE gaue
Israel a sauioure, which broughte them
out of ye power of the Sirians, so ye the
chyldren of Israel dwelt in theyr tentes,
lyke as afore tyme.

Yet lefte they not of frō the synnes B
of the house of Jeroboam, whiche cau
sed Israel to synne, but walked in thē.
The groue at Samaria stode styll also.
For of the people of Joahas there were
no mo left, but fyftye horsmen, ten char 4.Re.8.b
rettes, and ten thousande fote mē: * for
the kynge of Siria had destroyed them
and made them as the duste in the
barne.

What more there is to saye of Joa
has, & al that he dyd, and his power, be
holde, it is wrytten in the Cronicles of
the kynges of Israell. And Joahas fell
on slepe with his fathers, and was bu
ryed in Samaria, and Joas his sonne
was kynge in his steade.

In ye seuē & thirtieth yeare of Joas C
kynge of Juda, was Joas the sonne of
Joahas kynge ouer Israell at Sama
ria sixtene year. And he dyd that which
was euell in the syght of the LORDE
and departed not from all the synnes of
Jeroboam the sonne of Nebat, whiche
made Israell for to synne, but walked
in them. What more there is to saye of
Joas, and what he dyd, and his power
how he fought with Amasias kynge of
Juda, beholde, it is wrytten in the Cro
nicles of the kynges of Israel. And Jo
as fell on slepe with his fathers, and Je
roboam sat vpon his seate. And Joas
was buryed in Samaria by the kynges
of Israell.

As for Eliseus, he fell in to a sicknes
wherof he dyed. And Joas the kynge of
Israel came downe vnto hym, & wepte
for hym, and sayde: * My father, my 4.Re.2.b
father, ye charret mā of Israel, and his
horsmē. Eliseus sayd vnto hym: Take
the bowe and the arowes. And whā he

D had taken the bowe and the arowes, he
sayde vnto the kynge of Israell: Bende
the bowe with thyne hãde. And he bent
it with his hãde. And Eliseus layed his
hande vpõ the kynges hande, and sayd:
Open that wyndowe towarde the East.
And he opened it. And Elizeus sayde:
Shute. And he shot. He sayde: one
arowe of the saluacyon of the LORD
one arowe of saluacyõ agaynst the Si-
rians: & thou shalt smyte ỹ Sirians at
Aphek, tyll they be brought to naught.
And he sayde: Take ỹ arowes. And
whan he had taken them, he sayde vnto
the kynge of Israell: Smyte the earth.
And he smote thre tymes and stode styl.
Then was the man of God wroth at
hym, and sayde: Yf thou haddest smyt-
ten fyue or sixe tymes, ỹ shuldest haue
smytten the Sirians, tyll thou haddest
vtterly brought them to naught. But
now shalt thou smyte them thre tymes.
E When Elizeus was dead & buryed
the men of warre of the Moabytes fell
in to the londe the same yeare. And it
fortuned that they buryed a certayne
man. But whan they sawe the men of
warre, they cast the man in to Elizeus
Eccl.48.c grave. * And whã he was therin, & tou
ched Eliseus bones, he reuyued, & stode
vpon his fete.
So Hasael ỹ kynge of Siria oppres
sed Israel, as longe as Joahas lyued.
But ỹ LORDE was gracious vnto thẽ,
and had mercy vpon them and turned
hym to them for his couenauntes sake
with Abraham, Isaac and Jacob, and
4.Re.14.c wolde not destroye them * nether dyd
he cast them out from his presence vn-
to this houre.
And Hasael ỹ kynge of Siria dyed
and Benadad his sonne was kynge in
his steade. But Joas turned backe, and
toke out of the hande of Benadad the
sonne of Hasael the cities which he had
takẽ in battayll out of the hande of his
father Joahas: Thre tymes dyd Joas
smyte hym, and broughte the cities of
Israel agayne.

The.xiiii.Chapter.

Of Joas, Amasias, Jeroboam, and Azarias.

A IN the seconde yeare of Jo-
as ỹ sonne of Joahas kyng
of Israel, was Amasias the
sonne of Joas kynge of Ju
2.Pa.25.a da made kynge: * fyue and
twenty yeare olde was he, whã he was
made kyng, and raygned nyne and twē
tye yeare at Jerusalem. His mothers
name was Joadan of Jerusalem. And
he dyd that which was right in ỹ sight
of the LORDE: yet not as his father
Dauid, but euẽ as his father Joas dyd
so dyd he also: for the hye places were
not put downe, but the people offred ỹ
brent incense yet vpon the hye places.
Now whan he had gotten the power
of the kyngdome, he smote his seruaun
tes * which had smyttẽ the kynge his 4.Re.12
father: but the chyldren of the deadslay-
ers slewe he not, accordynge to ỹ which
is wrytten in the boke of ỹ lawe of Mo
ses, where the LORDE hath cõmaun
ded and sayde: * The fathers shall not Deu.24
dye for the chyldren, and the chyldren Jer.31
shall not dye for the fathers: but euery Eze.18
one shall dye for his owne synne.
Ten thousande of the Edomites B
smote he also in the Salt valley, and
wãne Sela in battayll, and called it Ja
tehel vnto this daye. * Then sent Ama 2.Pa.25
sias messaungers vnto Joas the sonne
of Joahas the sonne of Jehu kynge of
Israell, sayenge: Come hither, let vs se
one another. But Joas ỹ kynge of Is-
rael sent vnto Amasias the kyng of Ju
da, sayenge. * The hawthorne that is Judi.9
in Libanus, sent to the ceder tre in Li-
banus, sayenge: Geue thy doughter vn
to my sonne to wife. But a wylde beast
of the felde in Libanus came ouer the
hawthorne, and trode it downe. Thou
hast smytten the Edomytes, and ther-
fore is thyne hart waxen proude: Take
the prayse, and byde at home: why pro-
uest ỹ for mysfortune, that thou mayest
fall, and Juda with ỹ? Howbeit Ama
sias consented not.
Then wente Joas the kynge of Is- C
rael vp, and they sawe one another, he
& Amasias the kynge of Juda at Beth
Semes which lyeth in Juda. But Ju
da was smytten before Israell, so that
euery one fled in to his tente. And Jo
as the kynge of Israell toke Amasias
the kynge of Juda, the sonne of Joas
the sonne of Ochosias at Beth Semes
and came to Jerusalẽ, and brake down
the wal of Jerusalem from the porte of
Ephraym vnto the corner porte, euen
foure hundreth cubites longe: and toke
all the golde and syluer, and ornamentes
that were founde in ỹ house of the LOR
DE, and in the treasures of the kynges
house, and the chyldren also to pledge,
and departed agayne to Samaria.

What more there is to saye of Jo-
as what he dyd , and of his power,
and how he foughte wyth Amasyas
the kynge of Juda , beholde , it is
wrytten in the Cronicles of the kynges
of Israel. And Joas fell on slepe w his
fathers, and was buryed at Samaria a
monge the kynges of Israel. And Jero-
boa his sonne was kynge in his steade.

D But Amasias the sonne of Joas
kynge of Juda, lyued after the death of
Joas the sonne of Joahas kynge of Is
raell, fyftene yeare. What more there
is to saye of Amasias, is it wrytten in ẏ
Cronicles of the kynges of Juda. And
they cōspyred against hi at Jerusalē, but
he fled vnto Lachis. And they sent after
hym vnto Lachis, and slewe him there,
And they brought him vpon horses, and
he was buryed at Jerusalem wyth his
2.pa.26.a fathers in the cite of Dauid. * And all
the people of Juda toke Asarias in his
sixtenth yeare, and made hym kynge in
steade of Amasias his father. He buyl-
2.pa.26.a ded * Eloth, and brought it agayne vn
to Juda , after that the kynge was fal-
len on slepe with his fathers.

In the fyftenth yeare of Amasias ẏ
sonne of Joas kynge of Juda, was Je-
roboam the sonne of Joas kynge ouer
Israel at Samaria, one & fortye yeare.
And he dyd that which was euell in the
syghte of the LORDE, & depated not
from all the synnes of Jeroboam the
sonne of Nebat, which caused Israell
for to synne.

E But the borders of Israell broughte
he agayne from Hemath vnto the see ẏ
lyeth in the playne felde , accordynge to
the worde of the LORDE God of Is
raell , which he spake by his seruaunt
Jona.1.a * Jonas the sonne of Amithai the pro-
phete, which was of * Gath Epher.
For the LORDE considered the mise
rable affliccoin of Israell, how that eue
they which were shut vp and desolate,
were away, and that there was no hel-
per in Israell. * And the LORD sayde
not that he wolde destroye the name of
Israell from vnder heauen. And he hel-
ped them by Jeroboam the sonne of
Joas.

What more there is to saye of Jero
boam, and all that he dyd, and of his po
wer, how he fought, & how he broughte
Damascon and Hemath agayne vnto
Juda in Israell, beholde , it is wrytten
in the Cronicles of ẏ kynges of Israel.
And Jeroboam fell on slepe with his fa
thers, with the kynges of Israell. And
zacharias his sonne was kynge in his
steade.

The.xv.Chapter.

Of Azarias the leper , and of his sōne
Jonathas. Of zacharias the kynge of
Israel. Of Sellum, Manahē, Pacea,
Romelia. And how Teglathalasser cō
quered the cytyes of Juda.

IN the seuen and twentyeth A
yeare of Jeroboam kyng of
Israell , reygned Asarias ẏ
sonne of Amasias kynge of
Juda: & * was sixtene yeare 2.pa.26.a
olde whan he was made kynge, & reyg-
ned two and fiftye yeare at Jerusalem.
His mothers name was Jechalia of Je
rusalem. And he dyd ryghte in the sight
of the LORDE , accordynge to all as
dyd Amasias his father , sauynge that
they put not downe the hye places. For
the people dyd sacryfice and brent in-
cense yet vpon the hye places. Howbe
it the LORD smote the kynge, so that
he was leper vnto his death, * & dwelt Leuit.13.f
in a fre house. But Jotham the kynges
sonne ruled the house , and iudged the
people in the londe.

What more there is to saye of Asa-
rias, and all that he dyd , beholde , it is
wrytten in the Cronicles of the kynges
of Juda. And Asarias fell on slepe with
his fathers , and was buried wyth his
fathers in the cite of Dauid, and Jothā
his sonne was kynge in his steade.

In the eyght and thirtieth yeare of B
Asarias kynge of Juda, was zacharias
the sonne of Jeroboam kynge ouer Is-
raell at Samaria sixe monethes. And
he dyd that which was euell in ẏ sighte
of the LORDE , euen as his fathers
dyd. He departed not from the synnes
of Jeroboam the sōne of Nebat, which
caused Israell for to synne. And Sellū
the sonne of Jabes conspyred agaynst
him, and smote him in the presence of ẏ
people, and slewe hym , and was kynge
in his steade. What more there is to say
of zacharias, beholde, it is wrytten in ẏ
Cronicles of the kynges of Israell.
* And this is it, that the LORD sayd 4.Re.10.f
vnto Jehu : Thy chyldren shall syt vpō
the seate of Israel vnsyll the fourth ge-
neracion. And euen so came it to passe. C

Sellum the sonne of Jabes reigned Some
in the nyne and thirtieth yeare of * Asa reade
rias kynge of Juda , and reygned one * Usia

moneth at Samaria. For Menahē the
sonne of Gadi wente vp from Thirza,
and came to Samaria, and smote Sel-
lum the sonne of Jabes at Samaria, &
slewe hym, and was kynge in his steade.
What more there is to saye of Sel-
lum, and his sedicion which he stered
vp, beholde, it is wrytten in the Croni-
cles of ye kynges of Israel. At the same
tyme dyd Manahem smyte Tipsa, and
all that were therin, and the coastes ther
of from Thirza, because they wolde not
let hym in, and smote all their women
with childe, and rypte them vp.
D In the nyne and thirtieth yeare of
Asarias the kyng of Juda, begāne Ma
nahem the sōne of Gadi to reygne ouer
Israell ten yeares at Samaria, & dyd
that was euell in the sight of the LOR
DE. As longe as he lyued, departed he
not from the synnes of Jeroboam the
sonne of Nabat, which caused Israell
for to synne. And Phul the kynge of As-
syria came in to the londe. And Mana-
hem gaue vnto Phul a thousande talē-
tes of syluer to holde with hym, and to
confirme hym in ye kyngdom. And Ma-
nahem raysed vp a taxe in Israell vpō
the ryches, fyftye Sycles of syluer vpō
euery man, to geue vnto the kynge of
Assiria. So the kynge of Assyria wente
home agayne, and taried not in the lōde.
What more there is to saye of Ma-
nahem, and all that he dyd, behold, it is
wrytten in the Cronicles of the kynges
of Israell. And Manahem fell on slepe
with his fathers. And Pecahia his sōne
was kynge in his steade.
E In the fyftieth yeare of Asarias
kynge of Juda, beganne Pecahia the
sonne of Manahem to raygne ouer Is-
rael at Samaria two yeare, & dyd that
which was euell in the sight of ye LOR
DE: for he departed not from the syn-
nes of Jeroboam the sonne of Nebat,
which caused Israel for the synne. And
Peach the sōne of Romelia his knight
conspyred agaynst hym, and smote hym
at Samaria in ye palace of the kynges
house with Argob and Ariah, and fiftie
men with hym, of the chyldren of Gi-
lead, & slewe hym, & was kynge in his
steade. What more there is to saye of
Pecahia, and all that he dyd, beholde, it
is wrytten in the Cronicles of ye kynges
of Israell.
In the two and fyftieth yeare of A-
sarias kynge of Juda, beganne Pecah
the sōne of Romelia to raygne ouer Is-
raell at Samaria, twentye yeare, & dyd
that which was euell in the sight of the
LORDE: for he departed not frō the
synnes of Jeroboam the sonne of Na-
bat, whiche caused Israell for to synne.
In the tyme of Pecah the kynge of F
Israell, came Teglatphalasser the kyng
of Assiria, and toke Eion, Abell Beth
Maecha, Janoha, Kedes, Hasor, Gi-
lead, Galile, and all the londe of Neph-
taly, & caried them awaye into Assiria.
And Osea the sonne of Ela conspy-
red agaynst Pecah the sonne of Rome-
lia, and slewe hym, & was kynge in his
steade in the twentyeth yeare of Jotha
the sonne of * Osias. What more there
is to saye of Pecah, and all that he dyd,
beholde, it is wrytten in the Cronicles
of the kynges of Israell.
In the seconde yeare of Pecah the G
sōne of Romelia kynge of Israel, was
Jotham the sonne of Osias kynge of
Juda, and was fyue and twentye yeare
olde whan he was made kynge, & reyg-
ned sixtene yeare at Jerusalem. His mo-
thers name was Jerusa the doughter
of Sadok. And he dyd that which was
righte in the sight of the LORDE, ac-
cordynge vnto all as dyd Osias his fa-
ther, sauyng that he put not downe the
hye places: for the people offred & burnt
incense yet vpon the hye places. He buyl
ded ye hye porte of the house of ye LOR
DE. What more there is to saye of Jo-
tham, and all that he dyd, beholde, it is
wrytten in the Cronicles of the kynges
of Juda.
At the same tyme begāne ye LORDE
to sende Rezin the kyng of Siria, & Pe-
cah the sonne of Romelia in to Juda.
And Jotham fell on slepe with his fa-
thers, & was buryed with his fathers
in the citie of Dauid his father. And A-
chas his sonne was kynge in his steade.

The.xvi.Chapter.

¶ Of Achas, Resin, and Ezechias.

IN the seuenth yeare of Pe- A
cah the sonne of Romelia,
* was Achas the sonne of
Jotham kynge of Juda.
Twentye yeare olde was A-
chas whan he was made kynge, & reyg-
ned sixtene yeare at Jerusalem, and dyd
not that which was right in the sight
of the LORDE his God, as dyd Da-
uid his father: for he walked in ye way
of the kynges of Israel, * Yee and cau-
sed his sonne to go thorow the fyre, af-
ter the maner of the abhominacions of

the Heythen, whom the LORDE drone
awaye before the chyldren of Israell.
And he dyd sacrifice, and brent incense
vpon the hye places, and vpõ all hylles,
& amonge all grene trees. *Then went
Esa.7.a Rezin ỹ kinge of Syria, and Pekah the
sonne of Romelia kynge of Israell vp
to Ierusalẽ to fyght agaynst it, & layed
sege to Achas: but they could not wynne
it. At the same tyme dyd Rezin ỹ kynge
4.Re.14.d of Syria, brynge *Eloth agayne vnto
Syria, & thrust the Iewes out of Eloth
But the Syrians came and dwelt ther-
in vnto this daye.

B Neuertheles Achas sent messãgers
vnto Teglatphalasser the kynge of As-
syria, sayenge: I am thy seruaunt and
thy sonne, come vp and helpe me out of
the hande of the kynge of Syria, and of
the kynge of Israel, which are rysen vp
agaynst me. And Achas toke the syluer
and golde that was founde in the house
of the LORDE, and in the treasures
of the kynges house, and sent a presente
Am.1.a to the kynge of Assyria. *And the kynge
of Assyria consented vnto hym, & wente
vp to Damascon, and wãne it, & caried
them awaye vnto Cira, and slewe Re-
zin. And kynge Achas went to Damas-
con for to mete Teglatphalasser ỹ kyng
of Assyria. And when he sawe an altare
that was at Damascon, kynge Achas
sent a Patron and similitude of ỹ same
altare vnto the prest Vrias, euen as it
was made. And Vrias the prest buylded
an altare, and made it accordynge as
kynge Achas had sent vnto him frõ Da
mascon, tyll Achas the kynge came frõ
Damascon.

C And whã ỹ kynge cam frõ Damascõ
& saw ỹ altare, he offered theron & kynd
led his burntofferynges and meatofferyn
ges vpõ it, & poured his drynkofferyn-
ges theron, & caused ỹ bloude of ỹ thank-
offerynges which he offred, to be sprenk
led vpon the altare. But the brasen al-
tare that stode before the LORDE, put
he awaye, so that it stode not betwene
the altare and the house of the LORD,
but set it in the corner on the northsyde
of the altare.

And Achas the kynge commaunded
Vrias the prest, and sayde: Vpon the
great altare shalte thou kyndle ỹ burnt
offerynge in the mornynge, and ỹ meat-
offerynge in the euenynge, and the kyn-
ges burntofferyng & his meatofferynge,
and the burntofferynge of all the people
in the londe, with theyr meatofferynge
and drynkofferynge. And all the bloude
of the burntofferynges, and all ỹ bloude
of the other offerynges shalt ỹ sprenkle
theron: but with the brasen altare wyll
I deuyse what I can. Vrias the prest
dyd all accordynge as Achas the kynge
commaunded hym.

*And kynge Achas brake downe ỹ 3.Re.7.e.B
sydes of the seates, and put awaye the
kettel from aboue, and toke ỹ lauer frõ
the brasen bullockes that were there vn
der, & set it vpon the pauement of stone
And the pulpyt for the Sabbath which
they had buylded in the house, and ỹ en-
trye of the kinges house turned he vnto
the house of the LORDE, for ỹ kynge
of Assyrias sake.

What more there is to say of Achas
what he dyd, beholde, it is wrytten in ỹ
Cronicles of the kynges of Iuda. And
Achas fel on slepe with his fathers, and
was buryed with his fathers in ỹ cyte
of Dauid. And Ezechias his sonne was
kynge in his steade.

The.xvii.Chapter.

Of Osea, how Salmanasar came
vpon hym, and conquered, and caryed ỹ
people awaye captiue. And how God
punyshed those that came after in theyr
steade.

In the twelfth yeare of Achas A
the kynge of Iuda, beganne
Oseas the sonne of Ela to
reygne ouer Israell at Sa-
maria nyne yeare, and dyd ỹ
which was euel in the syght of ỹ LOR-
DE, but not as the kynges of Israell ỹ
were before hym. Agaynst him dyd Sal
manasar the kynge of Assyria come vp.
And Oseas was subiecte vnto hym, &
gaue hym trybutes. But whan ỹ kynge
of Assyria perceaued that Oseas had cõ
spyred and sent messaungers to Sua ỹ
kynge of Egipte, and payed not trybute
yearly to the kynge of the Assyrians, he
beseged hym and put him preson. *And 4.Re 18.b
the kynge of Assyria went vp into al the
londe and to Samaria, and layed sege
vnto it thre yeare. *And in the nyenth Esa.8.a
yeare of Oseas dyd ỹ kynge of Assyria
wynne Samaria, *and caryed Israell 4.Es.13.c
awaye in to Assyria, and set them at Ha
lah and at Habor by the water Gosan,
and in the cyties of the Meders.

For whan the chyldre of Israell syn

ned agaynst the LORDE theyr God
(that broughte them out of the londe of
Egipte, from the hāde of Pharao kinge
of Egipte) and serued other goddes: and
walked after the costumes of the Hey-
then, whom the LORDE had dryuen
out before the chyldren of Israell, & dyd
as the kynges of Israell, and prouoked
the LORDE theyr God, and dyd se-
cretly the thinges that were not ryghte
in the sighte of the LORD theyr God:
namely in that they buylded them hye
places in all cyties, both in castels and
strōge cities, and set vp pylers & groues
vpon all hye hylles, and amōge all grene
trees, and brent incense there in all the
hye places, euen as dyd the Heythē, whō
the LORDE had cast out before them,
and wroughte wycked thynges, wher
with they prouoked the LORDE vn-
to wrath, and serued the Idols, wherof
Deut, 4. c the LORDE sayde vnto thē*: Ye shal
not do such a thynge.
C And whan the LORDE testified
in Israell and Juda by al the prophetes
Iere. 25. a and Seyers, sayenge: *O turne agayne
from youre euell wayes, and kepe my cō
maundementes and ordinaunces, accor-
dynge to all the law which I gaue vnto
youre fathers, and that I sent vnto you
by my seruauntes the prophetes: they
Deut. 31. f wolde not herken, *but hardened their
Mala. 3. b neckes, accordynge to the hardnecke of
of their fathers, whyche beleued not on
the LORDE their God. Yee they de-
spysed his ordinaunces & his cōuenaūt
which he made wyth theyr fathers, and
his testymonies whych he witnessed a-
monge them, and walked in their own
vanities, and became vayne, folowynge
the Heythen, which dwelt rounde about
them, concernynge whom the LORDE
had commaunded them, that they shulde
not do as they dyd. Neuerteles they for-
soke all the commaundementes of the
3 Reg. 12. d LORDE their God * and made them
two molten calues and groues, & wor-
shipped al the hoost of heauē, and serued
Deu. 18. b Baal, and * caused their sōnes & dough
ters to go thorowe the fyre, and medled
with soithsayers and witches, and gaue
them selues ouer to do that which was
euell in the syghte of the LORDE, to
prouoke hym vnto wrath.
D Then was the LORD very wroth
at Israell, and put thē awaye from his
presence so that there remayned nono
3. Reg. 12. c *but onely the trybe of Juda. Nether
dyd Juda kepe the commaundementes
of the LORDE their God, but walked
after the customes of Israel, which they
dyd. Therfore dyd the LORDE cast a-
way all the sede of Israel, and troubled
them, and delyuered them in to the han-
des of the spoylers, tyll he had cast them
out of his presence: for Israell was deuy
ded from the house of Dauid. And they
made them a kynge, one Jeroboam the
sonne of Nebat, whych turned Israell
back from the LORDE, and caused thē
to synne so sore. Thus walked the chyl-
dren of Israell in all the synnes of Jero-
boam, which he had done, and departed
not from them, vntyll the LORD put
Israell out of his presence, accordynge
as he had spoken by all his seruauntes E
the prophetes. * So Israell was caried Jer. [illegible]
away out of their owne londe to Assiria
vnto this daye.
The kynge of Assiria caused men to
come from Babylon, from Cutha, from
Aua, from Hemath and Sepharuaim,
and caused thē to inhabite the cyties in
Samaria in steade of the chyldren of Is
raell. And they toke possession of Sama
ria, and dwelt in the same cities. But
whan they begame to dwell there, and
feared not the LORDE, the LORD
sent lyons amonge thē, which slewe thē.
And they caused it be sayde vnto ẏ kyng
of Assiria: The Heythē whom thou hast
brought hither, and caused them to in-
habite the cities of Samaria, know not
the lawe of the God of the londe. Ther-
fore hath he sent lyons amonge them, &
beholde, they slaye them, because they
know not the ordinaunce of the God of
the londe.
The kynge of Assiria commaunded F
and sayde: Brynge thyther one of the
prestes that were caried away frō thens
and let hym go thyther, and dwell there,
and teach them the ordinaunce of ẏ God
of the londe. Then came one of ẏ prestes
which were caried awaye from Sama-
ria, and dwelt at Bethel, and taught thē
how they shulde feare the LORD. But
euery people made thē goddes, and put
them in the houses vpon the hye places,
which the Samaritanes had made, eue-
ry people in theyr cyties wheryn they
dwelt. They of Babilon made Sochoth
Benoth. They of Chut made Nergel.
They of Hemath made Asima. They of
Aua made Nibehas & Tharthak. They
of Sepharuaim burnt their sonnes vn-
to Adramelech and Anamelech the god-
des of thē of Sepharuaim.

G And whyle they feared the LORDE, they made prestes in the hye places of ÿ lowest amonge them, & put them in the houses of ÿ hye places: thus they feared the LORDE, and serued the goddes also, accordynge to the costume of euery nacion, from whence they were brought And vnto this day do they after ÿ olde fashion, so ÿ they nother feare the LORDE, nor yet kepe theyr owne ordinaunces and lawes, after the law and cōmaundement that the LORDE cōmaunded
Gen.32.e the chyldren of Jacob, * vnto whom he gaue the name of Israell, and made a cōuenaunt with them, and commaunded
Judi.6.b them, and sayde: * Feare none other god
Jer.10.a. des, and worshippe them not, and serue them not, and offer not vnto them: but the LORDE whych broughte you out of the londe of Egipte, with greate power & outstretched arme, hym feare, hym worshippe, and vnto him do sacryfice: and the statutes, ordinaunces, lawe and commaundement which he hath caused to be wrytten vnto you, those se that ye kepe, that ye alwaye do therafter, and feare none other goddes. And forget not the cōuenaūt whych he hath made with you, lest ye feare other goddes. But feare the LORDE youre God, he shall delyuer you from all youre enemyes. Neuertheles they wolde not herken, but dyd after their olde costume.

Thus these Heythen feared ÿ LORDE, and serued their Idols also, and so dyd their chyldren and chylders chyldrē lykewyse. Euen as their fathers haue done before them, so do they vnto thys daye.

The.xviii.Chapter.

Of the good kynge Ezechias, & how Sennacherib troubleth him.

A
2.Pa.29.a IN the thirde yeare of * Oseas the sonne of Ela kynge of Israell, reygned Ezechias ÿ sonne of Achas kynge of Juda. And he was fyue & twentye yeare olde whan he was made kinge and reygned nyne and twentye yeare at Jerusalem. His mothers name was Abi ÿ doughter of zachary. And he dyd that
A which was righte in ÿ sight of ÿ LORDE, accordinge vnto all as dyd Dauid
Deu.7.a his father. * He put awaye the hye places,
4.Re.23.a and brake down the pylers, and roted out the groues, and brake the brasen serpente * which Moses had made. Num.21.a.
For vnto that tyme had the chyldren of Israel brent incense vnto it. And it was called Nehusthan. He put his trust in ÿ LORDE God of Israell, so that after hym there was not his lyke amonge all the kynges of Juda nether had bene before him. He cleued vnto the LORDE, departed not backe from hym, and kepte his cōmaundementes, which the LORDE had commaunded Moses. And the LORDE was with him. And whyther so euer he wente forth, he behaued hymselfe wysely. B
He resysted the kynge of Assiria, and was not subdued vnto him. Esai.14.e
* He smote the Phylystines also vnto Gasa. and their borders, from ÿ castels vnto the stronge cities.

* In the fourth yeare of Ezechias 4.reg.17.a
kynge of Juda (that was the seuenth yeare of Oseas the sonne of Ela kynge of Israell) came Salmanasar the kynge of Assiria vp agaynst Samaria, and layed sege vnto it, and wanne it after thre yeares in the sixte yeare of Ezechias, ÿ is in the nyenth yeare of Oseas kyng of Israel, thē was Samaria wonne & the kynge of Assiria caried Israell away vnto Assiria, and set them at Halah & Habor by the water Gosan, and in the cities of ÿ Meedes. And all because they herkened not vnto ÿ voyce of ÿ LORDE theyr God, and had trāsgressed his cōuenaūt: And as for all that Moses the seruaunt of the LORDE had commaunded thē, they had nother herkened vnto ony of those, nor done them.

* In the fourtenth yeare of kynge C
Ezechias dyd Sennacherib the kinge of 2.Pa.32.a
Assiria come vp agaynst all the stronge Eccli.48.c
cyties of Juda, and conquered them. Esai.36.a
Then sent Ezechias the kynge of Juda to the kynge of Assiria vnto Lachis, sayenge: I haue offended, turne back from me: loke what thou layest vnto me, I wyll beare it. Thē ÿ kyng of Assiria layed vnto Ezechias the kynge of Juda, thre hundreth talentes of syluer, and thyrtye talentes of golde. * So Ezechias 4 Re.12.d
gaue all the syluer that was founde in the house of the LORDE, and in the treasures of the kynges house. At the same tyme brake Ezechias the kynge of Juda the dores of the temple of ÿ LORDE, and the plates of golde which he himselfe had caused to laye ouer them, and gaue thē vnto the kynge of Assiria.
* And the kynge of Assiria sent Thar 2.Pa.32.e

tan, and the chefe chamberlaine, and the
chefe butler from Lachis to kynge Eze-
chias with a great power vnto Ierusa
lem. And they wente vp: and whan they
came there, they stode styll at the cōdyte
by the ouer pole, which lyeth in ẏ waye
vpon the fullers londe, and called vnto
the kynge. Then came there forth vnto
them Eliachim ẏ sonne of Helchias the
steward, and Sobna the scrybe, & Ioah
the sonne of Assaph the Secretary.
D And the chefe butler sayd vnto thē:
Tell kynge Ezechias: Thus sayeth the
great kynge, euen the kynge of Assyria:
What presumpcyon is this that thou
trustest vnto? Thynkest thou, that thou
hast yet councell and power to fyght?
Wher vnto trustest thou then, that thou
art fallen of fro me? Beholde, puttest ẏ
Esa.36.a thy trust in this * broken staffe of rede,
Ezec.29.a in Egipte? which who so leaneth vpon
it shall go in to his hande, and pearse it
thorow. Euen so is Pharao the kynge
of Egipte vnto all them that put theyr
trust in hym. But yf ye wolde saye vnto
me: We put our trust in the LORDE
our God. Is not that he, whose hye pla
ces & altares Ezechias hath takē down
and said vnto Iuda and Ierusalem: Be
fore this altare which is at Ierusalem,
shall ye worshippe?
Make a multytude therfore vnto my
lorde the kynge of Assyria, and I wyll
geue the two thousande horses, let se yf
thou be able to man thē: how wylt thou
thē endure before the smallest prynce of
my lordes subiectes? And trustest thou
vnto Egipte because of the charrettes
and horsemen? But thynkest thou that
I came vp hether without the LORD
to destroye these cyties? The LORD
hath commaunded me: Go vp in to that
londe and destroye it.
E Then sayde Eliachim the sonne of
Helchia and Sobna and Ioah vnto the
chefe butler: Speake to thy seruauntes
in the Syrians language, for we vnder
stonde it, and speake not vnto vs in the
Iewes speache before the eares of the
people that are vpon the wall. Neuer-
theles the chefe butler sayd vnto them:
Hath my lorde then sent me vnto thy
lorde, or to the, to speake these wordes?
Yee euen vnto the men, which syt vpon
the wall, that they maye eat theyr awne
donge and drynke theyr owne stale with
you. So the chefe butler stode and cryed
with loude voyce in the Iewes lāguage
and sayd: Heare the worde of the great
kynge, the kynge of Assyria. Thus sayth
ẏ kynge: Let not Ezechias deceaue you,
for he is not able to delyuer you fro my
hande: and let not Ezechias make you
to trust in the LORDE, sayenge: The
LORDE shall delyuer vs, & this cyte
shall not be geuen in to ẏ handes of the
kynge of Assyria. Folowe not ye Ezechi
as, for thus sayeth the kynge of Assiria.
Do me this blessyng, & come forth vn F
to me, so shall euery mā eate of his vyne
& of his fygge tre, & drynke of his well,
tyll I come my selfe and fetche you into
a londe, which is lyke your owne londe,
wherin is corne, wyne, bread, vynyardes
oyle trees, oyle and hony, so shall ye lyue
& not dye. Folowe not ye Ezechias, for
he deceaueth you, whan he sayeth: The
LORDE shall delyuer vs. * Haue the
goddes of the Heythen delyuered euery Esa.36.d
one his londe from the hand of ẏ kynge
of Assiria? Where are the goddes of
Hemath and Arphad? Where are the
goddes of Sepharuaim Hena and
Iua? Haue they delyuerd Samaria fro
my hande? Where is there one God a
monge the goddes of all londes, whiche
hath delyuered his londe fro my hande?
that the LORDE shulde delyuer Ieru
salem fro my hande.
As for the people, they helde theyr
peace, and gaue hym no answere: for
the kynge had commaunded and sayd:
Answere hym nothynge. Thē came Eli
achim the sonne of Helchia ẏ stewarde,
and Sobna the scrybe, and Ioah the
sonne of Assaph the Secretarye vnto
Ezechias with rente clothes, and tolde
hym the wordes of the chefe butler.

The.xix.Chapter.

Ezechias sendeth vnto Esay, which
comforteth hym. God defendeth Ezechi
as, and delyuereth hym.

When Ezechias ẏ kynge herd A
this, he rente his clothes, & Esa.37.a
put on a sackcloth, & wente
in to the house of ẏ LOR-
DE, and sent Eliachim the
stewarde, and Sobna the Scrybe with
the Eldest prestes, clothed in sackcloth,
vnto the prophet Esay ẏ sōne of Amos,
& they sayd vnto hym: Thus sayth Eze
chias: This is a day of trouble, & of re-

spyte and blasphemy. The chyldren are
come to the byrth, & there is no strength
to be delyuered of them. Yf happly the
LORDE thy God wyll heare all the
wordes of the chefe butler, whome his
lorde the kynge of Assyria hath sent, to
blaspheme the lyuynge God, and to defye
hym with suche wordes as the LORD
thy God hath herde, therfore lyfte thou
vp thy prayer for the remnaunt, whiche
are yet lefte behynde.
B And whan kynge Ezechias seruaun
tes came to Esay, Esay sayde vnto thē:
Speak thꝰ vnto your lorde thus sayeth
ẏ LORD: Feare not ẏ the wordes that
ẏ hast herd wherwith ẏ king of Assirias
seruauntes haue blasphemed me. Behold,
I wyl put hym in another mynde, so ẏ he
shal heare tydinges, & go agayn in to his
Esa.37.a owne countre, * and in his owne londe
[illegible] wyll I cause hym to fall thorowe the
swearde
And whan the chefe butlar came a-
gayne, he founde the kynge of Assyria
fyghtyng agaynst Lybna: for he had herd
that he was departed from Lachis. And
he herde of Taracha ẏ kynge of the Mo
rians: Beholde, he is gone forth to fight
with the. Then turned he back, & sente
messaungers to Ezechias, and caused to
saye vnto hym: Saye thus vnto Ezechi-
as the kynge of Iuda: Let not thy God
deceaue the, on whom thou trustest and
sayest: Ierusalem shall not be geuē in to
the hande of ẏ kynge of Assiria. Behold,
thou hast herde what the kynges of Assi
rya haue done vnto all londes, and how
they damned them, and shalt thou be de-
lyuered? Haue the goddes of the Heythē
delyuered them, whome my fathers de-
stroyed, as Gosan, Haran, Reseph, and
the chyldren of Edē which were at Tha
lassar? Where is the kynge of Hemath
the kynge of Arphad, and the kynge of ẏ
cyte Sepharuaim, Hena, and Iua?
C And whan Ezechias had receaued ẏ
letters of the messaungers and had red
them, he wente vp vnto the house of the
LORDE, and layed thē abrode before
the LORDE, and made his prayer be-
fore the LORDE, and sayde O LOR
DE God of Israel, thou that syttest vp
pon the Cherubins, thou onely art God
amonge all the kyngdomes of the earth,
thou hast made heauen and earth. Encly
ne thyne eare: O LORDE, and heare:
open thyne eyes, and beholde, and heare
the wordes of Senacherib, whiche hath
sent hither to blaspheme the lyuynge
God. It is true (O LORDE) that the
kynges of Assyria haue destroyed ẏ Hey
then and theyr londe with the swearde,
and haue cast theyr goddes in ẏ fyre: for
they were not goddes, but the worke of
mens handes, wood and stone, therfore
haue they destroyed them. But now O
LORD helpe thou vs out of his hande
that all the kyngdomes vpon earth may
knowe, that thou LORDE art God
alone. D
Then sent Esay the sonne of Amos
vnto Ezechias, sayenge: Thus sayeth
the LORDE God of Israell: Where
as thou haste made thy prayer vnto me
concernynge Senacherib the kynge of
Assyria, I haue herde it. This is it that
the LORDE hath spokē agaynst hym:
He hath despysed ẏ, and mocked the O
virgyn thou doughter Syō: he hath sha
ken his heade at the O doughter Ieru-
salem. * Whom hast thou despysed and Zacha.2.b
blasphemed? Ouer whom hast thou lyft Mat.23.d
vp thy voyce? Euē agaynst the holy one Actu.9.a
in Israell hast thou lyfte vp thyne eyes:
thou hast blasphemed the LORDE by
thy messaungers, and sayde: Thorow ẏ
multitude of my charettes haue I gone
vp to the toppes of the mountaynes, vp
pon the sydes of Lybanus. I haue hewē
downe his hye Ceders and his chosen
Pynetrees, and am come to ẏ vttermost
habitacyon of the wood of Carmel that
belongeth vnto it. I haue dygged and
dronke vp the straūge waters, and with
the soles of my fete haue I dryed vp the
See.
But hast thou not herde how that I E
haue done this longe ago, and haue pre-
pared it from the begynnynge? Nowe
haue I caused it for to come, that con-
tencyous stronge cityes myght fall in to
a wayst heape of stones, and they that
dwell therin, shall be faynte, and fearful
and ashamed, * and shal be as the grasse Psal.36.a
vpon the felde, and as the grene herbe,
and haye vpon the housetoppes, that
withereth afor it be growne vp. I know
thy habitacyon, thy out and ingoynge,
and that thou ragest agaynst me. For so
much then as thou ragest agaynste me,
and thynge thy presumpcyon is come vp
to myne eares, therfore wyll I putte a
rynge in thy nose, and a brydle byt in thy
lyppes, and wyll brynge the agayne, euē
the same waye thou camest.
And let this be a token vnto the O F
Ezechias. In this yeare eate that which
is fallen. In the seconde yeare suche as

growweth of it selfe: In the thyrde yeare sowe and reape, and plante vynyardes, and eate the frute therof. And the doughter Juda which is escaped and remayneth, shall from henceforth take rote beneth, and bear frute aboue. For the remnaunt shall go forth from Jerusalem, & they that are escaped, shall go out fro mount Syon. The gelousy of ỹ LORDE Sebaoth shall brynge this to passe

Therfore thus sayeth the LORDE concernynge the kynge of the Assirians: He shall not come in to this cyte, & shall shute no arowe therin, nother shall there come ony shylde before it, nother shal he dygge ony banke about it, but shall go agayne the waye ỹ he came, ād shall not come in to this cyte, sayeth the LORDE: & I wyll defend this cyte, to helpe it for myne owne sake, and for my seruaunt Duids sake.

And in the same nyght went the an-
G gell of the LORDE, and smote in the
hoost of the Assirians, an hundreth and
fyue and foure score thousande men.
And when they gat them vp in the mor-
nynge, beholde, all laye full of dead coar-
ses. *So Senacherib the kynge of As-
Tobi.1.d syria brake vp, and departed, and retur-
ned, and abode at Niniue. And as he worshipped in the house of Nesrach his God, his owne sonnes Adramalech, and Sarazer smote hym with ỹ sweard and fled in to the londe of Ararat. And Asarhadon his sonne was kynge in his steade.

The.xx. Chapter

Ezechias is dead sycke, but Esay at the commaundement of the LORDE, promyseth hym to lyue yet fyftē yeares.

A At that tyme * was Ezechias
2.Pa.32.c dead sycke And the prophet
Esa.38.a Esay the sonne of Amos,
came to hym, and sayd vnto hym: Thus sayeth ỹ LORDE: Set thyne house in ordre for thou shalt dye & not lyue. And he turned his face to the wall, and prayed vnto the LORDE, and sayd: Remembre (O LORDE) that I haue walked faythfully before ỹ, and with a perfecte hart, & haue done that which is good in thy syght. And Ezechias wepte sore. But when Esay was not gone out of halfe the cyte, the worde of the LORDE came to hym, and sayd: Turne backe, & tel Ezechias the prynce of my people: Thus sayeth the LORDE God of thy father Dauid: I haue herde thy prayer, & sene thy teares. Beholde, I wyll heale the, on the thyrde daye shalt thou go vp in to ỹ house of the LORDE, and fyftene yeres wyll I adde vnto thy lyfe, and wyll delyuer the and this cyte frō the kynge of Assyria, & this cyte wyl I defende for myne owne sake, & for my seruaunt Dauids sake. And Esay sayd: Brynge hyther a quantite of fygges. And when they brought them, they layed them vpon the sore, and it was healed.

Ezechias sayd vnto Esay: Which is B 2.Pa.32.f
the token, that the LORDE wyll
heale me, and that I shall go vp in to ỹ
house of the LORDE on the thyrde
daye? Esay sayde: This token shalte
thou haue of the LORDE, that the
LORDE shall do accordynge as he hath
sayd. Shall the shadowe go ten degrees B
forwarde, or shall it turne ten degrees 2.Pa.33.a
backward? Ezechias said: It is an easy
thynge for ỹ shadowe to go ten degrees
downewarde that is not my mynde: but
that it go ten degres backwarde. Then
cryed the prophet Esay vnto ỹ LORDE
*and the shadowe wente backe ten de- Eccli.48
grees in Achas dyall, which he was des-
cended afore. 4.Re.18.a

*At the same tyme Merodach Ba- Esa.39.a
ladan the sonne of Baladan kynge of Babylon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had ben sycke. And Ezechias reioyced with them, and shewed them all the house of cotes, the syluer, golde, spyces, and the best oyle, and the house of ordynaunce, and all that was founde in his treasures. There was nothynge in his house and in all his domynion, but Ezechias shewed it them.

Lu.20.b
Deu.18.b
Then came Esay the prophete vnto C 4.Re.16.a
kynge Ezechias, and sayd vnto hym:
What haue these men sayd? & whence
came they vnto the? Ezechias sayde:
They came to me out of a farre countre,
euen frō Babilon. He sayd: What haue B
they sene in thy house? Ezechyas sayd:
They haue sene all that is in my house,
and there is nothynge in my treasures
but I haue shewed it them. Then sayde 1.Re.9.a
Esay vnto Ezechyas: Heare the worde
of the LORDE: Beholde, *the tyme 4.Re.24
commeth, that it shall be caryed awaye and 25
vnto Babilon, and what soeuer thy fa- Iere.20
thers haue layed vp vnto this daye, and
there shall nothynge be lefte, sayeth the
LORDE. *Yee & the chyldren which Dan.1.a

come of the, whō thou shalt beget, shall
be taken awaye, to be chamberlaynes in
the kynge of Babilōs palace. Ezechias
sayd vnto Esay: It is good ẏ ẏ LOR-
DE hath spokē. And he sayd moreouer:
Let there be peace yet and faythfulnesse
in my tyme.

What more there is to saye of Eze-
chias, and all his power, & what he dyd
and of the pole and water cōduite, wher
by he conueyed water in to the cyte, be-
holde, it is wrytten in the Cronicles of
2.Pa.32.d the kynges of Juda. * And Ezechias
fell on slepe with his fathers, and Ma-
nasses his sōne was kynge in his steade.

The.xxi.Chapter.

Of the reygne of the vngodly kynge
Manasses, how he lyued, and how he
dyed. Of his sonne Amon.

A
2.Pa.33.a Manasses * was twelfe yeare
olde, when he was made
kynge, and reigned fyue and
fyfty yeare at Jerusalē. His
mothers name was Heph-
ziba. And he dyd that which was euell
in the syght of the LORDE (euen af-
ter the abhominacyons of the Heythen,
whom ẏ LORDE expelled before the
4.Re.18.a chyldren of Israel) and waxed froward
and buylded vp the hye places * whiche
his father Ezechias had destroyed, and
set vp Baals altares, and made groues
(as Achab the kynge of Israell dyd) &
worshipped all the hoost of heauen, and
serued them. And buylded altares in the
LORDES house, wherof the LOR-
DE sayd: I wyll set my name at Jeru-
salem. And in both the courtes of the
house of the LORDE buylded he al-
Le.20.b tares vnto all the hoost of heauen. And
Deu.18.b * caused his sonne to go thorow ẏ fyre,
4.Re.16.a and regarded byrdes cryenge & tokēs,
and maynteyned sothsayers, and expoū-
ders of tokens, and so muche dyd he of
this which was euell in the syght of the
LORDE that he prouoked hym vnto
B wrath.

A groue Idoll also which he hadde
made, set he in the house, wherof the
LORDE sayde vnto Dauid and to
3.Re.9.a Salomon his sonne: In this house, and
at Jerusalem (* whiche I haue chosen
out of all the trybes of Israell) wyll I
set my name for euer, and wyl not cause
the fote of Israell to be remoued eny
more from the londe, which I gaue vn-
to theyr fathers, yee so that they obserue
and do accordynge vnto al that I haue
charged them, and after all the law that
my seruaunt Moses cōmaunded them.
Neuertheles they wolde not herken, but
Manasses deceaued them, so that they
dyd worse then the Heythen, whom the
LORDE expelled before the chyldren
of Israell.

Then spake the LORDE by his
seruauntes the prophetes, and sayd: Be-
cause that Manasse the kynge of Juda
hath done these abhominacyons, which
are worse then all the abhominacyons
that ẏ Amorites haue done which were
before them, and hath caused Juda also
to synne agaynste theyr God, therfore
thus sayeth the LORDE God of Is- C
rael: * Beholde, I wyll brynge suche a Jere.19.a
plage vpon Jerusalem and Juda, that
who soeuer heareth it, both his eares
shall glowe, and ouer Jerusalem wyll I
stretch forth the lyne of Samaria, and
the weyght of the house of Achab, and
wyll wype out Jerusalem, euen as one
wypeth a platter, and I wyl ouerthrow
it. And the remnaunt of myne enheri-
taunce wyl I cast out, and scatter them
abrode, and wyll delyuer them in to the
handes of theyr enemyes, to be spoyled
and rent of theyr enemyes: because they
haue done ẏ which is euell in my syght,
and haue prouoked me vnto wrath, sence
the daye that I broughte theyr fathers D
out of Egipte, vnto this daye. Manas-
ses also shed exceadynge much innocent
bloude, so longe tyll Jerusalem was ful
on euery syde, besyde the synnes where
with he caused Juda for to synne, so ẏ
they dyd that whiche was euell in the
syght of the LORDE.

What more there is to saye of Ma-
nasses, and all that he dyd, and his syn-
nes which he commytted, beholde it is
wrytten in the Cronicles of the kynges
of Juda. And Manasses fell on slepe
with his fathers, and was buryed in
the garden besyde his house, namely, in
the garden of Vsa: and Amon his sōne 2.Pa.33.d
was kynge in his steade.

* Two and twenty yeare olde was
Amon when he was made kynge, and
he reygned two yeare at Jerusalem.
His mothers name was Mesumelech,
the doughter of Harus of Jatba, and he
dyd euell in the syght of the LORDE, E
as Manasses his father had done, and
walked in al the waye which his father
walked, and serued ẏ Idols whiche his
father had serued, & worshipped them,

and forsoke the LORDE the God of his
father, and walked not in the waye of
the LORDE.

And his seruauntes conspyred against
Amon, and slewe the kynge in his house.
But the people of the londe slewe al thē
that had conspyred agaynst kynge Amō.
And the people of the lōde made Iosias
his sonne kynge in his steade. As for o-
ther thynges that Amon dyd, beholde,
they are wrytten in the Cronicles of the
kynges of Iuda. And he was buried in
his graue in Vsas garden. And Iosias
his sonne was kynge in his steade.

The .xxii. Chapter.

Of the reygne of that noble and ver-
tuous kynge Iosias, and of his goodly
actes.

A Iosias * was eyght yeare
4.Pa.34.a olde whā he was made king,
and reygned one and thirtye
yeare at Ierusalem. His mo-
thers name was Iedida the
doughter of Adaia of Bascath, & he dyd
that which was ryght in the syght of ye
LORDE, and walked in al the way of
Dauid his father, and turned not asyde,
nother to the ryghthonde nor to the left.
2.Pa.34.b * And in ye eyghteenth yeare of kinge
Iosias, the kynge sent Saphan ye sonne
of Asalia the sonne of Mesulam ye scribe
in to the house of the LORDE, & sayd:
4.Re.12.b * Go vp to Helchias ye hye prest, that the
money that is brought vnto the house of
the LORDE (whych the tresholde
kepers haue gathered of ye people) maye
be delyuered vnto them, that they maye
geue it to the workmen whych are ap-
poynted in the house of the LORDE,
and to geue it vnto the labourers in the
house (that they maye repayre the decaye
of ye house) namely, vnto the carpēters,
and buylders, & masons, and to thē that
hye timber & fre stone for the repairinge
of the house: but so that there be no ac-
comptes taken of them concernynge the
money, that is vnder theyr hande, but ye
they deale withall vpon credence.
B And Helchias the hye prest sayde vn-
2.Pa.34.c to Saphā the scrybe: * I haue founde
the boke of the lawe in the house of the
LORDE. And Helchias gaue the boke
vnto Saphan, that he myghte reade it.
And Saphan the scrybe bare it vnto the
kynge, and brought hym worde agayne,
and sayde: Thy seruauntes haue gathe-
red together the money that was foūde
in the house, and haue delyuered it vnto
the workmen, which are appoynted in ye
house of the LORDE. And Saphan ye
scrybe tolde the kynge and sayde: Helchi-
as ye hye prest hath delyuered me a boke,
and Saphan red it before the kynge.

But whan the kynge herde the wor-
des of the boke of ye law, he rente his clo-
thes. And the kynge commaunded Hel-
chias the prest, and Ahicam the sonne of
Saphan, and Achbor the sonne of Mi-
chaia, and Saphan the scrybe, and Asa-
ia the kynges seruaunt, and sayde: * Go Iere.[illegible]
your waye and axe councel at the LOR-
DE for me, for the people, and for al Iu-
da, concernynge the wordes of this boke C
that is founde: for greate is the wrath of
the LORDE that is kyndled ouer vs,
because oure fathers haue not herkened
vnto the wordes of this boke, to do all ye
is wrytten vnto vs theryn.

Then wente Helchias the hye prest,
and Ahicā, Achbor, Saphan, and Asaia
vnto Hulda, the prophetisse, the wyfe of
Sellum, the sonne of Thecua, the sonne
of Harram the keper of the clothes, & she
dwelt at Ierusalem in the seconde porte,
and they spake vnto her. And she sayde
vnto them: Thus sayeth the LORDE
God of Israell: Tell the man that sent
you vnto me, Thus sayeth the LORDE:
Beholde, I wyll brynge euil vpon this
place, and the inhabiters therof, euen all
the wordes of the lawe which the kynge
hath caused to be red, because they haue
forsaken me, & brent incense vnto other
goddes, to prouoke me vnto wrath with
all the workes of their handes. Therfore
is my wrath kindled agaynst this cyte, &
shall not be quenched.

But tell this vnto the kynge of Iu- D
da, which hath sent you to axe councell
at the LORDE: Thus sayeth ye LOR-
DE God of Israel: Because thine hart
is not departed from the wordes which
thou hast herde, and hast hūbled thyselfe
before the LORDE, to heare what I
haue spoken agaynst this place and ye in-
habiters therof (how that they shall be-
come a very desolacion and curse) & hast
rente thy clothes, & wepte before me, I 4.Re.[illegible]
haue herde it, sayeth the LORDE: ther-
fore wyll I gather the vnto thy fathers,
so that thou shalt be put in to thy graue
in peace, and thyne eyes shal not se all
the euell that I wyll brynge vpon
this place. And they brought
the kynge worde
agayne.

The.xxiii.Chapter.

¶ How Nabuchodonosor cōmeth vpō kynge Joachim, and caryeth awaye Joachym his sonne vnto Babylon.

I ...ar.34.f AND * the kynge sent forth, and all the Elders in Juda and Jerusalem resorted vnto hym, and the kynge went vp in to ẏ house of ẏ LORDE, and all the mē of Juda, and all the inhabiters of Jerusalem with hym, the prestes and prophetes, and all the people both small and great, * and all the wordes of the boke of the cōuenaunt þ was foūde in the house of the LORDE, were red in theyr eares. And the kynge stode vpon a pyler, & * made a couenaunt before the LORDE, that they shulde walke after the LORDE, and to kepe his cōmaundementes, witnesses and ordinaunces with all their hart and with all their soule, that they shulde set vp the wordes of this cōuenaunt, which are writen in in this boke. And all the people entred in to the cōuenaunt.

(...Ed.8.a) (...a.24.f)

And the kyng cōmaunded Helchias the hye prest, and the prestes of ẏ seconde course, and the kepers of the tresholde, þ they shulde put out of the temple all the vessels which were made for Baall, and for the groue, and for al the hoost of heauen, and he brent them without Jerusalem in the valleye of Cedron, and ẏ dust of them was caryed vnto Bethell.

And he put downe the * Kemurims whome the kynges of Juda had founded, to burne incense vpō the hye places, in the cities of Juda, and aboute Jerusalem. He put downe also thē that brent incense vnto Baall, to the Sonne, and ẏ Mone, and the twolue tokens, and to al the hoost of heauen. And the groue caused he to be caryed from the house of the LORDE out of Jerusalem in to ẏ valley of Cedron, and brent it in the valley of Cedron, and made it to dust, and cast the duste vpon ẏ graues of the cōmune people. And he brake downe the whorekepers houses which were by the house of the LORDE, wherin the wemē made mansyons for the groue.

(...ph.1.) (...Re.2.)

And he caused all the prestes for to come out of the cities of Juda, and suspeded the hye places, where the prestes brent incense, from Geba and Berseba. And brake down the hye places in ẏ portes, that were at the dore of the gate of Josua the shreue of the cite, at the lefte hāde as one goeth to the cyte porte. Yet had not the prestes of the hye places offred vpon the altare of the LORDE at Jerusalē, but dyd eate vnleuēded breade amonge their brethrē.

He suspended * Tophet also in the valeye of the chyldren of Ennon, that no mā shulde cause his sōne or his doughter to go thorow the fyre vnto Moloch. And he put downe the horses, which the kynges of Juda had set vnto the Sōne, at the entrynge in to ẏ house of ẏ LORDE, besyde ẏ chest of Netham Melech the chamberlayne which was at Paruarym, & the charrettes of the Sonne brēt he with fyre, and the altares vpon the rofe of Achabs parler, which ẏ kynges of Juda had made. And ẏ altares * which Manasses had made in the two courtes of the house of the LORDE, dyd the kynge breake downe. And ranne from thēce, and cast the dust of them in to the broke Cedron. C / Jere.7.d / 4.Re.21.a

And the hye places that were before Jerusalem on the ryght hande of mount Mashith * which Salomon the kynge of Israell had bulyded vnto Astaroth ẏ abhominacyon of Sydō, and to Camos the abhominaciō of Moab, and to Malcom the abhominacyon of the chyldren of Ammon, those dydde the kynge suspende, and brake ẏ pylers, and roted out the groues, and fylled theyr places with mens bones. 3.Re.11.a

And * the altare at Bethell, and the hye place that Jeroboam the sonne of Nebat made, whiche caused Israell to synne, the same altare brake he downe, and the hye place, and brent ẏ hye place, and made it to dust, and brēt vp ẏ groue. And Josias turned hym aboute, & sawe the graues that were vpon the mounte, and caused ẏ bones to be fetched out of the graues, and brent them vpon the altare, and suspended it, accordynge to the worde of the LORDE, * which ẏ mā of God cryed out, that tolde this before. D / 3.Re.13.a / 3.Re.13.a

And he sayde: What tytell is this, that I se here? And the men of the cyte sayde vnto hym: It is the graue of ẏ mā of God, which came from Juda, & cryed out this that thou hast done agaynst the altar of Bethel. And he sayd: Let him lye no mā touche his bones. Thus were his bones delyuered with the bones of the proph ete that came from Samaria.

He put awaye also all the houses of the hye places in the cities of Samaria, (which the kynges of Israell had made E

to prouoke the LORDE vnto wrath)
and dyd with them accordynge to all as
he had done at Bethell. And all the pre-
stes of the hye places that were there, of-
3.Re.13.a fred he vpon the altares, and *so brente
he mens bones theron, and came agayn
to Jerusalem.
2.Pa.35.a *And the kynge commaunded the
3.Esd.1.a people, and sayd: Kepe Easter vnto the
‡Deu.16.a LORDE your God ‡as it is wrytten
*3.Es.1.c in the boke of this couenaunt. *For ther
was no Easter so kepte as this, sence ye
tyme of the iudges which iudged Israel
and in all the tymes of the kynges of Is-
raell, and of the kynges of Juda: but in
the eyghtenth yeare of kynge Josyas,
was this Easter kepte vnto ye LORD
at Jerusalem.
And Josyas expelled all soythsayers
expounders of tokens, ymages and I-
dols, and all the abhominacyons which
were sene in the londe of Juda and at
Jerusalem, that he myght set vp the wor-
des of the lawe, which were wrytten in
the boke, that Helchias the prest founde
in the house of the LORDE.
F There was no kynge before lyke vn
to hym, whiche so conuerted vnto the
LORDE with al his hart, with al his
soule, and with all his strength, accor-
dynge to all the lawe of Moses. And af
ter hym came there not vp such another
Yet turned not the LORDE from the
indignacyon of his great wrath, wher-
with he was displeased ouer Juda, be-
cause of all the prouocacyon wherwith
Manasses had prouoked hym. And the
4.Re.24.a LORDE sayd: *I wyl put Juda out
of my presence also, euen as I haue put
awaye Israell: and this cyte whiche I
haue chosen, wyl I cast out, namely, Je
rusalem, and the house wherof I sayd:
My name shalbe ther. What more ther
is to saye of Josyas, and al that he dyd,
beholde, it is wrytten in the Cronicles
of the kynges of Juda.
2.Pa.35.d *In his tyme went Pharao Ne-
cho the kynge of Egipte vp agaynst the
kynge of Assyria by the water Euphra-
tes. But kynge Josyas went agaynst
him, and dyed at Megiddo, whan he had
sene hym. And his seruauntes caryed
hym dead from Megiddo, and brought
hym to Jerusalem, and buryed hym in
his graue. And the people of the londe
toke *Joahas the sonne of Josyas, and
anoynted hym, and made hym kynge in
his fathers steade.
G Thre and twentye yeare olde was

That is *Jechonias.

Joahas whan he was made kynge, and
reygned thre monethes at Jerusalem.
His mothers name was Hamutal the
doughter of Jeremia of Libna. And he
dyd that which was euell in the syghte
of the LORDE, euen as his fathers
hadde done. But Pharao Necho toke
hym presoner of Reblatha in the londe
of Hemath, that he shulde not reygne at
Jerusalem: and raysed a taxe vpon the
londe, an hundreth talentes of syluer, &
one talente of golde. And Pharao Ne-
cho made Eliacham the sonne of Josi-
as kynge in his fathers steade, and tur-
ned his name Joachim. *But Joahas Jere.22
toke he, and brought hym in to Egipte
where he dyed. And Joachim gaue the
syluer and gold vnto Pharao, yet taxed
he the londe, that he myght geue the syl-
uer accordynge to Pharaos commaun-
dement. Euery one amonge the people
in the londe taxed he after his abylite in
syluer and golde, to geue it vnto Pha-
rao. Fyue and twenty yeare olde was
Joachim whan he was made kynge, &
reygned eleuen yeares at Jerusalem. His
mothers name was Sebida the dough-
ter of Pedaia of Ruma, & he dyd euell
in the syght of the LORDE, euen as
his fathers had done.

The .xxiiii. Chapter.

How Nabuchodonosor cometh vp-
pon kynge Joachym, and caryeth away
Joachim his sonne vnto Babylon.

IN his tyme came vp Nabu- a
chodonosor the kynge of Ba-
bylon, and Joachim was in
subieccyon vnto hym .iii. yere
And he turned backe, and re-
belled agaynst hym. And the LORDE
sent men of warre vpon hym out of Chal-
dea, out of Siria, out of Moab, and fro
amonge the chyldren of Ammon, & cau-
sed them for to come in to Juda, to de-
stroye it accordynge to the worde of the
LORDE, whiche he spake by his ser-
uauntes the prophetes. It fortuned e- 4.Re.21.
uen so vnto Juda, *accordynge to the
worde of the LORDE, that he wolde
put them awaye from his presence, be-
cause of the synnes of Manasses which
he dyde: and because of the innocent
bloude that he shed. And he fylled Jeru-
salem with innocent bloude, therfore
wolde not ye LORD be reconcyled. b
What more there is to saye of Joa-
chim, & all that he dyd behold, it is writ-
ten in ye Cronicles of ye kynges of Juda

And Joachim fell on slepe with his fa-
Jer.36.d thers. And * Joachim his sonne was
kynge in his steade. And the kynge of
Egipte came nomore out of his londe:
for the kynge of Babylon had cōquered
all that was the kynge of Egiptes, frō
the ryuer of Egipte vnto ỹ water Eu-
phrates. Eyghtene yeare olde was Joa-
chim whan he was made kynge, & reyg
ned thre monethes at Jerusalem. His
mothers name was Nehusthe ỹ dough
ter of Elnathan of Jerusalem. And he
dyd euell in the syght of the LORDE,
euen as his father had done.

Jere.22 C At the same tyme went the seruaūtes
of Nabuchodonosor kynge of Babylō
vp to Jerusalem, and came vpon the cy
te with ordinaūce of warre. And whan
Nabuchodonosor & his seruaūtes cam
to the cyte they layed sege vnto it. But
Joachim the kynge of Juda went forth
to the kynge of Babylon with his mo-
ther, with his seruauntes, with his ru-
lers and chamberlaynes. And the kynge
of Babilon receaued hym in the eyghte
yeare of hys raygne.

4.Re.20.c Esa.39.b * And he toke forth from thence all
the treasure in the house of the LOR-
DE, and in the kynges house, & brake
all the golden vessell that Salomon the
kynge of Jsraell had made in the house
of the LORDE (accordynge as the
LORDE had sayd) and caryed awaye
all Jerusalem, all the rulers, all ỹ myghty
tye men, euen ten thousande presoners,
and all the carpenters, and all the smy-
thes, and left none behynde but ỹ poore
people of the londe.

D
Jere.37.a Jere.24.a * And he caryed Joachim awaye vn
to Babilon, and the kynges mother, the
kynges wyues, and his chamberlaynes:
and the myghtye men of the londe led he
awaye presoners also from Jerusalem
vnto Babilon, and seuen thousand of ỹ
best men, and a thousande carpenters
and smythes, and all the stronge men of
warre. And ỹ kynge of Babilō brought
them awaye captyue vnto Babylon.

Jere.37.a * And the kynge of Babilon made Ma
tania his vncle kynge in his steade, and
turned his name Sedechias.

Jere.52.a * One and twentye yeare olde was
Sedechias, whan he was made kynge,
and reygned eleuen yeare at Jerusalem
His mothers name was Amithall the
doughter of Jeremia of Libna. And he
dyd euell in the syght of the LORDE,
euen as Joachim dyd: for thus fortuned
it vnto Jerusalem and Juda thorowe
the wrath of the LORDE, tyll he had
cast them out from his presence. And
Sedechias fell awaye from the kynge
of Babilon.

The.xxv. Chapter.

C Nabuchodonosor layeth sege to Je-
rusalē, wynneth it, setteth fyre on it, &
caryeth away the kynge and the people
presoners vnto Babilon.

A And it fortuned, that * in the A
nyenth yeare of his reygne, Jere.39.a.
vpon the tenth daye of the and.52.a
tenth moneth, Nabuchodo-
nosor the kynge of Babilon
came with all his power agaynst Jeru-
salem. And they layed sege vnto it, and
buylded stronge holdes rounde about it.
Thus was the cyte beseged vnto the e-
leueth yeare of kinge Sedechias. * But Ezech.4.c
on the nyenth day of the fourth moneth and.3.d
was the honger so stronge in the cyte, ỹ
the people of the londe had nothynge to
eate. And the cyte was brokē vp, and all
the men of warre fled in ỹ nyght by the
waye of the porte betwene the two wal
les, which goeth to the kynges garden.
But the Caldees laye aboute the cyte.
And Sedechias fled by the waye to the
playne felde. Neuertheles the power of
the Caldees folowed after the kynge, &
toke hym in ỹ playne felde of Jericho: &
all the mē of warre that were with him
were scatered abrode from hym. And
they toke the kynge, and led hym vp to
the kynge of Babilon vnto Reblatha. Some rea
☞ And he gaue iudgemēt vpon hym. de: And
And they slewe Sedechias chyldre before they tal-
his eyes, and put out Sedechias eyes, & ked with
bounde hym with chaynes, and caryed hym of iud-
hym vnto Babylon. gement.

B Upon the seuenth daye of the fyfthe
moneth, that is the nyneteuth yeare of
Nabuchodonosor kynge of Babylon,
came Nabusaradan the chefe captayne
the kynge of Babilons seruaunt, vnto
Jerusalem, and brent the house of the
LORDE, and the kynges house, and
the houses at Jerusalem, and al ỹ great
houses brent he with fyre. And al the po-
wer of ỹ Caldees which was with the
chefe captayne, brake downe ỹ walles
rounde aboute Jerusalem. As for the o-
ther people that yet were left in the cyte
and were fallen vnto the kynge of Ba-
bilon, and the other commune people, Na
busaradā the chefe captayne caryed thē
awaye. And of ỹ poorest people dyd the
chefe captayne leaue in the londe to be
wynegardeners and plowmen.

But the brasen pylers in the house of the LORDE, and the seates, and the brasen lauer that was in the house of ye LORDE, dyd the Caldees breake down, and caryed the metall vnto Babylon. And the pottes, shouels, fleshokes, spones, and all the brasen vessel that was occupied in the seruice, caried thē away. And the chefe captayne toke awaye the censors and basens, that were of golde and syluer, two pylers, one lauer, and the seates that Salomon had made for the house of the LORDE. The metall of all these ornamētes coulde not be weyed.
3.Reg.7.b * Eyghtene cubites hye was one pyler, and the knoppe theron was of brasse also, and thre cubites hye: and the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasse. After the same maner was the other pyler also with the rope.

C And the chefe captayne toke Seraya the prest of the first course, & Sophony the prest of the seconde course, and thre dorekepers, and one chamberlayne out of the cyte, whych was appoynted ouer the men of warre: and fyue men yt were euer before the kynge, which were foūde in the cyte: and Sophar the captayne, which taught the people of the londe to fight: and thre score men of the people of the londe, that were founde in the cyte: these dyd Nabusaradan the chefe captayne take, and brought thē to the kinge of Babilon vnto Reblatha. And the kynge of Babilon slewe them at Reblatha in the londe of Hemath. Thus was Juda caried away out of his owne lōde.
Jer 40.a b * But ouer the remnaunt of the people in the londe of Juda, whom Nabuchodonosor the kynge of Babylon lefte behynde, he set Godolias the sonne of Ahicam the sonne of Saphan. Now whan al the captaynes of the souldiers, and yt men herde, that the kynge of Babylon had made Godolias gouernoure, they came to Godolias vnto ☞ Mispa, namely, Ismaell ye sonne of Nathanias, & Johanna ye sonne of Carea, and Seraia the sonne of Tanhometh the Netophatite, and Jesanias the sonne of Maechati with theyr men. And Godolias sware vnto them and to theyr men, and sayde

Otherwyse called Masphat.

Jere.40.c. vnto them: * Feare not ye the officers of the Caldees, tary in the londe, and submytte youre selues vnto the kynge of Babylon, and ye shall prospere.
Jere.41.a D * But in the seuenth moneth came Ismaell the sonne of Nathanias the sonne of Elisama (of the kynges kynred) and ten men wyth hym, and slewe Godolias, and the Jewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and greate, and the captaynes of the hoost, and came in to Egipte, for they were afrayed of the Caldees.

Howbeit in the seuen and thyrtyeth yeare after that Joachym the kynge of Juda was caried awaye on the seuen & twentye daye of the twelfth moneth, Euilmerodach the kynge of Babylon in the fyrst yeare of his reigne, toke vp the heade of Joachim ye kyng of Juda out of preson, and spake louingly vnto him, & set his trone aboue the trones of the kynges that wer with him at Babylon, and chaūged ye clothes of his captyuite. And he dyd eate alwaye before him as lōge as he lyued. And he appoynted hym his porcyon, whych was euer geuen hym dayly of the kynge, as longe as he lyued.

¶ The ende of the fourth boke of the kynges.

(*) (*)

The first boke of the Cronicles, called Paralipomenon.

¶ The fyrst Chapter.

¶ A rehearsynge of the generacions.

A Adã, Seth,
Gen.5.a Enos,
Kenan,
Mahala
leel, Ia-
red, He-
noch, Ma-
thusalah
Lamech,
Noe, Sẽ
Ham &
Japhet.
...10.a * The
childrẽ of
Japhet
are these: Gomer, Magog, Madai, Ja-
uan, Tubal, Mesech and Thiras. The
chyldren of Gomer are these: Ascenas,
Riphat, Togarma. The chyldrẽ of Ja-
uan are these: Elisa, Tharsisa, Chitim
and Dodanim.

The children of Hã are these: Chus
Misraim, Phut and Canaan. The chil-
dren of Chus are these: Seba, Heuila,
Sabtha, Reyma, and Sabthecha. The
chyldren of Reyma are these: Sheba &
Dedan. Chus, begat Nemrod, that be-
ganne to be myghty vpon earth. Misra-
im begat Ludim, Enanim, Lehabim,
Naphthuhim, Patrusim, and Casluim
of whom came the Philistynes & Caph
thorims. Canaan begat Sidon his fyrst
sõne: Heth, Jebusi, Amori, Girgosi, He-
ui, Arki, Sini, Aruadi, Zemari and He-
mathi.

B The chyldren of Sem are these: E-
lam, Assur, Arphachsad, Lud, Aram, Vz
Hull, Gether and Masech. Arphachsad
begat Salah. Salah begat Eber. Vnto
Eber there were borne two sonnes: the
name of the one was Peleg, because ẏ
in his tyme the worlde was deuyded, &
his brothers name was Jaketan. And
Jaketan begat Almodad, Saleph, Ha-
zarmaphet, Jarah, Hadoram, Usal, Di-
kela, Eball, Abimael, Seba, Ophir, He-
uila and Jobab. These all are the chyl-
dren of Jakethan.

...11.b * Sem, Arphachsad, Salah, Eber,
Peleg, Regu, Serug, Nahor, Tharah,
Abram, that is Abraham. The chyldren
of Abraham are these: Isaac & Ismael.
...25.b This is theyr generacyon: * The fyrste
sonne of Ismael: Nebaioth, Cedar, Ab-
deel, Mibsam, Misma, Duma, Masa,
Hadad, Thema, Jethur, Naphis and
C Kedma. These are ẏ chyldrẽ of Ismael.
...25.a * The chyldren which Ketura Abra-
hams concubyne bare, are these: Sim-
ram, Jaksan, Medan, Midian, Jesbak
and Suah. The children of Jaksan are
these: Seba and Dedan. And the chyl-
dren of Midian are: Epha, Epher, He-
noch, Abida and Eldaa. Al these are the
chyldren of Ketura. Abraham begat I-
saac. The chyldren of Isaac are: Esau Gen.36.b
and Israel. * The chyldrẽ of Esau are:
Eliphas, Reguel, Jeus, Jaelam, Korah
The chyldren of Eliphas are, Theman
Omar, Zephi, Gaetha, Kenas, Thimna
and Amalek. The childrẽ of Reguel are
Nahath, Serah, Samma and Misa.
* The chyldren of Seir are: Lothã, Gen.36.b
Sobal, Zibeon, Ana, Dison, Ezer, Disã
The chyldren of Lothan are: Hori and
Homan: and Thimna was the sister of
Lothan. The chyldren of Sobal are: Al-
uan, Manahath, Eball, Sephi, Onam.
The chyldren of Zibeõ are: Aia and Ana
The chyldren of Ana, Dison. The chyl-
dren of Dison are: Hamran, Esban, Je-
thran & Charan. The chyldren of Ezer
are: Bilhan, Seauan & Jaean. The chyl-
dren of Disan are: Vz and Aran.
* These are the kynges which rayg- D
ned in the londe of Edom, or euer there Gen.36.e
reygned ony kynge amonge the chyldrẽ
of Israel: Bela the sonne of Beor, & the
name of his cyte was Dinhaba. And
whan Bela dyed, Jobab ẏ sonne of Se-
rah of Bosra was kynge in his steade.
And whã Jobab dyed, Husam out of ẏ
londe of the Themanites was kynge
in his steade.

Whan Husam dyed, Hadad ẏ sõne
of Bedad (which smote ẏ Madianites
in the feld of the Moabites) was kynge
in his steade, and the name of his cyte
was Auith. Whan Hadad dyed, Sãla
of Masrech was kynge in his steade.
Whã Samla dyed, Saul of Rehoboth
by the water syde, was kynge in his
steade. Whan Saull dyed, Baal Hanã
the sonne of Achbor was kynge in his
steade. Whan Baal Hanan dyed, Ha-
dad was kynge in his steade, & ẏ name
of his cyte was Pagi, and his wyues
name was Mehetabeel the doughter of
Matred, and doughter of Mesahab.

But whan Hadad dyed, there were
prynces at Edom: Prynce Thimnah,
prynce Alua, prynce Jetheth, prynce A-
halibama, prynce Ela, prynce Pinon,
prynce Kenas, prynce Theman, prynce
Mibzar, prynce Magdiel, prince Iram.
These are the prynces of Edom.

The.ii.Chapter.

¶ Another rehersall of the generacyōs.

A These are the chyldren of Is-
raell: Ruben, Symeon, Leui,
Juda, Isachar, zabulō, Dan,
Joseph, Ben Jamin, Nephta
Gene.38.a ly, Gad & Aser * The childrẽ
of Juda: Er, Onan and Sela: these thre
were borne vnto hym of the doughter
Sua the Canaanitisse. Howbeit ye first
sōne of Juda was wycked befor ye Lord
Mat.1.a and therfore he slewe hym. But * Tha-
mar his sonnes wyfe bare hym Phares
and zarah, so that all the chyldren of Ju
da were fyue.
Ruth.4.d * The chyldren of Phares are, Hes-
rom and Hamuel. The chyldrē of zarah
are, Simri, Ethan, Hemā, Chalcoll, Da
ra, which all are fyue in nōbre. The chyl
Josu.7.a dren of Charmy are, * Achan, whyche
troubled Israell, whan he synned in the
thynge that was damned. The chyldren
of Ethan: Asaria.
The chyldren which were borne vn-
Mat.1.a to Hesrō, are: Raia, Chalubai. * Ram
begat Aminadab, Aminadab begat Na-
asson the prynce of the chyldrē of Juda.
Naasson begat Salmō, Salmon begat
Boos, Boos begat Obed. Obed begat
1.Re.16.b Isai. * Isai begat Eliab his first sonne
Aminadab the seconde, Samma ye thyrd
Nathanaell the fourth, Raddai ye fyfth,
Ozem the sixte. Dauid the seuenth. And
their systers were zeruia and Abigail.
B The chyldren of zeruia are these thre
Abisai, Joab, and Asahel. Abigail begat
2.Re.17.c Amasa. * The father of Amasa, was Je
ther an Ismaelite.
Caleb the sonne of Hesrom begat A
suba the womā, and Jerigoth. And these
are the same womans chyldren: Jeser,
Sobab, and Ardon. But whan Asuba
dyed, Caleb toke Ephrat, whiche bare
Exo.31.a hym Hur. * Hur begat Uri. Uri begat
Bezaleel.
Afterwarde laye Hesrom with the
doughter of Machir the father of Gile-
ad, & he toke her whan he was thre score
yeare olde, and she bare hym Segub. Se
gub begat Jair, which had thre and twē
tye cities in the londe of Gilead. And he
toke out of the same Jesur and Aram ye
townes of Jair, and Kenath with ye vyl
lages therof, thre score cities. Al these ar
the chyldren of Machir the father of Gi
lead. After the death of Hesrom in Ca
leb Ephrata, lefte Hesrom his wyfe vn
to Abia: which (wyfe) bare hym * Ashur
1.Par.4.a the father of Thecoa.

Jerahmeell the fyrst sonne of Hesrō
had chyldren: the fyrst Ram, Buna, Orē
& Ozem & Achia. And Jerahmeel had yet
another wyfe, whose name was Athara
she is the mother of Onam. The chyldrē
of Ram the fyrst sōne of Jerahmeel are
Maaz, Jamin and Eker.
Onam had children: Samai and Ja C
da. The chyldren of Samai are, Nadab
and Abysur. Abysurs wyfe was called
Abihail, which bare hym Ahbam & Mo
lid. The children of Nadab are, Seled
and Appaim. And Seled dyed without
chyldren. The chyldrē of Appaim: Jesei.
The chyldren of Jesei: Sesan. The chyl
dren of Sesan: Ahelai. The chyldren of
Jada the brother of Samai are, Jether
and Jonathā. But Jether dyed without
children. The chyldren of Jonathan are
Peleth and Sasa: These are the chyldrē
of Jerahmeell. As for Sesan, he had no
sōnes, but a doughter. And Sesan had a
seruaunt an Egipcyā, whose name was
Jatha: And Sesā gaue his doughter vn
to Jata his seruaūt to wyfe, which bare
hym Athai. Athai begat Nathā. Nathā
begat Sabad. Sabad begat Ephall. E
phal begat Obed. Obed begat Jehu. Je
hu begat Asaria, Asaria begat Halez.
Halez begat Elleasa. Elleasa begat Sis
semai. Sissemai begat Sallum. Sallū be
gat Jekamia. Jekamia begat Elisama.
The chyldrē of Caleb the brother of
Jerahmeell are, Mesa his fyrst sonne,
which is the father of * Siph, and of ye 1.Re.2
chyldren of Maresa ye father of Hebron
The children of Hebron are: Corah, D
Thaphah, Rekem, and Sama. Sama
begat Raham the father of Jarkaam,
Rekem begat Samai. The sonne of Sa
mai was called Maon, and Maon was
the father of Bethzur. Epha Calebs cō
cubyne bare, Harā Mosa, & Gases. Ha
ram begat Gases. The chyldren of Jah
dai are, Rekem, Jotham, Gesan, Pelet,
Epha and Saaph, Maecha Calebs cō
cubyne bare Seber and Thirhena. And
she bare Saaph also the father of Mad
māna, and Scheua the father of Mach
bena, and the father of Gibea. * But Josu.15. Judi.1.c
Achsa was Calebs doughter.
These were the chyldren of Caleb:
Hur the fyrst sonne of Ephrata, Sobal
the father of Kyriath Jearim. Salma ye
father of Bethlee. Hareth the father of
Beth Gader. And Soball the father of
Kyriath Jearim had sonnes namely the
halfe kynred of the Manuhoth.
The kynreds at Kyriath Jearym

were the Jethites, Puthites, Sumathites and Misraites. Frõ these came forth the zaregathites and Esthaolites. The chyldren of Salma are Bethleem & the Netophathithes the crowne of the house of Joab, and ỹ halfe of the Manahites of the zareite. And ỹ kynreds of the scrybes which dwelt at Jabes, are the Thireathites, Simeathites, Suchothites. * These are the Kenytes, that came of Hamath the father of Beth Rechab.

The.iii. Chapter.

A ¶ Of Dauid and his sonnes.

These are the chyldren of Dauid, whiche were borne vnto hym in Hebron * The fyrste sonne, Amnõ of Ahinoam ỹ Jesraelitishe: the seconde Daniel of Abigail the Carmelitishe: ỹ third, Absalõ the sonne of Maacha the doughter of Thalmai kyng of Gesur: ỹ fourth Adonias the sonne of Hagith: the fyfth, Saphathia of Abitall: the sixte, Jethreã of his wyfe Egla. These sixe were born vnto hym at Hebrõ, for he reygned there seuen yeare and sixe monethes. But at Jerusalẽ reygned he thre & thyrtie yeare

* And these were borne vnto him at Jerusalẽ: Simea, Sobab, Nathã, & Salomon: these foure of Bethseba ỹ doughter of Ammiel. And Jebear, Elisama, Elephalet, Noga, Nepheg, Japia, Elisama, Eliada, Elipheleth, these ix. These all are ỹ chyldrẽ of Dauid, besyde those that were the children of the cõcubynes. * And Thamar was their syster.

B * Salomons sonne was Roboam, whose sõne was Abia, whose sõne was Asa, whose sõne was Josaphat, whose sonne was Joram, whose sonne was Ahasia, whose sonne was Joas, whose sonne was Amasias, whose sonne was Azaria, whose sonne was Jothã, whose sonne was Achas, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Josias. The sõnes of Josias were: the fyrst Johanna: the seconde Joachim the thirde Sedechias: the fourth Sallũ. The chyldren of Joachym were, Jechonias, whose sonne was Sedechias.

C The chyldren of Jechonias whiche were taken presoners, were * Selathiel Malchirã, Phadaia, Semeazar, Jekamia, Hosanna, Nedabia. The chyldren of Phadaia were: zorobabel and Simei. The chyldren of zorobabel were: Mesullam and Hanania, and their syster Selomith, and Hasuba, Ohel, Baracheas, Hasadia, Jusab Hases, these fyue. The chyldren of Hanania were: Platia and Jesaia, whose sõne was Rephaia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The chyldren of Sachania were Semaia. The chyldrẽ of Semeia were: Hatus, Jegeal, Bariah, Nearia, Saphat & Sesa, these sixe. The chyldrẽ of Nearia were: Elioenai, Ezechias and Azrikam, these thre. The childrẽ of Elioenai were Hodaia, Eliasib, Platia, Akub, Johãna Delaia and Anani, these seuen.

The.iiii. Chapter

¶ A register of the children of Juda. A

The chyldren of Juda were: Gene.38.a
* Phares, Hesrõ, Charmi, Hur and Sobail. Rehoia ỹ sonne of Soball begat Jahath. Jahath begat Ahumai and Lahad. These are the kynreds of ỹ zaregathites, Elle the father of Etham, Jesreel, Jesma, Jedbas and their syster was called Hazelelponi: and Penuel the father of Gedor, & Eser ỹ father of Husa. These are the chyldren of Hur ỹ first sonne of Ephrata ỹ father of Bethleẽ.

* Ashur the father of Thecoa had 1.Par.2.b
two wyues, Hellea and Naera: Naera bare Ahusam, Hepher, Themnu, and Ahastari: those are the chyldren of Naera The chyldrẽ of Hellea were: zereth, Jezohar and Ethnan. Chos begat Anub & Hazobeba, and the kynred of Aharhell the sonne of Harum. Jaebes was more honorable then his brethren, and his mother called hym Jaebes, for she sayde: I haue borne hym with trouble.

And Jaebes called vpon the God of Gen.28.b
Israell, & sayde: * Yf thou wylt blesse me, and increase the borders of my lõde and yf thy hande be with me, and thou delyuer me from euel, that it trouble me not. And God caused it for to come that B
he ared.

Chalub ỹ brother of Suah begat Mehir: he is the father of Esthon. Esthõ begat Bethrapha, Paseah, & Thehinna ỹ father of the cite of Nahas: these are the men of Recha. The chyldren of Kenas were: Athniel and Saraia. The chyldrẽ of Athniel were, Hathath.

And Meonothai begat Ophra. And Saraia begat Joab the father of Geharasym, for they were carpenters. The chyldren of Caleb the sonne of Jephune were: Iru, Ela and Naam. The chyldrẽ of Ela were: Kenas. The chyldren of Jehesleel were: Siph, Sipha, Thiria, and

Mariel. The chyldren of Esra were, Jether: Mered, Epher and Jalon, and Thahar with Miriã, Samai, Jesbah the father of Esthemoa, & his wyfe Judi Ja bare Jered the father of Geder, Heber ŷ father of Socho, Jekuthiel the father of Sanoah: these are the chyldrẽ of Bithia the doughter of Pharao, which Mared toke.

C The chyldren of ŷ wyfe Hodia the syster of Naham the father of Regila, were: Hagarmi ãd Esthomoa the Maechathite.

The chyldren of Simon were: Amnon, Rinna and Benhanan, Thilon. The chyldren of Jesei were: Soheth, & Ben Soheth.

The chyldren of Sela the sonne of Juda, were: Er, the father of Lecha. Laeda the father of Maresa, & the kynred of the lynen weuers in the house of Asbea: and Jokim, and the men of Cosebo Joas and Seraph, which were householders in Moab, and dwelt at Lahem and Hadebarim Athikim. These were potmakers, and dwelt amonge plantes and hedges, besyde the kynge in his busynes, and came and dwelt there.

The .v. Chapter.

¶ A register of the chyldren of Simeon

A Nu.26.b The chyldren of * Simeon wer Nemuel, Jamin, Jarib Serah, Saul: whose sonne was Sallum, whose sonne was Mipsam, whose sonne was Misma. The chyldren of Misma were, Hamuel, whose sonne was Sachur: whose sonne was Simei. Simei had sixtene sonnes and sixe doughters: & his brethren had not many chyldren. And all theyr kynred multiplied not as the chyldren of Juda. But * they dwelt (Josu.19.a) at Berseba, Molada, Hazar, Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Ziklag, Beth, Marchaboth, Hazarsusim, Beth Birei, and Saraim: these were theyr cyties vntyll ŷ tyme of kynge Dauid. And theyr townes, Etam, Ain, Rimmon, Tochen, Asan: these fyue cyties, & all the villages that were aboute these cyties, vntyl Baall, this is theyr habytacyon and theyr kynred amonge them.

B And Mesobab: Jamlech, Josa the sonne of Amasia, Joel. Jehu the sõne of Josibia, the sonne of Seraia, ŷ sonne of Asiel, Elioenai, Jaecoba, Jesohaia, Asaia, Adiel, Ismael and Benaia. Sisa the sonne of Siphel, the sonne of Alon, the sonne of Jedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in theyr kynredes & of the house of theyr fathers, and multiplyed in nombre

And they went forth, ŷ they myght come vnto Gedor to the east syde of the valley, to seke pasture for theyr shepe. And founde fat and good pasture, and a londe large on both the sydes, quiet and ryche: for they of Ham dwelt ther afore tyme.

And these that are now descrybed C by name, came in the tyme of Ezechias the kynge of Juda, smote the tentes and dwellynges of those that were founde there, and dampned them vnto this day, and dwelt in theyr steade, for there had they pasture for theyr shepe.

There wente of them also (of ŷ chyldren of Simeon) fyue hundreth men vnto mount Seir, with theyr rulers: Platia, Nearia, Rephaia and Asiel, ŷ chyldren of Jesei, and smote the remnaunt of the Amalechites (whiche were escaped) and dwelt there vnto this daye.

The .vi. Chapter.

¶ A register of the Rubenites.

The chyldrẽ of Ruben ŷ fyrst sonne of Israel: for he was the fyrst sõne, but because he defyled his fathers bed, therfore was his fyrst byrthryght geuen vnto the chyldrẽ of Joseph the sonne of Israel, and he was not rekened to the fyrst byrthryght: for Juda which was myghtye amonge his brethren, was geuen the principalitie before hym, and the fyrst byrthryght vnto Joseph. The chyldren now of Ruben ŷ fyrst sonne of Israel are these: Hanoch, Pallu, Hesron and Charmi.

The chyldrẽ of Johel were, Semaia, whose sõne was Gog, whose sõne was Semei, whose sõne was Micha, whose sõne was Reaia, whose sõne was Baal, whose sonne was Beera, * whom Teglatphalasser the kynge of Assyria caryed awaye presoner. He was a prynce amonge the Rubenites. But his brethren amonge his kynredes (whan they were rekened amonge theyr generacyon) had Jeiel and Zacharia to theyr heades.

And Bela the sonne of Asan ŷ sonne of Sema, the sonne of Joel, * dwelt at Aroer, and vntyll Nebo & Baal Meon. And dwelte towarde the East, as

cometh to the wyldernes by the water
Euphrates: * for theyr cattell were ma
ny in the londe of Gilead.
B And in ỳ tyme of Saul they fought
agaynst the Agarites, which fel thorow
theyr hande, and they dwelt in theyr ten
tes towardes all the East parte of Gi-
lead.

But the chyldrē of Gad dwelt ouer
agaynst them in the countre of Basan,
vntyll Salcha. Joel the chefest, & Sa-
pham the seconde, Jaenai and Saphat
at Basan. And theyr brethrē of ỳ house
of theyr fathers were, Michael, Mesul
lam, Seba, Jorai, Jaecan, Sia and E-
ber, these seuen.

These are ỳ chyldren of Abihail the
sonne of Huri, the sonne of Jaroah, the
sonne of Gilead, the sonne of Michael,
the sonne of Jesisai, the sonns of Jah-
do, the sonne of Bus. Ahi the sonne of
Abdiel, the sonne of Guni was a ruler
in the house of theyr fathers, and they
dwelt at Gilead in Basā, and in ỳ vyl-
lages therof, and in all the suburbes of
Saron, vnto the vttemost partes ther-
of. All these were rekened in the tyme of
Jotham the kynge of Juda, and of Je-
roboam the kynge of Israell.
C The chyldren of Ruben, the Gaddi
tes and the halfe trybe of Manasses (of
suche as were fyghtynge men, whiche
wayre shylde and swearde, and coulde
bende the bowe, and were mē of armes)
were foure and fortye thousande & seue
hundreth and thre score, that went forth
to the warre.
And whan they fought agaynst ỳ Aga-
rites, Jetur, Naphes and Nodab hel-
ped them, and delyuered the Agarites in
to theyr handes, and all that was with
them: for they cryed vnto God in ỳ bat
tayll. And he herde them, because they
put theyr trust in hym: And they caryed
awaye theyr cattell, fyue thousande Ca
mels, two hundreth and fyftye thousād
shepe, two thousande Asses, and an hū-
dreth thousand soules of men. For ther
were many wounded, for why? the bat-
tayll was of God. And they dwelte in
theyr steade, vntyll the tyme that they
were caried awaye presoners.
D The chyldren of the halfe trybe of
Manasses dwelt in ỳ lōde * frō Basan
forth vntyll Baall Hermon and Senir,
and mount Hermon: for they were ma-
ny. And these were the heades of the
house of theyr fathers, Epher, Jesei, E-
liel, Asriel, Jeremia, Hodauia, Jahdiel
myghty valeaūt men, and awncient hea
des in the house of theyre fathers.
* And whan they synned agaynst ỳ 4.Re.15.b
God of theyr fathers, and went a who-
rynge after the Goddes of the people of
the lōde, (whom God had destroyed be-
fore them) the God of Israell stered vp
the sprete of Phul the kynge of Assiria,
and the sprete of Teglatphalassar the
kynge of Assyria, and led awaye the Ru
benites, Gaddites, & the halfe trybe of
Manasses, and brought them vnto Ha
lah, and Habor, and Hara, and to ỳ wa
ter of Golan vnto this daye.

The.vii.Chapter.

¶ A register of the chyldren of Leui.

The chyldren of Leui were, A
Gerson, Kahath and Me- Gen.46.b
rari. The chyldren of Ka-
hath wer, Amram, Jezchar
Hebron and Usiel. The
chyldren of Amram were, Aaron, Mo-
ses and Miriam. The chyldren of Aarō
were, Nadab, Abihu, Eleasar and Itha
mar. Eleasar begat Phineas. Phineas
begat Abisua. Abisua begat Buki. Bu-
ki begat Usi. Usi begat Serahia. Sera
hia begat Meraioth. Meraioth begat
Amaria. Amaria begat Achitob. Achi-
tob begat Sadoc. Sadoc begat Achi-
maas. Achimaas begat Asaria. Asaria
begat Johanā. Johanā begat * Asaria: 2.Pa.26.c
For he was prest in ỳ house that Salo
mon buylded at Jerusalem. Asaria be-
gat Amaria. Amaria begat Achitob. A
chitob begat zadock. zadock begat Sal
lum. Sallum begat * Helchias. 4.Re.22.b
Helchias begat Asaria. Asaria be-
gat * Seraia. Seraia begat Josedec. 4.Re.25.c
But Josedec was caried awaye whan
the LORDE caused Juda and Jeru-
salem to be led awaye captyue by Na-
buchodonosor.

The chyldren of Leui are these: Ger
son, Kahath and Merari. These are thē
names of the chyldren of Gerson, Libni
and Semei. The names of the chyldrē
of Kahat are these: Amrā, Jezehar, He-
bron and Usiel. The names of the chyl-
dren of Merari are: Maheli and Mu-
si. These are the kynredes of the Leui-
tes amonge theyr housholdes.

Gersons sonne was Libni, whose B
sonne was Jahath, whose sonne was
Sima, whose sonne was Joah, whose
sonne was Iddo, whose sonne was Se-
rah, whose sonne was Jeathrai. Ka-
hats sonne was Aminadab, whose sōne

was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sõne was Thahath, whose sõne was Uriel, whose sonne was Usia, whose sonne was Saul.

The chyldren of Elcana were, Amasai and Ahimoth, whose sonne was Elcana, whose sonne was Elcana of zuph whose sonne was Nahath, whose sõne was Eliab, whose sonne was Jeroham whose sonne was Elcana, whose sonne was Samuel Whose fyrst borne sõnes were Seni and Abia.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Semei, whose sonne was Usa, whose sõne was Simea, whose sonne was Haggia. whose sonne was Asaia.

These are they whõ Dauid appointed to synge in the house of the LORDE where the Arke rested, & they mynystred before the habitacyon of the Tabernacle of witnes with syngynge, untyll Salomõ had buylded the house of ỹ LORDE at Jerusalem, and they stode after theyr maner in theyr office. And these are they that stode and theyr chyldren. Of the chyldrẽ of Kahath was Heman the synger, the sõne of Joel, the sõne of Samuel, the sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah, the sonne of zuph, the sonne of Elcana, the sonne of Mahath, ỹ sõne of Amasai, the sonne of Elcana, ỹ sõne of Johel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, ỹ sonne of Abiasaph the sonne of Corah, the sõne of Jezehar, the sonne of Kahath, the sonne of Leui, and sonne of Israell.

C And his brother Asaph stode at his ryght hande, and Asaph was the sonne of Barachia, the sonne of Simea, the sonne of Michael, the sõne of Maaseia, the sõne of Malchia, the sõne of Athni the sonne of Serah, the sonne of Adaia, the sonne of Ethan, the sonne of Sima the sonne of Simei, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

Theyr brethren the chyldren of Merari, stode on the lefte hande, namely, Ethan the sonne of Kusi, the sonne of Abdi, the sonne of Malluch, the sonne of Hasauia, the sonne of Amazia, the sonne of Helchia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui,

As for theyr brethren ỹ Leuites, they were geuen to all the offices in the habitacyon of the house of the LORDE: but the office of Aaron and his sonnes was to kyndle the fyre upon the altare of burntofferynges, and upon the altare of incense, and to all the busynes in the moost holy, and to make attonement for Israel, accordynge as Moses the seruaunt of God commaunded.

These are the chyldren of Aaron: Eleasar his sõne, whose sõne was Phineas, whose sonne was Abisua, whose sonne was Buki, whose sõne was Usi, whose sonne was Serahia, whose sõne was Meraioth, whose sonne was Amaria, whose sõne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

And this is theyr habitacyon and towne in theyr borders, namely of Aarons chyldren of the kynred of the Kahathites: for this lot fell unto them. D

* And they gaue them Hebron in ỹ lande of Juda, and the suburbes of the same rounde aboute. But the felde of the cytie and the vyllages therof, gaue they unto Caleb the sonne of Jephune. Thus gaue they unto the chyldren of Aaron these fre cyties, Hebrõ and Libna with theyr suburbes, Jather, and Esthemoa, Silen, Debir, Asan, and Bethsemes, with theyr suburbes. And out of the trybe of Ben Jamin, Geba, Alemeth, and Anathot with theyr suburbes, so that all the cyties in theyr kynred were thyrtene. The other chyldren of Kahath of theyr kynred, had out ỹ half trybe of Manasses, ten cyties by lot. The chyldren of Gerson of theyr kynred, had out of the trybe of Isachar, and out of the trybe of Aser, and out of the trybe of Nephtali, and out of the trybe of Manasses, in Basan, thyrtene cyties. The chyldren of Merari of theyr kynrede, had by lot out of ỹ trybe of Ruben, and out of the trybe of Gad, and out of the trybe of zabulon, twelue cyties. Iosu. xxi.

And unto the Leuites gaue the chyldren of Israell cyties with theyr suburbes, namely by lot, out of the trybe of the chyldren of Juda, and out of ỹ trybe of the chyldren of Simeon, and out of the trybe of the chyldren of Ben Jamin, euen those cyties, which they appointed E by name. * But the kynredes of the chyldren of Kahath had the cytes of theyr Iosu. borders out of the trybe of Ephraim.

So gaue they now vnto them (namely vnto the kynred of the chyldren of Kahath) the fre cyties, Sichem vppon mount Ephraim, Geser, Jakmeam, Bethoron, Ajalon, and Gath Rimon with theyr suburbes. And out of the halfe trybe of Manasses, Aner and Bileam with theyr suburbes. But vnto the chyldren of Gerson they gaue out of the kynred of the halfe trybe of Manasses, Golam in Basã and Astharoth with theyr suburbes. Out of the trybe of Isachar: Kedes, Dabrath, Ramoth, and Anem with theyr suburbes. Out of the trybe of Aser, Masal, Abdon, Hukoth and Rehob, with theyr suburbes. Out of the trybe of Nepthali, Kedes in Galile, Hammon and Kiriathaim with theyr suburbes. Unto the other chyldren of Merari gaue they out of the trybe of zabulon, Rimano and Thabor with theyr suburbes. And beyonde Jordane ouer agaynst Jericho eastwarde besyde Jordane out of the trybe of Ruben, Bezer in the wyldernesse, Jahza, Kedemoth & Mepaath with theyr suburbes. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Hesbon and Jaeser with theyr suburbes.

The.viii.Chapter.

¶ The chyldren of Isachar and Ben Jamin.

a The chyldrẽ of Isachar were, Thola, Pua, Jasub & Simrom, these foure. The chyldrẽ of Thola were, Usi, Rephaia, Jeriel, Jahemai, and Jebsã and Samuel, heades in ỹ house of theyr fathers of Thola, and myghty men in theyr kynredes, *in nombre in ỹ tyme of Dauid, two and twentye thousande and syxe hundreth. The chyldren of Usi were, Jesrahia. The chyldren of Jesrahia were, Michael, and Obedia, Joel and Jesia: all these fyue were heades. And with them amonge theyr kynred in ỹ house of theyr fathers there were ready harnassed men of warre to the battayll, syxe and thyrty thousande: for they had many wyues and chyldren. And the myghtye men of theyr brethren in all the kynredes of Isachar, were seuen and foure score thousande, & were all nombred.

The chyldren of Ben Jamin, were, Bela, Becher, and Jediel, these thre. The chyldrẽ of Bela, were. Ezbon, Usi Usiel Jeremoth and Iri, these fyue, heades in the house of theyr fathers, myghtye men: and were nombred two & twenty thousande and foure and thyrtye.

b The chyldren of Becher were, Semira, Joas, Eleser, Elioenai, Amri, Jeremoth, Abia, Anathot and Alameth, all these were the chyldren of Becher, and were rekened in theyr kynredes after ỹ heades in the house of theyr fathers, valeaunt men, twentye thousande, & two hundreth. The chyldren of Jediel were Bilhan. The chyldren of Bilhan were, Jeus, Ben Jamin, Ehud, Cnaena, Sethan, Tharsis and Ahisahar, all these were the chyldren of Jediel, heades of the fathers, valeaunt men, euen seuẽteen thousande, and two hundreth, whiche wente forth to the warre for to fyghte. And Sup im and Hupim were the chyldren of Ir. But Husim were the chyldrẽ of Aher.

The chyldren of Nepthali were: Jahziel, Guni, Jeser and Sallum, *the chyldren of Bilha. Gen. 30. b.

The chyldrẽ of Manasses are these: Esriel, whom his concubyne Aramiel dyd bear. *But (fyrst) begat he Machir the father of Gilead. And Machir gaue Josu. 17. a wyues vnto Hupim and Supim, and theyr systers name was Maecha. His seconde sonnes name was zelaphehad, *And zelaphehad had doughters. Num. 26 b
And Maecha the wyfe of Machir bare 27. a. 36. a a sonne whose name was Phares, and his brothers name was Sares, and his sonnes were Ulam and Rakem. Ulãs sonne was Bedam. These are the chyldren of Gilead the sonne of Machir the sonne of Manasses. And his syster Molecheth bare Ishud, Abieser and Mahela. And Semida had these chyldren: Ahean, Sichem, Likhi and Aniam.

c The chyldrẽ of Ephraim were these: Suthelah, whose sonne was Bered, whose sõne was Thahath, whose sõne was Eleada, whose sõne was Tahath whose sonne was Sabad, whose sonne was Suthelah, whose sõne was Eser & Elead. And the mẽ of Gath, that dwelt in the londe, slewe them, because they were gone downe to take theyr catell. And theyr father Ephraim mourned for them a longe season, and his brethrẽ came to comforte hym.

And he went in to his wyfe, whiche conceaued, and bare a sonne, whome he called Bria, because of ỹ aduersite that was in his house. His doughter was Seera, whiche buylded the lower and vpper Bethoron, and Usen Seera.

Whose sonne was Rephad & Reseph,
whose sonne was Thelah, whose sõne
was Thahan, whose sonne was Lae-
dan, whose sõne was Ammihud, whose
sonne was Elisama, whose sonne was
Nun, whose sonne was Josua.
And theyr substaunce and dwellyng
was, Bethell and the vyllages therof, &
towarde the East syde of Naeran, and
towarde ÿ westparte of Geser and the
vyllages therof. Sychem and hir vylla
ges vnto Aia and hir vyllages. And by
the chyldren of Manasses, Bethsean &
D the vyllages therof, Thaenach and the
vyllages therof. Megiddo and the vyl-
lages therof. Dor and the vyllages ther
of. In these dwelte the chyldren of Jo-
seph the sonne of Israel.
The chyldrẽ of Aser were these: Je-
mna, Jesua, Jesui, Bria and Serah their
syster. The chyldren of Bria were, He-
ber and Malchiel, this is the father of
Birsauith. Heber begat Japhlet, So-
mor, Hothã, and Sua theyr syster. The
chyldrẽ of Japhlet were, Passach, Bime
hall and Asuath, these were the chyldrẽ
of Japhlet. The chyldren of Somer
were, Ahi, Rahag, Jehuba, and Aram.
And the chyldren of his brother Helem
were, zophah, Jemna, Seles and Amal.
The chyldren of zophah were, Suah,
Harnepher, Sual, Beri, Jemra, Bezer,
Hod, Sama, Silsa, Jethrã and Beera.
The chyldren of Jether were Jephune
Phispa and Ara. The chyldren of Alla
were, Arah, Haniel and Rezia.
All these were the chyldren of Aser,
heades in ÿ house of theyr fathers, cho-
sen out, valeaunt men, & heades amõge
the Prynces, and were mustered to the
warre for ÿ fyght, in theyr nombre, sixe
and twentye thousande men.

The.ix.Chapter.

¶ Of the trybe of BenJamin.

A BenJamin begat Bela his
fyrst sonne, Asbal the secõde
Ahrah the thyrde, Noah the
fourth, Rapha the fyfth.
And Bela had chyldren, Ad-
dar, Gera, Abihud, Abisua, Neman, A-
hoah, Gera, Sphuphan and Huram
These are Ehuds chyldren, whiche
were heades of the fathers amonge the
cytesyns at Geba, and went awaye vn-
to Manahath, namely Naeman, Ahia
and Gera, the same caryed them awaye
and begat Vsa and Ahiud. And Seha-
raim (whan he had sent them awaye) be
gat chyldren in ÿ londe of Moab of Hu
sim and Baera his wyues. And of Ho-
des his wyf begat he Jobab, zibea, Me-
sa, Malcham, Jeus, Sachia, and Mir-
ma, these are his chyldren, heades of the
fathers.
Of Husim begat he Abitob and El
paal. The chyldren of Elpaal were: E- B
ber, Misleam and Samed. The same
buylded Ono and Lod, and ÿ vyllages
therof. And Bria and Sama were hea-
des of the fathers amonge the cytesyns
at Aialon. These chaced awaye them of
Gath. His brethren Sasak, Jeremoth,
Sebadia, Arad, Ader, Michael, Jespa,
and Joha, these are the chyldren of Bria
Sebadaia, Mesullam, Ezechi, Heber,
Jesmerai, Jeslia, Joab, these are ÿ chyl
dren of Elpaal. Jakim, Sichri, Sabdi
Eloenai, zilthai, Eliel, Adaia, Braia &
Simrath, these are the chyldren of Se-
mei. Jespan, Eber, Eliel, Abdon, Si-
chri, Hanã, Hanania, Elam, Enthothia
Jephdeia and Penuel, these are the chil
dren of Sasak. Samserai, Seharia, A-
thalia, Jaeresia, Elia and Sichri, these
are the chyldren of Jeroham. These are
the heades of the fathers of theyr kyn-
redes, which dwelt at Jerusalem.
*But at Gibeon dwelt, the father
of Gibeon, and his wyues name was
Maecha, and his fyrst sonne was Ab-
don, zur, Cis, Baal, Nadab, Gedor, A-
hio and Secher. Mikloth begat Si- C
mea. And they dwelt ouer agaynst theyr
brethrẽ at Jerusalem with theyrs. Ner
begat Cis. *Cis begat Saul. Saul be-
gat Jonathas, Melchisua, Abinadab &
Esbaal. The sonne of Jonathas was
Meribaall. Meribaal begat Micha.
The chyldren of Micha were: Pithon,
Melech, Thaerea and Ahas. Ahas be-
gat Joadda. Joadda begat Alemeth,
Asmaueth and Simri. Simri begat
Moza. Moza begat Binea, whose sonne
was Rapha, whose sonne was Eleasa,
whose sonne was Azel. Azel had sixe so-
nes, whose names were: Esrikam, Bo-
chru, Jesmael, Searia, Abadia, Hanan
all these were the sonnes of Azel.
The chyldren of Esek his brother
were: Vlam his fyrst sõne, Jeus the se-
conde, Eliphelet the thyrde. The chyldren
of Vlam were valeaunt men, and could
handle bowes, and had many sonnes, &
sonnes sonnes an hundreth and fyftye.
All these are of the chyldren of BenJa-
min.

The.ix.Chapter.

¶ The nombre of the Israelites, that
were caried awaye vnto Babylon.

A A ND all Israel were nombred
and beholde, they are wrytte
in the boke of the kynges of
B Israell and Juda, and now
are they caryed awaye vn-
to Babylon for theyre synne, euen they
that afore dwelt in their possessions and
cities, namely Israell, the prestes: Leui-
tes and Nethinim. But at Jerusalem
dwelt certayne of the chyldren of Juda,
some of þ childre of Ben Jamin, some of
the chyldren of Ephraim and of Manas-
2.Es.11.a ses. * Namely of the chyldre of Phares
the sonne of Juda, was Uthai the son-
ne of Amihud the sonne of Amri, the
sonne of Imri, the sonne of Bani. Of
Soloni, Asaia the fyrst sonne, and his o-
ther sonnes. Of the chyldren of Serah,
Jeguell and his brethren, sixe hundreth,
foure score and ten.
2.Es.11.b * Of the chyldren of Ben Jamin,
Sallu the sonne of Mesullam, the sone
of Hodauia, the sonne of Hasnua. And
Jebneia the sonne of Jeroham. And Ela
the sonne of Usi the sonne of Michri.
And Mesullam the sonne of Sephatia
1.Par.8 the sonne of Reguell the sonne of Jeb-
nia. And theyr brethre in theyr kynreds
nyne hundreth and sixe and fyftie. All
C these are heades of the fathers in the
house of their fathers.
B * Of the prestes: Jedaia, Joiarid,
2.Es.11.c Jachyn, and Asaria the sonne of Hel-
1.Esd.? chia, the sonne of Mesullam, the sonne
1.Par.6 of Sadoc, the sonne of Meraioth, the
sonne of Ahitob, prynce in the house of
God. And Adaia the sonne of Jeroham,
the sonne of Pashur the sonne of Mal-
chia. And Maesai the sonne of Adiell,
the sonne of Jachsera, the sonne of Me-
sullam, the sonne of Mesilemeth, the
sonne of Immer. And theyre brethren
heades in the house of theyre fathers a
thousande, seuen hundreth and thre score
valeaunt men in executynge the office in
2.Es.11.c the house of God.
* Of the Leuites of the chyldren of
Merari, Semaia the sonne of Hasub,
the sonne of Asrikam, the sonne of Ha-
sabia. And Bakbakar the carpenter &
Galall. And Mathania the sonne of Mi-
cha the sonne of Sichri, the sonne of As-
saph. And Obadia the sonne of Semaia
the sonne of Galall, the sonne of Elka-
na, whiche dwelt in the villages of the
Netophathites.
* The porters were: Sallu, Akub, C
Talmon, Ahiman, with theyr brethren, 2.Es.11.c
and Sallum þ chefest: for hither to had
the chyldren of Leui kepte the watch at
the eastsyde of the kynges gate by ar-
mies. And Sallum the sonne of Core,
the sonne of Abiasaph, the sonne of Co-
rah, and his brethren of his fathers
house.

The Corahythes were in the worke
of the seruice, to kepe the thresholdes of
the Tabernacle: and their fathers in the
hoost of the LORDE, to kepe the in-
traunce. Phineas the sonne of Eleasar
was the prynce ouer them, because the
LORDE had bene with hym before.
Sacharia the sonne of Meselemia was
keper at the dore of the Tabernacle of
witnesse.

All these were chosen out to be ke-
pers of the thresholdes euen two hundreth
and twelue. These were nombred in
theyr villages. And Dauid and Samu-
ell the seer founded them thorow theyr
faith, that they and theyr chyldren shuld
kepe the house of the LORDE, name-
ly to kepe the watche of the house of the
Tabernacle.
* These dorekepers were appoyn- D
ted towarde the foure wyndes, towarde Nume.3.d
the East, towarde the West, towarde
the North, & towarde the South. But
theyr brethren were in theyre vyllages,
that they myght come alwaye on the se-
uenth daye to be with the: for vnto these
foure maner of chefe dorekepers were
the Leuites commytted. And they had the
ouersighte of the chestes and treasures
in the house of God.

In the nyght season also remayned
they aboute the house of God: for theyr
deuty was to geue attendaunce to open
euery mornynge. And some of them had
the ouersyght of the mynistrynge vessell
for they bare the vessell out and in. And
some of them were appoynted ouer the
vessell, and ouer all the holy vessell, ouer
the fyne wheate floure, ouer the wyne, o-
uer the oyle, ouer the frankencense, ouer
the swete odoures: but some of the pre-
stes chyldren made the * incense. Exo.30.d

Unto Mathithia one of the Leuites
the fyrst sonne of Sallum the Corahite,
were the pannes commytted. And certaine
of the Kahathites theyr brethre were ap-
pointed ouer the shewbread, to prepare
it euery Sabbath daye.

These are the heades of the syngers, E

amõge the fathers of ye Levites chose out
over the chestes: for day and nyght were
they in worke withall. These are the
heades of the fathers amonge the Levi-
tes in their kynreds. These dwelt at Je-
rusalem.

1.Par.9.d * At Gibeon dwelt Jeiel the father
of Gibeon, his wyues name was Ma-
cha, and his fyrst sonne Abdon, zur, Cis,
Baal, Ner, Nadab, Gedor, Ahaio, Za-
charia, Mikloth. Mikloth begat Sime-
am and they dwelt also aboute their bre-
thren at Jerusalem amonge theirs. Ner
begat Cis, Cis begat Saul, Saul begat
Jonathas, Malchisua, Abinadab, Esba
all. The sonne of Jonathas was Meri-
baall. Meribaal begat Micha. The chil
dren of Micha were, Pithon, Melech &
Thaherea. Ahas begat Jaera, Jaera be
gat Alemeth, Asmaueth & Simri. Sim
ri begat Moza. Moza begat Binea, who
se sonne was Raphaia, whose sõne was
Eleasa, whose sonne was Azell. Azell
had sixe sõnes, whose names were: Afri-
kam, Bochru, Jesmael, Searia, Obadia
Hanan. These are the chyldren of Azell.

The.xi. Chapter.

The battaille of the Philistynes a-
gaynst Saul and his sonnes, In whiche
battayl Saul and his sõnes were slayne
vpon mount Gelboa.

A
1.Re.31.a The * Philistynes foughte
agaynst Israel. And they of
Israel fled before the Phi-
listynes, and the wounded
fell vpon mount Gelboa.
And the Philistynes folowed vpõ Saul
and his sonnes, and smote Jonathas,
Abinadab and Malchisua the sonnes of
Saul. And the battayl was sore against
Saul. And the Archers came vpon hym
so that he was wounded of the archers.
Then sayde Saul vnto his weapenbea-
rer: Drawe out thy swearde, and thrust
it thorow me, that these vncircumcysed
come not, and deale shamefully with me.
Neverthelesse his weapenbearer wolde
not, for he was sore afrayed. Then toke
Saul his sweard, and fell theron. Whã
his weapenbearer sawe that Saul was
dead, he fell vpon his swearde also, and
dyed.
Thus dyed Saull and his thre son-
nes, and all his housholde together. And
whan the men of Israell which were in
the valley, sawe, that Saul and his son-
nes were dead, they lefte their cyties and
fled: and the Philistynes came & dwelte
therin.
* On the morowe came ye Philistynes B
to spoyle the slayne, and founde Saull 1.Re.31.
and his sonnes lyenge vpon mount Gel-
boa, and stryped hym out, and toke his
heade, and his harnesse, and sent it about
in to the londe of the Philistynes, & cau-
sed it to be shewed before theire Idoles
and the people. And his weapens layed
they in ye house of their god, and stacke
vp his heade vpon the house of Dagon.
But whan all they of Jabes in Gi-
lead herde of euery thynge, that the Phi
listynes had done vnto Saull, they gat
them vp (as many as were men of ar-
mes) and toke the body of Saull and of
his sonnes, and broughte them vnto Ja-
bes, and buryed theyr bones vnder the
Oke at Jabes, and fasted seuen dayes.
Thus dyed Saul in his trespace which
he commytted agaynste the LORDE,
because * he kepte not the worde of the 1.Re.15
LORDE: ‡ and because he axed councell ‡1.R.28
at the soythsayer, and axed not at the
LORDE, therfore slewe he hym, and
turned the kyngdome vnto Dauid.

The.xii. Chapter.

How Dauid was anoynted kynge,
and of his kyngdome, and of ye thre wor-
thies whiche dyd fetch hym water vnder
the gate at Bethleem.

A
AND all Israell resorted to
Dauid vnto Hebron, & sayde
* Beholde, we are thy bone
and thy flesh. And afore tyme
whan Saull reygned, thou
leddest Israel out & in. So the LORDE
thy God hath sayd vnto the: Thou shalt
kepe my people of Israel, & thou shalt be
ye prynce ouer my people of Israell. And
al ye Elders of Israel came to the kynge
vnto Hebron. And Dauid made a coue-
naunt with them at Hebron before the
LORDE. And they anoynted Dauid
to be kynge ouer Israell * acordynge 1.Re.16
to the worde of the LORDE by Sa-
muell.
And Dauid and all Israel wente vn-
to Jerusalem, that is Jebus: for the Je-
busites dwelt in the londe. And the citi-
syns of Jebus sayd vnto Dauid: Thou
shalt not come in hither. How be it Da-
uid wãne the castell of Sion which is the
cyte of Dauid. And Dauid sayd: * who
so euer smyteth the Jebusites fyrst, shall
be a prynce and captayne. Then Joab

the sonnes of Zeruia clymmed vp fyrst, and was made captayne. So Dauid dwelt in the castell, therfore was it called the cyte of Dauid. And he buylded the cite rounde aboute, fro Millo forth on euery syde. As for the remnaunt of the cite, Joab buylded it, and repayred it. And Dauid wente forth and grewe, and ẏ LORDE Zebaoth was with hym.

These are the chefe amonge ẏ myghtye mẽ of Dauid, which dealt valeauntly with hym in his kyngdome with all Israel, to make hym kynge, accordinge to the worde of the LORDE ouer Israel. And this is the nombre of Dauids myghtye men: Iesabeam the sonne of Hachmoni the chefest amonge thirtye. He lifte vp his speare, and smote thre C. at one tyme.

After hym was Eleasar the sonne of Dodo the Ahohite, and he was amonge the thre myghtye. This man was with Dauid whan they blasphemed, and the Philistynes gathered them selues there to the battayll. And euẽ there was there a pece of londe full of barly, and the people fled before the Philistynes. And they stode in the myddes of the londe, and rescued it, and smote the Philistynes. And the LORDE gaue a greate health.

C 2.Re.23.c *And thre of the chefest thirtye wente downe to ẏ rocke vnto Dauid in to the caue of Adullam. But the Philistynes hoost laye in the valley of Rephaim. As for Dauid, he was in the castell. And the Philistynes people were then at Bethleem. And Dauid was desyrous, & sayd: O that some wolde geue me to drynke of the water out of ẏ well at Bethleem vnder the gate. Then brake those thre in to the Philistynes hoost, and drue of the water out of the well at Bethleem vnder the gate, and caryed it, and brought it vnto Dauid. Neuertheles he wolde not drynke it, but powred it vnto the LORDE, and sayde: God let this be farre fro me, that I shulde do it, & drynke the bloude of these men in the parell of theyre lyfe: for with the parell of theyre lyfe haue they brought it: therfore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Joab, he was the chefest amonge thre. And he lyfte vp his speare and smote thre hundreth. And he was famous amonge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

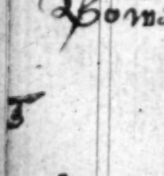
D 2.Re.23.d *Benaia the sonne of Joiada the sonne of Ishail of Cabzeell, was a man of greate actes. He smote two lyons of the Moabites. And he wente downe, and smote a lyon in the myddes of a wel in the tyme of snowe. He smote a man of Egipte also, which was fyue cubites greate of stature, and hadde in his hande a speare lyke a weuers lome. Yet wente he downe to hym with a staffe, & toke the speare out of his hande & slewe him with his owne speare. This did Benaia the sonne of Joiada, and was a famous man amonge thre Worthies, and most awncient amonge thirtye. But vnto the thre came he not. How beit Dauid made hym of his secrete councell.

The valeaunt Worthies are these: Asahell the brother of Joab, Elhanan his vncles sonne of Bethleem, Samoth the Harodite, Helez the Pelonite, Ira the sonne of Ekes the Thecoite. Abiaser the Anathothite, Sibechai the Husathite, Ilai the Ahohite, Matherai ẏ Netophatite: Heled the sonne of Baena ẏ Netophatite, Jthai the sonne of Ribai of Gibeath of the chyldren of Ben Jamin, Benaia the Pirgathonite, Hurai of the broke of Gaas. Abiell the Arbathite, Asmaueth the Baherumite, Eliahba the Saalbonite. The chyldren of Hasem the Gisonite, Jonathas the sonne of Sage the Hararite, Ahiam the sonne of Sachar the Hararite, Eliphall the sonne of Vr, Hepher the Macherathite, Ahia the Pelonite, Hezro of Carmel, Naerai the sonne of Asbai, Joel the brother of Na= E
than, Mibehar the sonne of Hagri, Zeleg the Ammonite, Naherai the Berothite the weapenbearer of Joab the sonne of Zeruia, Ira the Jethryte, Gareb the Jethrite, Vrias the Hethite, Sabad the sonne of Ahalai, Adina the sonne of Sisa the Rubenite, a captayne of the Rubenites, and there were thirtie vnder him: Hanan the sonne of Maecha, Josaphat the Mathonite, Vsia the Astharathite Sama and Jaiell: the sonnes of Hotha the Aroerite, Jedial the sonne of Simri Joha his brother the Thizite, Eliell ẏ Mahenite, Jeribai and Josua the sonnes of Elnaan, Jethma the Moabite, Eliel, Obed, Jaesiel of Mizobaia.

The.xiii.Chapter.

Of Dauids worthye men of warre, which came vnto hym out of all the trybes.

A These also came to Dauid vn
1.Re.27.a to Siclag * whan he was
yet kepte asyde because of
Saul the sonne of Cis: And
they were lykewyse amonge
the worthies that helped in the battayll,
and can handle bowes with both theyre
handes, and could cast stones, and shute
arowes with the bowe.
Of Sauls brethren whiche were of
Ben Jamin: The chefest Ahieser and Jo
as the chyldren of Samaa the Gibeathi
te. Jesiel and Pelet the chyldrẽ of Asma
ueth. Baracha and Jehu the Anthothite
Jesmaia the Gibeonite, valeaunt amõg
thyrtie and ouer thirtie, Jeremia, Jaha
siel, Johanan, Josabad the Gederathite
Eleusai, Jerimoth, Bealia, Samaria,
Saphatia the Horaphite, Elkana, Je
siia, Asareel, Joeser, Jasabeam the Co
rahyte, Joela and Sabadia the chyldrẽ
of Jeroham of Gedor.
Of the Gaddites resorted there vnto
Dauid to the castell in the wyldernesse,
myghtye Worthies and men of armes,
whiche handled speares and sweardes,
and had faces lyke lyons, and were as
B swyfte as the Roes vpon the mountay
nes. The fyrst Eser, the seconde Obadia
the thirde Eliab, the fourth Masmãna,
the fyft Jeremia, the sixte Athai, The se
uenth Eliel, the eight Johanna, the ny
enth Elsabad, the tenth Jeremia, ye ele
uenth Machbanai. These were of the
chyldren of Gad, heades in the hoost, the
least ouer an hundreth and the greatest
ouer a thousande. These are they which,
in the fyrst moneth wente ouer Jordane
whan it was full on both the shores, so
that all the valleys were cast both to
warde the East and towarde the West.
There came of the chyldren of Ben
Jamin also and of Juda vnto the castel
of Dauid. But Dauid went forth vnto
them, and answered and sayde vnto thẽ:
Yf ye come to me in peace, and to helpe
me, my harte shalbe with you. But yf ye
come vpõ disceate, & to be myne aduersa
ries (wher as there is yet no vnrighte in
me) the God of our fathers loke vpõ it
C and rebuke it. Neuertheles the sprete en
dued Amasai the captayne amonge the
thirtye, & he sayde: We are thyne O Da
uid, and holde with the ye sonne of Isai.
Peace, peace be with the, peace be with
thy helpers, for thy God helpeth the.
Then Dauid receaued them, and made
them captaynes ouer the men of warre.
And of Manasses there fel certayne
vnto Dauid, whan he came to the bat
tayll with ye Philistynes agaynst Saul,
and helped them not, * for the prynces 1.Re.29.a
of the Philystynes counceled to let hym
go from them, and sayde: Yf he fell vnto
his lorde Saull, it myghte cost vs oure
neckes. Now whan he departed vnto
Siclag, there fell vnto hym of Manas
ses, Adna, Josabad, Jediael, Michael,
Josabad, Elihu, Zilthai, heades ouer
thousandes in Manasses. And they hel
ped Dauid agaynste the men of warre:
for they were all valeaunt Worthies,
and were the captaynes ouer the hoost.
And euery daye came there some to Da
uid, to helpe hym, tyll there was a great
hoost as an hoost of God.
And this is the nombre of the heades
harnessed vnto the warre, whiche came
to Dauid vnto Hebron, for to turne the
kyngdome of Saull vnto hym, accor
dynge to the worde of the LORDE.
The chyldren of Juda, which hand D
led speares & sweardes, were sixe thou
sande, and eyght hundreth ready har
nessed vnto the warre. Of the chyldren
of Simeon noble men of armes for the
battayile, seuen thousande and an hun
dreth. Of the chyldrẽ of Leui four thou
sande and sixe hundreth. And Joiada
the prynce amonge them of Aaron with
thre thousande and seuen hundreth. Sa
doc the yonge valeaunt man of armes
with his fathers house, two and twen
tye rulers. Of the chyldren of Ben Ja
min Sauls brother, thre thousande: for
vnto that tyme helde many of them yet
with the house of Saull.
Of the chyldren of Ephraim, twen
tye thousande and eyght hundreth vale
aunt men of armes, and famous in the
house of theyr fathers. Of ye halfe trybe
of Manasses, eyghtene thousande, na
med by name to come and make Dauid
kynge. Of the chyldrẽ of Isachar (which
were mẽ of vnderstondynge, whã nede re
quyred to knowe what Israel shulde do)
two hundreth captaynes, and all theyre
brethren folowed theyr worde. Of Ze
bulon, such as wente forth in the hoost
to the warre, ready with all maner of
weapens for the battaylle, fyftye thou
sande, beynge of one mynde to kepe thẽ
selues in ordre.
Of Nephtaly, a thousande captay
nes, and with them suche as handled E
shylde and speare, seuẽ and thyrtye thou
sande. Of Dan, ready harnessed to the
battayll, eyght and twentye thousande,



and sixe hundreth. Of Asser, such as wēt
forth in the hoost, ready harnessed to the
battayll, fortye thousande. From be=
3.Re.23. yonde Jordane, of the Rubenites, Gad=
dites and the halfe trybe of Manasses,
with all maner of weapens to the bat=
tayll, an hundreth and twentye thou=
sande.

1.Re.5.a * All these men of warre, ready har
nessed to the battayl, came with a whole
hart vnto Hebron, to make Dauid kyng
ouer all Israell. And all Israell besyde
were of one hart, that Dauid shulde be
made kynge. And there were they with
Dauid thre dayes, eatynge and dryn=
kynge: for theyr brethrē had prepared for
them. And suche neyghbours as were a=
boute them vnto Isachar, zabulon and
Nephthali, brought bread vpon Asses,
camels, mules and oxen to eate: meell,
fygges, rasens, wyne, oyle, oxen, shepe,
D very many: for there was ioye in Is=
raell.

The.xiiii.Chapter.

¶ Howe the other trybes were called, and how they fetched awaye the Arke of the LORDE.

A AND * Dauid helde a coun
2.Re.6.a cell with the captaynes ouer
thousandes, & ouer hūdreds
and with all the prynces and
sayde vnto all the congrega=
cyon of Israell: Yf it lyke you, and yf it
be of the LORDE oure God, let vs
sende forth on euery syde to oure other
brethren in all the countrees of Israell,
and to the prestes and Leuites in the ci=
ties wher they haue suburbes, that they
maye be gathered together vnto vs, and
let vs set the Arke of oure God agayne
vnto vs: for by Sauls tyme we axed af=
ter it. Then sayde the whole congrega=
cyon, that the same shulde be done, for it
pleased all the people well.

C So Dauid gathered all Israell to=
gether from Sihor of Egipte, tyll a mā
come vnto Hemath, to fetch the Arke of
God from Kyriath Iearim. And Dauid
wente vp with all Israell to Kiriath Je
arim, which lieth in Juda to brynge frō
thence the Arke of God the LORDE,
that sytteth vpon the Cherubins, where
the name is named: and they caused the
Arke of God to be caryed vpon a newe
carte from the house of Abinadab.

B Vsa and his brethren droue the cart.
As for Dauid & all Israell, they played
with all theyr strength before God, with
songes, with harpes, with psalteries,
with tabrettes, with Cymbales and
trompes.

But whan they came to the barne
floore of Chidon, Vsa stretched out his
hande to holde the Arke: for the oxen
wente out asyde. The waxed the wrath
of the LORDE fearce ouer Vsa, and
smote hym, because he stretched out his
hande to the Arke, so that he dyed there
before God. Then was Dauid sory, be=
cause the LORDE had made suche a
rente vpon Vsa, and called the place Pe
rez Vsa, vnto this day. And Dauid stode
in feare of God the same daye and sayd:
How shal I brynge the Arke of God vn
to me? Therfore wolde he not let the
Arke of God be brought vnto hym in to
the cite of Dauid, but caried it in to the
house of Obed Edom the Gathite. So
the Arke of God abode with Obed E=
dom in his house thre monethes. And
the LORDE blessed Obed Edoms house
and all that he had.

The.xv.Chapter.

¶ Hiram sendeth tymber vnto Dauid, Of Dauids wyues. He ouercōmeth the Phylistines. Therfore was his name noysed out in all londes.

AND * Hiram the kynge of A
Tyre sent messaungers vn= 2.Re.5.a
to Dauid & Cedre tymber,
and masons and carpēters,
to buylde him an house. And
Dauid perceaued that the LORDE
had confirmed hym kynge ouer Israell:
for his kyngdome increased for his peo=
ple of Israels sake. And Dauid toke yet
mo wyues at Jerusalem, and begat yet
mo sonnes and doughters. And the na=
mes of them that were borne vnto hym
at Jerusalem, are these: Sammua, So=
bab, Nathan, Salomon, Jebehar, Eli=
sua, Elipalet: Noga, Nepheg, Japhia,
Elisamma, Baall, Jada, Eliphalet.

And whan the Philistynes herde B
that Dauid was anoynted kynge ouer
all Israel, they wente vp all to seke Da
uid. Whan Dauid herde that, he wente
forth agaynst them. And the Philistines
came, and scatered them selues beneth in
the valleye of Rephaim. And Dauid
axed councell at God, and sayde: Shall
I go vp agaynst the Phylistynes? and
wylt thou delyuer them in to my hande?
The LORDE sayde vnto hym, Go vp,

I wyll delyuer them in to thy hãde. And
whã they were gone vp to Baal prasym,
Dauid smote thẽ there. And Dauid sayd
God hath deuyded myne enemyes tho-
row my hande, euen as ỹ water parteth
asunder: therfore called they ỹ place Ba
al Prasim. And there left they their god
Deu.7.a des. Then * cõmaunded Dauid to
C burne them with fyre.
2.Reg.5.d * But the Philistynes gat them thi
ther agayne, and scatered them selues be
neth in the valley. And Dauid axed coũ-
cell at God agayne. And God sayde vn-
to hym: Thou shalt not go vp behynde
them, but turne the from thẽ, that thou
mayest come vpõ them ouer agaynst the
Pertrees. So whã thou hearest aboue
vpon the Pertrees the noyse of the goy-
enge, go thou forth then to the battayll:
for God is gone forth then before the to
smyte the hoost of the Philistynes. And
Dauid dyd as God cõmaũded hym. And
they smote ỹ hoost of ỹ Philistynes frõ
Gibeon forth vnto Gaser. And Dauids
name was noysed out in all londes. And
the LORDE caused the feare of hym to
come vpon all the Heythen.

The.xvi.Chapter.

¶ Dauid appoynted the Leuites to bea
re the Arke.

A AND he buylded hym houses
in ỹ cite of Dauid, and made
ready a place for the Arke of
God, and pitched a Taberna
cle for it. At that tyme sayde
Dauid: The Arke of God is not to be
Num.4.b borne, but onely of the Leuites: * for thẽ
hath the LORDE chosen to beare the
Arke of the LORDE, and to mynister
vnto hym for euer. Therfore gathered
Dauid all Israel together vnto Jerusa
lem, to bringe vp the Arke of the LOR
DE vnto the place which he hath prepa
red for it.
And Dauid brought the chyldren of
Aaron and the Leuites together. Of the
chyldrẽ of Kahath: Vriel the chefe with
his brethren, an C. and twentye. Of the
chyldrẽ of Merari: Asaia the chefe with
his brethren, two C. and twẽtye, Of the
chyldren of Gerson: Joel the chefe with
his brethrẽ, an C. and thirtie. Of the chil
dren of Elizaphan: Semaia the chefe wt
his brethren, two hundreth. Of the chyl-
dren of Hebron: Eliel the chefe, with his
brethren, foure score. Of the chyldren of
Vsiel: Aminadab the chefe, with his bre-
thren, an hundreth and twolue.

And Dauid called Sadoc and Abia- B
thar the prestes, and the Leuites, namely
Vriel, Asaia, Joeli, Semaia, Eliel, Ami-
nadab, and sayde vnto them: Ye are the
heades of the fathers amonge the Leui-
tes: sanctifye youre selues therfore and
youre brethren, that ye maye brynge vp
the Arke of the LORDE God of Isra
ell, to the place ỹ I haue prepared for it.
* For afore whan ye were not there, the 1.Par.13
LORDE oure God made a rente amõge
vs, because we soughte hym not, as we
shulde haue done. So the prestes and the 2.Reg.6.d
Leuites halowed them selues, that they
myght brynge vp the Arke of the LOR
DE God of Israel. And the chyldren of
Leui bare the Arke of God the LORD
vpõ theyr shulders with ỹ staues theron
* as Moses cõmaunded accordynge to Exo.25
the worde of the LORDE.
And Dauid spake vnto the rulers of
the Leuites, that they shuld ordeyne som B
of theyr brethrẽ to be syngers with psal- 2.Reg.6.d
teries, harpes and loude instrumentes, &
Cymbales, to synge loude with ioye.
Then the Leuites appoynted Hemã C
the sonne of Joell: and of his brethren
Asaph the sonne of Barachias: and of
the chyldren of Merari theire brethren,
Ethã the sonne of Cusaia: and with the
their brethrẽ of the seconde course, name
ly zacharias, Jaesiel, Semiramoth, Je-
hiell, Vnni, Eliab, Benaia, Maeseia
Mathithia, Eliphreleia, Mikneia, O-
bed Edom, Jeiel, the dore kepers: For
Heman, Asaph and Ethã were syngers
wt brasen belles makynge a loude noyse:
but zacharias, Jaesiel, Semiramoth, Je
hiel, Vnni, Eliab, Maeseia and Benaia
with psalteries to Alamoth: Mathithia
Eliphelia, Mikneia, Obed Edom, Jeiel
and Asasia with harpes to synge aboue
them on hye. Chenania the ruler of the
Leuites was the master of Musicke to
teach them for to synge, for he was a ma
of vnderstondynge.
And Barachias and Elcana were ỹ B
dorekepers of the Arke. But Sachania,
Josaphat, Nathanaell, Amasai, zacha- Psal.104.a
rias, Benaia, Elieser the prestes, blewe
the trompettes before the Arke of God.
And Obed Edom and Jehaia were dore
kepers of the Arke.
So Dauid and the Elders of Israel D
& the captaynes ouer thousandes wente
vp to fetch the Arke of the cõuenaunt of
the LORDE out of the house of Obed
Edom with ioye. And whã God had hel
ped the Leuites that bare ỹ Arke of the

LORDES cōuenaunt, there were of-
fred seuen bullockes and seuē rammes.
And Dauid had a lynen garment vpon
hym, And so had all ẏ Leuites that bare
the Arke, and the syngers, and Chenania
the master of Musicke with ẏ syngers.
Dauid had an ouerbody cote of lynē vp
pon hym also.
Thus all Israel brought vp ẏ Arke
of the cōuenaunt of the LORDE with
myrth, with trōpettes, tabrettes, & loude
Cymbales, with psalteries and harpes.
* Now whan the Arke of the cōuenaūt
2.Reg.6.d of the LORDE came in to the cite of
Dauid, Micholl the doughter of Saull
loked out of a wyndowe: and whan she
sawe kynge Dauid daunsynge and play
enge, she despysed hym in hyr hart.

The.xvii.Chapter.

The Arke is set in the Tabernacle,
with sacrifice and thankesgeuynge.

B AND * whā they brought in
2.Reg.6.d the Arke of God, they set it
in the Tabernacle, that Da-
uid had pitched for it, and of
fered burntofferynges and
thākofferynges before God. And whan
Dauid had ended the burntofferynges
and thankofferynges, he blessed the peo-
ple in the name of the LORDE, and dis-
tributed vnto euery man in Israel (both
vnto man and woman) a cake of breade,
and a pece of fleshe & a meece of potage.
And he appoynted before the Arke of
the LORDE certayne Leuytes to myni-
ster, that they shulde geue prayse, thākes
and louynges vnto the LORDE God
of Israell: namely Asaph the first zacha
rias the seconde, Jeiel, Semiramoth, Je
hiel, Mathithia, Eliab, Benaia, Obed
Edom and Jehiell, with psalteries and
harpes. But Asaph with loude cymba-
les. Benaia and Jehasiel ẏ prestes with
tabrettes, alwaye before the Arke of the
cōuenaunt of God.
B At the same tyme ordeyned Dauid
first of al to geue thankes vnto ẏ LOR
DE by Asaph and his brethren.
Psal.104.a *O geue thākes vnto the LORD,
call vpon his name, tell the people what
thynge he hath done.
O let youre songes be of hym: prayse
hym, and let youre talkynge be of all his
wonderous workes.
Geue his holy name a good reporte:
let the harte of them reioyce, that seke
the LORDE.
O seke the LORD and his strēgth,
seke his face euermore.
Remembre his maruaylous workes
that he hath done, his wonders, and the
iudgementes of his mouth.
Ye sede of Israel his seruaūt, ye chil
dren of Jacob his chosen.
He is the LORDE oure God, his
iudgementes are in all londes.
Be myndefull euer of his cōuenaunt C
what he hath commaunded in to a thou
sande generacyons.
* Which he made with Abraham, & Gen. 22.c
‡ his oth vnto Isaac. ‡Ge. 26.a
And * cōfirmed the same vnto Ja- *Ge. 28.c
cob for a perpetuall lawe, and to Israell
for an euerlastynge cōuenaunt.
And sayde: Unto the wyl I geue the
londe of Canaan, the metelyne of youre
inheritaunce.
Whan they were yet but small and
few in nombre, and straūgers in ẏ same
londe.
And they wente from one nacion to
another, and frō one realme to another
people.
He suffred no mā to hurte them, and
reproued euē kynges for their sakes.
* Touche not myne anoynted, and Psal.104.b
do my prophetes no harme.
*O synge vnto the LORD, let all Psal.95.a
the earth be tellynge of his saluacyō frō
daye to daye.
Declare his holynes amonge ẏ Hey-
then, and his wōderous workes amōge
the people.
For the LORDE is greate, and cā
not worthely be praysed, and more to be
had in awe then all goddes.
As for all the goddes of the Heythen
they are but Idols: * but it is ẏ LOR- Gen.1.a
DE that made the heauens.
Thankesgeuynge and worshype are D
before him, strēgth & ioye is in his place.
Ascrybe vnto the LORDE ye kyn-
reds of nacyōs: ascrybe vnto the LOR-
DE worshype and strength.
Ascrybe vnto the LORDE the ho-
noure of his name: brynge presētes and
come before hym, and worshipe ẏ LOR-
DE in the bewtye of his holynesse.
Let the whole earth stonde in awe of
hym: he hath made ẏ cōpasse of ẏ worlde
so fast, that it can not be moued.
Let the heauens reioyce, and let the
earth be glad: and let it be tolde amonge
the Heythen, ẏ the LORDE reygneth.
Let the see make a noyse, and ẏ ful-
nesse therof: let the felde be ioyfull, and
all that therin is.

Let al the trees in the wood leape for ioye before the LORDE, for he cometh to iudge the earth.

O geue thankes vnto the LORD, for he is gracious: and his mercy endureth foreuer.

And saye: Helpe vs O God our Sauioure, and gather vs together, and delyuer vs frō the Heythen, that we maye geue thankes vnto thy holy name, and synge prayses vnto the in thy Psalmes.

Praysed be the LORDE God of Israell frō euerlastinge to euerlastynge: and let all the people saye, Amen, And prayse be vnto the LORDE.

C So he lefte Asaph and his brethren there before the Arke of the couenaūt of the LORDE, to mynister alwaye before ye Arke, euery daye his dayes worke But Obed Edō and theyr brethrē, eight and thre score, and Obed Edō the sone of Jedithun, and Hossa, to be dore kepers. And Sadoc the prest, & his brethrē ye prestes, lefte he before ye habitacyō of ye LORDE vpon the hye place at Gibeō, to offre burntsacrifices daylie vnto the LORDE vpon the altare of burntoffe-

Exo. 29.g
Nu. 28.a

rynges in the mornynge and in the euenynge, as it is wrytten in the * lawe of the LORDE, which he cōmaunded vnto Israell. And with them Heman and Jedithun, and the other chosen, whiche were named by name to geue thākes vnto the LORDE, because his mercy endureth for euer. And with them Heman and Jedithun to stryke vpon the tabrettes and Cymbales, and the musicall instrumentes of God. As for the chyldren of Jedithun, he made them dorekepers. So all ye people departed, euery one to his house: And Dauid returned also to blesse his house.

The. xviii. Chapter

God forbyddeth Dauid to buylde the temple.

A
2.Reg.7.a

IT * fortuned whan Dauid dwelt in his house, he sayde vnto the Prophet Nathan. Beholde I dwell in a house of Ceder, and the Arke of the couenaunt of the LORDE is amōge the curtaynes.

Nathan sayde vnto Dauid: What soeuer is in thyne hart, that do: for God is with the. But ye same night came the worde of God vnto Nathan, and sayde Go and speake to Dauid my seruaunt: Thus sayeth the LORD: Thou shalt not buylde me an house to be an habitacyon For I haue dwelt in no house sence the daye that I brought forth the chyldren of Israell, vnto this day: But whan the Tabernacle & habitacion hath bene, there haue I bene, where soeuer I haue walked in all Israell. Spake I euer to ony of the iudges in Israell (whom I cōmaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Cedre tymbre?

So shalt thou speake now vnto my B
seruaunt Dauid: Thus sayeth ye LORDE zebaoth: I toke the frō the pasture behynde ye shepe, yt ye shuldest be ye ruler ouer my people: & haue bene wt the whither so euer ye wentest, & haue roted out all thyne enemyes before the, and haue made ye a name accordyng to ye name of the great men yt are vpon earth. And for my people of Israell, I wyll appoynte them a place, and wyll plāte them, that they maye dwell there, and nomore to be remoued. And the chyldrē of wyckednes shal oppresse them nomore, lyke as afore tyme, whan I commaunded the iudges ouer my people of Israell. And I wyll subdue al thyne enemyes, and do declare vnto the, that the LORD wyll buylde the an house.

2.Re.7.a
Psal.

* But whan thy dayes are fulfylled that thou departest hence with thy fathers, I wyl after the rayse vp thy sede, which shalbe euen one of thy sonnes: his kyngdōe wyll I stablyshe, he shal buylde me an house, and I wyll make his seate sure for euer. I will be his father, and he shall be my sonne. And I wyll not withdrawe my mercy from hym, as I haue withdrawen it from hym that was before the: But I wyl set him in my house and in my kyngdom foreuer, so that his seate shalbe sure for euermore.

And whan Nathan had spokē vnto C
Dauid accordynge to all these wordes and all this visyon kynge Dauid came and sat hym downe before the LORD, and sayde: O LORDE God, who am I, and what is my house, that thou hast brought me thus farre? And this (O God) hast thou thought yet to lytle, but hast spoken of thy seruauntes house yet longe for to come. And thou LORD God hast loked downe vpon me from aboue, euen as one man loketh vpon another. What more shall Dauid saye vnto the, that thou bryngest thy seruaunt to such honoure? Thou knowest thy seruaunt O LORDE, for thy seruauntes

sake & accordynge to thy harte hast thou
done all these greate thynges, that thou
myghtest shewe all greate thynges vnto
a.32.f thy seruaunt. LORD, * there is none
lyke the, and there is no God but thou,
of whome we haue herde with oure ea-
a.4.d res. And * where is there a people vpon
earth as thy people of Israell, where
God went to delyuer hym a people, and
to make hym selfe a name thorow great
& terrible thynges, to cast out ẏ heythen
before thy people, whō thou hast delyue
red out of Egipte? And the people of Is
raell hast thou made thy people for euer,
and thou LORD art becom their God.

D Now LORDE, let the worde be ve-
rified for euer, that ẏ hast spokē ouer thy
seruaūt & ouer his house, & do as ẏ hast
spoken: and let thy name endure and be
magnifyed for euer, that it maye be sayd
The LORDE zebaoth, the God of Is-
raell is the God in Israell, and that the
house of thy seruaūt Dauid maye be sta
blysshed before the: for thou LORDE:
hast opened the eare of thy seruaūt, that
thou wylt buylde hym an house. Ther-
fore hath thy seruaunt founde (cōfidēce)
to make his prayer before the. Now
LORDE, thou art God, and hast pro-
2.Re.7 mysed such good vnto thy seruaunt. Be-
Psal.8 gynne now to blesse the house of thy ser-
uaunt, that it maye be euermore before
ẏ: for loke what thou blessest (O LOR-
DE) that same is blessed for euer.

The.xix. Chapter.

Dauid subdueth the enemyes on eue
ry syde. A rehersall of all the prynces and
noble men of his court, & the ordynaūce
of all theyr offyces.

A
Reg.8.a After this * smote Dauid ẏ
Philistines, & subdued them
and toke Gath and the vylla
ges therof out of the hande
of the Philystynes. He smot
the Moabites lykewyse, so that the Mo
abites were subdued vnto Dauid, and
gaue hym trybute. He smote Hadad E-
ser also ẏ kynge of zoba in Hemath, whā
he wente to set vp his power by the wa
ter Euphrates.

And Dauid toke from hym a thou-
sande charettes, seuē thousāde horsmē,
and twentye thousande fote men. And
Dauid lamed all the charettes, & kepte.
an hundreth charettes ouer. And ẏ Sy-
rians came from Damascō, to helpe Ha
dad Eser the kynge of zoba. How beit
Dauid smote two and twētye thousāde
of the same Syrians, and layed men of
warre at Damascō in Syria, so that the
Syriās were subdued vnto Dauid, and
brought hym tribute. For the LORD
helped Dauid, whether soeuer he went. B

And Dauid toke ẏ shyldes of golde
that Hadad Esers seruauntes had, and
brought them to Ierusalem. And out of
Tibeh ath and Chun ẏ cities of Hadad
Eser, toke Dauid very muche brasse, 3.Re.7.d.
* wherof Salomon made the brasen la
uer, and pilers, and brasen vessels.

* And whā Thogu the kynge of He 2.Re.8.b
math herde, that Dauid had smytten all
the power of Hadad Eser, he sente his
sonne Hadoram vnto kynge Dauid to
salute hym, and to blesse hym, because he
had foughten with Hadad Eser, and
smytten hym (for Thogu had warre w
Hadad Eser) and all the same vessels of
golde, syluer, and of brasse, dyd kynge
Dauid consecrate vnto the LORDE,
with the syluer and golde that he had ta
ken from the Heythen, namely from the
Edomites, Moabites, Ammonites, Phi
listynes, and Amelachites.

* And Abisai the sonne of zeru Ja C
smote eyghtene thousande of the Edomi 2.Re.8.c
tes in the Salt valleye, and layed mē of
warre in Edomea, so that all the Edo-
mites were subdued vnto Dauid: for ẏ
LORDE helped Dauid, whether so e-
uer he wente.

Thus Dauid reygned ouer all Isra-
ell, and executed iudgement and righte-
ousnes vnto all his people. Ioab ẏ sōne
of zeru Ja was captayne ouer the hoost.
Iosaphat the sōne of Ahilud was chaun
celer. Sadoc the sonne of Achitob, and
Abimelech the sonne of Abiathar, were
prestes. Sauesa was Scrybe. Benaia
the sonne of Ioiada was ouer the Cre-
thians and Plethians. * And Dauids 2.Re.9.c
sonnes were chefe at the kynges hande.

The.xx. Chapter.

Hanun the kynge of Ammon dealeth
shamefully with Dauid seruaūtes, that
came to comforte hym.

And * after this dyed Na- A
has the kynge of the chyldrē 2.Re.10.a
of Ammon, & his sonne was
kynge in his steade. Then
sayde Dauid: I wyll do mer
cy vpon Hanun the sonne of Nahas, for
his father dyd mercy vpon me: and so he
sent messaūgers to cōforte hym ouer his
father. And whā Dauids seruaūtes cam
in to the londe of the chyldren of Ammō

vnto Hanun to comforte hym, the pryn
ces of the chyldren of Ammon sayd vn-
to Hanun: Thynkest thou that Dauid
honoureth thy father in thy syght, that
he hath sent comforters vnto thee? Yes
his seruauntes ar come vnto ẏ, to search
and to ouerthrowe, and to spye out the
londe. Then toke Hanun the seruauntes
of Dauid, and shoue them, and cut the
halfe of theyr garmentes of, euen by the
loynes, & so let them go. And they went
theyr waye, and sent men to tell Dauid.
B Neuertheles he sent to mete them (for ẏ
mē were put to great shame) & ẏ kynge
sayd: Abyde at Jericho, tyll youre beer-
des be growen, and then come agayne.
When the chyldren of Ammon saw
that they stynked in the syght of Dauid
both Hanun and the chyldren of Am-
mon sent a thousande talētes of syluer,
to hyre charettes and horsemen out of
Mesopotamia, and out of Maecha &
out of Zoba: and hyred two and thyrtye
thousande charettes, and the kynge of
Maecha with his people, which came &
pitched their tentes before Medba. And
the chyldren of Ammon gathered them
selues together out of theyr cyties, and
came to the battayll. Whā Dauid herde
that, he sent Joab thyther with all the
hoost of the men of armes. And the chyl
dren of Ammon were gone forth, & pre-
pared them selues to the battayll before
the gate of ẏ cyte. But the kynges that
were come, kepte them asyde in ẏ felde.
Now whan Joab saw that the bat
C tayll was agaynst him both before & be
hynde, he chose of al ẏ best yonge mē in
Israell, and prepared hym selfe agaynst
the Syrians. As for the residue of the
people, he put them vnder the hande of
Abisai his brother, that they shulde pre-
pare them selues agaynst the chyldrē of
Ammon, and he sayd: Yf the Syriās be
to myghtie for me, helpe thou me: but yf
the chyldren of Ammō be to stronge for
the, I shal helpe the: take a good corage
vnto the, & let vs quyte our selues māly
for our people and for the cyties of oure
God: neuertheles the LORDE do what
pleaseth him. And Joab made him forth
with the people that was with hym, to
fyght agaynst the Syriās: and they fled
before hym. And whan the chyldren of
Ammon saw that the Syriās fled, they
fled also before Abisai his brother, and
wente in to the cyte. And Joab came to
Jerusalem.
D But whan the Syrians sawe that
they were smytten before Israel, they
sent messaungers, and brought forth ẏ
Syrians which were beyonde the wa-
ter. And Sophach the chefe captayne of
Hadad Eser wente before them. Whā
this was tolde Dauid, he gathered all
Israell together, & went ouer Jordane.
And whan he came at them, he set ẏ bat
tayl in araye agaynst them. And Dauid
prepared hymselfe to ẏ battayll agaynst
the Syrians, and they fought with him
but the Syrians fled before Israel. And
Dauid slewe of the Syriās seuen thou
sande charettes, & fortye thousande fote
men. And Sophach the chefe captayne
slewe he also. And whan Hadad Esers
seruauntes sawe that they were smytten
before Israel, they made peace wt Da-
uid and his seruauntes. And the Syriās
wolde helpe the chyldren of Ammon no
more.

The.xxi. Chapter.

¶ Of certayne battayls which Dauid
wynneth with worshipe.

AND * whan the yeare came
aboute, what tyme as ẏ kyn 2.Re.11
ges vse to go forth, Joab
brought the power of the
hoost and destroyed ẏ londe
of the chyldren of Ammon, and came
and layed sege vnto Rabba. But Da-
uid abode at Jerusalem. * And Joab 2.Re.12
smote Rabba, and brake it downe. And
Dauid toke theyr kynges crowne from
his heade, and founde the weyghte of a
talent of golde theron, and precyous sto
nes. And it was set vpon Dauids head
And very much spoyle caryed he out of
the cyte. As for ẏ people that were therin
he brought them forth, and parted them
in sunder with sawes, and hokes & bey
tels of yron. Thus dyd Dauid vnto al
the cyties of the chyldren of Ammon.
And Dauid departed agayne, with the
people vnto Jerusalem.
Afterward arose there warre at Ge B
ser with the Philistynes. Then Sibe-
chai the Husathite smote Sibai, which
was one of the chyldren of Rephai, & he
subdued hym. And there arose warre a-
gaine with the Philistines. Then Elha
nan ẏ sonne of Jair smote Lahemi the
brother of Goliath the Gathite, whose
speares staffe was lyke a weuers lome
Afterward was there a battayl at Gath
where there was a man of a great sta
ture, that had sixe fyngers and sixe toes
which make foure and twentye. And he

was borne also of Rapha, & spake dis-
pytefully vnto Israell. But Jonathas
the sonne of Simea Dauids brother
smote hym. These were the chyldren of
Rapha at Gath, and fell thorow ye hãde
of Dauid, and of his seruauntes.

The.xxii. Chapter.

¶ Dauid nombreth the people, and dis-
pleaseth the LORDE, which punysheth
the people for his sake.

A And Sathan stode agaynst
2.Reg.24.a Israel, and * entised Dauid
to nombre Israel And Da-
uid sayd vnto Joab and to
the rulers of the people: Go
youre waye, nombre Israel from Berse-
ba vnto Dan, and brynge me the nom-
bre of them, that I maye knowe it. Jo-
ab sayd: The LORDE make his peo-
ple an hundreth tymes mo then they are
now. But my lorde O kynge, are they
not all my lordes seruaũtes? Why doth
my lorde then axe therafter? Wherfore
shall there a trespace come vpõ Israel?
Neuertheles the kynges worde pre-
uayled agaynst Joab. And Joab wente
forth, and walked thorowe all Israel, &
came to Jerusalem, and delyuered vnto
Dauid the nombre of the people yt was
tolde. And of al Israel ther were a thou
sande tymes a thousande, and an hun-
dreth thousande men, that drue out the
sweard: & of Juda foure hundreth thou
sande & seuentye thousande men, which
drue out the swearde. As for Leui and
BenJamin, he nombred thẽ not amõge
these: for the kynges worde was abho-
B minable vnto Joab.
But this displeased God ryght sore
for he smote Israel. And Dauid sayd
vnto God: I haue synned greuously, yt
I haue done this. But now take awaye
the trespace of thy seruaunt: for I haue
done very vnwysely. And the LORDE
spake vnto Gad Dauids seer, & sayd:
C Go speake to Dauid, and saye: Thus
sayeth the LORDE: Thre thynges laye
I before the, chose the one of them, that
I maye do it vnto the. And whan Gad
came to Dauid, he spake vnto hym:
Thus sayeth the LORDE: Chose the
ether thre yeare derth, or thre monethes
to flye before thyn aduersaries, & before
the swearde of thyne enemyes, that it
may ouertake ye: or thre dayes ye sweard
of the LORDE, and pestilence in ye londe
that the angell of the LORDE maye
destroye in all the coastes of Israel,
Loke now what answere I shall geue
vnto hym that sẽt me. Dauid sayd vnto
Gad: * I am in great trouble: yet wyll Sussãne. b
I rather fall in to the hande of ye LOR
DE, for his mercy is exceadynge great,
and I wyll not fall in to the handes of
men.
Then dyd the LORDE cause pe- C
stilence to come in to Israel, so yt there
fell of Israel thre score and ten thousãd
men. And God sent the angell to Jeru-
salem for to destroye it. And euen in the
destruccyon the LORDE consydered,
and he repented of the euel, and sayd vn
to the angel the destroyer: It is ynough
holde now thy hande.
The angell of the LORDE stode
besyde the barne of Arnan the Jebusite
And Dauid lyfted vp his eyes, & sawe
the angell of the LORDE stondynge
betwene heauen and earth, and a naked
sweard in his honde stretched out ouer
Jerusalem. Thẽ Dauid and the elders
beynge clothed with sackcloth, fel vpon
theyr faces. And Dauid sayd vnto God
Am not I he that caused the people to
be nombred? I am he that hath synned
and done euell: as for these shepe, what
haue they done? LORDE my God, let
thyne hande be agaynst me and agaynst
my fathers house, and not agaynst thy
people to plage them.
And the Angell sayd vnto Gad, that D
he shulde speake vnto Dauid, that Da-
uid shulde go vp, and set vp an altare in
the barne of Arnan the Jebusyte. So
Dauid went vp accordynge to ye worde
of God, whiche he spake in the name of
the LORDE. But whã Arnan turned
hym, and sawe the angel (and his foure
sonnes with hym) they hyd them selues
for Arnan thresshed wheate.
Now whan Dauid cam to Arnan,
Arnan loked and was aware of Dauid
and went forth out of the barne, & wor-
shipped Dauid wt his face to ye grounde
And Dauid sayd vnto Arnan: Geue me
rowme in the barne, to buylde an altare
vnto the LORDE therin: for the full
money shalt yu geue it me, that ye plage
maye ceasse from the people.
But Arnã sayd vnto Dauid: Take
it vnto the, and let my lorde the kynge
do as it pleaseth hym. Beholde, that
oxe geue I for a burntofferyng, & those
vessels to the oxe, and wheat for ye meat
offerynge, I geue it all. Neuertheles the
kynge sayd vnto Arnan: Not so, but for
the full money wyl I bye it: for yt which

is thyne wyl not I take for the LORD
and offre a burntofferynge for noughte.
E So Dauid gaue Arnā for ÿ rowme
sixe hundreth Sycles of golde in weight
And there buylded Dauid an altare vn-
to the LORDE, and offred burntoffe-
rynges and thankofferynges. And whā
he called vpon the LORDE, he herde
hym thorow the fyre from heauen vpon
the altare of the burntofferyng. And the
LORDE sayde vnto the angell that he
shulde put his swearde in to his sheeth.
At the same tyme whan Dauid saw
that the LORDE had herde hym vpō
the corne floore of Arnan the Iebusite,
he dyd sacrifice there. For the habitaciō
of the LORD which Moses had made
in the wyldernesse, & the altare of burnt
offerynges, was at that tyme in the hye
place at Gibeon. But Dauid coulde not
go thither to seke God before it, for he
feared the swearde of the LORDES
1.Par.3.a angell. And Dauid sayde: * Here
shalbe the house of God the LORDE,
and this the altare of burntofferynges
for Israell.

The. xxiii. Chapter.

Dauid prepareth tymber and stone,
golde and syluer for the buyldyng of the
temple.

A AND Dauid cōmaunded to
gather together the straun-
gers that were in the londe
of Israell, and appoynted
masons to hew stone for the
buyldynge of the house of God. And Da
uid prepared muche yron for nayles in
the dores of ÿ portes, and for such thyn
ges as were to be nayled together, and
so muche brasse, that it was not to be
weyed: and Cedre trees innumerable: for
they of zydō and Tyre broughte Dauid
much Cedre tymbre: for Dauid thought
Salomon my sonne is but a chylde and
tender: But the house that shall be buyl-
ded vnto the LORDE, shalbe greate,
that his name and prayse maye be exal-
ted in al londes, therfore wyl I prouyde
for hym. So Dauid made greate prouis-
syon before his death.
And he called Salomon his sonne,
and cōmaundnd him to buylde the house
B of the LORDE God of Israell, and
sayd vnto hym: My sōne, * I was mynd
ded to buylde an house vnto the name
2.Re.7.a of the LORDE my God, but ÿ worde
of the LORDE came vnto me, and sayde:
* Thou hast shed much bloud, & stryke
3.Reg.5.a many battayls, therfore shalt thou not
buylde an house vnto my name, for as
much as thou hast shed so muche bloude
vpon the earth before me. Beholde, the
sonne which shall be borne vnto the, shal
be a quyete man: and I wyll cause hym
to be in rest from all his enemyes on eue
ry syde, for his name shalbe Salomō: for
I wyll geue peace and rest vpon Israell
as longe as he lyueth. He shal buylde an
house vnto my name. He shalbe my sonne
and I wyll be his father. And I wyll sta
blyshe the seate of his kyngdome vpon
Israell for euer.
Now my sonne, the LORDE shal
be with the, and thou shalt prospere, that C
thou mayest buylde an house vnto the
LORD thy God, accordyng as he hath
spoken of the. * The LORD also shal
geue the wysedom and vnderstondynge 3.Re.
and shall cōmytte Israell vnto the, that
thou mayst kepe the lawe of the LOR-
DE thy God. But then shalt thou pros
pere, yf thou take hede to do after the or
dinaunces and lawes which the LOR-
DE cōmaunded Moses vnto Israell.
Be stronge, and take good corage vnto
the, feare not, & be not faynt harted. Be
holde, I haue in my pouerte prepared
for the house of the LORDE an hun
dreth thousande talentes of golde, and
a thousande tymes a thousand talentes
of syluer and brasse and yron without
nōbre: for there is so muche of it.
And tymbre and stone haue I prepa
red, thou mayest get more therof. There
hast many workmen also, masons and
carpenters in stone and tymber, and al
maner of men that haue vnderstondyng
in all worke of golde, syluer, brasse, and
yron without nombre. Yet get the vp,
and be doynge, and the LORDE shal
be with the.
And Dauid commaunded all the ru D
lers of Israell, to helpe Salomon his
sonne, and sayde: Is not the LORDE
youre God with you, and hath geuē you
rest on euery syde? for he hath delyuered
the inhabiters of the londe in to youre
handes, and the londe is subdued before
the LORDE and before his people.
Sette ouer your hart now therfore and
youre soule, to seke the LORDE your
God, and get you vp, and buylde a san
ctuary vnto the LORDE God, that ÿ
Arke of the couenaunt of ÿ LORDE
& the holy vessels of god, may be brought
in to the house, which shalbe buylded vn
to the name of the LORDE. So Da
uid made Salomō his sonne kynge ouer

Israel, whan he hymselfe was olde, & had lyued ynough.

The.xxiiii. Chapter.

¶ Dauid in his age before his death, appoynteth the offices in the house of God.

A AND Dauid gathered al the
rulers in Israel together,
and the prestes and leuites,
to nombre the Leuites frõ
thyrty yeare olde & aboue.
And the nombre of them (whiche were
stronge men) from heade to heade, was
eyght and thyrty thousande: of whome
ther were foure and twentye thousãde
which dyd theyr diligence in y worke
of the LORDE, and sixe thousand of
ficers & Judges, & foure thousand por
ters, and foure thousande that songe
prayses vnto the LORDE with in-
strumentes, whiche he hadde made to
synge prayse withall.

And Dauid made the ordinaũce
amonge the chyldren of Leui, namely
amonge Gerson, Kahath and Merari.
The Gersonites were: Laedã and Si-
mei. The chyldren of Laedan: the fyrst,
Jehiel, Sethan, and Joel, these thre.

The chyldren of Simei were: Sa-
lomith, Hasiel and Haran, these thre.
These were the chefe amõge y fathers
of Laedan. These also were the childrẽ
of Simei: Jahath, Sina, Jeus, & Bria
these foure were Simeis chyldrẽ also.
Jahath was the fyrst, Sina y seconde.
As for Jeus and Bria, they hadde not
many chyldren, therfore were they coũ-
ted but for one fathers house.

B * The chyldren of Kahath were:
Exod.6.a. Amram, Jezehar, Hebron, and Usiel,
1.par.7.a these foure. The chyldrẽ of Amrã were
Leui.29.a. Aaron & Moses. ‡ As for Aaron, he
was separated to be sanctified for the
moost holy, he & his sonnes for euer, to
burne incense before the LORDE, &
to mynister & blesse in the name of the
LORDE for euermore. And the chyl-
dre of Moses y man of God were na-
med amonge the trybes of the Leuites.
Exod.2.d. * The chyldren of Moses were Ger-
son, and Elieser.

The chyldren of Gerson, the fyrste
was Sebuel. The chyldren of Elieser,
the fyrst was Rehabia: & Elieser had
none other chyldren. But the chyldren
of Rehabia were many ther ouer. The
chyldren of Jezehar were: Salomith y
fyrst. The chyldren of Hebron were:
Jeria the fyrst, Amaria the seconde, Ja
hasiel the thyrde, and Jackneam the
fourth. The chyldren of Usiel were:
Micha the fyrst & Jesia the seconde.

The chyldrẽ of Merari were: Ma- C
heli and Musi. The chyldren of Ma-
heli were: Eleasar and Cis. And Elea-
sar dyed, and had no sonnes but dough
ters. And the chyldren of Cis theyr bre-
thren toke them. The chyldren of Mu
si were: Maheli, Eder and Jeremoth,
these thre. These are the chyldren of Le
ui amonge theyr fathers houses, and y
chefest of the fathers, which were coũ-
ted after the nombre of the names head
by heade, which executed the worke of
the offices in the house of the LORD
* from thyrtye yeare olde and aboue. Num.4.a
For Dauid sayd: The LORDE god
of Israel hath geuen his people reste,
& shall dwell at Jerusalem for euer.

Amonge the Leuites also were the D
chyldren of Leui nombred from thyrty
yeare olde and aboue, * that they ne- 2.par.35.a
ded not to beare the Habitacyon with
all the vessels of theyr office, but accor-
dyng to the last wordes of Dauid, that
they shulde stande vnder the hande of
the chyldren of Aaron, to mynister in y
house of the LORDE in the courte,
and to the chestes, and for purifienge,
and to all maner of sanctifienge, and to
euery worke of y office in the house of
God, And for the shewbread for y fyne
floure, for the meatofferynge, for y vn
leuended wafers, for the pannes, for y
fryenge, and for al maner of weyght &
measure. And in the mornynge to stõde
for to geue thankes and to prayse the
LORDE, and in the euenynge lyke-
wyse. And vpon all Sabbathes, New
Moones & feastes to offre all y burnt-
offerynges vnto the LORDE, accor-
dynge to the nombre and ordre, alwaye
before the LORDE: to wayte vpon y
Tabernacle of witnesse & of y Sanctu
arye, and vpon theyr brethren the chyl-
dren of Aaron, to mynister in the house
of the LORDE.

The.xxv. Chapter.

¶ Dauid in his age before his death, appoynteth the offices in the house of God.

THis was the ordinaunce of A
the chyldrẽ of Aaron * The Leui.10.a.
chyldren of Aarõ were, Na Num.3.a.
dab, Abihu, Eleasar and I-
thamar. But Nadab & Abi
hu dyed before theyr fathers, and had

mo chyldren. And Eleasar and Ithamar were prestes. And Dauid ordred them after thys maner: Sadoc oute of the chyldren of Eleasar, and Ahimelech out of the chyldren of Ithamar, accordynge to theyr nombre and office. And ther were mo chefe strōg mē foūd among the chyldren of Eleasar, then ẏ chyldren of Ithamar. And he ordeyned thē after this maner: namely, syxtene out of the chyldren of Eleasar to be rulers thorow out theyr fathers house, & eyght of the chyldren of Ithamar thorowe out of theyr fathers house. Neuerthelesse he ordeyned them by lot, because that both ẏ principall of ẏ chyldren of Eleasar & Ithamar were in ẏ Sanctuarye, & chefe before God. And ẏ scrybe Semeia ẏ son of Nathaneell one of the Leuites, wrote them vp before the kynge, & before ẏ rulers, & before Sadoc ẏ prest, & before Ahimelech ẏ son of Abiathar, & before the chefe of the fathers among the prestes & Leuites; namely one fathers house for Eleasar, and the other for Ithamar.

B And the fyrst lot fell vpon Joiarib
the seconde vpon Jedaia, ẏ thyrd vpō
Harim, the fourth vpon Seorim, the
fyft vpon Malchia, & the syxt vpō Me
famin, ẏ seuenth vpō Hakoz, ẏ eyghte
Luce.1.a. vpon * Abia, the nyenth vpon Jesua,
ẏ tenth vpon Sechania, ẏ eleuēth vpō
Eliasib, the twolfth vpon Jakim, the thyrtenth vpon Hupa, the fourtenth vpon Jesebeab, ẏ fyftenth vpon Bilga, the syxtenth vpon Immer, ẏ seuententh vpon Hesir, the eyghtenth vpon Hapizez, ẏ nyententh vpon Patahia, ẏ twentyeth vpon Jeheskel, the one and twentyeth vpon Jachin, ẏ two & twētyeth vpon Samuell, the thre & twentyeth vpon Dalaia, the foure & twentieth vpō Maasia. This is their course after theyr office, to go in the house of the LORDE, accordyng to theyr maner vnder theyr father Aaron, as the LORD God of Israel cōmaūded hī.

Of ẏ chyldren of Leui amonge the
C chyldrē of Amrā, was Subael. Amōg
the chyldren of Subael, was Johdea. Amōg ẏ chyldren of Rehabia, was the fyrste Jesia. Amonge the Jezeharites was Selomoth. Amonge the chyldren of Selomoth was Jahath. The chyldren of Hebron were: Jeria the fyrste, Amaria the seconde, Jehasiel ẏ thyrd, Jakmeam the fourth.

The chyldrē of Usiel were: Micha. Amonge the chyldren of Micha was Samir. The brother of Micha was Jesia. Among ẏ chyldrē of Jesia was zacharias. The chyldrē of Merari wer Maheli & Musi, whose son was Jaesia. The chyldren of Merari of his son Jaesia were: Sohā, Sacur & Ibri. Maheli had Eleasar: for he had no sonnes. Of Cis, ẏ chyldren of Cis were Jerahmeel & Musi. The chyldrē of Musi were: Maheli, Eder, & Jeremoth. These are ẏ chyldrē of the Leuites thorow out of the house of theyr fathers. And the lot was cast for them also besyde theyr brethren the chyldren of Aaron, in the presence of kynge Dauid, & Sadoc and Ahimelech, and before the chefe fathers amonge the prestes, and Leuites, as well for the least brother as for the chefest amonge the fathers.

The.xxvi. Chapter.

¶ The office of the chyldren of Asaph Heman and Jedithun.

AND Dauid wyth the chefe
A captaynes sundred the offices amonge the chyldren of Asaph, Heman & Jedithū the prophecers with harpes, spalteries & Cymbales, & they were nombred vnto ẏ worke accordyng to theyr offyce. Amōg ẏ chyldrē of Asaph was Sakur, Joseph Nethania, Asarela, chyldrē of Asaph vnder Asaph, which prophecied besyde ẏ king. Of Jedithū: The chyldren of Jedithun were Gedalia, zori, Jesaia, Habia, Mathithia (Simri) these syxe vnder theyr father Jedithun wt harpes, whose prophecyenge was to geue thankes & to prayse ẏ LORD. Of Hemā: The chyldren of Hemā were Bukia, Mathania, Usiel, Sbuell, Jerimoth, Hanania, Hanani, Eliatha, Gilthi, Romāthieser, Jasbakasa, Malothi, Hothir & Mehesioth. All these were the chyldren of Heman the kinges Seyer in ẏ wordes of god to lyft vp the horne: for God gaue He-
mā fourtene sonnes & thre doughters. B
All these were vnder theyre fathers. Asaph Jedithun and Heman, to singe in the house of the LORDE with Cimbales, Psalteryes and harpes, accordynge to the office in the house of God besyde the kynge. And theyr nombre wyth theyr brethren, whiche were taught in the songe of the LORDE (euery one hauynge vnderstandynge) was two hundreth and eyght & foure

score. And they caste the * lottes o-
Psa.16.d. uer theyr office, for the least as for the
greatest: for ÿ master as for the scolar.
And the fyrst lot fell vpon Joseph,
which was of Asaph: the second vpon
Gedolia with hys brethren & sonnes,
of whom ther wer twolue. The thyrd
vpon Sacur with hys sonnes and bre
thrẽ, of whom ther were twolue. The
fourth vpon Jezri wyth hys sonnes &
brethren, of whom ther were twolue.
The fyfth vpon Methania wyth hys
C sonnes & brethren, of whom ther were
twolue. The syxte vpon Bukia wyth
hys sonnes and brethrẽ, of whom ther
were twolue. The seuenth vpon Jes-
reela with hys sonnes and brethren, of
whom ther were twolue. The eyghte
vpon Jesaia wyth hys sonnes and bre
thrẽ, of whom ther were twolue. The
nyenth vpon Mathania wyth his son
nes and brethren, of whome ther were
twolue. The tenth vpon Semei wyth
his sonnes and brethren, of whom ther
were twolue. The eleuenth vpon As-
raeel wyth his sonnes and brethren, of
whome ther were twolue. The twol-
ueth vpon Hasabia wyth hys sonnes,
& brethrẽ, of whom ther were twolue.
The thyrtenth vpon Subaell & hys
sonnes & brethren, of whom ther were
twolue. The fourtenth vpon Mathi-
thia with his sonnes and brethren, of
whõ were twolue. The fyftenth vpon
Jeremoth with hys sonnes & brethren
D of whom ther were twolue. The syx-
tẽth vpõ Anania & his sõnes & brethrẽ
of whõ ther were twolue. The seuẽ-
tenth vpon Jasbekasa with hys sõnes
and brethrẽ, of whõ ther were twolue.
The eyghtenth vpõ Hanani with his
sonnes and brethrẽ, of whõ ther were
twolue. The nyententh vpon Mallo-
thi with his sonnes & brethren, of whõ
ther were twolue. The twentieth vpõ
Eliatha wyth his sonnes and brethrẽ.
of whom ther were twolue. The one
and twentyeth vpon Hothir with his
sonnes and brethren, of whome ther
were twolue. The two and twentyeth
vpon Gidalthi wyth hys sonnes and
brethren, of whome were twolue. The
thre & twentyeth vpon Mehesioth &
his sonnes and brethren, of whom ther
were twolue. The foure and twenty-
eth vpon Romamtieser wyth hys son-
nes and brethren, of whome ther were
twolue. The.xxvii. Chapter.

¶ The office of the porters.

A Of the ordinaunces of the
dorekepers amonge ÿ Ko-
rahites was Meselemia
of the chyldren of Asaph.
The chyldren of Mesele-
mia were these: the fyrstborne zachari-
as, the seconde Jediael, the thyrde zeb
dia, the fourth Jathniell, the fyfth E-
lam, the syxte Johanã, ÿ seuenth Elio
enai. The chyldren of Obed Edõ were
these: the fyrstborne Semaia, the secõd
Josabad, the thyrde Joah, the fourth
zachur, the fyft Methaneell, the syxte
Ammiell, the seuenth Isachar, ÿ eyght
Pegulthai, for God had blessed hym.
And vnto Samaia hys son ther were
sonnes borne also, whiche bare rule in
ÿ house of theyr fathers: for they were
myghtye valeaunt men. The chyldren
of Semaia were, Athni, Rephael, O-
bed and Elzabad, whose brethrẽ were
valeaunt men. Elihu and Semachia:
all these were of the chyldren of Obed
Edom. These, wyth theyr chyldren
and brethren valeaunt men, mete for
the offices, were thre score and two, of
Obed Edom. Meselemia had chyldrẽ
and brethren which were strong men,
euen eyghtene.
B Hossa, of the chyldren of Merari
had chyldren. Simri the chefest: for the
fyrstborne was not there, therfore dyd
hys father appoynt hym to be chefest,
the seconde Helchias, the thyrde Teba
lia, the fourth zacharias. Al the childrẽ
& brethren of Hossa were thyrtene.
This is ÿ ordinaũce of the doreke
pers among the heades of the valeaũt
mẽ in the office besyde theyr brethrẽ, to
minister in the house of the LORD.
And the lot was cast for ÿ small as for
the great thorowout ÿ house of theyr
fathers at euery dore. The lot toward
the east fell vpon Meselemia. And the
lot was caste for zacharias hys sonne
which was a mã of prudẽt coũsel, & vn
to him it fell toward the Northe: But
vnto Obed Edõ toward the South,
& to his sonnes besyde ÿ house of Esu
pim. And vnto Supim and Hossa to-
warde the West by the gate of Sale-
chet in the stret of the burntoffringes,
wher the Tabernacles stond together.
C Towarde the east were ther syxe
of the Leuites. Towarde ÿ north foure
on ÿ day tym. Toward the south foure
on the day seasõ lykewyse. Besyd Esu
pi two & two. By Parbar westward
were ther foure in the strete, and two

besyde Parbar. These are the ordinaunces of the dorekepers amonge the children of the Korahites, and chyldren of Merari. Of ẏ Leuites, was Ahia ouer the treasures of the house of God & ouer the treasures ẏ were sanctified.

Of the chyldrẽ of Laedan, the chyldrẽ of the Gersonites. Of Laedã were these the heades of the fathers: namely the Jehielites. The chyldren of the Jehielites were, Setham and his brother Joel ouer the treasures of the house of the LORDE. Amonge the Amramites, Jezeharites, Hebronites and Usielites, was Sebuel the sonne of Gerson the sonne of Moses, prince ouer ẏ treasures. His brother Elieser had a sonne Rehabia, whose sonne was Jesaia, whose sonne was Joram, whose sõne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the thynges ẏ were halowed, which kyng Dauid halowed, and the pryncypall of the fathers amonge ẏ rulers ouer thousandes and ouer hundredes, and rulers in the hoost (of warres & spoyles had
D they halowed it, to repayre the house of the LORDE) and ouer al that Samuel the Seyer and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sõne of zeru Ja had halowed: what so euer was sanctified, it was vnder the hande of Selomith, and his brethren Amõg the Jezeharites was Chenaia with his sonnes for the worke without ouer Israel, officers and iudges. Amonge the Hebronites was Hasabia and his brethren, valeaunt men, a thousande and seuen hundreth, ouer the offices of Israell on this syde Jordane westwarde for all maner worke of the LORDE, and to serue the kynge.

But amonge the Hebronites was Jeria the chefest amonge the Hebronites of his kynred amonge the fathers. And searche was made amonge them, and in the fourtenth yeare of kynge Dauid ther were founde valeaunt mẽ at Jaeser in Gilead, and theyr brethrẽ myghtye men, two thousande and seuen hundreth pryncypall fathers, and Dauid set them ouer the Rubenites, Gaddites and ouer the halfe trybe of Manasses for all suche busynes as belonged vnto God and the kynge.

The.xxviii. Chapter.

¶ The office of the chyldren of Asaph Heman and Jedithun.

The.xxxviii. Chapter.

The chyldrẽ of Israel accordynge to theyr nõbre, were heades of the fathers, and ouer thousandes and ouer hundredes and offi- A
cers waytynge vpon the kynge, to go of and on after theyr course euery moneth one, in al the monethes of ẏ year. Euery course hath foure and twentye thousande.

Ouer the fyrst course of the fyrst moneth was Jasebeã the sõne of Sabdiel, & vnder his course were foure and twenty thousande. Of the chyldren of Phares was the pryncypall amõge all the chefe captaynes in ẏ fyrst moneth.

Ouer the course of the second moneth was Dodai the Ahohite, & Mikloth was the prince ouer his course. And vnder his course were foure and twentye thousande.

The thyrde pryncypal captayne of the thyrde moneth, was Benaia the sonne of Joiada the prest, and vnder his course were foure and twẽty thousande. * This is that Benaia the worthye amonge thyrty and aboue thyrty. 2.Re.x.
And his course was vnder his sonne Ammi Sabad. 1.Pa.11.

The fourth i ẏ fourth moneth was Asahel ẏ brother of Joab, & Sabadia 1.Par.22.
his sõne after hym, & vnder his course were foure & twentye thousande.

The fyfth in the fyfth moneth was Samehuth the Jesrahite, & vnder his B
course were foure & twẽty thousãde.

The sixte in the sixte moneth, was Ira the sonne of Jkes the Thecoite, and vnder his course were foure and twenty thousande.

The seuenth in the seuẽth moneth, was Helez the Pelonite of the chyldrẽ of Ephraim, & vnder his course were foure and twentye thousande.

The eyght, in the eyght moneth, was Sibechai the Huzathite of the Sarchites, & vnder his course were foure and twenty thousande

The nyenth in the nyenth moneth, was Abieser the Anathorite of the chyldren of Jemini, and vnder his course were foure and twentye thousande.

The tenth in the tenth moneth, was Maherahi the Nethophatite of the Serahites, and vnder his course were foure and twenty thousande.

The eleuenth in the eleuenth moneth was Benaia the Pirgathonite of the chyldrẽ of Ephraim, and vnder his

course were foure & twentye thousande.

The twelfth in the twelfth moneth, was Heldai the Netophathite of Athniell, and vnder his course were foure and twentye thousande.

C Ouer the trybes of Israell were these: Amonge the Rubenites was Prynce Eliezer the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Leuites was Hasabia the sonne of Kemuel. Amonge the Aaronites was Zadoc. Amonge Juda was Elihu one of Dauids brethren. Amonge Isachar was Amri the sonne of Michaell. Amonge zabulon was Jesmaia ÿ sonne of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the chyldren of Ephraim was Hosea the sonne of Asasia. Among the halfe trybe of Manasses was Joell the sonne of Pedaia. Amonge the halfe trybe of Manasses in Gilead was Jeddo ÿ sonne of zacharias. Amonge Dan was Asareel the sonne of Jeroham. These are the prynces of the trybes of Israel.

But Dauid toke not the nombre of them that were twentye yeare olde and there vnder: for ÿ LORDE had promysed to multiplye Israel as the starres of the skye. * Howbeit Joab the sonne of zeruia had begonne to nombre them, & performed it not: for ther came wrath vpon Israell for the same cause, therfore came not the nombre in the Cronicles of kynge Dauid. 1.par.22.a

D Ouer the kynges treasures was Asmaueth the sonne of Adiell. And ouer the treasures in the lande, in the cyties, villages and castels was Jonathan the sonne of Usia. Ouer the husbandmen to tyll the lande was, Esri the sonne of Chelub. Ouer the vynyardes was Simei the Ramathite. Ouer the wynecellers and treasures of wyne was Sabdi the Siphimite. Ouer the oyle gardens and Molberytrees in the lowe feldes was Baall Hanan the Gaderite. Ouer ÿ treasure of ÿ oyle was Joas. Ouer the oxen of the pasture at Saron was Sitari the Saronite. Ouer the oxen in the valleyes was Saphath the sonne of Adlai.

Ouer the camels was Obil the Ismaelite. Ouer the asses was Jehethia the Meronothite. Ouer the shepe was Jasis the Hagarite. All these were rulers ouer kinge Dauids goodes. Jonathan Dauids vncle was of ÿ counsell, a wyse man and a scribe. And Jehiell, the sonne of Hachmoni was with the kynges chyldrē. * Achitophel also was of the kynges coūsel. Husai ÿ Arachite was the kynges frende. After Achitophell was Joiada the sonne of Benaia & Abiathar. As for Joab, he was the kynges chefe captayne of warre. 2.Re.16.b

The.xxix. Chapter.

The wordes of Dauid to the captaynes, to the people, and to Salomō.

A ND Dauid gathered vnto Jerusalem all the rulers of Israell, namely the princes of the trybes, the rulers ouer the courses which wayted vpon the kynge, the captaynes ouer thousandes and ouer hundredes, the rulers ouer the goodes and cattell of the kynges and of his sonnes, with ÿ chamberlaynes, warryers and valeaunt mē. And Dauid the kinge stode vp vpō his fete, and sayd: Heare me my brethren & my people: * I was mynded to buylde an house, where the Arke of the couenaunt of the LORDE shulde rest, & a footestoole for the fete of our God, & prepaerd my selfe, for to buylde. But God sayd vnto me: * Thou shalte not buyld an house vnto my name, for thou art a man of warre, & hast shed bloude 2.Reg.7.a 3.Reg.5.a. 1.par.23.b.

B * Now hath the LORDE God of Israell chosen me out of all my fathers house, that I shulde be kynge ouer Israel for euer: for * Juda hath he chosen to be the prynce, and in ÿ house of Juda amonge my fathers chyldren hath he had pleasure vnto me, to make me kynge ouer all Israell: and amonge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt vpon ÿ seat of the kyngdome of the LORDE ouer Israel: & hath sayd vnto me: * Salomon thy sonne shall buylde me an house & my courtes: for I haue chosen hym to be my sonne. And I wyll be his father, and wyll stablysh his kyngdom for euer, yf he be constant to do after my commaundementes and lawes, as it is this daye. Now in the syght of all Israel the congregacyon of the LORDE, and in the eares of oure God, se ÿ ye obserue and seke all the commaundementes of the LORDE your God, that ye maye possesse this good lande & that ye and your chyldren maye haue ÿ enherytaunce therof for euer. 1.Re.16.a. Gen.49.b 1.par.6.a 1.par.18.b 2.par.6.b.

And thou my sōne Salomō, know
thou the God of thy father, and serue
hym with all thy harte, and with ẏ de=
syre of thy soule: for ẏ LORDE sear=
cheth all hartes, and vnderstandeth al
thoughtes and ymaginacyōs. Yf thou
seke hym, thou shalt fynde hym: but yf
thou forsake hym, he shal refuse the for
euer. Take hede now, for the LORD
hath chosen the, to buylde an house to
be the sanctuary: be stronge, & make it.
And Dauid gaue Salomon his
sonne a patron of the Porche, and of
his house, and of the celles and parlers
and ynnemer chambers, and of ẏ house
of the Mercyseate, & of all that he had
in his mynde, namely of the courte of
the LORDES house, and of all the
oratories rounde aboute the treasures
in the house of God, and of the treasu=
res of suche thynges as were halowed
of the ordynaunces of the prestes, and
Leuites, and of all the busynesse of the
offices in the house of the LORDE.
D Golde (gaue he hym) after ẏ golde
weyght for all maner of vessels of eue=
ry office, and all syluer ornamentes af=
ter the weyght for all maner of vessell
of euery office: and weyght for ẏ goldē
candelstickes and golden lampes, for
euery candelsticke and his lampes his
weyght. Lykewyse for the syluer can=
delstickes gaue he the weyght to ẏ can
delsticke and his lampes, accordyng as
was requyred for euery candelsticke.
He gaue golde also for the tables of ẏ
shewbread, for euery table his weyght:
& siluer lykewyse for the syluer tables.
And pure golde for the fleshokes, basēs
and censors, and for the goldē cuppes:
vnto euery cuppe his weyght: and for
the syluer cuppes, vnto euery cup his
weyght: and for the altare of incēse his
weyght of the moost pure golde.
And a patron of the charet of the
E golden Cherubyns, that they myghte
sprede out them selues, and couer the
Arke of the couenaunt of the LORD.
All this is geuen my in wrytynge of
the hande of the LORDE, to make
me vnderstande all the workes of the
Patrone.
And Dauid sayd vnto Salomon
his sonne: Be thou manly and stronge
and make it, feare not, and be not faint
harted, the LORDE God my God
shalbe with the, and shal not withdraw
his hande, nor fayle the, tyll thou haue
fynished euery worke for the seruice in
the house of the LORDE. Beholde ẏ
courses of the prestes and leuites to all
the offices in the house of God are ẇ
the in euery worke, and are wyllynge,
and haue wysedome to all the offices:
and so haue the prynces and all the peo
ple for euery thynge ẏ thou hast to do.

The.xxx.Chapter.

¶ How Dauid talketh of buyldynge
the temple, and what the prynces geue
therto.

And kynge Dauid sayd vn= I
to all the congregacyon:
God hath chosen Salomō
one of his sonnes, whiche
is yet yonge & tender. But
the worke is great: for it is not a mās
palace, but the LORDE Gods. Yet
haue I after myne abilite prepared vn
to the house of God, golde for the ves=
sels of golde, syluer for them of syluer,
brasse for them of brasse, yron for them
of yron, wood for them of wood. O=
nix stones, set Rubies, and stones of dy
uerse coloures and all precyous stones,
and Marble stones in multitude. Be=
sydes this, for ẏ good wyll that I haue
to the house of God, I haue of myne
owne proper good thre .M. talentes of
golde of Ophir and seuen thousand ta
lentes of pure syluer, which I geue vn
to the holy house of God, beside al that
I haue prepared, to ouerlaye the wal=
les of the house, that the same whiche
ought to be of golde, maye be of golde:
and that it which ought to be of syluer
maye be of syluer: and for all maner of
worke by the hande of the craftesmen.
And who is now frewyllyng, to fyl his
hande this daye vnto the LORDE? B
Then were the prynces of the fa=
thers, the prynces of the trybes of Is=
rael, the captaynes ouer thousandes &
ouer hundreds, the rulers ouer the kyn
ges busynes frewyllynge, and gaue to
the ministracyon in the house of God
fyue thousande talentes of golde, and
ten thousande guldens, and ten thou=
sande talentes of syluer, eyghtene thou
sande talentes of brasse, and an hun=
dreth thousande talentes of yron. And
by whom so euer were founde stones,
they gaue thē to ẏ treasure of ẏ house
of the LORDE, vnder the hande of
Jehiel the Gersonite.
And the people were glad that they
were frewyllynge: for they gaue it ẇ a
good wyll (euen with all theyr harte)

vnto the LORDE. And Dauid al-
so the kynge reioyced greatly, & praised
God, and sayd before the whole cōgre-
gacyon: Praysed be thou o LORDE
God of Israel oure father, vnto the be
longeth worshippe and power, glorye,
victory and thankes: for all that is in
heauen and earth, is thyne: thine is the
kyngdom, and thou art exalted aboue
all prynces. Thyne are ryches, and ho-
noure before that thou raygnest ouer
all, in thy hande consysteth power and
myght, in thy hāde is it to make euery
man great and stronge.

C Now thanke we the our God, and
prayse the name of thy glory: For who
am I? What is my people? that we
shulde be able with a fre wyll to offre,
as this is done? For of the cōmeth all:
and of thy hande haue we geuen it the:
Gen.47.b *For we are but pylgrems and strau-
Heb.11.c gers before the, as were al our fathers
Iob. 2.b ‡Our lyfe vpon earth is as a shadow,
and.5.b and here is no abydynge. O LORDE
our God, all this abundaunce that we
haue prepared to buylde the an house
vnto thy name, came of thy hande, and
is thyne altogether. I knowe my god,
that thou tryest the harte, and that vn-
faynednesse is acceptable vnto ŷ: ther-
fore haue I geuen all this with an vn-
fayned harte, euen with a good wyll, &
now haue I had ioye to se thy people
(which here are presēt) offre with a fre
wyll vnto the. O LORDE God of
oure fathers Abraham, Isaac, & Israel
kepe thou euermore suche purposes &
thoughtes in the hartes of thy people,
and prepare thou theyr hartes vnto ŷ.
And graunt my sonne Salomon a per
fecte harte, that he maye kepe thy com-
maundementes, thy testimonies, & thy
statutes, that he maye do all, and buyld
this place, which I haue prepared.

D And Dauid sayde vnto the whole
congregacyon: O prayse the LORD
your God. And all the congregacyon
praysed the LORDE God of theyr fa
thers, and bowed themselues, & wor-
shipped the LORDE, and then the
kynge, and offred sacrifices vnto the
LORDE. And on the nexte morowe
offred they burntofferynges, a M bul-
lockes, a M. rammes, a thousande lam
bes with theyr drynkofferynges, & ple-
teously offred they amonge all Israell.
And they dyd eat and drynke the same
daye before the LORDE with great
ioye, and made Salomon the sonne of
Dauid kynge the seconde tyme, and a-
noynted hym to be the prynce for the
LORDE, *and Sadoc to be ŷ prest.
*Thus sat Salomon vpon ŷ seat 3.Reg.2.c.
of the LORDE a kynge in his fa- E
thers steade, and prospered. And al Is- 3.Reg.2.b
rael obeyed hym, and all the rulers and
myghty men, & all kynge Dauids chyl
dren submytted thē selues vnto kynge
Salomon. And the LORDE made
Salomon excellente and great in the
syght of all Israel, *& gaue hym such
a glorious kyngdome, as none had be- 3 Reg.4.a
fore hym ouer Israel.

So had Dauid the sonne of Isai
now ben kynge ouer all Israel. And ŷ
tyme that he was kynge ouer Israell,
is fortye yeares: At Hebron raygned
he seuen yeares, and at Ierusalem thre
and thyrtye yeares, and dyed in a good
age, full of dayes, ryches, and honoure.
And Salomon his sonne was kynge
in his steade.

These actes of kynge Dauid (both
the fyrst and last) behold, they are wryt
ten amonge the actes of Samuell the
Seyer, and amonge the actes of ŷ pro-
phete Nathā, and amonge the actes of
Gad the Seyer, with al his kyngdom,
power, and tymes, which passed
vnder hym, both vpon Is-
rael and vpon all the
kyngdomes of
the earth.

The ende of the fyrst boke of the Cro-
nicles otherwyse called Para-
lipomenon the fyrst.

The seconde boke of the Cronicles, other wyse called Paralipomenon.

The fyrst Chapter.

¶ Of the kyngdome of Salomon, to whom the LORDE appeareth, and Salomō maketh his prayer vnto hym.

A AND * Salomon the sonne of Dauid was stablyshed in his kyngedome and the LORDE his God was w
3.Reg.3. a hym and made hym exceadynge great. And Salomon spake vnto all Israell, to the captaynes ouer thousandes and ouer hundreds, to the Judges, and to all the prynces in Israel, and to ẏ chefest fathers, so that they wente (Salomon and the whole cōgregacyon with hym) vnto the hye place which was at Gibea: * for there was ẏ Tabernacle
1.Pa.22. c of wytnesse of God, ‡ which Moses ẏ
Exo.36.b. seruaunt of the LORDE had made in the wyldernesse. * For Dauid had
2.Reg.6.a brought vp the Arke of God from Kiriath Jearim, whan he had prepared for it: for he had pitched a tent for it at Jerusalem. As for the brasen altare
Exo.38.a. * which Bezaleel the sonne of Uri the sōne of Hur had made, it was there before the habitacyon of the LORDE: and Salomon and the congregacyon sought God. And Salomon offred a thousande burntofferynges vpon the brasē altare before the LORDE that stode before ẏ Tabernacle of witnesse.
B In the same nyght appeared God vnto Salomon, and sayd vnto hym: Axe, what shall I geue the? And Salomon sayd vnto God: Thou hast done great mercy vnto my father Dauid, & hast made me kyng in his steade. Now LORDE God, let the worde ẏ thou hast promysed vnto my father Dauid, be verifyed, * for thou hast made me kynge ouer a people, which is as many in nombre as the dust vpon the earth. Graūt me wysedome therfore & knowlege, that I maye go out and in before this people: for who is able to iudge this great people of thyne?
3.Reg.3. * Then sayd God vnto Salomō: For so much as thou art so mynded, & hast not desyred ryches nor good, nor honoure, nor the soules of thyne enemyes, nor longe lyfe, but hast requyred wysedome and knowlege, to iudge my people, ouer whome I haue made the kynge: Wysedome therfore and knowlege be geuen the. Moreouer, ryches & good, and honoure wyll I geue the, so that suche one as thou, hath not bene before the amonge the kynges, nother shalbe after the.
C So came Salomon from the hye place (which was at Gibeon) vnto Jerusalem from the Tabernacle of wytnesse, and raygned ouer Israell. * And
3.Reg.4. and.10. Salomon gathered hym charettes & horsemen, so that he had a thousande & foure hundreth charettes, and twelue thousande horsemen: and those appoynted he to be in the charret cyties, and by the kynge at Jerusalem. And ẏ kynge brought it so to passe, that ther was as muche syluer and golde at Jerusalem, as stones: and as many Ceders, as the Molberye trees, that are in ẏ valleys. And ther were horses broughte vnto Salomon out of Egipte, and the kynges marchauntes fetched them from Keua for money. And they came vp, & brought out of Egipte a charette for sixe hundreth syluer pens, and an horse for an hūdreth & fyftye. Thus brought they also vnto all the kynges of the Hethites, and to the kynges of the Syrians.

The.ii.Chapter.

¶ How Salomon deuyseth to buylde the temple of the LORDE.

A AND Salomon thought to buylde an house vnto the name of the LORDE, & an house for his kingdome, and told out thre score and ten thousande men to beare burthens, and foure score thousande that hewed

tymber vpon the mount, and thre thou
sande and sixe hundreth officers ouer
3.Reg.5.a. them. * And Salomon sent vnto Hi-
ram the kynge of Tyre, sayenge: As
2.Reg.5.c. * thou dyddest with my father, & sen-
dest hym Ceder trees, to buylde an
house for to dwell in: euen so do thou
with me also. Beholde, I wyll buylde
an house vnto the name of the LOR-
DE my god, to sanctifie it, for to burne
good incense before hym, and alwaye
to prepare the shewbread, and burntof-
ferynges in the mornynge and in the
euenynge, on the Sabbathes and
new Moones, and solempne feastes of
the LORDE oure God euermore for
Israel.
B And the house that I wyll buyld,
shalbe great: for oure God is greater
then all goddes. But who is able to
buylde hym an house? For heauen and
the heauens of all heauens may not cō
prehende hym. Who am I then, that I
shulde buylde hym an house? But only
for this intent to burne incense before
hym?
Sende me now therfore a wyse
mā to worke with golde, syluer, brasse,
yron, scarlet, purple, yalow sylke, and
suche one as can graue carued worke
with the wyse men that are with me in
Iewry and Ierusalem, whom my fa-
ther Dauid ordeyned. And sende me
tymber of Ceder, pyne tre, and costly
wood from Libanus: for I know that
thy seruauntes can hew tymber vpon
Libanus. And beholde my seruauntes
shalbe with thy seruauntes, to prepare
me much tymber: for the house that I
wyll buylde, shalbe great and maruay-
lous goodly.
C And beholde, I wyll geue vnto ŷ
carpenters thy seruauntes which hew
the tymber, twenty thousāde quarters
of beaten wheat, and twenty thousāde
quarters of barlye, and twentye thou-
sande battes of wyne, and twēty thou
sande battes of oyle.
Then sayd Hirā the kynge of Tyre
by wryttynge, and sent it vnto Salo-
mon: Because the LORDE loueth his
people, therfore hath he made the to be
kynge ouer them. And Hirā sayd more
ouer: Praysed be the LORDE God
of Israel, which made heauen & earth,
that he hath geuē kynge Dauid a wyse
and prudent sonne, & suche one as hath
vnderstandynge to buylde an house vn
to the LORDE, and an house for his
realme. Therfore sende I now a wyse
man that hath vnderstandynge, * euen 3.Reg.7.b
Hiram Abi (which is the sonne of a wo-
man of the the doughters of Dan, and
his father was of Tyre) which can D
worke in golde, syluer, brasse, yron, stone
tymber, scarlet, yalowe sylke, linnē, pur
ple, and to carue all maner of thynges,
& to make what cōnyng thynge so euer
is geuen hym, with thy wyse men, and
with ŷ wyse mē of my lorde kynge Da
uid thy father. And now let my lorde
sende the wheat, barlye, oyle and wyne
vnto his seruauntes, accordynge as he
hath sayd, and so wyll we hew the tym
ber vpon Libanus, as muche as thou
nedest, and wyll brynge it by flotes in
the see vnto Iapho, from whence thou
mayest brynge it vp to Ierusalem.
And Salomon nombred all ŷ straū
gers in the lande of Israel, accordynge
to the nombre whan Dauid his father
nombred them, and ther were foūde an
hundreth & fyftye thousande, thre thou
sande and sixe hundreth. And of ŷ same
he made thre score and ten thousande
bearers of burthens, and foure score
thousande hewers vpon the mount, &
thre thousande and sixe hundreth ouer-
seers, which helde the people at theyr
worke.

The.iii. Chapter.

How he begynneth to buyld, and af-
ter what fashion.

AND * Salomon begāne to 3.Reg.6.a
buyld the house of ŷ LOR
DE at Ierusalem vpon ŷ
mount Moria, * that was 1.Pa.22.d
shewed vnto Dauid his fa-
ther, which Dauid had prepared for ŷ
rowme vpon the corne floore of Ornan
the Iebusyte. In the seconde daye the
seconde moneth in the fourth yeare of
his raygne beganne he to buylde. And
so layed Salomon the fundacyon to
buylde the house of God. Fyrst ŷ lēgth
thre score cubytes: the bredth twenty cu
bytes: and the porche before the wyde-
nesse of the house was twenty cubytes
longe, but the heyght was an hūdreth
and twentye, and he ouerlayed it on ŷ
insyde with pure golde.
But the great house syled he with
Pyne tre, and ouerlayed it with ŷ best
golde, and made palme trees, and thro-
wen worke theron, and ouerlayed the
house with precious stones to bewtify B
it. As for the golde, it was golde of Per

ciam. And the balkes and postes aboue
and the walles and the dores of it ouer
layed he with golde, and caused Che-
rubins to be carued on the walles.

He made also the house of ye moost
holy, whose length was.xx. Cubites ac
cordynge to the wydnesse of the house:
and the bredth of it was twēty cubites
lykewyse, and he ouerlayed it with the
best golde by sixe hundreth talentes.
And for nayles he gaue fyftye sycles of
golde in weyght, and ouerlayed ye chā-
bers with golde. He made also in the
house of the moost holy, two Cheru-
byns of carued worke, and ouerlayed
them with golde: and the length of the
wynges of the Cherubyns was twen-
tye cubytes, so that one wynge hadde
fyue cubytes, and touched the wall of
C the house: and the other wynge had fy
ue cubitesalso, and touched ye wynge
of the other Cherub.

Euen so had one wynge of ye other
Cherub fyue cubytes lykewyse, & tou-
ched the wall of the house: and his o-
ther wyng had fyue cubytes also, & tou
ched ye wyng of the other Cherub: so yt
these wynges of the Cherubins were
spred out twenty cubites wyde, & they
stode vpon theyr fete, & theyr face was
turned towarde the house,

3.Reg.7.b He made a vayle also of yalowe
sylke, scarlet, purple, and lynen worke,
and made Cherubyns theron. * And
before the house he made two pylers
fyue and thyrtye cubites longe, and the
knoppes aboue theron, fyue cubytes.
And he made throwen worke for the
quere, and put it aboue vpō the pylers:
and made an hundreth pomgranates,
and put them on the wrythen worke.
And he set vp the pylers before the tem
ple, the one on the ryght hande, and the
other on the left: and that on the right
hande called he Jachin, and it on ye left
hande called he Boas.

The.iiii. Chapter.

B ¶ Of the ornamentes of the temple.

HE made a brasen altare al-
so, twenty cubytes longe, &
3.Reg.7.c twenty cubytes brode, and
ten cubytes hye. * And he
made a molten lauer ten
cubytes wyde from the one syde to the
other rounde aboute, and fyue cubytes
hye. And a meetlyne of thyrtye cubytes
myght comprehende it aboute. And y-
mages of bullockes were vnder it. And
aboue the lauer (which was ten cuby-
tes wyde) ther were two rowes of
knoppes, that were molten withall.

It stode so vpon the bullockes, yt
thre were turned towarde the North,
thre towarde ye West, thre towarde the
South, and thre towarde the East, &
ye lauer aboue vpon them, and all theyr
hynder partes were on the insyde. The
thycknesse of it was an hande bredth,
and the edge of it was lyke the edge of
a cuppe, and as a floured rose. And it
conteyned thre thousande battes. 3.Reg.7.a

* And he made ten kettels, wherof
he set fyue on the ryghte hande & fyue
on the lefte, to washe in them suche
thynges as belonged to the burntoffe-
rynge, that they myght thruste thē ther
in: but the lauer (made he) for the pre-
stes to washe in.

Ten golden candelstickes made B
he also as they oughte to be, and set thē
in the temple: fyue on the ryght hande,
and fyue on the lefte. And made ten
tables, and set them in the temple: fyue
on the ryght hande, and fyue on ye left.
And made an hundreth basens of gold.
He made a courte lykewyse for ye pre-
stes, and a great courte, and dores in ye
courte, and ouerlayed the dores with
brasse. And the lauer set he on the right
syde towarde the south east And Hirā
made cauldrons, shouels, and basens.

So Hiram fynysshed the worke
which he made for kynge Salomon in
the house of God: namely the two py-
lers with the roundels and knoppes a
boue vpon both the pylers, and both ye
wrythen ropes to couer both the roun-
dels of the knoppes aboue vppon the
pylers, and ye four hūdreth pomgrana
tes on both the wrythen ropes, two ro
wes of pomgranates on euery rope, to
couer the roundels of the knoppes that
were aboue vpon the pylers.

He made the stooles also and the C
kettels vpon the stooles, and a lauer,
and twelfe bullockes there vnder. And
pottes, shouels, fleshokes, and all theyr
vessels made Hiram Abif of pure me-
tal for kynge Salomon vnto the house
of the LORDE, In the coast of Jor-
dane dyd the kynge cause them to be
molten in thicke earth betwene Su-
choth and zaredatha.

And Salomon made all these ves-
sels which were so many, yt the weyght
of the metal was not to be sought out.
And Salomon made all the ornamen-
tes for the house of God: namely ye gol

den altare, the tables, and the shewe-
breads theron, ÿ candelstickes & theyr
lampes of pure golde, to burne before
the Quere accordynge to the maner: &
the floures and the lampes and ÿ snof
fers were of golde, and all these were
of pure golde.

And the knyues, basens, spones &
pottes, were of pure golde. And the in-
traunce and his dores within vnto the
Moost holy, and the dores of the house
of ÿ tẽple were of golde. Thus was al
the worke fynysshed whiche Salomon
made in the house of the LORDE.

The.v.Chapter.

¶ The Arke is brought in to the tem-
ple. &c.

A AND * Salomon brought
in all that his father Da-
3.Reg.7.g uid had sanctified, namely,
syluer and golde, and al ma
ner of ornamentes, and lay-
ed them in the treasures of the house
of God. * Then gathered Salomõ all
3.Reg.8.a the Elders in Israel together, all the
heades of the trybes, prynces of the fa-
thers amonge the chyldren of Israell
vnto Ierusalem, to brynge vp the Arke
of the couenaunt of the LORDE
out of the cytie of Dauid, that is Siõ.
And ther resorted vnto the kinge al the
men in Israel at the feast, that is in the
seuenth moneth, and all the Elders in
Israel came.

And the Leuites toke the Arke, &
brought it vp with the Tabernacle of
wytnesse, and all the holy vessels that
were in ÿ tabernacle: and ÿ prestes and
Leuites brought them vp. As for kinge
Salomõ and al the cõgregacyon of Is
rael that was gathered vnto hym be-
fore the Arke, they offred shepe & oxen,
so many, that noman coulde nõbre nor
reken them.

B Thus the prestes brought ÿ Arke
of the couenaunt of the LORD vn-
to hir place in the quere of the house, e-
uen in to the Moost holy vnder ÿ wyn
ges of the Cherubyns, so that the Che
rubyns spred out theyr wynges ouer ÿ
place of the Arke: and the cherubyns co
uered the Arke and the staues therof
from aboue. And the staues were so
longe that the knoppes of them were
sene frõ the Arke before the quere, but
on the outsyde were they not sene. And
3.Reg.8.b it was there vnto this day. * And ther
was nothynge in ÿ Arke, saue the two
tables, which Moses put therin at Ho
reb, whan the LORDE made a con-
uenaunt with the chyldren of Israell,
what tyme as they were departed out
of Egipte.

And whan the prestes wente out
of the Sanctuary (for all the prestes ÿ
were founde, sanctified them selues, be
cause the courses were not kepte) ÿ Le
uites with all those that were vnder A
saph, Heman, Iedithun, and theyr chyl C
dren and brethren, beynge clothed in
lynnen, songe with Cymbales, Psalte-
ries, and harpes, and stode towarde ÿ
eastpart of the altare, and an hundreth
and twentye prestes with them, which
blewe with trõpettes. And it was, as
yf one dyd trompet & synge, as though
a voyce had ben herde of prayssinge and
geuynge thankes vnto the LORDE.

And whã the voyce arose from the
trompettes, cymbales and other instru
mentes of musick, and from prayssynge
the LORDE (Because he is gracy-
ous, & because his mercy endureth for
euer) the house of the LORDE was
fylled on the insyde with a cloude, so ÿ
the prestes coulde not stande to mynys-
ter for the cloude: for the glorye of the
LORDE fylled the house of God.

The.vi.Chapter.

¶ Salomõ speaketh vnto the people,
prayseth God, & beseketh hym to heare
such as make theyr prayer in the tẽple.

THan sayd * Salomõ: The A
LORDE sayd ÿ he wold 3.Reg.8.b
dwell in a darcke cloude: I
haue buylded an house to
be an habitacyon vnto the:
and a seat, that thou maiest dwel there
for euer. And the kynge turned his face
and blessed all the congregacyon of Is
rael: for the whole cõgregacyon of Is-
rael stode, and he sayd: Praysed be the
LORDE God of Israel, which pro-
mysed by his mouthe vnto my father
Dauid, and with his hande hath ful-
fylled it, whã he sayd: * Sence ÿ tyme 2.Reg.7.a
that I brought my people out of ÿ lãde 3.Reg.8.c
of Egipte, I haue chosen no cytie in al
the trybes of Israel, to buyld an house
for my name to be there, nother haue I
chosen ony man to be prynce ouer my
people of Israel. * But Ierusalẽ haue 2.Par.7.c
I chosen for my name to be there: and
Dauid haue I electe, to be prynce ouer
my people of Israel. B

And whan my father Dauid was

mynded to buylde an house vnto the
name of the LORDE God of Is-
rael, the LORDE sayde vnto Da
uid my father: Where as thou wast
mynded to buylde an house vnto my
name, thou hast dō wel: howbeit thou
shalte not buylde the house, but thy
sonne whiche shal come out of thy loy
nes, shal buyld ẏ house vnto my name.

Thus hath the LORDE nowe
perfourmed hys worde, that he spake:
for I am come vp in my father Da-
uids steade, an syt vpon the seate of
Israel, euen as the LORDE sayde,
& haue buylded an house vnto ẏ name
of ẏ LORD God of Israel, and in it
haue I put the Arke, wherin is ẏ con-
uenaunt of the LORDE, whiche he
made wyth the chyldren of Israell.

And he stode before the altare of
C the LORDE in the presence of the
whole congregacyon of Israell, and
spred oute hys handes: for Salomon
had made a brasen pulpit, and set it in
the myddes of the courte, fyue cubites
long, & fyue cubites brode, & thre cubi-
tes hygh: vpon the same stode he, & fell
downe vpon hys knees in the presence
of the whole congregacyon of Israell,
and helde out hys hande towarde hea
uen and sayde:

3.Reg.8.c. *O LORDE God of Israel,
ther is no God lyke the, nother in hea
uen nor vpon earth, thou that kepest
conuenaunt and mercy for thy seruaū
tes, that walke befor the with al theyr
harte. Thou haste kept promes wt my
father Dauid thy seruaunt. With thy
mouth thou saydeste it, and with thy
hande haste thou fulfylled it, as it is
come to passe thys day. Nowe LOR
DE God of Israell, make good vnto
my father Dauid thy seruaunt that
whiche thou haste promysed hym, and
sayde: Thou shalte not wante a man
before me, to syt vpon the seate of Is-
raell, yf thy chyldren kepe thy waye, so
that they walke in my lawe, lyke as
thou haste walked before me: Nowe
LORD God of Israell, let thy word
be veryfyed, whiche thou hast promy-
sed vnto Dauid thy seruaunt.

D For thynkeste thou that God in
very dede dwelleth among men vpon
Esa. 66.a earth? *Beholde, the heauen and the
Iere. 23.d. heauens of all heauens maye not con
Actu. 7.f. teyne the: howe shuld then thys house
do it, which I haue buylded? But turn
the vnto the prayer of thy seruaunt,
and to hys supplicacyon (O LORD
my God) that thou mayeste heare the
thankesgeuynge and prayer, which
thy seruaūt maketh before the, so that
thyne eyes be opē ouer thys house day
and nyghte, euen ouer thys place (whe
rein thou saydest thou woldest set thy
name) that thou mayest heare ẏ prayer
which thy seruaunt shall make in thys
place. Heare now therfore the interces
syon of thy seruaūt and of thy people
of Israel: what so euer they shall de-
syre in thys place, heare thou it from
the place of thy habitacyon, euen from
heauen: and whan thou hearest it, be
mercyfull.

*Whan ony man synneth agaynst 3.Reg.8.
hys neghboure, and an oth be put vpō Exod.22.
hym which he oughte to sweare, & the
oth cōmeth before thyne altare in this
house, then heare thou from heauen,
and se that thy seruaunt haue ryghte:
so that thou reward the vngodly, and
recompence hym hys waye vpon hys
owne heade, and to iustifye the ryght-
teous, and to geue hym accordynge to
hys ryghteousnesse.

Whan thy people of Israel is E
smytten before theyr enemyes (whyle
they haue synned agaynst the) and yf
they turne vnto the, and knowlege thy
name, and make theyr prayer and inter
cessyon before the in thys house, then
heare thou them from heauen, and be
mercyful vnto the synne of thy people
of Israel: and brynge them agayne in-
to the londe, that thou hast geuē them
and theyr fathers.

* Whan the heauen is shut vp, 3.Re.17.
so ẏ it rayne not (for so muche as they
haue synned agaynst the) and yf they
make their praier in this place, & know
lege thy name, & turn frō theyr synnes
(whan ẏ hast brought thē lowe) heare
ẏ thē thā in heauē, & be mercyful vnto
the synne of thy seruaūtes, and of thy
people of Israel, ẏ thou mayest teache
them ẏ good waye wherin they shulde
walke, and let it rayne vpon thy londe
which thou haste geuen thy people to
possesse.

Whā a derth, or pestilēce, or drouth
or blastynge, or greshopper or caterpyl
ler, is in the londe. Or whā theyr ene-
mye layeth sege to theyr portes in the
londe, or whan ony other plage or di-
sease happeneth, who so euer then ma-
keth his prayer or peticion among any F
maner of men, or amonge all thy peo-

ple of Israell, yf ony man fele his pla-
ge and disease, and spredeth oute hys
handes vnto thys house, heare thou
then from heauen, euen from y * seate
Psal.5.d. of thy habytacyon, and be mercyfull: &
geue euery man accordynge to all hys
wayes, in so muche as thou knowest
hys harte (for thou onely knowest the
harte of the chyldren of men) that they
maye feare the, and alwaye walke in
thy wayes, as long as they lyue in the
lond, which thou hast geuen vnto our
fathers.

Joh.12.c. * And whan ony straunger which
is not of thy people of Israell, com-
meth out of a farre contre, because of
thy greate name, and myghtye hande,
and outstretched arme, and commeth
to make his prayer in thys house, hear
thou hym then from heauen, euen frō
the seate of thy habytacyon: and do all
for the which that straunger calleth v-
pon the, that all the nacyōs vpō earth
maye knowe thy name, and feare the
as thy people of Israell do: and that
they maye know, how that this house
which I haue buylded, is named after
thy name.

When thy people go forthe to the
battayll agaynst theyr enemyes, y way
that thou shalte sende them, and shall
Dani.6.b. praye vnto the * towarde the way of
thy cytye which thou hast chosen, and
towarde the house that I haue buyl-
ded vnto thy name, heare thou then
theyr prayer and petycyon from heauē
and helpe them to theyr ryght.

G When they synne agaynst y (* for
1.Joh.1.b. ther is no man that synneth not) and
thou be wroth at them, and geue them
ouer before theyr enemies, so that they
cary them awaye captayue in to a con-
tre farre or nye, and yf they turne wy-
thin theyr hartes in the londe where
they are presoners, and so conuerte, &
and make theyr intercessiō vnto the in
the londe of theyr captyuite, and saye:
We haue synned, and done amysse, &
haue ben vngodlye: and so turne them
selues vnto the wyth all theyr harte,
and wyth all theyr soule in the lond of
theyr captyuyte, wherin they are pre-
soners: and make theyr prayer toward
the waye of theyr owne londe, whiche
thou gauest vnto theyr fathers, and to
warde the cytie, which thou hast cho-
sen, and toward the house that I haue
builded vnto thy name: then hear thou
theyr prayer and supplicatyon frō hea
uen, euen from the seate of thy dwel-
lynge, and helpe them to theyr ryghte,
and be mercyfull vnto thy people that
haue synned agaynst the. My God, let
thyne eyes now be open, and let thyne
eares geue hede vnto prayer in thys
place. * Aryse now O LORD God Psa.131.a
vnto thy restynge place, thou and the
Arke of thy strength. Let thy prestes
O LORDE God be clothed wyth
health and let thy sayntes reioyce ouer
thys good. LORDE God, turne not
away y face of thyne anoynted: thinke
vpō y mercyes of thy seruaūt Dauid.

The.vii.Chapter.

The fyre commeth from heauē, and
consumeth the sacryfyce. The kynge
and the people offer. The LORDE
appeareth vnto Salomon, and prom-
seth to heare hym.

And whan Salomon had A
ended hys prayer, ther fell
a fyre from heauen, and cō
sumed the burntofferynge
and the other offerynges.
And the glory of the LORDE fylled
the house, so that the prestes could not
go in to the house of the LORDE,
whyle the glorye of the LORD fyl-
led the LORDES house. And al the
chyldren of Israell sawe the fyre fall
downe, and the glorye of the LORD
ouer the house: and they fell on theyr
knees wyth theyr faces to the ground
vpon the pauement, and worshypped,
and gaue thankes vnto the LORD,
because he is gracyous, & because his
mercye endureth for euer. As for the
kynge and all the people, they offered
before the LORDE.

For kynge Salomon offred two, &
twenty thousande bullockes, and an
hundreth thousande and twenty thou
sand shepe, and so both the kynge, and
all the people dedicated the house of
God.

But the prestes stode in theyr wat- B
ches, and the Leuites with the musy-
call instrumentes of the LORDE,
which kynge Dauid had caused to ma
ke for to geue thākes vnto the LOR
DE, (because hys mercy endureth for
euer) wyth psalmes of Dauid thorow
theyr hand. And y prestes blew trōpet
tes ouer against thē, & al Israel stode.
And Salomon halowed the middel
most court, which was before y house
of the LORD, for there prepared he y

burntofferynges, and the fat of the
thankofferynges. For the brasen alta=
re that Salomon made, myghte not
conteyne all the burntofferynges, and
the fat.
1. Ma. 4. g * And at the same tyme helde Sa
lomon a feast seuē dayes longe, and al
Israell with hym a verye greate con=
gregatyon, from Hemath vnto the ry=
uer of Egypte, and on the eyghte daye
helde he a conuocatyon. For the dedi=
catyon of the altare helde they seuen
dayes, and the feast seuen dayes also.
But on the thre and twentyeth
daye of the seuenth moneth he let the
people go vnto theyr tentes ioyful and
with mery hartes: because of al ŷ good
that the LORDE hath done vnto
Dauid, vnto Salomon, and to his peo
ple of Israell.
C * Thus fynished Salomon the
3. Reg. 9. a house of the LORDE, and the kyn=
ges house, and al that came in his hart
to make in the house of the LORDE
and in hys owne house, prosperously.
And the LORD appeared vnto Sa
lomon in the nyghte season, and sayde
2. Par. 6. a vnto hym: I haue herde thy prayer * &
chosen thys place vnto my selfe for an
house of sacryfyce. Beholde whan I
shut the heauen so that it rayne not, or
commaunde the greshopper to consu=
me the londe, or cause a pestilence to
come among my people, to humble my
people, wich is named after my name:
an yf they praye, and seke my face, and
turne from theyr euel wayes, then wil
I heare them from heauen, and wyll
forgeue theyr synne, and heale theyr
londe. So shall myne eyes now be opē
and myne eares shalbe attente vnto
prayer ī thys place. Thus haue I now
chosen thys house, and sanctyfyed it,
that myne name maye be there for e=
uer: and myne eyes, and my harte shal
alwaye be there.
D And yf thou walke before me, as
thy father Dauid walked, so ŷ thou
do all that I commaunde the, and ke=
pe myne ordinaunces and lawes, then
wyll I stablyshe the seate of thy kyng
dome, accordynge as I promysed thy
2. Reg. 7. c father Dauid, & sayde. * Thou shalt
not wante a man to be lorde ouer Is=
raell. But yf ye turne backe and forsa=
ke myne ordinaunces and commaun=
dementes whiche I haue layed befo re
you, and so go youre waye, and serue
other goddes, and worshippe them:

thē wyl I rote ☞ you out of my lōde
that I haue geuen you: and this house
which I haue sanctifyed vnto my na=
me, wyll I cast awaye out of my presē
ce, & geue it ouer to be a byworde & fa=
bell among all nacyons. And euery one
that goeth by, shalbe astonnyed at this
hyghe house, and shall hysse at it, and
saye: * Wherfore hath the LORDE Deu. 29.
dealth thus with thys londe, & wyth Jere. 22.
thys house? Then shall it be sayde: E=
uen because they haue forsaken the
LORDE God of theyre fathers
(which brought them out of the londe
of Egypt) and haue cleued vnto other
goddes, and worshipped them, and ser
ued them: therfore hath he brought all
thys euell vpon them.

The. viii. Chapter.

¶ Salomon buyldeth cyties, and sub=
dueth the Heythen. Of hys captaynes
and of hys wyfe.

AND * after twentye yea
res (where in Salomon A
buylded the house of the 3. Reg. 9.
LORDE and hys owne
house) he buylded the cyti
es also whiche Hiram gaue vnto Sa
lomon, and caused the chyldren of Is=
raell to dwell therin. And Salomon
wente vnto Hemath zoba, and made it
stronge, and buylded Thadmor in the
wyldernesse, and all the corne cytyes,
which he buylded in Hemath. He buyl
ded the vpper and lower Bethoron ly=
kewyse, so that they were stronge cyti
es with walles, portes & barres. And
Baelath. And al the corne cities which
Saloman had, and all the cities of the
charrettes and of the horsemen, and al
that Salomon had lust to buyld, both
at Jerusalem and vpon Libanus, and
in all the londe of hys dominion.
All the remnaunt of the people of B
the Hethythes, Amorites, Pherezites,
Heuithes, and Jebusites, which were
not of the chyldren of Israell, & theyr
chyldren which they had lefte behynde
thē in the lond, (whō ŷ children of Is=
raell had not vtterly destroyed) those
dyd Salomon make tributaries vnto
this day. As for the chyldrē of Israell,
Salomon made no bondmen of them
to his worke, but they were mē of war
& chefe captaynes, and ouer hys char=
rettes & horsemen. And ŷ chefe of kyng
Salomons officers were two hundreth
and fyfty, which ruled the people.

And Salomō caused pharaos doughter to be fetched vp out of the cytie of Dauid in to ẏ house ẏ he had buylded for her. For he sayd: My wyfe shal not dwell in the house of Dauid ẏ kynge of Israel, for it is sanctified, in as much as the Arke of the LORDE is come in to it.

C Then offred Salomon burntofferynges vnto the LORDE vpon the LORDES altare, which he hadde buylded before the porche euery one vpon his daye to offer after * the commaundement of Moses, on the Sabbathes, new Moones and at the appoynted seasons of the yeare, * euen thre tymes: namely in the feast of vnleuended bread, in the feast of wekes, and in the feast of Tabernacles.

Num.28.
Exo.23.b

And he set the prestes in ordre to theyr ministracyon * accordyng as Dauid his father had appoynted, and the Leuites in theyr offices, to geue thankes and to mynister in the presence of the prestes, euery one vpon his daye. And the dorekepers in theyr courses, euery one at his dore, for so had Dauid the man of God cōmaunded.

1.Pa.10.b

D And they departed not from ẏ kinges commaundement ouer the prestes and Leuites in euery mater, & in ẏ treasures. Thus was all Salomons busynesse made ready, from the daye that ẏ fundaciō of ẏ LORDES house was layed, tyll it was fynished, so that the house of ẏ LORDE was al prepared.

3.Re.9.e

* Than went Salomon to Ezeon Geber, and vnto Eloth by the see syde in the lande of Edomea. And Hiram sente hym shippes by his seruauntes which had knowlege of ẏ see, and they wente ẘ Salomons seruauntes vnto Ophir, & fetched frō thence foure hundreth & fyftye talentes of golde, & brought it vnto kynge Salomon.

The.ix.Chapter.

¶ The Quene of Saba bryngeth presentes vnto Salomon, and receaueth gyftes of hym. Salomon dyeth.

A AND * whan the Quene of rych Arabia herde the fame of Salomon, she cam with a very great treyne to Ierusalem (with camels that bare spices & golde, & precious stones) to proue Salomon with darke sentences. And whan she came vnto Salomō she spake vnto hym all that she hadde deuysed in hir mynde. And the kynge tolde her all hye matters, and Salomon hadde nothynge in secrete, but he tolde it her.

3.Re.10.a
Mat.12.d

And whan the Quene of ryche Arabia saw the wysedome of Salomō, and the house that he had buylded, the meates of his table, the dwellynges of his seruauntes, the offices of his mynisters and theyr garmentes, and his butlers & theyr apparel, & his parler wher he went vp in to ẏ house of the LORDE, she coulde no longer refrayne. And she said vnto the kynge: It is true that I haue herd in my lande of thy behaueour & of thy wysedome: how be it I wolde not beleue theyr wordes, tyll I came my selfe, and sawe it with myn eyes: and beholde, the halfe of thy great wysedome hath not bene tolde me: ther is more in the thā ẏ fame that I haue herde. Happye are thy men, and happy are these thy seruauntes that alwaye stande before the: and heare thy wysedome. Praysed be the LORDE thy God, which had such pleasure vnto ẏ, that he hath set the vpon his seate to be kynge vnto the LORDE thy god. Because thy God loueth Israel, to set them vp for euer, therfore hath he ordeyned the to be kynge ouer them, that thou shuldest mayntayne iustice and equyte. B

And she gaue the kynge an hundreth and twentye talentes of golde, & very muche spycery and precyous stones. Ther were no mo suche spyces as these that the Quene of ryche Arabia gaue vnto kynge Salomon. And Hirams seruauntes and the seruauntes of Salomon which brought golde frō Ophir, brought costly tymber also & precious stones.

And of the same costly tymber dyd Salomon cause to make stapers in the house of the LORDE, and in the kynges house, and harpes and psalteries for the musicyans. Ther was no such tymber sene before in the lande of Iuda. But kynge Salomon gaue the Quene of ryche Arabia all that she desyred & axed, & muche more thē she had brought vnto the kynge. And she returned, and departed in to hir lande with hir seruauntes. C

The golde that was brought vnto Salomon in one yeare was sixe hundreth & sixe & thre score talentes, besydes ẏ the chapmē & marchauntes brought. And al the kinges of the Arabiās,

and the lordes in the londe broughte
golde & syluer vnto Salomon. Of the
which kynge Salomon made two hū
dreth speares of beaten golde, so that
sixe hundreth peces of beatē gold came
vpon one speare: and thre hundreth
shyldes of beaten golde, so that thre
hundreth peces of beaten golde came
to one shylde: and the kynge put them
in the house of the wood of Libanus.

And the kynge made a greate seat
D of Yuery, and ouerlayed it with pure
golde: and the seate had syxe steppes, &
a footestoole of golde fastened vnto ye
seate, and it had two leanynge postes
vpon both the sydes of the seate, and
two lyons stode besyde the leanynge
postes, and ther stode twelf lyons vpō
the syxe steppes on both the sydes. In
al realmes hath not such one ben made.

And all kynge Salomons drynkynge
vessels were of golde, and al the
vessels of the house of the wood of Libanus,
were of pure golde: for syluer
was rekened nothynge in Salomons
tyme. For the kynges shyppes wente
vpon the see with the seruauntes of
Hiram, and came once in thre yeare,
and brought, golde, syluer, yuery, apes
and pecokes.

Thus was kynge Salomō greater
then all the kynges vpon earth, in
ryches and wysedome. And all the
kynges of the earth desyred (to se) Salomons
face, and to heare hys wysedō
whiche God had geuen hym in hys
harte. And they broughte hym yearlye
euery man hys presente: Jewels of syluer
and golde, rayment, harnesse, spyces,
horses and mules.

E 3.Re.4.c. * And Salomon had foure thousand
charrethorses, and twelfe thousand
horsemen, and put thē in the charetcities,
and with the kynge at Jerusalem.
And he was lorde ouer all the
kynges from the water vnto the lond
of the Philystynes, and to the coast of
Egypte. And the kynge broughte it so
to passe, that ther was as much syluer
at Jerusalem as stones: and as many
Ceders, as ther were Molbery trees
in the valleys. And ther were horses
broughte vnto hym oute of Egypte, &
out of all contryes.

What more ther is to saye of Salomon,
both of hys fyrste and of hys
last: beholde, it is wrytten in the Cronycles
of the prophete Nathan, and in
the prophecies of Ahia of Silo, and in
the actes of Jeddi the seer agaynst
Jeroboam the sonne of Nebat. And
Salomon reygned at Jerusalem ouer
all Israell fortye yeares. And Salomon
fell on slepe wyth hys fathers, &
was buryed in the cytie of Dauid hys
father. And Roboam hys sonne was
kynge in hys steade.

The .x. Chapter.

Roboam oppressynge the people,
maketh them to fall awaye from hym.

Roboam * wente vnto Sichem: 3.Re.12.
for all Israell was
come vnto Sichem, to make
hym kynge. And when
Jeroboam the sonne of Nebat
herde that, whiche was in Egypte
(* whether he was fled frō kynge Salomon) 3.Re.11.
he came agayne out of Egypt.
And they sent for hym and called him.
And Jeroboam came with all Israel,
and spake to Roboam, and sayd. Thy
father made our yock greuous, make
thou lyghter now the harde bondage
of thy father, and the heuy yocke that
he layed vpon vs, & we wyll submitte
our selues vnto the. He sayd vnto them:
Come to me agayne ouer thre dayes.
And the people went theyr waye.

And Roboam the kynge axed counsell
at the Elders, which had stand before
Salomon hys father whyle he lyued,
and he sayde. What is your counsell,
that I maye geue thys people an
answere? They spake vnto hym, and
sayde: Yf thou be louynge vnto thys
people, and deale gentlye with them,
and geue them good wordes, then shall
they alwaye be obedient vnto the. Neuerthelesse,
he forsoke the counsell of
the Elders that they had geuen hym,
and toke counsell at the yonge men,
which were growen vp wyth hym,
and stode before hym. And he sayde vnto
them: What is youre counsell that
we maye answere thys people, which
haue spoken vnto me, and sayd: Make
oure yocke lyghter, that thy father layed
vpon vs? The yonge men that were
growē vp wyth hym, spake vnto hym
and sayde: Thus shalte thou saye vnto
the people, that haue talked [illegible]
and spoken: Thy father made our yock
to heuy, make thou oure yock to lyghter.
Thus shalt thou saye vnto them:
My lytle fynger shalbe thicker then my
fathers loynes. Yf my father hath layed
an heuy yock vpō you, I wyl make

youre yocke the more. My father cha-
stened you with scourges, but I wyll
beate you wyth scorpions.
Now whan Jeroboam and all the
people came to Roboam on the thyrde
daye (accordynge as the kynge sayde:
Come to me agayn on the thyrde day)
the kynge gaue them an harde answer.
And Roboā ye kyng forsoke ye cōusel of
ye elders, and spake vnto thē after the
yonge mens counsell, and sayde: Yf my
father haue made your yock to heuy,
I wyll make it yet heuyer. My father
chastened you wyth scourges, but I
wyll beate you wyth scorpions. Thus
the kynge folowed not the peoples
mynde: for so was it determined of god
that the LORDE myghte stablyshe
3.Re.11.f. hys worde, * which he spake by Ahia
D of Silo, vnto Jeroboam the sonne of
Nebat. But whan all Israell sawe
that the kynge wolde not consente vn
to them, the people answered the kyng
and sayde: What porcion haue we thē
in Dauid, or inheritaunce in the son of
Isai? Let euery man of Israel get him
to hys tente. Loke ye now to thy house
Dauid. And al Israel went vnto theyr
tentes, so that Roboam raygned: but
ouer the chyldren of Israell that dwelt
in the cytyes of Juda. And Roboam
the kynge sent forth Adoram the rent-
gatherer, but the chyldren of Israell
stoned hym to death. And kynge Robo
am strengthed hymselfe vpon his char
ette, to flye vnto Jerusalē. Thus fell
Israell awaye from the house of Da-
uid vnto this daye.

The.xi Chapter.

¶ The LORDE wyll not suffre Ro
boam kynge of Juda and Ben Jamin
to fyghte agaynst Israell. He buyl-
deth cytyes.

A AND * whan Roboam
3.Re.12.c. came to Jerusalem, he ga-
thered together the house
of Juda and Ben Jamin
(euen an hundreth & foure
score thousande chosen men of armes)
to fyght agaynst Israell, yt they mighe
brynge the kyngdome agayne vnto Ro
boam. But the worde of the LORD
came to Semaia the man of God, and
sayde: Speake to Roboam the sonne
of Salomon kynge of Juda, and to al
Israell that are in Juda, and Ben Ja-
min, and saye: Thus sayeth the LOR
DE: Ye shall not go vp, nor fyghte
agaynste youre brethren: let euery man
go home agayne, for thys is my dede.
They herkened vnto the wordes of ye
LORDE, and wente not forth a-
gaynst Jeroboam. As for Roboam, he
dwelt at Jerusalem, and buylded vp ye
stronge cytyes in Juda, namely Beth-
leem, Etan, Thekoa, Bethzur, Socho,
Adullam, Gath, Maresa, Siph, Ado-
raim, Laches, Aseka, zarega, Aialon, &
Hebron (which were the fensed cytyes
in Juda and Ben Jamin) and he made
them stronge, and set prynces therein
and prouyded them of vytayles, oyle,
and wyne, and in all cytyes prepared
he shildes and speares, and made them
verye stronge. And Juda and Ben Ja-
min were vnder hym.
The prestes and Leuytes also came B
vnto hym out of all Israell and from
all the borders therof. And lefte theyr
suburbes and possession, and came to
Juda vnto Jerusalem: * for Jerobo- 2.Pa.13.b.
am and hys sonnes expelled them, that
they shulde not execute the office of the
presthode vnto the LORDE. * But 3.Re.12.f.
for hymselfe he founded prestes to the
hyghe places, and to felde deuels, and
calues, which he caused to make. And
after them came ther men out of al the
trybes of Israel, wich gaue ouer theyr
hartes to seke the LORDE God
of Israell, and came to Jerusalem for
to offer vnto the LORDE God of
theyr fathers. And so strengthed they
the kyngdome of Juda, and mantay-
ned Roboā the son of Salomon thre
yeare long: for they walked in ye waye
of Dauid and Salomon thre yeares.
And Roboā toke Mahelath ye dough C
ter of Jeremoth the son of Dauid to
wyfe & Abihail ye doughter of Eliab ye
son of Isai, which bare him these son-
nes: Jeus, Semaria & Saham. * After 3.Re.15.a.
her toke he Maecha ye doughter of Ab-
salō, which bare hym Abia, Athai, Si-
sa, & Selomith. But Roboam loued
Maecha ye doughter of Absalō better
thē al his wiues & cōcubines (for he had
eyghten wyues & thre score cōcubines,
& begat eyght & twentye sonnes, & thre
score doughters. And Roboā set Abia
ye son of Maecha to be heade & prynce
amonge his brethrē: for he thought to
make him kyng: for he was wyse, and
more myghty thē al his sonnes in all ye
cōtrees of Juda & Ben Jamin & in all
ye strong cyties. And he gaue thē plente
ousnes of foode, & desyred many wiues

The.xii. Chapter.

¶ Roboam forsaketh the lawe of the LORDE. The kynge of Egypte cometh vpon hym. The LORDE delyuereth hym.

A But whan the kyngdom of Roboam was confyrmed and stablyshed, he forsoke the lawe of the LORDE and all Israel wyth hym.
3.Re.14.e * And in the fyfthe yeare of Roboam
wente Sisack the kynge of Egypt vp
agaynst Jerusalem (for they had trans
gressed agaynst the LORDE) with a
thousande and two hundreth charret=
tes, and wyth thre score thousand hors
men, and the people were innumerable
that came wyth hym oute of Egypte,
C Libya, Suchim, and oute of Ethiopia
and he wanne the stronge cytyes that
were in Juda, and came to Jerusalē.
Then came Semaia the prophet vn
to Roboā & the rulers of Juda (which
were gathered together at Jerusalem
for Sisack) and sayde vnto thē: Thus
saieth the LORDE: Ye haue left me,
therfore haue I lefte you also in Si=
sacks hand. Then the rulers in Israel
with the kyng submytted them selues
and sayd: The LORD is righteous.
B But whan the LORDE sawe ÿ
they humbled them selues, the worde
of the LORD came to Semaia, and
sayde: They haue humbled them sel=
ues, therfore wyll I not destroye them
but I wyll geue them a lytle delyue=
raunce, that my indignacyon fall not
vpon Jerusalem by Sisack: for they
shalbe subdued vnto hym, that they
maye knowe what it is to serue me,
& to serue the kyngdomes of the world
Thus wente Sisack the kynge
of Egypte vp to Jerusalem, and
toke the treasures in the house of the
LORDE, and the treasures in ÿ kyn
ges house, and caryed all awaye, and
toke the shyldes of golde, * that Sa=
2.Par.9.b lomon caused to make: in stead where=
of kynge Roboā made shyldes of stele
and commytted them vnto the therfe
footemen, which kepte the dore of the
kynges house. And as ofte as ÿ kynge
wente in to the house of the LORD,
the footmen came and bare them, and
brought thē agayne in to the footmēs
chāber. And for so much as he submyt
ted hymself, the wrath of the LORD
turned frō hym, so ÿ al was not destro
yed: for ther was yet som good ī Juda.

Thus was Roboam the kynge C
stablyshed in Jerusalem, and raigned.
One and fortye yeare olde was Robo
am whan he was made kynge, & rayg
ned seuentene yeare at Jerusalem in the cy
tye, * which the LORDE had cho 2.Par.7.a
sen out of al the trybes of Israel, to set
hys name there. Hys mothers name
was Naema an Ammonytysse: and he
dyd euell, and prepared not hys harte
to seke the LORDE.
These actes of Roboā, both fyrst
and last, are wrytten in the actes of Se
maia the prophet, and of Iddo the
Seyer, and are noted, and so are the
warres that Roboam, and Jerobo=
am hadde together as longe as they
lyued. And Roboam fell on slepe wyth
hys fathers, and was buryed in the cy
tye of Dauid, and Abia his sonne was
kynge in hys steade.

The.xiii. Chapter

¶ Of Abia and Jeroboam, and theyr warres.

IN * the eyghteenth yeare of A
kynge Jeroboam, was A= 3.Re.15.a
bia kynge in Juda, & rayg
ned thre yeare at Jerusalē.
Hys mothers name was
Michaia the doughter of Uriel of Gi
bea. And ther was warre betwene A=
bia and Jeroboam. And Abia prepa=
red hymselfe to the battayll with four
hundreth thousand stronge chosen mē
of warre. But Jeroboam made hym=
selfe ready to fyght agaynst hym wyth
eyght hundreth thousande chosen men
of strengthe.
And Abia gat hym vp vpon ÿ hyl
zemaraim, which lyeth vpon mounte
Ephraym, and sayde: Herken vnto me
thou Jeroboam, and all Israel: Know
ye not that the LORDE God of Is
raell hath geuen Dauid the kyngdom
of Israell for euer, vnto hym and hys
sonnes wyth a Salt couenaunt? But
Jeroboam the sonne of Nebat the ser
uaunt of Salomon Dauids son, gat
hym vp and fell awaye frō his LOR
DE. And ther resorted vnto hym va=
gabundes and chyldren of Belyal, and
haue strengthed them selues agaynst
Roboam the son of Salomon: for Ro=
boam was but yonge, and of a fearful
harte, and could not resyste them. B
Nowe thynke ye to set youre sel=
agaynst the kyngdome of the LOR=
DE amonge the sonnes of Dauid, ...

so muche as ther is so greate a multi-
tude of you, and haue the golden cal-
3.Re.12.d. ues * that Jeroboam made you for
2.Pa.11.d goddes? * Haue ye not expelled ye pre-
stes of the LORDE the chyldren of
Aaron and ye Leuytes: and haue made
you prestes of youre owne, euen as the
people of the londes? Who so euer cō-
meth to fyll hys hande wyth a yonge
bullocke and seuē rāmes, shalbe preste
vnto them that are not goddes.

But wyth vs is the LORDE
oure God, whom we forsake not: and
the prestes that minister vnto ye LOR
DE, the chyldren of Aaron and the Le
uytes in theyr busynes, and euery mor
nynge, & euery euenynge kyndle they
the burntofferynges vnto the LOR-
DE, and the swete incense, and prepa
re the shewbreade vpon the pure table
and the golden candelsticke wyth hys
lampes, to be kyndled euery euenyng:
for we wayte vpon the LORDE
oure God.

C As for you, ye haue forsaken hym.
Beholde, God is the captayne of our
hoost, and with vs are his prestes, and
Nu.10.a. the * blowynge trompettes, to blowe
agaynst you. Ye chyldren of Israell,
fyghte not agaynste the LORDE
God of youre fathers: for ye shall not
prospere.

Neuerthelesse Jeroboam made a
preuy watch in euery syde, to come vpō
them behynde, so that they were befor
Juda, and the preuy watche behynde.
Now whan Juda turned the, behold,
ther was battayll before them and be-
hynde. Then cryed they vnto ye LOR
DE, and the prestes trompeted wyth
the trompettes. And whan euery man
in Juda gaue a shoute, God plaged Je
roboam and Israell before Abia, and
Juda. And the chyldren of Israell fled
before Juda, and God gaue them in to
theyr handes: so that Abia and his peo
ple dyd a greate slaughter vpon them,
and ther fell wounded of Israell fyue
hundreth thousande chosen men.

D Thus were the chyldren of Israel
subdued at that tyme, but the chyldren
of Juda were comforted, for they put
theyr truste in the LORDE God of
theyr fathers. And Abia folowed vpō
Jeroboam, and wan cytyes from him,
Bethell wyth the vyllages therof, Je
sana wyth hyr vyllages, and Ephron
wyth the vyllages therof, so that Je-
roboam came nomore to strength,
as long as Abia lyued. And the LOR
DE smote hym that he dyed.

Nowe whan Abia was strength-
thed, he toke fourtene wyues, and be-
gat two and twentye sonnes and sy-
tene doughters. What more ther is to
say of Abia, and of hys wayes and his
doynges, it is wrytten in the storye of
the prophet Iddo. And Abia fell on sle
pe wyth hys fathers, and they buryed
hym in the cytye of Dauid: and Asa
hys sonne was kynge in hys steade.
In hys tyme was the londe in rest ten
yeares.

The.xiiii. Chapter.

¶ Of kynge Asa.

And * Asa dyd that whiche A 3.Re.15.b.
was good and ryghte in ye
syghte of the LORDE
hys God, and put awaye
the straunge altares, and
the hyghe places, and brake the pylers
and hewed downe the groues, & sayde
vnto Juda, that they shulde seke the
LORDE God of theyr fathers, and
to do after the lawe and commaunde-
mentes. And the hyghe places and I-
dols put he awaye out of all the cyty-
es of Juda: and the kyngdom had rest
before hym. And he buylded stronge cy
tyes in Juda, whyle the londe was in
quyetnes, and whyle ther was no war
agaynst hym in the same yeares: for ye
LORDE gaue hym rest.

And he sayde vnto Juda: Let vs B
buylde vp these cytyes, and fense them
rounde aboute wyth walles and tow-
ers, with portes and barres, whyle the
londe ys yet ī vs: for we haue sought
the LORDE oure God, and he hath
geuen vs rest on euery syde. So they
buylded, and it wente prosperously ī
them. And Asa had an hooste of men
which bare shyldes and speares, oute
of Juda thre hundreth thousande, and
out of Ben Jamin two hundreth, and
foure score thousand, that bare shildes
and coulde shute wyth bowes, and all
these were myghtye stronge men.

But Serah the Moryan came out C
agaynst them wyth an hoost of a thou
sande tymes a thousande, and ī thre
hundreth charettes, & came vnto Ma
resa. And Asa wente forth against him
And they prepared them selues to the
battayll in ye valley Zephata besyde Ma
resa. And Asa called vpon the LORD Judi.7.a.
hys God, and sayde: * LORDE

1.Re.14.a 2.pa.16.b. it is no difference wyth the, to helpe by fewe or by many. Helpe vs O LORDE our God, for oure trust is in the, and in thy name are we come forthe agaynste thys multytude. LORDE oure God, let noman preuayle against the.

D And the LORDE smote the Morians before Asa and before Juda, so that they fled. And Asa wyth the people that was by hym, folowed vpon them vnto Gerar. And the Morians fell, so that none of them remayned alyue, but were smytten before ỳ LORDE and before hys hooste. And they caryed exceadynge muche spoyle from thence. And he smote all the cytyes aboute Gerar, for a fearfulnesse of the LORDE came vpon them. And they spoyled all the cytyes, for ther was muche spoyle in them. They smote the tentes of the cattell also, and toke many shepe, and camels, and came agayn to Jerusalem.

The.xv. Chapter.

¶ Of kynge Asa.

A AND the spyrete of god came vpon Azarias the sonne of Obed whiche wente forth vnto Asa, and sayde vnto hym: Heare me Asa, and all Juda and Ben Jamin: The LORDE is wyth you, whyle ye are wyth hym: and yf ye seke hym, he wylbe found of you. C But yf ye forsake hym, he shal forsake you also. Osee.3.b. Neuerthelesse ther shall be many dayes in Israell, that * ther shall be no true God, no prest to teach, and no lawe. And whan they turne in theyr trouble vnto the LORDE God of Israell, & seke hym, he shal be found. At that tyme shall it not be well wyth hym that goeth out and in: for ther shal be greate vproures vpon al them that dwel on ỳ earth. For one people shal al to smyte another, one citie another: for god shal vexe the ỳ al maner of troble. But be ye stronge, and let not youre handes be feble: for youre worke hathe hys rewarde.

B Whan Asa herde these wordes, and the prophecyenge (of Azarias the sonne of Obed the prophet,) he toke a corage vnto hym, and put awaye the abhominacyons out of all the lond of Juda and Ben Jamin, and out of the cities that he had wonne vpon mounte Ephraim: and renewed ỳ LORDES altare, which stode before the porche of the LORDE. And all Juda & Ben Jamin gathered them selues together, and the straungers wyth them oute of Ephraim, Manasses and Simeon: for ther fell many vnto hym out of Israel whan they sawe that the LORDE hys God was wyth hym. And they resorted vnto Jerusalem in the thyrde moneth of ỳ fyftenth year of ỳ raygne of Asa, and the same daye offred they vnto the LORDE of the spoyle that they had brought, seuen hundreth oxen and seuen thousande shepe.

C And they entred in to the conuenaunt, that they wolde seke the LORDE God of theyre fathers, wyth all theyre harte and wyth all theyre soule. And who soeuer wolde not seke the LORDE God of Israel, shuld dye, both small and greate, both man and woman: and they sware vnto the LORDE wyth loude voyce, wyth shoutynge, with trompettes, and with shawmes. And al Juda were glad ouer the oth: for they had sworne wyth all theyr harte, and they sought him with a whole wyll: and he was founde of them, and the LORDE gaue them reste on euery syde.

D And Asa the kynge put downe his mother Maecha from the mynystracyon, that she had founded in the groue vnto Miplezeth, and Asa roted out hyr Miplezeth, and dyd beate it in sunder, and burnte it by the broke Cedron. But the hyghe places were not put downe out of Israell. Yet was ỳ harte of Asa perfecte as longe as he lyued. And loke what hys father had halowed, & that he hym selfe had halowed, he broughte it in to the house of God, syluer, golde, and ornamentes. And ther was no warre vnto the fyue and thyrtyeth yeare of the raygne of Asa.

The.xvi. Chapter.

¶ Baesa commeth vp agaynste Asa, which agreeth wyth hym, therfore is he rebuked.

B 3.Reg.15 IN the syxe and thyrtyeth yeare of the raygne of Asa * wente Baesa the kynge of Israell vp agaynste Juda, and buylded Rama, to let Asa the kynge of Juda, ỳ he shulde not go oute and in: But Asa toke forth the treasure in the house of the

LORDE, and the syluer and golde in ye kynges house, and sent it vnto Benadad ye kynge of Siria, which dwelt at Damascon, and caused to saye vnto hym: Ther is a conuenaũt betwene me and the, betwen my father and thy father, therfore haue I sent the syluer and golde, that thou mayest breake the conuenaunt wyth Baesa the kynge of Israell, that he maye departe fro me.

Benadad herkened vnto kynge Asa, and sent hys hooste agaynste the cytyes of Israell, which smote Eion, Dan and Abel Maim, and al the corne cytyes of Nephtali. Whã Baesa herd that, he left of from buyldynge Rama and ceassed from hys worke. But king Asa toke all Juda vnto hym, and caried awaye the stones and tymber from Rama (wherewyth Baesa buylded) and he buylded Geba, and Mizpa wythall.

B At the same tyme came Hanani ye Seyer vnto Asa the kynge of Juda, & sayde vnto hym: Because thou haste trusted vnto the kynge of Syria, and not put thy trust in the LORDE thy god, therfore is ye power of ye kinge of
Cpm.14.c Assiria escaped thy hãd. * Were not ye Moryans and Lybians a greate multytude wyth exceadynge manye charettes and horsmẽ: Yet gaue ye LORDE them in to thy hande, whan thou dyddest put thy truste in hym: for the eyes of the LORDE loke rounde aboute all londes, to strength them that are in hym wyth all theyr harte. Thou hast done vnwysely, therfor shalt thou haue warre from henceforth. But Asa was wrothe at the Seyer, and put hym in preson: for he murmured wyth hym ouer thys thynge. And Asa oppressed certayne of the people at the same tyme.

C These actes of Asa both the fyrst and laste, beholde, they are wrytten in the boke of the kynges of Juda, and Israell. And Asa was diseased in hys fete in the nyne and thyrtyeth yeare of hys raygne, and hys sycknesse increa-
Eccl.38.b. sed. * Nother soughte he the LORDE in hys syckenes, but trusted vnto Phisycyans. Thus fel Asa on slepe wt hys fathers, and dyed in ye one and fortyeth yeare of hys raygne, and was buryed in hys owne sepulchre whiche he had caused to be grauen for hymselfe in the cytye of Dauid. And they layed hym vpon hys bedde, whiche was fylled wyth swete odoures and al maner of spyces (made after the Apotecaries crafte) and they made a very greate burnynge.

The.xvii.Chapter.

¶ Of the reygne of Josaphat.

AND Josaphat hys sonne was kynge in his steade, & wared myghtye agaynste Israell. And he put men of warre in all the stronge cy- A
tyes of Juda, and set officers in ye lond of Juda, and in the cytyes of Ephraim which Asa his father had wonne. And the LORDE was wyth Josaphat: for he walked in the olde wayes of his father Dauid, and sought not Balaim but the God of his father, and walked in hys commaundementes, and not after the workes of Israell: therfore dyd the LORDE stablyshe the kyngdom in hys hande. And all Juda gaue presentes vnto Josaphat, & he had greate ryches and worshyppe. And whan his hart was coraged in the wayes of the LORDE, he put downe styll the hye places and groues of Juda.

In the thyrde yeare of his raygne B
sente he hys prynces, Benhaill, Obadia, zacharias, Nethaneel and Michaia, to teache in the cytyes of Juda: and wyth them the Leuytes: Semaia, Nethania, Sebadia, Asahell, Semiramoth, Jonathã, Adonia, Tobia, and Tob Adonia, and with them the prestes Elisama and Joram. And they taught in Juda, and had the boke of lawe of the LORDE with them, and wente aboute in all the cytyes of Juda, and taught the people.

And the feare of the LORDE came vpon all the kyngdomes in the contrees that laye about Juda, so that they foughte not agaynste Josaphat. And the Philystynes broughte presentes and trybute of syluer vnto Josaphat. And the Arabyans brought hym seuen thousande, and seuen hundreth rammes, and seuen thousande and seuen hundreth hegoates. Thus increased Josaphat, and grew euer greater. And he buylded castels and corne cyties in Juda. And dyd muche in the cytyes of Juda, and had valeaunt & myghtye men at Jerusalem.

And thys was ye ordynaũce thorow out the house of theyr fathers, which C

were rulers ouer the thousandes in
Juda: Adna a captayne, and with him
were thre hundreth thousande myghtye
men. Nexte vnto hym was Johanan
the chefe, and with hym were two
hundreth and foure score thousande.
Next hym was Amasia the son of Sichri
the frewyllynge of the LORDE
and with hym were two hũdreth thou
sande valeaunt men. Of the chyldren
of BenJamin was Eliada a myghtye
man, and wyth hym were two hun
dreth thousande readye wyth bowes,
and shyldes. Nexte vnto hym was Jo
sabad, and wyth him were an hũdreth
and foure score thousande harnessed
men of warre. All these wayted
vpon the kynge, besydes those that the
kynge had layed in the stronge cytyes
thorow out all Juda.

The.xviii. Chapter.

¶ Josaphat maketh frendshyppe w Achab, and helpeth hym to fyghte.

A AND Josaphat had greate
rychcs and worshippe, and
3.Re.22 a. made frendshyppe with Achab.
* And after two yea
res wente he down to A
chab vnto Samaria. And Achab cau
sed many shepe and oxen to be slayne
for hym and for the people that were
wyth hym. And he coũseled hym to go
vp vnto Ramoth ĩ Gilead. And Achab
the kynge of Israell sayde vnto Josa
phat the kynge of Juda: Go wyth me
vnto Ramoth in Gilead. He sayde vn
to hym: I am as thou, and my people
as thy people, we wyll go wyth the vn
to the battayll.

But Josaphat sayde vnto the
kynge of Israell: Axe counsell (I pray
the) thys daye at the word of ỹ LOR
DE. And the kynge of Israell gathe
red the prophetes together, euen foure
hundreth men, and sayde vnto them:
Shall we go to the battayll vnto Ra
moth in Gilead, or shall I let it alone?
They sayd: Go vp, God shall delyuer
it in to the kynges hande. But Josa
phat sayd. Is ther not yet one prophet
of the LORDE here, that we may
axe at hym? The kynge of Israel sayd
vnto Josaphat: Ther is yet one man,
at whome we may axe at the LORD,
but I hate hym, for he prophecieth me
no good, but alwaye euell, namely Mi
cheas the sonne of Jemla. Josaphat
sayde: Let not the kyng saye so. And
the kynge of Israell called one of hys
chamberlaynes, and sayde: Brynge
hyther soone Micheas the sonne of
Jemla.

And the kynge of Israell, and Jo B
saphat the kynge of Juda, sat eyther
of them vpon hys seate, araied in theyr
garmentes. Euen in the place at ỹ dore
of the porte of Samaria sat they, and
all the prophetes prophecyed before
them. And Sedechias ỹ sonne of Cna
ena had made him hornes of yron, and
sayde: Thus sayeth the LORDE:
Wyth these shalte thou push at ỹ Sy
ryans, tyll thou brynge thẽ to naught.
And all the prophetes prophecyed ly
kewyse, and sayde: Go vp vnto Ra
moth in Gilead, and thou shalte pros
pere, and the LORDE shall deliuer
it in to the kynges hande.

And the messaunger that went to
call Michas, spake vnto hym, & sayde:
Beholde, the wordes of the prophetes
are with one accorde good before the
kynge: let thy worde (I praye the) be
as one of theirs, and speake thou good
also. But Micheas sayd: As truely as
the LORDE lyueth, loke what my
God sayeth vnto me, ỹ wyl I speake.
And whan he came to the kynge, the
kynge sayde vnto him: Micheas shuld
we go vnto Ramoth in Gilead to the
battayll, or shulde we let it alone? He
sayde: Go vp and ye shall prospere. It
shalbe geuen you in youre hãdes. But
the kynge sayde vnto hym: I charge
the yet agayne, that thou tell me no
thynge, but the treuth in the name of
the LORDE.

Then sayde he: I sawe all Israel C
scattered abrode vpon the mountay
nes, as ỹ shepe that haue no shepherd.
And the LORDE sayde: Haue the
se no lorde? Let euery one turne home
agayne in peace. Then sayde ỹ kynge
of Israell vnto Josaphat: Dyd not I
tell the, that he wold prophecye me no
good, but euell?

And he sayd: therfore heare ye the 3.Re.22 d
worde of the LORDE: * I saw the Esay.6 a
LORDE syt vpon hys seate, and all
the hooste of heauen stondynge at hys
ryghte hande and at hys lefte. And the
LORDE sayde: Who wyll deceaue
Achab the kynge of Israell, that he
maye go vp and fall at Ramoth in Gi
lead? And whan one sayde thus, ano
ther so, ther came forth a sprete, and
stode before the LORDE, & sayde:

I wyll deceaue hym. The LORDE sayde vnto hym: Wherewyth? He sayde: I wyll go forth and be a false spyrete in the mouth of all hys prophetes. And he sayde: Thou shalt deceaue hym, and shalte be able: go thy waye, and do so. Beholde now, * the LORDE hath geuen a false spyrete in the mouth of all these thy prophetes, and ye LORDE hath spoke euel agaynst ye.

Job.12.c. Eze.14.b.

D Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayd: Which way is the spyrete of the LORDE departed fro me, to speake thorowe the? Micheas sayde: Beholde, thou shalt se it, whan thou commest in to the inmoost chamber to hyde the. But the kyng of Israell sayde: Take Micheas, and let hym remayne wyth Amon the ruler of the cytye, and wyth Joas the sonne of Melech, and saye: Thus sayeth the kynge: Put thys man in preson, & fede hym wyth breade and water of trouble, tyll I come agayne in peace. Micheas sayde: Yf thou commest agayne in peace then hath not the LORDE spoken thorowe my. And he sayd: Herken to all ye people.

E So the kynge of Israell, and Josaphat the kynge of Juda wente vp vnto Ramoth in Gilead. And ye kynge of Israell sayde vnto Josaphat: Chaunge thy clothes and come to the battayll in thyne araye. And the kynge of Israell chaunged hys rayment, and came in to the battayll. But the kynge of Syria had commaunded the rulers of hys charrettes: Ye shall fyghte nother agaynste small nor greate, but only agaynst the kynge of Israell.

F Now whan the rulers of the charrettes sawe Josaphat, they thoughte: It is the kynge of Israell, and they wente aboute to fyghte agaynst hym. But Josaphat cryed, and the LORDE helped hym. And God turned the from hym: for whan the rulers of the charrettes saw that it was not ye king of Israell they turned back from him. But a certayne man bended hys bowe harde, and shot the kynge of Israell betwen the mawe and the longes. Then sayde he vnto hys charretman: Turne thyne hande, and carye me oute of the hooste, for I am wounded. And ye battayll was sore the same daye. And the kynge of Israell stode vpon hys charrett agaynste the Syryans vntyll the euenynge, and dyed whan the sonne wente downe.

3.Re.22.d. Esay.6.a.

The.xix.Chapter.

Jehu rebuketh Josaphat for helpynge the vngodlye. Josaphat amendeth, and lyueth well.

A But Josaphat the kynge of Juda came home agayn in peace vnto Jerusalé. And Jehu the sonne of Hanani the Seyer wente forth to mete hym, and sayde vnto kynge Josaphat: shuldeste thou so helpe ye vngodlye, and loue them that hate ye LORDE? And for thys cause is the wrath vpon the from the LORDE: neuertheless, ther is some good founde in ye, that thou haste put the groues oute of the lond and hast prepared thyne hart to seke God. So Josaphat abode at Jerusalem.

B * And he wente agayne amonge the people, from Berseba vnto moūte Ephraim, and broughte them agayne vnto the LORDE God of theyr fathers. And he set iudges thorowe oute the londe, in all the stronge cyties of Juda, and a certayne in euery cytie. And sayd vnto the iudges: Take hede what ye do: for ye execute not the iudgemēt of man, but of the LORDE, whe is wyth you in iudgement: therfor let the feare of the LORDE be wyth you, and beware, and do it: for with ye LORDE our God ther is no vnrightousnesse, nor respecte of personnes, nor acceptyng of gyftes.

2.pa.17.b.

C And at Jerusalem dyd Josaphat ordeyne certayne of the Leuytes, and prestes, and of the auncient fathers of Israell for the iudgemēt of the LORDE, and ouer the matter of the lawe and caused them to dwell at Jerusalem, and commaunded them, and sayd: Se that ye do thus in the feare of the LORDE, in faythfulnesse and in a perfecte hart, in all causes that come vnto you from youre brethren (which dwell in theyr cytyes) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shall enfourm them, that they synne not agaynst the LORDE and so the wrath to come vpon you, & youre brethren. Do thus, and ye shall not offende.

Beholde, Amaria the prest is chefe ouer you in all causes of the LORDE:

so is Sebadia the sonne of Ismaell,
prynce in the house of Iuda in all the
kynges matters: Ye haue officers ly-
kewyse the Leuytes before you. Take
a good corage vnto you, & be doyenge,
and the LORD shal be with y good,

The.xx.Chapter.

¶ The Moabytes, and Ammonytes
wyth the Syrians and Edonites go
forth agaynst Iosaphat, whiche pray-
eth vnto God, and he helpeth hym.

A After thys came the chyldren
of Moab, the chyldren of
Ammon, and certayne of A-
manim with them, to fight
against Iosaphat. And they
came and tolde Iosaphat, and sayde:
Ther commeth a greate multitude a-
gaynste the from beionde the See of
Syrya: and beholde, they are at Haze-
zon Thamar, that is Engaddi.

And Iosaphat was afrayed, and
set hys face to seke the LORDE, and
caused a fast to be proclamed in al Iu-
da. And Iuda came together to seke y
LORDE. And out of all the cytyes
of Iuda came they to seke y LORD.
* And Iosaphat stode amonge the co-
2.Par.6.c gregacyon of Iuda and Ierusalem in
the house of the LORDE before
the newe courte, and sayde:

O LORD God of oure fathers
arte not thou God in heauen, and hast
dominion in all the kyngdomes of the
Heythen? And in thy hand is strength
and power, and ther is no man that cā
wythstonde the. Haste not thou oure
God expelled the inhabiters of this
londe before thy people of Israell? and
hast geuen it vnto the sede of Abrahā
thy louer for euer? so that they haue
dwelt in it, and haue bylded the a Sā-
ctuarye vnto thy name therin, & sayd:
B * Yf ther come ony plage, swearde,
2.Par.7.c iudgement, pestilence, or derth vpō vs,
we wyll stonde before thys house, euē
before y (for thy name is in this house)
and wyll crye vnto the in oure trouble
and thou shalt heare, & shalt saue vs.
Beholde now, the chyldren of Ammō,
of Moab, and they of mount Seyr, v-
pon whome * thou woldeste not suf-
Deut.2.c. fre the chyldren of Israell to go, whan
they wente out of the londe of Egypt,
but they were fayne to depart frō them
and not to destroie them: and beholde,
they deale contraryly wyth vs, & come
to thrust vs out of y enheritaūce, that
thou haste geuen vs in possessyon. O
oure God, wylt thou not iudge them?
For in vs is no strengthe to wyth-
stonde this greate multitude that com-
meth agaynst vs. We know not what
we shulde do, but oure eyes loke vnto
the. And all Iuda stode before the
LORDE, wyth theyr chyldren, wy-
ues and sonnes.

But vpon Iehasiell the sonne of C
zacharias, the sonne of Benaia, the
sonne of Iehiell, the sonne of Matha-
nia the Leuyte of the chyldren of A-
saph, came the sprete of the LORDE
in the myddes of the congregatyon,
and sayde: Geue hede all thou Iuda,
and ye inhabiters of Ierusalem, and
thou kynge Iosaphat: Thus sayeth
the LORDE vnto you: Be not
ye afrayed, nor feare ye thys greate
multitude: for it is not ye that fyghte,
but God. Tomorow shall ye go down
vnto them at the reed see by the broke:
And beholde they go vp by Cis, and ye
shall fynde them before the wylder-
nesse of Ieruell: for ye shall not fyghte
in thys cause. Do ye but steppe forth,
and stonde, and se the health of the
LORDE that is wyth you. Feare
not O Iuda and Ierusalem, and be
not afrayed, tomorowe go ye forth a-
gaynst them, and the LORDE shall
be wyth you.

Then Iosaphat bowed hymselfe
wyth hys face to the earth, & all Iuda,
and the inhabiters of Ierusalem fell
before the LORDE and worshyp-
ped the LORDE. And the Leuy-
tes of the chyldren of the Kahathites
and of the chyldren of the Corahites a-
rose to prayse the LORDE God
of Israell wyth loude voyce in hyghe.
And they gat them vp early in the mor-
nynge, and wente forth by the wylder-
nesse of Thekoa.

And whan they were goyenge oute, D
Iosaphat stode, and sayde: Herken vn-
to me O Iuda, and ye indwellers of Ie-
rusalem: Put youre truste in y LOR-
DE youre God, and ye shalbe safe:
and geue credēce vnto his prophetes, &
ye shall prospere. And he gaue counsell
vnto the people, and appoynted the
syngers vnto the LORDE, and them
that gaue prayse in the bewtye of the
holynesse, to go before the harnessed
men, and to saye: O geue thankes vn-
to the LORDE for hys mercye en-
dureth for euer. And whanne they be-

Iudi.7.f gunne to geue thankes & prayse, * the
1.Re.14.c LORDE caused the hynder watche
that was come agaynst Iuda, to come
vpon the chyldren of Ammon, Moab,
and them of mount Seir, & they smote
them. Then stode the chyldren of Am-
mon and Moab agaynst them of mount
Seir to damne them, and to destroye
them. And whan they had destroyed thẽ,
of mount Seir, one helped another to
destroye thẽ selues also. And whã Iu-
da came to Mispa vnto ŷ wildernesse,
they turned thẽ toward the multitude,
and beholde, the dead bodies laye vpon
the earth, so that none was escaped.
E And Iosaphat came with his
people to deuyde the spoyles of them.
And they founde amõge them so much
goodes and rayment and precyous Ie-
wels (which they toke from them) that
they coulde not beare them. And thre
dayes were they dyuydyng the spoyle,
for it was so much. On the fourth day
came they together in the valley of bles
syng: for there blessed they the LORD
Therfore is the place called the valley
of blessynge vnto this daye.
So euery man of Iuda & Ierusalẽ
turned backe agayne, and Iosaphat
before them, to go to Ierusalem with
ioye: for the LORDE had geuen thẽ
gladnesse on theyr enemyes. And they
entred in to Ierusalem with psalteries
harpes and trompettes vnto the house
of the LORDE. And ther came a
feare of God ouer all the kyngdomes
in the landes, whan they herde that
the LORDE hadde fought agaynste
the enemyes of Israel. Thus was the
kyngdome of Iosaphat in quyetnesse,
and God gaue hym rest on euery syde.
F * And Iosaphat raygned ouer
3.Re.22.f Iuda, and was fyue and thyrtye yeare
olde whan he was made kynge, and
raygned fyue and twentye yeare at Ie
rusalem. His mothers name was Asu-
ba the doughter of Silhi. And he wal-
ked in the waye of his father Asa, and
departed not asyde from doynge that
whiche was ryght in the syghte of the
LORDE: sauynge that the hye pla-
ces were not put downe, for the people
had not yet prepared theyr harte to the
God of theyr fathers. What more ther
is to saye of Iosaphat, both the fyrste
and the last, beholde it is wrytten in the
actes of Iehu the sonne of Hanani,
whiche he noted vp in the boke of the
kynges of Israel.

* Afterwarde dyd Iosaphat the 3.Re.22.g
kynge of Iuda agre with Ahasia the
kynge of Israel, whiche was vngodly
in his doynges. And he agreed with
hym to make shippes, for to go vppon
the see. And they made the shippes at
Ezeon Gaber. But Eliezer the sõne of
Dodana of Maresa prophecyed a-
gaynst Iosaphat, & sayd: Because thou
hast agreed with Ahasia, therfore hath
the LORDE broken thy workes.
And so the shippes were broken, and
myght not go vpon the see.

The.xxi.Chapter.

¶ Iosaphat dyeth, Ioram his sonne
is made kynge, slayeth his brethren, and
forsaketh the LORDE. Edõ falleth
awaye from Iuda. God punysheth
Ioram.

AND * Iosaphat fell on A
slepe with his fathers, & 3.Re.22.g
was buryed with his fa-
thers in the cytie of Dauid
and Ioram his sonne was
kynge in his steade. And had brethren
the sonnes of Iosaphat, Asaria, Iehiel
Zacharias, Asaria, Michaell and Se-
phatia. All these were the chyldren of
Iosaphat kynge of Iuda. And theyr fa
ther gaue them many gyftes of syluer,
and golde and Iewels, with stronge
cyties in Iuda. But the kyngdome
gaue he vnto Ioram: for he was ŷ first
borne.
But whan Ioram came vp ouer
his fathers kyngdome, and had gottẽ
the power of it * he slewe all his bre- Iudi.9.a
thren with the swearde, and certayne
rulers also in Israel. * Two and thyr- 4.Reg.8.c
tye yeare olde was Ioram whan he
was made kynge, and raygned eyghte
yeare at Ierusalem, and walked in the
waye of the kynges of Israell, euen as
the house of Achab dyd (for Achabs
doughter was his wyfe) and he dyd
that whiche was euell in the syght of
the LORDE.
Neuerthelesse the LORD wolde B
not destroye the house of Dauid, for
the couenaũt sake, * which he made w
Dauid, and accordyng as he had said, 2.Reg.7.c
that he wolde geue hym & his chyldren
a lanterne for euermore.
* At the same tyme fell the Edo- 4.Reg.8.c
mites awaye from Iuda, and made a
kynge ouer themselues: for Ioram had
gone ouer with his captaynes and all

the charrettes with hym, and had got-
ten hym vp in the nyghte season, and
slayne the Edomites on euery syde, &
the rulers of the charrettes: therfore fel
the Edomites awaye from Juda vnto
this daye. At the same tyme fell Libna
awaye frō hym also: because he forsoke
the LORDE God of his fathers. He
made hye places also on the mountay-
nes in Juda, and caused them of Jeru-
salem to go a whorynge, and deceaued
Juda.
C But ther came a wrytynge vnto
hym from the prophete Elias, sayeng:
Thus sayeth the LORDE God of
thy father Dauid: Because thou haste
not walked in the wayes of thy father
Josaphat, nother in the wayes of Asa
the kynge of Juda, but walkest in the
waye of the kynges of Israel, and ma-
kest Juda and them of Jerusalē to go
a whorynge after the whoredome of yͤ
house of Achab, and hast slayne thy bre-
thren also of thy fathers house, which
were better then thou. Beholde, the
LORDE shal smyte the with a great
plage on thy people, and on thy chyldrē
and thy wyues, & on all thy substaūce.
But thou thy selfe shalte haue muche
sycknesse in thy bowels, tyl thy bowels
go forth frō day to day for very payne.
D So the LORDE raysed vp a-
gaynst Joram the sprete of the Philis-
tynes, and Arabians, which lye besyde
the Morians, and they wente vp in to
Juda, and waysted it, & caryed awaye
all the substaunce that was founde in
the kynges house, and his sonnes, and
his wyues, so yͭ ther was not one sōne
left him saue Joahas his yongest sōne
And after all this dyd the LORDE
smite him in his bowels, & such a syck-
nesse as coulde not be healed. And whyl
that endured from daye to daye, whan
the tyme of two yeares was expyred,
his bowels wente from hym with his
sycknesse, & he dyed in euel diseases.
And they made not a buryinge o-
uer hym as they dyd vnto his fathers.
Two & thyrty yeare olde was he whā
he was made kynge, & raygned eyghte
yeare at Jerusalem, & walked not wel.
And they buryed hym in yͤ cytie of Da-
uid, but not amonge the sepulchres of
the kynges.

The xxii. Chapter

Ochosias is made kynge, & taketh
parte with Achabs sonne.

The xxii. Chapter

AND * they of Jerusalem
made Ochosias his yongest
sonne kynge in his steade: 4.Re.8.d
* for the mē of warre that 2.Par.21.d
came with the hoost of the
Arabians, had slayne all the fyrst, ther-
fore raygned Ochosias the sōne of Jo-
ram kynge of Juda. Two and fortye
yeare olde was Ochosias whā he was
made kynge, and raygned one yeare at
Jerusalem. His mothers name was A-
thalia the doughter of Amri. And he
walked also in the wayes of the house
of Achab: for his mother entysed hym 4.Re.8.
so that he was vngodly. Therfore dyd
he euel in the syght of the LORDE,
euen as the house of Achab: for they
were his counselgeuers after his fa-
thers death, to destroye hym, & he wal-
ked after theyr counsell.
B And he went with Joram the sōne
of Achab kynge of Israell, to the bat-
tayll on Ramoth in Gilead, agaynste
Hasael the kynge of Siria. But the
Sirians smote Jorā, so that he turned
backe to be healed at Jesreel: for he had
woundes that were geuen hym at Ra-
ma, whan he fought with Hasaell the
kynge of Siria. And ☞ Azarias the
sonne of Joram kynge of Juda wente
downe to vyset Joram the sonne of A-
chab at Jesreell, which laye sycke: For
it was ordeyned of God vnto Ochosi-
as, that he shulde come to Joram, and
so to go forth with Joram agaynst Je-
hu the sonne of Nymsi, * whome the
LORDE had anoynted to rote out yͤ
house of Achab.

That is Ochosias otherwyse called Azaria. 2.Reg.

4.Re.9.b

E Now whan Jehu wolde be auen-
ged of the house of Achab, he founde cer-
tayne rulers of Juda, and the chyldren
of Ochosias brethren which serued O-
chosias, and he slewe them. * And he
sought Ochosias, and they ouertoke 4.Re.9.c
hym, whan he had hyd hym at Sama-
ria: and he was broughte vnto Jehu,
which slewe hym, and they buryed him
for they sayd: He is the sonne of Josa-
phat, which sought the LORDE with
all his harte. And ther was nomā more
of the house of Ochosias that myghte
be kynge.
D * Whan Athalia the mother of O- 4.Re.11.a
chosias sawe that hyr sonne was dead
she gat her vp, and destroyed all yͤ kyn-
ges sede in the house of Juda. But Jo-
sabeath the kynges syster toke Joas yͤ
sonne of Ochosias & stale hym awaye
from amonge the kynges chyldrē that

were slayne, & put hym with his norse
in a chamber. Thus Iosabeath kynge
Iorams doughter the wyfe of Ioiada
the prest hyd hym frō Athalia, so that
he was not slayne: for she was Ocho-
sias syster. And he was hyd with thē
in the house of God sixe yeares, for so
muche as Athalia was quene in the
lande.

The.xxiii. Chapter.

¶ Ioiada maketh Ioas kynge, and commaundeth to slaye Athalia.

A 4.Re.11.a BUt * in the seuenth yeare
was Ioiada bolde, & toke
the rulers ouer hundredes:
namely Asaria the sōne of
Ieraham, Ismael the sōne
of Iohanan, Asaria the sōne of Obed,
Maaseia the sonne of Adaia, and Eli-
saphat the sonne of Sichri with hym,
in to the conuenaunt: and they wente
aboute in Iuda, and brought the Leui-
tes together out of all the cyties of Iu-
da, and the chefe fathers of Israell, to
come vnto Ierusalem. And all the con-
gregacyon made a conuenaunt with ŷ
kynge in the house of God. And he sayd
2.Re.7.c vnto them: Beholde the kynges sonne
shalbe kynge, * euen as the LORDE
spake cōcernynge the chyldrē of Dauid.
B This is it therfore that ye shal do:
The thyrde parte of you that entre on
the Sabbath, shalbe amonge the pre-
stes and Leuites, which are dorekepers
at the thresholdes, and one thyrde part
in the kynges house, & one thyrde parte
at the fundament porte. But al the peo
ple shalbe in the courtes of the house
of the LORDE, and that no man go
in to the house of the LORDE, ex-
cepte the prestes and Leuites that my-
nister there, they shal go in: for they are
halowed. And let all the people wayte
vpon the LORDE. And the Leuites
shal get them rounde about the kynge,
euery one with his weapē in his hāde.
And who so els goeth in to the house,
let hym dye. And they shalbe with the
kynge whan he goeth out and in.
C 4.Re.11.b * And the Leuites and al Iuda dyd
as Ioiada the prest had commaunded,
and euery one toke his mē that entred
on the Sabbath, with those ŷ went of
on the Sabbath: for Ioiada the preste
suffred not those two cōpanies to part
asūder. And Ioiada the prest gaue the
captaynes ouer hundred speares and
shyldes, and kynge Dauids weapens,
which were in the house of God, and
set all the people euery one with his
weapen in his hande, from the ryghte
corner of the house, vnto the lefte cor-
ner of the altare, and to the houswarde
aboute the kynge. And they broughte
forth the kynges sōne, & set the crowne
vpon his heade, & gaue hym the * wyt Deu.17.d
nesse, and made hym kynge. And Ioia-
da with his sonnes anoynted hym, &
sayd: God saue the kynge.
But whan Athalia herde ŷ noyse D
of the people that ranne together and
prayed the kynge, she wente forth to ŷ
people in to the house of the LORDE,
and loked: and beholde, the kynge stode
in his place at the intraunce, and ŷ ru-
lers and trompettes about the kynge:
and all the people of ŷ lande were glad
and blewe the trompes, and ther were
syngers that coulde playe with al mu-
sicall instrumentes. But she rent hyr
clothes, and sayd: Sedicyon, sedicion.
Neuerthelesse Ioiada ŷ prest gat hym
forth with the captaynes ouer hun-
dreds and rulers of the hoost, & sayde
vnto them: Brynge her forth betwene
the walles, and who so euer foloweth
her, shalbe slaine with the swearde: for
the prest had commaunded, ŷ she shulde
not be slayne in the house of the LOR
DE. And they layed handes on her.
And whā she came at the intraunce of
the horsgate of the kynges house, they
put her to death there.
And Ioiada made a conuenaūt be- E
twene hym and all the people, and the
kynge, that they shuld be ŷ people of ŷ
LORDE. Thē wēt al ŷ people into the
house of Baal, and destroyed it, and
brake downe his altares and ymages,
and slewe Mathan the prest of Baall,
before the altare. And Ioiada appoin-
ted the officers in the house of ŷ LOR
DE amonge the prestes and Leuites
* whom Dauid had ordeyned for the 1.Pa.24.25
house of the LORDE, to offer burnt
sacrifyces vnto the LORDE, as it is
wrytten in the * lawe of Moses, with Num.28.
ioye and songes made by Dauid. And
the porters set he at the gates of the
house of the LORDE, that none shulde
entre, which were defyled with ony
maner of thynge.
And he toke the captaynes ouer hū-
dreds and the myghtye men and lordes
of the people, and all the people of the
lande, and brought the kynge downe

from the house of the LORDE, and brought hym thorow the hye porte of ÿ kynges house, and caused the kyng to syt vpon the seat royall. And all ÿ people of the lande were glad, and the cytie was at rest. But Athalia was slayne with the swearde.

The.xxiiii. Chapter.

¶ Whyle Joiada lyueth, kynge Joas doth well but after his death he forsaketh the LORDE: And because zacharias reproueth hym, he commaundeth to stone hym to death. His owne seruauntes kyll hym vpon his bed.

A
4.Re.12.a
I Oas * was seuen yeare olde whan he was made kynge, and raygned fortye yeare at Jerusalem. His mothers name was zibea of Berseba. And Joas dyd that which was ryght in the syght of the LORD as longe as Joiada the pryst lyued. And Joiada gaue hym two wyues, & he begat sonnes and doughters. After warde deuysed Joas to renew ÿ house of the LORD, and gathered together the prestes and Leuites, and sayd vnto them: Go forth vnto all the cyties of Juda, and gather the money of all Israel, to repayre the house of your God yearly, and do it ryghte soone: but the Leuites made no haist.

Then the kynge called Joiada the principall, and sayd vnto hym: Why lokest thou not vnto the Leuites, that they brynge in from Juda and Jerusalem,
Ex.30.b.c.
* the collectyon whiche Moses ÿ seruaunt of the LORDE appointed to be gathered amonge Israell for the Tabernacle of wytnesse? For that vngodly Athalia and hir sones haue waisted the house of God: and al that was halowed for the house of the LORD, haue they bestowed on Baalim.

B
4.Re.12.b
* Then commaunded the kynge to make a chest, and to set it without at the intrauce of the house of ÿ LORDE: and caused it to be proclamed in Juda and Jerusalem, that they shulde brynge in to the LORDE: the collecyon, which Moses ÿ seruaũt of God appoynted vnto Israel in the wyldernesse. Then were all the rulers glad, and so were al the people, and brought it, and cast it in to the chest, tyll it was full.

And whan the tyme was that the Leuites shulde brynge the Arke at the kynges commaundement (whan they sawe that ther was muche money therin) then came the kynges scrybe, and he that was appoynted of the chefe prest, and emptyed the chest and caryed it agayne in to his place. Thus dyd they euery daye, so that they gathered much money together. And the kynge & Joiada gaue it vnto the workmaysters of the house of the LORDE, & they hyred masons and carpenters to repayre the house of the LORDE, and men that coulde worke in yron brasse, to repayre ÿ house of ÿ LORD

And the labourers wrought, so ÿ the repayrynge in the worke went forwarde thorowe theyr hande, and they set the house of God in his bewtye, & made it stronge. And whan they hadde perfourmed this, they brought the resydue of the money before the kynge & Joiada, wherof ther were made vessels for the house of the LORD, vessels for the ministracyon and burntofferynge, spones & ornamentes of golde and syluer. And they offred burntofferynges alwaye in the house of ÿ LORDE, as longe as Joiada lyued.

And Joiada waxed olde, and had lyued longe ynough, and dyed, & was an hundreth and thyrty yeare olde whã he dyed: and they buryed hym in the cytie of Dauid, amonge the kynges, because he had done good vnto Israell, and towarde God and his house. And after the death of Joiada, came the rulers in Juda & worshipped the kynge.

Then consented the kynge vnto them. And they forsoke the house of the LORDE God of theyr fathers, and serued the groues and ymages. Then came the wrath of the LORD vpon Juda and Jerusalem because of this trespasse of theyrs. Yet sent he prophetes vnto thẽ, that they shulde turne vnto the LORDE, and they testified vnto them: but they wolde not heare.

And the spirite of God came vpon * zachary the sonne of Joiada ÿ prest, which stode ouer the people, and sayde vnto them: Thus sayeth God: Wherfore do ye transgresse the commaundementes of the LORDE, whiche shall not be to your prosperite? for * ye haue forsaken the LORDE, therfore shall he forsake you. Neuerthelesse they conspyred agaynst hym, & stoned him at ÿ kynges cõmaũdement in the courte of

the house of the LORDE. And Joas the kynge thought not on the mercy ỹ Joiada his father had done for hym, but slewe his sonne. Notwithstãdinge whan he dyed, he sayd: The LORDE shall loke vpon it, and requyre it.

C And whã ỹ yeare was gone about, the power of the Syrians wente vp, & came to Juda and Jerusalem, and destroyed the rulers in the temple, & sent all the spoyles of them vnto the kynge at Damascon. For the power of the Syrians came but with a few men, yet gaue the LORDE a very great power in to theyr hande, because thy had forsaken the LORDE God of theyr fathers. They executed iudgement also vpon Joas. And whan they departed frõ hym, they left hym in great sicknesses.

4.Re.12.d *Neuerthelesse his seruauntes cõspyred against hym (because of ỹ bloud of ỹ chyldrẽ of Joiada the prest) & slew him vpon his bed, & he dyed & they buryed him in the cytie of Dauid, but not amonge the sepulcres of the kynges. They that cõspyred agaynst hym, were these: Sabad the sonne of Simeath ỹ Ammonitisse, and Josabad the sonne of Simrith the Moabitisse. As for his sonnes, & the summe that was gathered vnder hym, & the buyldynge of ỹ house of God: behold, they are written in the storye in ỹ boke of ỹ kynges. And Amasias his sõne was kynge in his steade.

The.xxv.Chapter.

¶ Of kynge Amasias which smyteth the Edomites. He worshippeth theyr Idols, therfore ỹ prophet reprouth him He wyl nedes fight with ỹ kynge of Israel, which ouercommeth hym and taketh hym.

A 4.Re.14 a Fyue and twenty yeare old was Amasias whã he was made kynge, and raygned nyne and twentye yeare at Jerusalem. His mothers name was Joadan of Jerusalem. And he dyd that whiche was ryghte in the syght of the LORDE, but not with a whole hart. Now whan his kyngdom was in strength, he slewe his seruauntes which had slayne the kynge his father. But theyr chyldren slewe he not, for so is it wrytten in the lawe of Moses, (Deu 24.c. 4.Re.14 a Ezech 18.c) *where the LORDE commaundeth, and sayeth: The fathers shal not dye for the chyldren, nother shall the chyldren dye for the fathers, but euery one shall dye for his owne synne.

And Amasias brought Juda together, and set them after the fathers houses, after the rulers ouer thousandes and ouer hundreds amonge all Juda and BenJamin, and nõbred them frõ twenty yeare olde and aboue, & founde of them thre hundreth thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hũdreth thousand stronge men of warre for an hũdreth talẽtes of syluer.

B But ther cam a mã of God vnto him and sayd: O kinge, Let not the hoost of Israel come with the: for the LORD is not with Israel, nother with al the chyldren of Ephraim. For yf thou cõmest to shew thy boldnesse in ỹ battayl, God shal make the to fall before thyne enemyes. For God hath power to help and to cause for to fall. Amasias sayde vnto the man of God: What shalbe done then wt the hundreth talentes ỹ I haue geuen the souldyers of Israell? The man of God sayd: The LORD hath yet more thẽ this to geue ỹ. So Amasias separated out the mẽ of warre which were come to him out of Ephraim, that they shulde departe vnto theyr place. Then waxed theyr wrath very whote agaynst Juda, and they wente agayne vnto theyr place in wrothfull displeasure. And Amasias strengthed hymselfe, and caryed out his people, & wente forth in to the Salt valley, and smote ten thousãd of ỹ chyldrẽ of Seir

And the chyldren of Juda toke ten thousãde of thẽ alyue, whõ they brought vp to ỹ toppe of a moũtaine, & cast thẽ downe headlinges frõ the toppe of the moũt, so ỹ they al to barst asunder But ỹ chyldrẽ of the mẽ of warre whõ Amasias had sent away agayn (ỹ they shulde not go to ỹ battayll wt his people) fell in to ỹ cyties of Juda, frõ Samaria vnto Beth Horon, & smote thre thousand men, and toke much spoyle.

C And whan Amasias came agayne from the slaughter of the Edomites, he brought ỹ goddes of the chyldrẽ of Seir, & made thẽ his goddes, & worshipped before thẽ & brent incense vnto them. Thẽ was ỹ LORD very wroth at Amasias, and sent vnto hym a prophet, which sayd vnto hĩ: Why sekest ỹ the goddes of ỹ people, whiche could not delyuer theyr folke frõ thy handes

And whan he talked with hym, ÿ kyng sayd vnto hym: Haue they made the of the kynges counsel? Ceasse, why wylt thou be smytten? Then the prophet ceassed and sayd: I perceaue ÿ the LORDE is mynded to destroy the, because thou hast done this, and herkenest not vnto my counsell.

4.Re.14 b
*And Amasias the kynge of Juda toke counsel, and sent vnto Joas the sonne of Joahas the sonne of Jehu kynge of Israel, sayinge: Come, let vs se one another. But Joas the kynge of Israel sent vnto Amasias the kyng of Juda, sayenge: *The hawthorne in

Judi. 9. a.
4. Es. 4. b.
Libanus sent vnto the Cedre tre in Libanus, sayenge: Geue thy doughter vnto my sonne to wyfe. But a wyld beast in Libanus ranne ouer the hawthorne, and trode it downe. Thou thynkest: Beholde, I haue smitten the Edomites, therfore is thyne harte proude to boast. Now byde at home: why stryuest thou after myssfortune, that thou mayest fall and Juda with the?

Neuerthelesse Amasias consented not: for so was it brought to passe of God, that they myght be geuen into the hãdes of the enemyes, because they sought the goddes of the Edomites. Then went Joas the kynge of Israell vp, and they sawe one another, he and Amasias the kynge of Juda, at Beth-Semes which lyeth in Juda. But Juda was smytten before Israell, & they fled euery one vnto his tent.

D
And Joas the kynge of Israel toke Amasias the kynge of Juda, the sonne of Joas, the sonne of Joahas, at Beth Semes, and brought hym to Jerusalem, and brake downe the wall of Jerusalem, from the porte of Ephraim vnto the corner porte, euen foure hundreth cubytes longe: and toke with him all the golde, and syluer, and all the ornamentes that were founde in ÿ house of God with Obed Edom, and in the treasures in the kynges house, and the chyldren to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, lyued after the death of Joas ÿ sonne of Joahas kynge of Israell fyftene yeare.

What more ther is to saye of Amasias (both the fyrst and last) behold, it is wrytten in the bokes of the kynges

4.Re.14 d
of Juda and Israel. *And from that tyme forth that Amasias departed frõ the LORDE, they conspyred against hym at Jerusalẽ. But he fled vnto Lachis. Then sent they after hym vnto Lachis, and slewe hym there. And they brought him vpon horses & buried him besyde his fathers in the cytie of Juda.

The.xxvi.Chapter.

Of kynge Osias, otherwyse called Uzias or Azarias: of his buyldynges, and how he became leper for his presumpcyon.

Then all *the people of Juda toke Osias, whiche was sixtene yeare olde, and made hym kynge in steade of his father Amasias. He buylded Eloth, and brought it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. *Sixtene yeare olde was Osias whan he was made kynge, and raygned two & fyftye yeare at Jerusalem. His mothers name was Jechalia of Jerusalem. And he dyd ryght in the syght of the LORDE, as his father Amasias hadde done, *and sought God as longe as Zacharias lyued, which taught in the visiõs of god: and as longe as he sought the LORD God made hym to prospere.

For he went forth, and fought agaynst the Philistynes, & brake down the walles of Gath, and the walles of Jabne, & buylded cyties about Asdod, & amõge ÿ Philistynes. For God helped hym agaynst the Philistynes, agaynst the Arabians, agaynste them of Gur Baal, and agaynst the Meunites. And the Ammonites gaue Osias presentes, and his name came in to Egipte, for he was exceadynge stronge. And Osias buylded towres at Jerusalem vpon the corner porte, and on the valley gate, and on other corners, and made them stronge. He buylded castels also in the wyldernesse, and dygged many welles: for he had many cattell, both in the medowes and in the playnes: husbandmen also and wyngardeners on ÿ mountaines and on Carmel: for he delyted in husbandrye.

B
And Osias had an hoost of men of warre goynge forth to the battayll, which were nombred vnder the hande of Jeiell the scrybe and of Maesa the officer, vnder the hande of Hanania of the kynges rulers. And the nombre of the cheke fathers amonge the stronge men of warre, was two thousand and sixe hundreth. And vnder the hãde of ÿ

hoost thre hundreth thousande, and seuen thousand and fyue hundreth, mete for the battayl, in the strength of an army to helpe the kynge agaynst the enemyes. And Osias prepared for all the hoost, shildes, speares, helmettes, brest plates, bowes and slynge stones. And at Jerusalem he made ordynaunce connyngly, to be vpon the towres and in the pinacles to shute arowes and great stones. And the fame of hym cam farre abrode, because he was specyally helped, tyll he became myghty.

C And whan his power was great, his harte arose to his owne destruccyon: for he trespassed agaynst the LORDE his God, and wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But *Azarias the prest wente after hym, and foure score prestes of the LORDE, with hym, valeaunt men, and withstode kyng Osias, and sayd vnto hym: *It belongeth not vnto thyne office (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, euen vnto the chyldren of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shalbe no worshippe vnto the before God the LORDE.

D And Osias was wroth and had a censure in his hande. *And whyle he murmured with the prestes, the leprosye sprunge out of his forheade in the presence of the prestes in the house of the LORDE before the altare of incense. And Azarias the chefe prest turned his heade towarde hym, and so dyd all the prestes, and beholde, he was leper in his forheade. And they put hym out from thence. Yee he made haist hymselfe to go forth, for his plage came from the LORDE. Thus became Osias the kynge a leper vnto his death and dwelte full of leprosye in a fre house: for he was put out of the house of the LORDE. But Jotam his sonne had the ouersyght of the kinges house, and iudged the people in the lande.

What more ther is to saye of Osias (both fyrst and last) Esay the sonne of Amos hath written it. And Osias fell on slepe with his fathers, and they buryed hym with his fathers in the pece of grounde besyde the kynges sepulcres: for they said: He is leprous. And Jotham his sonne was kynge in his steade.

The.xxvii.Chapter.

Of Jothams reygne, of his buyldynges, and of his warres.

Jotham *was fyue and twentye yeare olde whan he was made kynge, and raygned sixtene yeare at Jerusalem. A 4.Re.15.g
His mothers name was Jerusa the doughter of Zadoc: and he dyd ryght in the syght of the LORDE, as dyd Osias his father: sauynge that he went not in to the temple of the LORDE, and the people yet marred them selues. He buylded the hye porte of the house of the LORDE, and on the wall of Ophel buylded he muche, and buylded the cyties vpon the mountaynes of Juda, and in the woodes buylded he castels and towers.

And he fought with the kynge of the chyldren of Ammon, and ouercame them, B
so that the chyldren of Ammon gaue hym the same yeare an hundreth talentes of syluer, ten thousande quarters of wheate, and ten thousande of barlye. So much dyd the chyldren of Ammon geue hym also in the seconde and thyrde yeare. Thus became Jotham myghty, for he gyded his wayes before the LORDE his God.

What more ther is to saye of Jotham, and al his warres, and his wayes, beholde, it is written in the boke of the kynges of Israel and Juda. Fyue and twenty yeare olde was he whan he was made kynge, and raygned sixtene yeare at Jerusalem. And Jotham fell on slepe with his fathers, and they buryed him in the cytie of Dauid, and Achas his sonne was kynge in his steade.

The.xxviii.Chapter.

Of kynge Achas.

Achas *was twenty yeare olde whan he was made kyng A 4.Re.16.a
and raygned sixtene yeare at Jerusalem, and dyd not that which was ryght in the syght of the LORDE, as dyd Dauid his father, but walked in the wayes of the kynges of Israell, made molten ymages vnto Baalim, and burnt incense in the valley of the chyldren of Hennom
*and burnt his owne sonnes in the fyre
after the abominacyons of the Heythen Deu.18.b.
whome the LORDE expelled be- 4.Re.21.a
fore the chyldren of Israel. And he dyd sacrifice and burnt encense vpon the hye places and vpon the hylles, and amonge

all grene trees.

Esa.7.b *Therfore dyd the LORDE his God delyuer hym into the hande of the kynge of Siria, so that they smote him and caryed awaye a greate multytude of his mẽ presoners, and brought them to Damascon. He was geuen also vnder the hande of the kynge of Israel, so that he dyd great slaughter vpon hym. For Pecach the sonne of Romelia smote in Juda an hundreth and twenty thousande in one daye (which all were valeaunt men) euen because they had forsaken the LORDE God of theyr fathers. And Sichri a myghty man of Ephraim slew Maseia the kynges sonne, and Asrikam the prynce of the house, and Elkana the nexte vnto the kynge. And the chyldrẽ of Israel caryed of theyr brethren presoners two hundreth thousande, wemen, sonnes & doughters, and toke a great spoyle frõ them, and brought the spoile vnto Samaria.

B But euen there was ther a prophet of the LORDE, whose name was Obed, which wente out to mete ye hoost that came to Samaria, and sayd vnto them: Beholde, because the LORDE God of your fathers is wroth at Juda, therfore hath he geuen them ouer in to your handes: but ye haue slayne thẽ so abhominably, that it is come vnto heauen. Now thynke ye to subdue the chyldrẽ of Juda and Jerusalem, to be bondmen and bondmaydens vnto you Is not this a trespasse then with you. agaynst the LORDE your God? Herken now vnto me, and sende the presoners hence agayne, whom ye haue caryed awaye from your brethrẽ: for the wrath of the LORDE is fearce ouer you.

Then gat vp certayne of the chefe of the chyldren of Ephraim, Asarias ye sonne of Johanan, Barachias ye sõne of Mesillemoth, Ezechias the sõne of Sallum, and Amasa the sonne of Hadlai, agaynst them that came from ye battayll, and sayd vnto them: Ye shall not bryng the presoners in hyther, for your mynde is but to make vs to trespasse before the LORDE, to make our synnes and offences greater: for the trespasse is to muche already, & the wrath is fearce ouer Israel. So the hoost left the presoners and the spoyle before the rulers & before the whole cõgregacyõ.

C Then stode vp the mẽ (which now were rehearsed by name) and toke the presoners, and as many as were naked amonge them, clothed they with ye spoyles, and deckt them, and put shues vpon theyr fete, and gaue them to eate and drynke, and anoynted them, and caryed them vpon asses (as many as were feble) and brought them to Jericho to the Palme cytie vnto theyr brethren, & came agayne to Samaria. * At the 4.Re.16
same tyme sent kynge Achas vnto the kynge of Assur, that they shulde helpe hym. And the Edomites came agayne, and smote Juda, & caryed some awaye captiue. The Philistines also fell in to the cyties in the playne, and towarde the south parte of Juda, and wanne BethSemes, Aialon, Gederoth, & Socho with the villages therof, Timna with the villages therof, and Gimso with the villages therof, and dwelte therin. For the LORDE subdued Juda for Achas sake the kynge of Juda, because he made Juda naked, and rebelled agaynst the LORDE. And Teglatphalasser ye kynge of Assur cam agaynst hym, and beseged hym, and he was not myghtye ynough for hym.

D For Achas spoyled the house of the LORDE, and the kynges house, & of the rulers, to geue vnto the kynge of Assur, but it helped hym not. More ouer kynge Achas trespassed yet more agaynst the LORDE, euen in his trouble, and dyd sacrifice vnto the goddes of them of Damascon, which had smitten hym, and sayd: The goddes of the kynges of Siria helpe them, therfore wyll I offre vnto them, that they may helpe me also, where as the same yet were a fall vnto hym and vnto all Israel.

And Achas gathered the vessels of the house of God together, and brake the vessels in ye house of God, & *shut 2.Pa.2..
the dores of the house the LORDE, and made hym altares in all corners at Jerusalem, and euery where in the cyties of Juda made he hye places to burne incense vnto other goddes, and prouoked the LORDE God of his fathers vnto wrath.

What more ther is to saye of hym and of all his wayes (both fyrst & last) beholde, it is written in the boke of the kynges of Juda & Israel. And Achas fell on slepe with his fathers, and they buryed hym in the cytie of Jerusalem: for they brought hym not amonge the

sepulcres of the kynges of Israel. And Ezechias his sonne was kynge in his stede.

The.xxix.Chapter.

¶ Of the vertuous kynge Ezechias, and of his noble actes.

A

4.Re.18.a

Ezechias * was fyue & twentye yeare olde whã he was made kynge, and raygned nyne and twenty yeares at Jerusalem. His mothers name was Abia the doughter of zacharye. And he dyd that which was ryghte in the syght of the LORDE, as dyd

2.Pa.28.d

his father Dauid. * He opened the dores of the house of the LORDE in the fyrst moneth of the fyrst year of his raygne, and made them stronge, and brought in the prestes and Leuites, and gathered them together vnto the East strete and sayd vnto them: Herken vnto me ye Leuites, sanctifye your selues now that ye maye halowe the house of the LORDE God of your fathers, & put fylthynesse out of the Sanctuary: for our fathers haue trespassed, & done that which was euell in the syght of ẏ LORDE our God, and haue forsaken hym. For they turned theyr faces from the habitacyon of the LORDE our God, & turned theyr backes on it, and shut the dores of the porche, & put out the lampes, and burnt no incense, and offred no burntsacrifices in ẏ sanc-

B

tuary vnto the God of Israel.

Therfore is the wrath of ẏ LORDE come ouer Juda and Jerusalem, and he hath geuen them ouer to be scattered abrode, desolate, and to be hyssed at, as ye se with youre eyes. For beholde euen for the same cause fell our fathers thorowe the sweard, our sõnes, doughters, & wyues were caryed awaye captyue. Now am I mynded to make a cõuenaunt with the LORDE God of Israel, that he maye turne awaye frõ

Nu.18.a

vs his wrath and indignacyon. Now my sonnes be not ye negligent: * for ẏ LORDE hath chosen you to stãde before hym, and to be hys mynisters and to burne incense vnto hym.

Then rose the Leuites: Mahath ẏ sonne of Amasai, and Joel the sõne of Asaria of the chyldren of the Kahathites. Of the chyldren of Merari: Cis ẏ sonne of Abdi, and Asaria the sonne of Jehaleleel. Of the chyldren of the Gersonites: Joah the sonne of Simma, & Eden the sonne of Joah. And of ẏ chyldren of Elizaphan: Simri & Jeiel. And of the chyldren of Assaph: zachary and Mathania. And of the chyldren of Heman: Jehiel and Simei. And of the chyldren of Jedithũ: Semaia & Usiel.

C

And they gathered theyr brethren together, & were sanctified, and wente in accordynge to the kynges cõmaundement at the worde of the LORDE, to clense the house of the LORDE. And the prestes entred within ẏ house of the LORDE to purifye, and put out all the vnclennes that was founde in the temple of the LORDE, in the courte of the LORDES house: & the Leuites toke it vp, and caryed it out in to the broke Cedron. The fyrst day of the fyrst moneth begãne they to sanctifye them selues, and on the eyght daye of the moneth wente they in to ẏ porch of the LORDE, & halowed the house of the LORD eyght dayes, & fynished it on ẏ sixtenth day of ẏ fyrst moneth.

And they went in to the kynge Ezechias, & sayd: We haue clensed all the house of the LORDE, the altare of burntofferynges, and al his vessels, the table of the shewbread and all the apparell therof: and all the ornamentes that kynge Achas cast awaye whan he was kynge, what tyme he transgressed those haue we prepared & halowed. Beholde, they are before the altare of the LORDE.

D

Thẽ the kynge Ezechias gat him vp early, & gathered together ẏ Elders of the cytie, & went vp vnto ẏ house of ẏ LORD, & they brought seuen bullockes, seuẽ rãmes, seuẽ lãbes, & seuen he goates, to be the synofferyng for ẏ sanctuary, & for Juda. And he spake vnto ẏ prestes ẏ chyldrẽ of Aarõ, ẏ they shuld offre vpon the altare of the LORD.

So they slewe the bullockes, & the prestes toke the bloude, and sprinkled it vpon the altare, and slewe the rammes, and sprenkled the bloude vpon ẏ altare: and slewe the lambes & sprenkled the bloude vpon the altare. And the goates to the synofferinge brought they before the kynge and the congregacyõ, & layed theyr handes vpon them: and the prestes slewe thẽ, & sprenkled theyr bloude vpon the altare to make attonement for all Israell: for the kyng cõmaunded to offer burntsacrifices and synofferynges for all Israel.

E

And he set the Leuites in the house

of the LORDE with cymbales, psal-
1.Pa.26.a teries and harpes, *as Dauid had cõ-
maunded, and Gad the kynges Seyer
and the prophet Nathã: for it was the
commaundement of the LORDE by
his prophetes. And the Leuites stode
with the Musicall instrumẽtes of Da
uid, & the prestes with the trompettes.
And Ezechias cõmaunded thẽ to offre
burntsacrifices vpon the altare. And a
bout the tyme that the burntsacrifice
beganne to be offred the songe of the
LORDE beganne also, and the trom
pettes and dyuerse instrumẽtes of Da
uid the kynge of Israel and all the cõ-
gregacyon gaue prayse and thankes.
And the songe of the Musicians, & the
blowyng of ẏ trõpettes, endured al tyl
the burntofferynge was fynysshed.

Now whã the burntofferyng was
perfourmed, the kyng & al they ẏ were
wᵗ him, bowed thẽselues, & gaue prayse
& thankes. And Ezechias the kynge wᵗ
the rulers cõmaunded the Leuites to
prayse the LORDE wᵗ the songes of
Dauid & Asaph the Seyer. And they
gaue prayse tyll they were ioyfull, and
they bowed thẽ selues, & worshipped.

F And Ezechias answered & sayde:
Now haue ye fylled your handes vnto
the LORDE steppe forth, and brynge
hyther the sacrifices and thankofferyn
ges vnto the house of the LORDE.
And the congregacyon brought sacry-
fices and thankofferynges and euery
man of a fre wyllynge harte brought
burntofferynges. And the nõbre of the
burntofferynges that the congregacyõ
brought, was thre score bullockes and
ten, an hundreth rammes, and two hũ-
dreth lambes, and all these for ẏ burnt
offerynge vnto the LORDE: & they
sanctified sixe hundreth bullockes, and
thre thousande shepe.

But the prestes were to fewe, and
coulde not plucke of the skynnes of all
the burntofferynges, therfore toke they
theyr brethren the Leuites, tyl ẏ worke
was fynisshed, & tyll the prestes were
halowed (for the Leuites are easier to
be halowed then the prestes) and many
of the burntofferynges were with the
fat of the thankofferynges and drynk-
offerynges to be burntsacryfices.
Thus was the mynistracyõ of ẏ house
of the LORDE prepared. And Ezechi-
as reioyced wᵗ all the people, that they
were prepared with God: for it was
done ryght haistely.

The.xxx. Chapter.

Ezechias calleth the people agayne vnto the LORDE, & putteth downe euery thynge that is set vp agaynst God.

A AND Ezechias sent into al
Israel and Iuda, & wrote
letters vnto Ephrahim and
Manasses, that they shuld
come to ẏ house of ẏ LOR
DE at Ierusalem, to kepe easter vnto
the LORDE God of Israell. And the
kynge helde a counsell with his rulers,
and all the congregacyon at Ierusalem
*to kepe Passeouer in the seconde mo Num.9.c
neth: for at that tyme they coulde not
kepe it, because the prestes were not sã
ctified ynoughe, & the people were not
yet come together at Ierusalem. And it
pleased the kynge well, and all the con-
gregacyon. And they appoynted to be
proclamed thorowe out all Israell frõ
Bersheba vnto Dan, that they shulde
come to kepe Passeouer vnto ẏ LOR
DE God of Israell: for they were not
many that kept it as it is wrytten.

And the postes wente with the let-
ters from the hande of the kynge & his
rulers thorowe out all Israel and Iu
da, at the kynges commaundement, &
sayd: Ye chyldren of Israell, turne ye
vnto the LORDE God of Abraham, B
Isaac and Iacob, and he shall turne to
the escaped, which are left ouer amõge
you from the hande of the kynge of A
sur: and be not ye as your fathers and
brethren, which rebelled agaynst the
LORDE God of theyr fathers, & he
gaue them ouer in to desolacyon as ye
se your selues. Be not ye hardnecked
now as were youre fathers, but offre
your hande vnto the LORD, & come
to hys Sanctuarye, whiche he hath
sanctified for euer, and serue the LOR
DE your God, & so shall the indigna-
cyon of his wrath turne awaye frõ you
For yf ye turne vnto the LORD, then
shall youre brethren and chyldren haue
mercy in the syght of them, which hold
them in captiuite, that they maye come
agayne in to this lande: for the *LOR Eze.34.a
DE your God is gracyous and mercy
full, and shall not turne awaye his face
from you yf ye conuerte vnto hym.

And the postes wente from one cy- C
tie to another in the lande of Ephraim
and Manasses, and vnto zabulon. But
they mocked thẽ, & laughed thẽ to scorn

Yet were there some of Asser and Ma-
nasses, and of zabulon, that submytted
them selues, and came to Jerusalem.
And the hande of God came in to Ju-
da, so that he gaue them one harte to
do after the commaundement of the
kynge and the rulers of the worde of
the LORDE. And ther came
together vnto Jerusalem a great peo-
ple to kepe the feast of vnleuended bread
in the seconde moneth, a very great co-
gacyon.
And they gat them vp, & put down
2.par.28.d the *altares that were at Jerusalem, &
all the incense put they awaye, and cast
it into the broke Cedron, and slewe the
Passeouer on the fourtenth day of the
seconde moneth. And the prestes and y
Leuites were ashamed, and halowed
themselues, and brought the burntoffe-
rynges to the house of the LORDE
and stode in theyr ordinaunce, as it was
accordynge, after the lawe of Moses y
man of God. And the prestes sprenkled
the bloude from the hande of the Leui-
tes: for ther were many in the congre-
gacyon which were not sanctified, ther-
fore dyd the Leuites kyll Passeouer
for them whiche were not clensed, that
they myghte be sanctified vnto the
LORDE.
D Ther were many people also of E-
phraim, Manasses, Isachar and zabu-
lon, which were not cleane, but dyd eat
the Easterlambe not as it is wrytten, for
Ezechias prayed for them and sayde:
The LORDE, whiche is gracyous,
shalbe mercyful vnto al the y prepayre
theyr hartes vnto god, to seke y LOR-
DE God of theyr fathers, though they
be not clensed after the holy purifica-
cyon. And the LORDE herde Ezechi-
as, and healed the people. Thus y chyl-
dren of Israel that were founde at Je-
rusalem, helde the feast of vnleuended
bread seuen dayes with great ioye. And
the Leuites & prestes praysed y LOR-
DE euery daye with the loude instru-
mentes of the LORDE. And Eze-
chias spake hartely vnto all the Leui-
tes, whiche had good vnderstandynge
in the LORDE, and they dyd eat the
feast seuen dayes, and offred thankoffe-
rynges, & gaue thankes vnto y LOR-
DE God of theyr fathers.
E And all the congregacyon deuysed
to kepe the feast yet other seuen dayes,
2.par.36.a & so they helde it those seuen dayes al-
so with ioye: *for Ezechias the kynge
of Juda gaue an Heaueofferynge for y
congregacyon, euen a thousande bul-
lockes, and seuen thousand shepe. But
the rulers gaue an heaueofferynge for
the congregacyon, euen a thousande bul-
lockes, and ten thousande shepe And
many of the prestes sanctified themselues
And the whole congregacyon of Ju-
da reioyced, the prestes and Leuites, &
all the congregacyon came out of Isra-
el: and the straungers that were come
out of the lande of Israel, and they that
dwelt in Juda, and great ioy was ther
at Jerusalem: for sence the tyme of Sa-
lomon the sonne of Dauid the kynge
of Israel, was ther no such (ioye) at Je-
rusalem. And the prestes and Leuites
stode vp and blessed the people, & theyr
voyce was herd, and theyr prayer came
in to his holy habitacyon in heauen.

The .xxxi. Chapter.

¶ By the authorite of the kynge and at his commaundement, the people put downe Idolatrye.

AND whan all this was fy- A
nysshed all the Israelites y
were founde in the cities of
Juda, wente oute and * 2.Pa.14.a
brake the pylers, hewed and.33.c
downe the groues, and brake downe
the hye places and altares out of al Ju-
da, Ben Jamin, Ephraim, and Manas-
ses tyl they had destroyed them. And al
the chyldren of Israel wente agayne e-
uery one to his possession vnto theyr
cyties
But Ezechias set the prestes and
Leuites in theyr ordinaunces, euery one
after his office, both the prestes and Le-
uites, for the burntsacrifices & thanke-
offerynges, to mynister, to geue than-
kes and prayse in the gates of y hoost
of the LORDE. And the kynge gaue
his porcyon of his substaunce for the
burntofferynges in the mornynge and
euenynge, and for the burntofferynges
of the Sabbath, & of the new Moone
and of the feastes, * as it is wrytten in Nu.28.b
the lawe of the LORDE.
And he spake vnto y people which B
dwelte at Jerusalem, that they shulde
geue porcyons vnto the prestes and Le-
uites, that they might the more stedfast-
ly endure in the lawe of the LORD.
And whan the worde came forth, the
chyldren of Israel gaue many fyrst fru-
tes of corne, wyne, oyle, hony, and all
maner increase of the felde, & broughte

in much of al maner tythes. And ÿ chil
dren of Israel and Juda which dwelt
in the cyties of Juda, broughte the ty-
thes also of oxen and shepe, and the ty-
thes of such thynges as were sãctified,
which they hadde halowed vnto the
LORDE theyr God, and made here
an heape, and there an heape. In the
thyrde moneth beganne they to laye vp
pon heapes, and in the seuenth moneth
dyd they fynish it.
C And whan Ezechias with the ru-
lers went in, and sawe the heapes, they
praysed the LORDE, and his peo-
ple of Israel. And Ezechias axed the
prestes and Leuites concernyng ÿ hea-
pes. And Asaria the prest the chefe in ÿ
house of Sadoc, sayd vnto hym: Sence
the tyme that they beganne to brynge
the heaueofferynges in to the house of
the LORDE, we haue eaten & are
satisfied, and yet is ther lefte ouer: for
the LORDE hath blessed his people,
therfore is this heape lefte ouer. Then
cõmaunded the kynge, that they shulde
prepare chestes in ÿ house of ÿ LOR-
DE. And they prepared them, and put
in the heaueofferynges, and tythes and
that which was halowed faythfully.
And the ouersyght of ÿ same had
Chanania the Leuite, and Simei his
brother the second, and Jehiel, Asaria,
Naglath, Asahel, Jerimoth, Josabad,
Eliel, Jesmachia, Mahath and Be-
naia, ordeyned by the hande of Chana
nia and Simei his brother, accordyng
to the commaundement of kynge Eze-
chias. But Asaria was prynce in the
house of God. And Core the sonne of
Jemna the Leuite the porter of ÿ East
gate was ouer the frewyllynge gyftes
of God (which was geuen for heaueof
ferynges vnto the LORDE) & ouer
the moost holy. And vnder his hande
were, Eden, Miniamin, Jesua, Se-
maia, Amaria, and Sachania in the cy
ties of the prestes vpon credence, that
they shulde geue vnto theyr brethren
accordynge to theyr courses, to ÿ least
as to the greatest.
D And vnto them that were counted
for men chyldren from thre yeare olde
and aboue, amonge all them that were
in to the house of the LORDE euery
one vpõ his day to theyr office in theyr
attendaũces after theyr courses. And
they that were rekened for prestes in ÿ
house of theyr fathers, & the Leuites
frõ twentye yeare and aboue, in theyr
attẽdaũces after theyr courses; And
they ÿ were rekened amonge theyr chyl
dren, wyues, sonnes, and doughters a-
monge the whole congregacyon: for ÿ
which was halowed sanctified they vp
pon credence. Ther were men also na-
med by name amonge Aarons chyldrẽ
the prestes vpõ the feldes of the subur
bes in all the cyties, ÿ they shulde geue
porcyons vnto all the men chyldren a-
monge the prestes, and to all them that
were n ombred amonge the Leuites.
Thus dyd Ezechias in al Juda, and
dyd ÿ which was good, right & true in
the syght of the LORDE his God. And
in all the busynes ÿ he toke in hãde cõ-
cernyng the seruice of ÿ house of God,
accordyng to the lawe & cõmaundemẽt
to seke his God, ÿ dyd he with all his
harte, & therfore prospered he well.

The.xxxii. Chapter.

C Sennacherib layeth sege to Jerusa
lem. Ezechias comforteth the people.
Sẽnacherib threateneth, but ÿ LOR-
DE delyuereth Juda. Ezechias is sick
and recouereth.

After these actes and fayth- 1
fulnesse came * Sennache- 4.Re.18
rib the kynge of Assur, and
went in to Juda, and pit-
ched before the stronge cy-
ties, and thought to plucke them vnto
hym. And whan Ezechias sawe ÿ Sẽ-
nacherib came, and that his face stode
to fyght agaynst Jerusalẽ, he deuysed
with his rulers and myghtye men to
couer the water of the welles ÿ were
without the cytie, & they helped hym: &
ther gathered together a great people,
and couered all the welles and water
brokes in the myddes of the lande, and
sayde: Lest the kynges of Assur fynde
much water whan they come. And he
toke a corage vnto hym, and buylded
all ÿ welles where they were in decaye
and made towres theron, and buylded
yet another wall without, & strẽgthed
Millo in ÿ cytie of Dauid. And made
muche ordinaunce and shyldes, and set
captaynes of warre ouer the people.
And gathered them vnto hym vpõ B
the brode strete by the gate of the cytie,
and spake hartely vnto them, & sayd:
Be stronge and bolde, feare not, and be
not afrayed for the kynge of Assur, nor
all the multytude that is with hym: for
ther is one greater with vs then with

Jere.17.b hym. With hym is a * fleshly arme, but
with vs is the LORDE our God, to
helpe vs, and to fyght for vs. And the
people trusted vnto the wordes of Eze
chias kynge of Juda.
4.Re.18.c * Afterwarde sent Sennacherib
the kynge of Assur his seruauntes vn-
to Jerusalem (for he laye before Lachis
and al his hoost with him) to Ezechias
the kynge of Juda, and to all Juda ẏ
was at Jerusalem, sayenge: Thus say
eth Sennacherib the kynge of Assur:
Wherin put ye your trust ye that dwel
in the beseged Jerusalem? Ezechias de
ceaueth you, that he maye delyuer you
vnto death, honger, and thyrst, and say
eth: The LORDE our God shall
delyuer vs from the hande of ẏ kynge
of Assur. Is it not Ezechias, that hath
put awaye his hye places and altares,
and sayd vnto Juda and Jerusalem:
Before one altare shall ye worshippe, &
burne incense theron?
E Knowe ye not what I and my fa-
thers haue done to all the people in the
londes? Haue the goddes of the Hey-
then in the landes bene able to delyuer
theyr contryes fro my hande? What is
he amonge all the goddes of these Hey
then (whom my father damned) that
was able to delyuer his people frō my
hande? that your God shulde be able to
delyuer you fro my hande? Therfore
let not Ezechias now deceaue you, and
let hym not persuade you ony suche
thynge, and beleue hym not. For yf no
God of all the Heythen and kyngdo-
mes myght delyuer his people fro my
hande, and from the hande of my pro-
genitours, then shal not your Goddes
be able to delyuer you fro my hande.
His seruauntes also spake yet more
agaynst the LORDE God, and a-
gaynst his seruaunt Ezechias. And he
wrote a letter to blaspheme the LOR-
DE God of Israel, and spake of hym
and sayd: Lyke as the Goddes of the
Heythen in theyr landes haue not bene
able to delyuer theyr people fro my
hande: euen so shal not the God of Eze
chias delyuer his people fro my hande.
D And they cryed with loude voyce
in ẏ Jewysh language vnto the people
of Jerusalem that were vpon the wal,
to make thē fearfull & to be faynthar-
ted, that they myght wynne the cytie.
And they spake agaynst the God of Je
rusalem, euen as agaynst the goddes of
the nacyons vpon earth, whiche were
but the workes of mens handes.
But contrary wyse the kynge Eze-
chias and the prophete Isay the sonne
of Amos prayed and cryed vnto heauē.
And the LORD sent an Angel, which
destroyed all the myghtye men of the
hoost, and the prynces and rulers in the
tentes of the kynge of Assur, so that he
departed agayne with shame in to his
owne lande. * And whan he went into 4.Re.19.b
his gods house, they that came of his
own body, slew him there wt ẏ sweard:
Thus the LORDE helped Ezechi-
as and them at Jerusalem, out of the
hande of Sennacherib the kynge of As
sur, and of all other, and mayntayned
them from all on euery syde: so ẏ many
brought presentes vnto the LORD to
Jerusalem, & Jewels vnto Ezechias
the kynge of Juda. And afterwarde
was he exalted in the syghte of all the
Hythen.
* At the same tyme was Ezechias E
dead sycke, & he prayed vnto the LOR 4.Re.?? a
DE which made hym promyse, & gaue Esay.28.a
hym a wonder token But Ezechias re
compensed not accordynge as was ge-
uen vnto hym, for his harte was lyfted
vp: therfore came the wrath vpon him,
and vpon Juda and Jerusalem. Ne-
uerthelesse Ezechias humbled hymselfe
because his hart had ben exalted, with
them at Jerusalem, therfore came not
the wrath of the LORDE vpon thē,
whyle Ezechias lyued.
And Ezechias had very great ry-
ches & worshippe, and made hym trea-
sures of syluer, golde, precyous stones,
spyces, shyldes, and all maner costly
vessel, and cornehouses for the increase
of corne, wyne, and oyle, and stalles for
all maner cattel, & foldes for the shepe,
and buylded hym cyties, and had many
cattell of shepe and oxen: for God gaue
hym very much good.
It is the same Ezechias that coue- F
red the hye water condyte in Gihon, &
conueied it vnder on the west syde of ẏ
cytie of Dauid: for Ezechias prospered
in all his workes. But whan the inter-
preters the chefe of Babilon were sent
vnto hym, to axe questions at hym (cō-
cernynge the wonder token that hadde
happened in the lande) God lefte hym
* to be tempted, that it myghte be kno- Deu.8.a
wen what so euer was in his hart.
What more ther is to saye of Eze-
chias, & of his mercyfulnesse, behold, it
is written in the vision of the prophets

Esaye the sonne of Amos, and in the
boke of the kynges of Juda and Is-
raell. And Ezechias fell on slepe wyth
hys fathers, and they buryed hym ouer
the sepulchres of the chyldren of Da-
uid, and all Juda and they of Jerusa-
lem dyd hym worshyppe in hys death:
and Manasses hys sonne was kynge
in hys steade.

The.xxxiii. Chapter.

Of the raygne of Manasses, & of hys
amendement from hys wyckednesse.
Of kynge Amon hys sonne.

A Manasses was twolue yeare
4.reg.21.a olde whan he was made
kynge, and raygned fyue &
fyfty yeare at Jerusalem,
and dyd that whiche was
euell in syghte of the LORDE (euen af-
ter the abhominacions of the Heythẽ,
whome the LORDE expelled before
the chyldrẽ of Israel) & turned backe,
4.reg.18.a and buylded the hye places, (* which
hys father Ezechias had brokẽ down)
and set vp alters vnto Baalim, & ma-
de groues and worshypped al ẏ hooste
of heauen and serued them. He buyl-
ded altares also in the LORDES
house, wherof ẏ LORDE had sayde:
2.Par.7.c * at Jerusalem shall my name be for
euer. And vnto all the hoost of heauen
buylded he altares in both the courtes
in the house of the LORDE. And in
ẏ valley of ẏ sonne of Hennon caused
he hys owne sonnes to go thorowe the
fyre, & dyd chause dayes, and regarded
byrdes cryenge and wytches, and foũ-
ded soithsaiers & expoũders of tokẽs,
& dyd much ẏ was euill in ẏ syght of
the LORDE to prouoke hym vnto
wrath.

B Carued ymages also and Idols
(which he caused to make) sette he vp
in Gods house, whereof the LORDE
sayde vnto Dauid, and to Salomon
hys sonne: In thys house at Jerusalẽ
which I haue chosẽ out of al ẏ trybes
of Israel, wyl I set my name for euer,
and wyll nomore let the foote of Isra-
ell remoue from the londe ẏ I appoyn
ted for theyr fathers, so farre as they
obserue to do all ẏ I haue cõmaũded
them in al the lawe, statutes & ordinaũ
ces by Moses. But Manasses decea-
ued Juda & thẽ of Jerusalẽ, so ẏ they
dyd worse thã ẏ Heythẽ, whõ ẏ LOR
DE destroyed before ẏ chyldrẽ of Is
rael. And ẏ LORDE spake to Manas-
ses & his people, & they regarded it not

Therfore dyd the LORDE C
cause the rulers of the hoost of ẏ kinge
of Assur to come vpõ them, which toke
Manasses presoner with bondes, and
boũde hym with cheynes, and brought
hym vnto Babilõ. * And whã he was Deu.30.a
in trouble, he made intercession before
the LORDE his God, and hũbled
hymselfe greatly before the God of his
fathers, and prayed and besought him.
Then herd he is prayer, & brought hym
agayn to Jerusalem to his kyngdome.
And Manasses knwe that the LOR
DE is God.

Afterwarde buylded he the vtter-
moost wall of the cytie of Dauid, on ẏ
westsyde of Gihon by the broke, and at
the intraunce of the fyshgate, & roũde
aboute * Ophel, and made it very hye. 2.Esd.3.
And layed captaynes in the stronge cy-
ties of Juda, and put awaye ẏ straũge
goddes and Idols out of the house of
the LORDE, and all the altares which
he had buylded vpon the mount of the
house of the LORDE, and in Jerusa
lem, and cast them out of the cytie, and
buylded the altare of the LORDE, and
offred slayne offerynges and thankoffe
rynges theron, and commaunded Ju-
da, that they shulde serue the LORDE
God of Israel, Neuerthelesse thought
the people offred vnto ẏ LORDE theyr
God, yet offred they vpõ ẏ hye places.

What more ther is to saye of Ma-
nasses and of his prayer to his God, & D
the wordes of ẏ Seers ẏ spake vnto
him in the name of the LORDE God
of Israel, beholde, they are amonge the
actes of the kynges of Israel. And his
prayer and intercession, & all his synne
and offence, and the rowmes wherin he
buylded the hye places and groues &
founded ydols, afore he humbled hym
selfe, behold, they are writtẽ amõge the
actes of the Seers. And Manasses
fell on slepe with his fathers, and they
buryed hym in his house. And Amon
his sonne was kynge in his steade.

Two and twentye yeare olde was
Amon whan he was made kynge, and
raygned two yeare at Jerusalem, and
dyd euel in the syght of the LORDE,
as Manasses his father had done. And
Amon offred vnto all the Idols that
his father Manasses had made, & ser-
ued them. Yet dyd not he humble hym
selfe before ẏ LORDE, as Manasses
his father had submytted hymselfe: but
Amõ trespassed euer more & more. And

his seruauntes cōspyred agaynst hym, & slewe hym in his house. Thē smote the people in the londe al them that had cōspyred agaynst kynge Amon. And the people in ẏ lōde made Iosias his sonne kynge in his steade.

The .xxxiiii. Chapter.

¶ Of the reygne & moost vertuous actes of kynge Iosias and of his death.

A 4.Re.22.a IOsias * was eyghte yeare olde whan he was made kynge, and raygned one & thyrtye yeare at Ierusalem and dyd that whiche was ryght in the syght of the LORDE, & walked in the wayes of Dauid his father, and turned not asyde, nother to ẏ ryght hande nor to the lefte. For in the eyght yeare of his raygne whā he was yet but a chylde, he beganne to seke the God of his father Dauid: & in ẏ twelfte yeare beganne he to clense Iuda & Ierusalem from the hye places, & groues, and carued Idols, and molten ymages & caused ẏ altares of Baalim to be broken downe before him, & the ymages ẏ were theron hewed he down. And ẏ groues, & carued Idols, & moltē ymages brake hē in peces, & made them to dust and scattered it vpon the graues of thē that had offred vnto them. And the bones of the prestes brent he vpon the altares, and so clensed he Iuda and Ierusalem, and in the cytties of Manasse, Ephraim, Simeon, and vnto Nepthali in theyr wyldernesses on euery syde. And whā he had broke downe the altares and groues, and smytten the ydols in peces, and hewed downe all ẏ ymages in all the lande of Israel, he came agayne to Ierusalem.

B 4.Re.22.a * In ẏ eyghtēth year of his raigne whan he had clensed the lande and the house, he sent Saphan the sōne of Azalia and Maeseia the shreue of the cytie, and Ioah the sōne of Ioahas ẏ chaūceler, to repayre the house of ẏ LORDE his God. And they came to Helchias the hye prest, & ther was delyuered vnto them the moneye that was brought vnto the house of God, which the Leuites (that kepte the thresholdes) had gathered, of Manasses, Ephraim, and of all the resydue in Israell, and of al Iuda and Ben Iamin, and them ẏ dwelte at Ierusalem, and they delyuered it vnto the handes of the workemen in the house of the LORDE, and gaue it vnto those that wrought in the house of the LORDE, where it was in decaye that they shulde repayre it. And ẏ same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymber, for the balkes in ẏ houses which the kynges had destroyed. And the mē laboured faythfully in ẏ work.

C And ouer them were ordeyned, Iahath and Obadia the Leuites of the chyldren of Merari: Zachary and Mesullam of the chyldren of the Kahathites, to further the work, and they were all Leuites that coulde playe vpon instrumentes. But ouer them that bare burthens and furthered all maner of worke in all the offices, ther were scrybes, officers and dorekepers of the Leuites. And whan they toke out the money that was brought vnto the house of the LORDE, Helchias the prest founde the boke of the law of ẏ LORDE geuen by Moses. And Helchias answered, and sayd vnto Saphan the Scrybe: * I haue founde the boke of the law in the house of the LORDE. (4.Re.22.b) And Helchias delyuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and brought the kyng worde agayne, and sayd: All that was geuen vnder the handes of thy seruaūtes, that make they: and the money that was founde in the house of the LORDE, haue they gathered together, and delyuered it vnto the officers and the workmen. And Saphan the Scrybe tolde the kynge, and sayd: Helchias the prest hath delyuered me a boke.

D And Saphan red therin before the kynge. And whan the kynge herde the wordes of the law, he rent his clothes. And the kynge commaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphā the Scrybe, and Asaia the kynges seruaunt, and sayd: Go your way, are counsell at the LORDE for me and for the remnaūt in Israel, and for Iuda, cōcernyng these wordes of the boke that is founde. For great is the indignacyon of the LORDE ẏ is gone forth ouer vs, because our fathers haue not kepte the worde of LORDE, to do accordynge as it is writtē in this boke. Thē wēt Helchias (& the other ẏ were sent frō the kyng) vnto the prophetisse Hulda the wyfe of Sallū the sonne of Thecoath the sonne of Hasra the keper of ẏ clothes, which dwelt at Ierusalē on

ỹ other side, & they spake this vnto her
E And she sayd vnto them: Thus say
eth the LORDE God of Israel: Tel
the man ỹ sent you vnto me, Thus say
eth the LORDE: Beholde I wyll
brynge plages vpon this place and the
inhabiters therof, euen all the curses
which are wrytten in the boke, ỹ was
red before the kynge of Juda: because
they haue forsaken me, & brent incense
vnto other goddes, to prouoke me &
all the workes of theyr handes. And
mync indignacyon shall go forth vpon
this cytie, & shall not be quenched.

And after this maner shall ye saye
vnto the kynge of Juda, ỹ sent you to
axe counsel at the LORDE: Thus
sayeth the LORDE God of Israell
concernynge the wordes that thou hast
herde: Because thyne harte is moued,
and because thou hast hũbled thy selfe
in the syght of God, whã thou hardest
his wordes agaynst this place, & the in
habiters therof, & hast submytted thy
selfe before me, & rent thy clothes, and
wept before me, therfore haue I herde
the, sayeth the LORDE. Beholde, I
wyll gather the vnto thy fathers, and
thou shalte be layed in thy graue with
peace, so that thyne eyes shall not se all
the euell that I wyll brynge ouer this
place & the indwellers therof. And they
brought the kynge worde agayne.

F * Thẽ sent ỹ kynge, & caused all
4.Re.23.a the Elders in Juda and Jerusalem to
come together. And the kinge went vp
in to the house of the LORDE, & all
the men of Juda & inhabiters of Jeru-
salẽ, ỹ prestes, ỹ leuytes, & al the people
both smal & great: & al ỹ wordes in the
boke of the cõuenaunt that was fouõde
in the house of the LORD, were rede
in theyr eares. And the kynge stode in
hys place, and made a couenaunt be-
fore ỹ LORD, that they shulde walke
after the LORDE, to kepe his com-
maundementes, his testimonies, & his
statutes with all theyr harte and with
all theyr soule, to do accordyng vnto al
the wordes of the couenaunt that are
wrytten in this boke.

And there stode all they that were
founde at Jerusalem and in Ben Ja-
min. And the inhabiters of Jerusalem
dyd accordynge to the couenaunt of
God, the God of theyr fathers. And Jo
sias put awaye all the abhominacyons
out of all the londes that were the chil-
drens of Israel, and caused all the that
were foũde in Israel, to serue ỹ LOR
DE theyr God. * As longe as Jo-
sias lyued, departed they not from the Jos.24.d
LORDE the God of theyr fathers.

The.xxxv. Chapter.

¶ Kynge Josias kepeth the feaste of
Easter, and appoynteth the prestes &
Leuites to teache the people in ỹ lawe
of ỹ LORDE. He goeth forth against
the kynge of Egypte, and dyeth.

And * Josias kepte Passe- A
ouer vnto ỹ LORD at Je 4.reg.23.c
rusalẽ, & slewe ỹ passeouer 1.Esd.1.a
on the fourtenth daye of ỹ
fyrst moneth & set the pre-
stes in theyr offices, & strẽghted thẽ to
theyr ministracion in the house of the
LORDE, and sayd vnto the Leuites
that taught in al Israel and were sãc-
tifyed vnto the LORD: Put the holy
arke in the house that Salomõ ỹ sõne
of Dauid kynge of Israel dyd buyld. 1.Par.24.b
* Ye shall beare it nomore vpõ youre
shulders. Se ỹ ye serue now ỹ LOR-
DE your God, & hys people of Isra-
el, & prepare the house of your fathers
in youre courses, as it was appoynted
by Dauid the kynge of Israel, and by
Salomon hys sõne: & stãde in the sãc-
tuary after ỹ course of ỹ fathers hou-
ses, amõge youre brethrẽ the chylderen
of the people. And after ỹ course of ỹ
fathers houses amonge the Leuites, &
kyll the Passeouer, sanctifye & prepa-
re youre brethrẽ, ỹ they maye do accor-
dynge to ỹ worde of the LORD by
Moses.

And Josias gaue lãbes & yonge kyd B
des, which were males, to the heaue-
offerynge for the cõmunetye (all to the
Passeouer for euery one ỹ was foũde)
in the nombre thyrty thousande, & thre
thousande oxen, al of the kynges good.
And his prices of theyr own good wyl
gaue to the heaueofferynge for the peo
ple, and for the prestes & Leuites (na-
mely, Helchias, zachary & Jehiel, the
prynces in ỹ house of God amõge the
prestes) for the Passeouer, two thou-
sande & syxe hundreth, & thre hũdreth
oxẽ. But Chanania, Semaia, Natha-
neell & hys brethren, Hasabia, Jeiel, &
Josabad the chefe of the Leuites, gaue
the Leuites to the heaueofferige for the
Passeouer fyue thousande shepe, and
fyue hundreth oxen.

Thus was the Gods seruice pre-

pared, and the prestes stode in theyr place, and the Leuytes in theyr courses accordynge to the kynges commaundement. And they kylled the Passeouer, and the prestes toke it of theyr hãdes, and sprenkled it: and the Leuytes toke the skynnes of them, and remoued the burntofferynge there from, to geue it amonge the porcyons of the fathers houses in ỹ multytudes of theyr congregatyon to offre vnto the LORDE,
Leui.1.d. * as it is wrytten in the boke of Moses. Euen so dyd they wyth ỹ oxẽ also. And they dressed the Passeouer
Exo.12.b at the fyre * accordynge to the lawe. And that which was halowed, dressed they in pottes, kettels, and pãnes, and made hayste for the cõmune people. Afterwarde prepared they for them selues also and for the prestes: For ỹ prestes the chyldren of Aaron were occupyed in the burnteofferynges and fat vntyll the nyght. Therfore must the Leuytes prepare for them selues, and
C for the prestes the chyldren of Aaron.
E And the syngers the chylderen of Asaph stode in theyr place (accordyng
1.Pa.16.27 to * Dauids commaundement) and Asaph and Heman, and Jedithun the kynges Seyer, and the porters at all the gates. And they departed not from theyr office. For the Leuytes theyr brethren prepared for them. Thus was al the Gods seruyce prepared the same daye, that ỹ Passeouer myght be kept, and the burntsacrifices offred vpõ the altare of the LORDE, accordynge to the commaundement of kyng Josias.

So the chyldren of Israell that were at hande, held Passeouer at that tyme, and the feast of vnleuended bread seuẽ dayes. Sence the tym of Samuel the prophet, was no Passeouer kepte in Israell lyke thys: and no kynge in Israell had holden suche a Passeouer as Josyas dyd, and the prestes, Leuytes, all Juda, and such as were found of Israell, and the inhabiters of Jerusalẽ. In the eyghtẽth yeare of ỹ raygne of Josias was this Passeouer kepte.
D After thys, whan Josias had prepared the house, Necho the kynge of Egypte went vp to fight agaynst Carcamis besyde Euphrates. And Josyas wente forth agaynst hym. But he sent messangers vnto hym, sayeng: What haue I to do wyth the O kynge of Juda? I am not com nowe agaynst the, but I fyght agaynste another house: and God hath sayd, that I shall make hayste. Ceasse from God which is wt me, that he destroye the not. Neuerthelesse Josias turned not hys face from hym, but prepared hymselfe to fyghte wyth hym, and herkened not vnto the wordes of Necho out of the mouth of God, and came to fyghte wyth hym vpon the playne besyde Mageddo. But the archers shot at kynge Josias. And the kynge sayde vnto hys seruauntes. Carye me awaye, for I am sore wounded. And hys seruauntes toke hym from the charret, and caryed him vpon hys seconde charret, and broughte him to Jerusalem. And he dyed, and was buryed amonge the sepulcres of hys fathers.

And all Juda and Jerusalẽ mourned for Josyas, and Jeremy bewayled Josias, and all the syngynge men and wemen, spake theyr lamentacyõs ouer Josias vnto thys daye, and made a costume therof vnto thys daye. Beholde, it is wrytten also amonge the lamentacions. What more ther is to say of Josias, and hys mercy accordynge to the scrypture in the law of ỹ LORDE, and of hys actes (both fyrste and laste) beholde, it is wrytten in the boke of the kynges of Israel and Juda.

The.xxxvi. Chapter.

¶ Thre monethes raygneth Joachas after whom raygneth Eliachim other wyse called Joachim: whom Nabuchodonosor caryeth vnto Babylon and in hys steade raygneth Joachim his son whiche also is led awaye captyue vnto Babylon. Sedechias is made kyng and at the laste caryed awaye presoner wyth al the people, and Jerusalem destroyed.

AND * the people of the londe toke Joahas the son of Josyas, and made hym kynge in his fathers steade at Jerusalem. Thre and twentye yeare olde was Joahas, whan he was made kynge, and raygned thre monethes at Jerusalem. For the kynge of Egypte deposed hym at Jerusalem, and condemned the londe in an hundreth talentes of syluer, and one talente of golde. And the kynge of Egipt made Eliachim his brother kig ouer Juda, and Jerusalem, and turned hys name Joachim. But Necho toke

A 4.Re.23.f. 3.Esd.1.d.

hys brother Joahas, and caryed hym in to Egypte.

Fyue and twentye yeare old was Joachim whan he was made kynge, and raygned eleuen yeare at Jerusalē, and dydde that which was euell in the syghte of the LORDE hys God.

4.Re.24.a *And Nabuchodonosor the kynge of Babylon wente vp agaynste hym, and bounde hym wyth cheynes, to carye hym vnto Babylon. And Nabuchodonosor broughte certayne vessels of the house of the LORDE vnto Babylon, and put them in hys temple at Babilon. What more ther is to saye of Joachim, & of hys abhominacyōs, which he dyd, and that were founde in hym, beholde they are wrytten in the boke of the kynges of Israell and Juda. And Joachim hys sonne was kynge in hys steade

B Eyghte yeare olde was Joachim whan he was made kynge, and raygned thre monethes and ten dayes at Jerusalem, and dyd that which was euel in the syghte of the LORDE. But whan the yeare came aboute, Nabuchodonosor sente thyther, and caused hym be fetched vnto Babylon with ye costly vessels and Jewels of the house of the LORDE, and made zedechias hys brother kynge ouer Juda and Jerusalem.

Jere. 52.a. 4.Re.24 d *One and twentye year old was zedechias whan he was made kynge, and raygned eleuen yeare at Jerusalē, and dyd that whiche was euell in the syghte of the LORDE his God, and submytted not himselfe before the face of the prophet Jeremy, whiche spake oute of the mouth of the LORDE. He fell awap also from Nabuchodonosor the kynge of Babylon (whiche had taken an othe of hym by God) and was styfnecked, and hardened his hart that he shulde not conuerte vnto ye LORDE God of Israell. And all the chefe amonge the prestes, & the people multiplied theyr synnes, accordynge to all the abhominacyons of the Heythen, & defyled the house of the LORDE, which he had sanctified at Jerusalem

C Jere, 25.a. *And the LORDE God of theyr fathers sent vnto them early by his messaungers (for he spared his people and hys habitacyon) but they laughed the messaungers of God to scorne and despysed hys wordes, and had his prophetes in derision, so longe tyll the indignacyon of the LORDE increased ouer hys people, and ther was no remedye of healyng. *For he broughe the kynge of the Caldees vpon them, 4.Re.25.a and caused for to slaye all theyr yonge men with the swearde in the house of theyr Sanctuarye, and spared nother yonge man, nor virgine, nother aged, nor graundfather, but gaue them al in to hys hande. And all the vessels in the house of God, greate and small, ye treasures in the house of the LORDE, and the treasures of the kynge and of hys prynces, all thys caused he to be caryed vnto Babylon. And they burnt ye house of God, and brake downe ye wall of Jerusalem, and all ye palaces therof burnt they with fyre, so that all ye costlye ornamentes of it were destroyed.

D And loke who escaped the sweard, hym caryed he awaye vnto Babylon, & they became his seruaūtes, & the seruaūtes of his sonnes, tyll ye Persyans had ye empyre: *yt the word of ye LORDE Jere.25.b by the mouth of Jeremy myghte be perfourmed euen vntyll the londe had ynough of hyr Sabbathes: for all the tyme of ye desolacyon was it Sabbath, vntyll the seuentye yeares were fulfylled.

*But in the fyrst yeare of Cyrus 1.Esd.1.a the kynge of Persia (that the worde of 3.Esd.2.a the LORDE spoken by the mouthe of Jeremye myghte be fulfylled) the LORDE raysed vp the spirite of Cyrus the kynge of Persia, that he caused it be proclamed thorow out al hys empyre, yee and by wrytynge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buylde hym an house at Jerusalem in Juda. Who so euer nowe amonge you is of hys people, ye LORDE hys God be wyth hym, and let hym go vp.

The ende of the seconde boke of the Cronicles, called Paralipomenon.

¶ The fyrst boke of Esdras.

The fyrste Chapter.

¶ Cyrus (other wyse called Cores) the kynge of Persia geueth the Jewes lycence to go agayne to Jerusalem, and to buylde it.

A 2.Pa.36.d 1.Esd.2.a.

In the * ẏ fyrste yeare of Cyrus kyng of Persia (that ẏ word of ẏ LORDE spoken * by the mouthe of Jeremy mighte
Jer.25.b.
be fulfylled) the LORDE stered vp the sprete of Cyrus kynge of Persia, that he caused it be proclamed thorow out all his empyre, yee and by wrytyng also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE god of heauen hath geuen me all the kyngdomes in the lond * and hath commaunded me to buylde hym an house at Jerusalem in Juda. Who so euer now amonge you is of hys people, ẏ LORDE hys God be wyth hym, and let hym go vp to Jerusalem in Juda, and buylde the house of the LORD God of Israell. He is the God that is at Jerusalem. And who soeuer remayneth yet in ony maner of place (where he is a straunger) let the men of hys place helpe him with syluer, and golde, with good and cattell of a good frewyll, for the house of God at Jerusalem.
Esa.45.a.

B Then gat vp the pryncipall fathers of Juda, and Ben Jamin, and ẏ prestes and Leuytes, and al they whose sprete God had raysed to go vp, and to buylde the house of the LORDE at Jerusalem. And all they that were aboute them, strengthed theyr hande wyth vessels of syluer and golde, with good and cattell, and Jewels, besydes that whiche they gaue of theyr owne fre wyll. And kynge Cyrus broughte forth the vessels of the LORDES house, * which Nabuchodonosor had taken out of Jerusalem, and put in his Gods house. But Cyrus the kynge of Persia brought them forth by Mithredath the treasurer, and nombred them vnto Sesbazar the prynce of Juda. And thys is the nombre of them: thyrtye basens of golde, and a thousande basens of syluer, and nyne and twentye knyues, thyrtye cuppes of golde, & of other syluer cuppes foure hundreth and ten, and of other vessels a thousand So that all the vessels both of golde, and syluer, were fyue thousande, and foure hundreth. Sesbazar broughte them all vp, wyth them that came vp oute of the captyuyte of Babylon vnto Jerusalem.
2.Pa.36.c Dani.1.a.

The.ii.Chapter.

¶ The nombre of them that went vp from Babylon vnto Jerusalem.

A These are the children of the londe that went vp oute of captyuyte (whome Nabuchodonosor the kyng of Babylon had caryed away vnto Babylon) and came agayne to Jerusalem, and in to Juda, euery one vnto hys cytye, and came wyth zorababell, Jesua * Nehemias, Seraia, Reelaia, Mardachai, Bilsan, Mispar, Begeuai Rehum, and Baena. Thys is now the nombre of the men of the people of Israel. The chyldren of Phares, two thousande, and hundreth, and two and seuenty: the chyldren of Sephatia, thre hundreth and two and seuentye: the chyldren of Arath, seuen hundreth and fyue and seuentye: the chyldren of Pathath Moab amonge the chyldren of Jesua Joab, two thousande, eyght hundreth and twelfe: the chyldren of Elam, a thousande two hundreth and four & fyfty: the chyldren of Sathu, nyne hundreth and fyue and forty: the chyldren of Sacai, seuen hundreth and thre score: the chyldren of Bani, syxe hundreth & two and fortye: the chyldren of Bebai, syxe hundreth & thre & twentye: ẏ chyldren of Asgad, a thousande two hundreth and two and twentye: the chyldren of Adonicam, syxe hundreth, and syxe, and syxtye: the chyldren of Bigeuai, two thousande and syxe and fyftye: ẏ chyldren of Adin, foure hundreth and four and fyftye: the chyldren of Ater of Ezechias, eyght and nynetye: the chyldren of Bezai, thre hundreth and thre and
2.Esd.2.a.
B

twentye: the chyldren of Jorath, an hū
dreth and twelfe: the chyldren of Ha-
sum, two hundreth and thre and twen
tye: the chyldren of Gibbar, fyue and
nynetye: the chyldren of Bethleem, an
hundreth thre and twentye: the men of
Netopha syxe and fyftye: the men of
Anathot, an hundreth and eyghte and
twentye: the chyldrē of Asmaueth, two
and fortye: the chyldren of Kyriath I-
rim, Caphira and Beroth, seuen hun
dreth and thre and fortye: the chyldren
of Rama and Gaba, syxe hūdreth and
one and twentye: the men of Mich-
mas, an hundreth and two and twen-
tye: the men of Bethell and Ai, two hū
dreth and thre and twentye: the chylde
C ren of Nebo, two and fyftye: the chyl-
dren of Magbie, an hundreth and syxe
and fyftye: the chyldren of the other E
lam a thousande, two hundreth & foure
and fyfty: the chyldren of Harim, thre
hundreth and twentye: the chyldren of
Lodhadyd and Ono, seuen hundreth &
fyue and twentye, the chyldren of Jeri
cho, thre hundreth and fyue and fortye:
the chyldren of Senaa, thre thousand,
syxe hundreth and thyrtye.

The prestes: The chyldren of Je-
daia of the house of Jesua, nyne hun-
dreth and thre and seuentye: the chyl-
dren of Jmmer, a thousand and two &
fyftye: the chyldren of Pashur, a thou
sande and two hundreth, and seuen &
fortye: the chyldren of Harim, a thou-
sande and seuentene.

The Leuytes: The chyldren of Je
sua and Cadmiell of the chylderen of
Hodauia, foure and seuentye. The sin
gers, the chyldren of Assaph, an hun-
dreth and eyghte and twentye. The
chylderen of the dorekepers. The chyl-
dren of Sallum, the chyldren of Ater,
the chyldren of Talmon, ȳ chyldren of
Acub, the chyldren of Harita, and the
chyldren of Sobai: altogether an hun-
dreth and nyne and thyrtye.

D The Nethinims: The chylderen of
Ziha, the chyldren of Hasupha, the chyl
dren of Tabaoth, the chyldren of Ce-
ros, the chyldren of Sicha, the chylde-
ren of Padō, the chyldren of Lebana,
the chyldren of Hagaba, the chylderen
of Acub, the chyldrē of Hagab, the chil
dren of Sallai, the chyldren of Hanan,
the chyldren of Giddell, the chyldrē of
Gahar, the chyldren of Reaia, the chyl
deren of Rezin, the chylderen of Ne-
cuba, the chylderen of Gazan, the
chylderen of Vsa, the chylderen of
Pessrah, the chyldren of Bessai, ȳ chyl
dren of Asna, the chyldren of Meunim
the chyldren of Nephussim, the chylde-
rē of Bacbuc, the chyldrē of Hacupha,
the chyldren of Harhur, the chylderen
of Hazeluth, the chyldren of Mehyra,
the chyldren of Harsa, the chylderen of
Barcom, the chylderen of Sissera, the
chyldrē of Themah, ȳ chyldren of Ne-
ziah, the chyldren of Hatipha.

The chyldren of Salomons ser-
uantes: The chyldren of Sothay, the
chyldren of Sophereth, the chyldren of
Preuda, the chyldren of Jaela, the chyl-
dren of Darcon, ȳ chyldren of Giddel,
the chyldren of Sephatia, the chyldren
of Hattyll, the chylderē of Pochereth
of zebaim, the chylderen of Ami. All the
Nethinims and the chyldren of Salo-
mons seruaūtes were altogether thre
hundreth and two and nyentye.

E And these wente vp also: Mithel,
Malath, Thel, Habso, Cherub, Addō
and Jmmer. But they coulde not shew
theyr fathers house nor their sede, whe
ther they wer of Israel. The chyldrē of
Delaia, the chyldren of Tobias, the
chyldren of Necoda, syxe hundreth, &
two and fyftye.

And of the chyldren of the prestes:
The chyldren of Habaia, the chyldren
of Hocom, the chylderen of Bersillai,
whiche toke one of the doughters of
* Bersillai the Gileadite to wife, and 2.Re.17.
was counted among the same names:
these sought the register of theyr byrth
and founde none, therfore were they
put from the presthode. And Hathyr-
satha sayd vnto them, that they shuld
not eate of the mooste holye, tyll ther
rose vp a preste wyth the * lyghte and Exod.28.
perfectnesse.

The whole congregacyon as one
man, was two and fortye thousande,
thre hundreth & thre score: besyde theyr
seruauntes and maydens, of whome
ther wer seuē thousand, thre hundreth
and seuē and thyrty. And they had two
hundreth syngynge men and wemen,
seuen hundreth and syxe and thyrtye
horses, two hundreth and fyue & for-
tye Mules, foure hundreth and fyue
and thyrty camels, and syxe thousand,
seuen hundreth and twentye asses.

And certayne of the chefe fathers,
whan they came to the house of the
LORDE at Jerusalem, they were
well mynded vnto the house of God

that it shuld be set in hys place, & gaue after theyr abylite vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande pounde of syluer, and an hundreth prestes garmentes. So the prestes and the Leuytes, and certayne of the people, and the syngers, and the porters, and the Nethinims dwelt in theyr cyties, and all Israell in theyr cyties.

The.iii. Chapter.

¶ The people resorte to Ierusalem, the prestes buylde the altare, kepe the feastes and sacryfyces, and prepare to buylde the temple.

A AND * whan the seuenth
2.Esd.8.a moneth came, and the chyl
3.Esd.5.c. dren of Israell were now
in theyr cytyes, the people came together euen as one man, vnto Ierusalem. And ther stode vp Iesua the sonne of Iosedec, and his brethren the prestes, and Zorobabel the sonne of Salathiell and hys brethren, and buylded the altare of y God of Israell, to offer burntofferynges theron, as it is wrytten in the lawe of Moses the mã of God, and the altare set they vpon hys sokettes (for ther was a fearfulnes amonge them, because of y nacyons and londes) and offred burntofferynges theron vnto the LORDE,
Nu.28.a. * in the mornynge and at euen. And
Le.23.a. helde the feast of Tabernacles * as it is wrytten, and offred burntsacrifyces dayly after the nombre as accordynge was, euery daye hys sacryfyce. Afterwarde the daylye burntofferynges also, and of the newe Moones and of al the feaste dayes of the LORDE, that were halowed, and all maner of frewyllynge offerynges, whiche they dydde of theyr owne frewyll vnto the
B LORDE.
3.Esd.5.e. * Vpon the fyrste daye of the seuenth moneth beganne they to offer burntsacrifyces vnto the LORDE. But the fundacyon of the temple of y LORDE was not yet layed. Neuerthelesse they gaue money vnto the masons and carpenters, and meate, and drynke, and oyle vnto them of Zidon & of Tire, to brynge them Cedre tymbre
Otherwy frõ Libanus by see vnto ☞ Ioppa,
se called accordynge to the commaundement of
Iopho. Cyrus the kynge of Persia.

In the seconde yeare of theyr cõmynge vnto the house of God at Ierusalem in the seconde monethe, beganne Zorobabell the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnaunt of theyr brethren y prestes and Leuytes, and all they that were come out of the captyuyte vnto Ierusalem, and appoynted the Leuytes from twentye yeare old and aboue to se that the worke of the house of y LORDE wente forwarde. And Iesua stode wyth hys sonnes and brethren, and Cadmiell wyth his sonnes, and the chyldren of Iuda, to further the workmen of the house of God, namely the chyldren of Henadad wyth theyr chyldren and theyr brethren the Leuytes.

And whan the buylders layed the C
fundacyon of the temple of the LORDE, the prestes stode in theyr araye, wyth trompettes. And the Leuytes the chyldren of Asaph wyth cymbales, to
prayse the LORDE * wyth y dytie 1.Pa.17.b
of Dauid kynge of Israell. And they sange together, geuynge prayse & thankes vnto the LORDE, because he is gracyous, and because hys mercye endureth for euer vpon Israell. And all the people shouted loude in praysynge the LORDE, because the fundacyon of the house of the LORDE was layed. Neuerthelesse many of the olde prestes and Leuytes and auncient fathers, whiche had sene the house afore in hys fundacyon, and thys was now before theyr eyes, wepte loude. But many shouted wyth ioye, so that the noyse gaue a great sounde, in so much that the people coulde not knowe the ioyfull soūde for the noyse of the wepyng in the people: for the people shouted loude, so that the noyse was herde farre of.

The.iiii.Chapter.

¶ The Heythen wolde buylde wyth them: and because they are not suffred therfore laboure they (wyth theyr counsell, and letters) to hynder the buyldynge of the temple.

BUt * whan the aduersari A
es of Iuda and BẽIamin 3.Esd.5.f.
herd, that the chyldren of y captyuyte buylded the temple vnto the LORDE God of Israell, they came to Zorobabell, and to y pryncypall fathers, and sayde vnto them: We wyll buylde wyth you: for we seke the LORDE youre God, lyke as you do.

And we haue done sacryfyce vnto him
4.Re.17.c * sence the tyme that Asser Hadon ỳ
kynge of Assur broughte vs vp hyther
But zorobabell and Jesus, and the o-
ther awncient fathers of Israell, an-
swered them: It is not mete for vs &
you to buylde the house of oure God,
but we wyll buylde alone vnto the
1.Esd.1.a. LORDE God of Israell, * as Cy-
rus the kynge of Persia hath com-
maunded vs.
Then the folke of the lond hynde
red the people of Juda, and made thẽ
afrayed to buylde, and hyred counse-
lers agaynst them and hyndered theyr
deuyse, as longe as Cyrus the kyng of
Persia lyued, vntyll the raygne of Da
rius kynge of Persia. But whan Asa
suerus was kynge, in the begynnynge
of hys raygne wrote they vnto hym a
complaynt agaynst them of Juda and
Jerusalem.
B And in the tyme of Artaxerses,
wrote Bisellam, Mithridath, Tabeel,
and the other of theyr counsell vnto Ar
taxerses the kynge of Persia. But the
scrypture of the letter was wrytten in
ỳ Syrians speche, and was interpreta
ted in the langage of the Syrians. Re
hum the chaunceler, and Simsai the
scrybe, wrote thys letter agaynst Jeru
salem to Artaxerses the kynge:
We Rehum the chauncheler, and
Simsai the scrybe, and other of ỳ cou
sel of Dina, of Apharsath, of Tarplat,
of Persia, of Arach, of Babilon, of Su
san, of Deha, and of Elã, and other of
4.Re.17.e the people * whome the greate and no
ble Asnaphar broughte ouer, and set
in the cytyes of Samaria, and other
on thys syde the water, and in Cana-
an. And thys is the summe of the let-
ter that they sente vnto the kynge Ar-
taxerses.
C Thy seruauntes the men on thys
syde the water, and in Canaan. Be it
knowen vnto thy kynge, that the Jew
es whiche are come vp from the to vs
vnto Jerusalem in to that sedicious,
and wycked cytye, buylde the same, &
make vp the walles of it, and brynge
it oute of the fundacyon. Bet it know
en nowe therfore vnto the kynge, that
yf thys cytye be buylded and the wal-
les made vp agayne, thẽ shall not they
geue trybute, tol, and yearly costume,
and theyr deuyse shall do the kynge
harme. But now that we al are there-
by which destroyed the tẽple, we wold
no longer se the kynges dyshonoure.
Therfore sente we oute, and caused ỳ
kynge to be certyfyed thereof: That it
maye be soughte in the Cronicles of
thy progenitours, and so shalte thou
fynde in ỳ same Cronicles, & perceaue
that thys cytye is sedicyous and noy-
some vnto kynges and lõdes, and that
they cause other also to rebell of olde,
and for the same cause was thys cytye
destroyed. Therfore do we certifye the
kynge, that yf thys cytye be buylded,
and the walles therof made vp, thou
shalte kepe nothynge on thys syde the
water by reason of it.
Then sent the kynge an answere D
vnto Rehum the chaunceler, and Sim
sai the scrybe, and to the other of their
counsell that dwelt in Samaria, and
vnto the other beyonde the water.
Peace & salutacyon. The letter which
ye sẽt vnto vs, hath ben opẽly red befor
me, & I commaunded to make search:
and is founde, that thys cytye of olde
hath made insurreccyon agaynst kyn-
ges, and how that vproure and rebel-
lyon hathe bene commytted therein.
Ther haue ben myghtye kynges also
at Jerusalem, which haue raygned o-
uer all that is beyonde the water, and
toll, trybute, and yearlye costume was
geuen vnto them. Do ye nowe after
thys commaundemẽt, forbyd the same
men, ỳ the cytye be not buylded, tyll I
haue geuen commaundement. Take
hede nowe that ye be not negligente
herin, lesse the kynge haue harme ther
thorowe.
Now whan kynge Artaxerses let
ter was redde before Rehum the chaũ
celer and Simsai the scrybe and theyr
counsell, they wente vp in all the hast
to Jerusalem vnto the Jewes, and for
bad them wyth the arme and auctory-
to. Thẽ ceassed the worke of the house
of God at Jerusalem and contynued
so vnto the seconde yeare of Darius
kynge of Persia.

The.v. Chapter.

In thys tyme prophecyed Aggeus,
zachary. The officers of the Heythen
forbyd the buyldynge, and hynder it.

The * prophetes, Aggeus A
and zachary the son of Ad-
do, prophecyed vnto the 3.Esd.6.a.
Jewes that were in Ju-
da and Jerusalem, in the

Agge.1.a. name of God of Israell. * Then gat
vp zorobabell the sonne of Salathiell,
and Jesua the sōne of Josedec, and be
ganne to buylde the house of God at
Jerusalem, and with thē ẏ prophetes
of God, whiche strengthed them. At ẏ
same tyme came to them Thathnai the
debyte on thys syde the water, and Se
thar of Bosen, and theyr counselers, &
sayde thus vnto them: Who commaū
ded you to buylde thys house, and to
make vp ẏ walles therof? Then tolde
we them the names of the men, that
made thys buyldynge. But the eye of
theyr God came vpon the Elders of
the Jewes, that they were not inhybi-
te, tyll the matter was brought before
Darius, and tyll ther came a wrytting
therof agayne.

Thys is the summe of the letter
that Thathnai the debyte on this syde
the water, and Sethar of Bosen, and
theyr counselers of Apharsath (which
were on thys syde the water) sent vnto
kyng Darius, & these are ẏ wordes ẏ
B they sēt hym: Unto Darius ẏ kyng, al
peace. Be it knowen vnto ẏ king, ẏ we
came in to Jewry to ẏ house of ẏ great
God, whiche is buylded wyth all ma-
ner of stone, and balckes are layed in
the walles, and the worke goeth faste
forth, and prospereth in theyr handes.
Neuerthelesse we axed the Elders and
saide vnto them: Who hath commaun
ded you to buylde thys house, and to
make vp the walles therof? We axed
theyr names also, that we myght cer-
tyfye the, and haue wrytten the names
of the men that were theyr rulers.

But they answered vs with these
wordes and sayde: We are the seruaū
tes of the God of heauen and earth, &
buylde the house that was buylded ma
1.Re.6.a. ny yeares ago, * which a great kynge
of Israell buylded and set vp. Howe-
be it whan oure fathers prouoked the
4.Re.24. God of heauen vnto wrath, * he gaue
and 25. them ouer in † the hande of Nabucho
donosor the kynge of Babylon the Cal
dee, which brake down thys house, and
caryed the people awaye vnto Babylō.
C * Neuerthelesse in the fyrste yeare
1.Esd.1.a. of Cyrus the kynge of Babylon, the
same kynge Cyrus commaunded to
buylde thys house of God: for the ves
sels of golde and syluer in the house of
God, whiche Nabuchodonosor toke
out of the temple at Jerusalem, and
brought them in to ẏ tēple at Babilō,
those dyd Cyrus ẏ kyng take out of ẏ 1.Esd.1.b
tēple at Babylō, * & delyuered thē to
Sesbazar by name, whō he made Deby
te, and sayd vnto hym: Take these ves
sels, go thy waye and brynge them vn-
to the temple at Jerusalem, and let the
house of God be buylded in hys place.
Then came the same Seszbazar, and
layed the fundacyon of the house of
God at Jerusalam. Sence that tyme
hath it ben in buyldynge, and yet is it
not fynyshed. Yf it pleaseth the kynge
now let ther be searche made in ẏ kyn-
ges treasurehouse which is at Baby-
lon, whether it haue ben kynge Cyrus
commaundement, ẏ the house of God
at Jerusalem shulde be buylded: and
sende vs the kynges mynde cōcernyng
the same.

The.vi.Chapter.

¶ Darius reneweth the commaunde
ment of Cyrus, and geueth the Jewes
lycence to buylde the temple.

Then * commaunded kyng A
Darius, that search shulde 3.Esd.6.D
be made in the lybrary of ẏ
kynges treasure house,
whiche laye at Babylon.
So at Egbathanis in a castell ẏ lyeth
in the londe of the Meedes, ther was
founde a boke, and in it was ther an
acte wrytten after thys maner: In the
fyrst yeare of kynge Cyrus, commaun-
ded the same kynge Cyrus to buylde
the house of God at Jerusalem, in the
place where the sacryfyce is made, and
to laye the fundacyō to beare thre score
cubites heyght, and thre score cubytes
bredth, and thre walles of all maner of
stones, and one wall of tyne tymber, &
the expences shalbe geuen of ẏ kynges
house. And the golden and syluer ves-
sell of the house of God (which Nabu
chodonosor toke oute of the temple at
Jerusalem, and broughte vnto Baby-
lon) shall be restored agayne, that they
maye be broughte vnto the temple at
Jerusalē to theyr place in to the house
of God.

Get you farre from them therfor
thou Thathnai Debyte beionde ẏ wa
ter, and Sethar of Bosen, and youre
counselers whiche are beyonde the wa
ter. Let them worke in the house of god
that the debyte of the Jewes and their
elders maye buylde the house of God B
in hys place. I haue commaunded al-
so, what shalbe done the Elders of Ju

da for the buyldynge of the house of God, that ther shall dylygentlye be taken of the kynges goodes, euen of the rentes beyonde the water, and geuen vnto the men, and that they be not hyndered.

And yf they haue nede of calues, lambes or goates for the burntofferyng vnto the God of heauen, wheate salt, wyne, and oyle, after the costume of the prestes at Jerusalem, ther shalbe geuen them daylye as is accordynge: & se that thys be not done neglygentlye, that they maye offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for hys chyldren. Thys commaundement haue I geuen And what man so euer he be that altereth these wordes, ther shall a balke be taken from hys house, and set vp, and he shall be hanged thereon, and hys house shal be prysed for ẏ dede doyng.

C But the God that dwelleth in heauen, destroye all kynges and people, ẏ put to theyr hande to altre & to breake downe the house of God at Jerusalem. I Darius haue cōmaunded that thys be diligently done.

Then Thathnai the Debyte beyonde the water, and Sethar of Bosen wyth theyr counselers (to whome kynge Darius had sente) dyd theyr dylygence. And the Elders of the Jewes buylded, and they prospered thorowe the prophecyenge of Aggeus the prophet, and zacharye the sonne of Iddo: and they buylded, and set vp ẏ worke, accordynge to the commaundement of the God of Israell, and after the commaūdemēt of Cyrus, Darius & Artarerses kynges of Persia. And they perfourmed the house vnto the thyrde day of the monethe Adar, that was the syxte yeare of the raygne of kynge Darius.

2 Par.7.a *And the chyldren of Israell, the prestes, the Leuytes, and the other chyldren of the captyuyte helde the dedycacyon of the house of God wyth ioye,

D and offered at the dedycacyon of the house of God, an hūdreth calues, two hundreth lambes, foure hundreth goates: and for the synofferynge for al Israell, twolue hegoates, accordyng to ẏ nombre of the trybes of Israel, and set the prestes in theyr courses, and the Leuytes in theyr offyces, to mynyster vnto God, whiche is at Jerusalem, as it is wrytten in the boke of Moses.

And the chyldren of the captyuite helde Passeouer vpon the fourtenthe daye of the fyrste moneth: for the prestes and Leuytes had puryfyed themselues, so that they were all cleane as one man, and kylled Passeouer for all the chyldren of the captyuyte, and for theyr brethren the prestes, and for thēselues. And the chyldren of Israell which were come agayne out of captyuyte, and all such as had separated thē selues vnto them from the fylthynesse of the Heythen in the londe to seke the LORDE God of Israell, dydde eate & helde the feaste of vnleuended bread seuen dayes wyth ioye: for the LORDE had made them glad, and turned the harte of the kynge of Assure vnto them, so that theyr handes were strēgthed in the worke of the house of God which is the God of Israell.

The.vii.Chapter.

¶ Artarerses sendeth Esdras to Jerusalem wyth a charge vnto the offycers beyonde the water.

After * these actes in the raygne of Artarerses king of Persia, ther wente vp from Babylon Esdras the sonne of Seraia, the sōne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of Serahia, ẏ sonne of Usi, the sonne of Buki, the sonne of Abisua, the sonne of Phinees, the sonne of Eleasar, the sonne of Aaron the chefe preste, whiche was a quycke scrybe in the lawe of Moses, 3 Esd.8.a

* which the LORDE God of Israel dyd geue. And the kyng gaue hym all that he requyred, accordynge to the hande of the LORDE hys God vpon hym. Em.3.a

And ther wente vp certayne of the chyldren of Israell, and of the prestes, and of the Leuytes, of the syngers, of the porters, and of the Nethinims vnto Jerusalem, in the seuenth yeare of kynge Artarerses. And they came to Jerusalem in the fyfth monethe, that is the seuenth yeare of the kynge. For vpon the fyrste daye of the fyrste moneth, deuysed he to go vp from Babylon: and on the fyrste daye of the fyfthe moneth came he to Jerusalem, accor-

kynge to the good hande of God vpon
hym: For Esdras prepared hys harte
to seke the law of the LORDE, and
to do it, and to teache the precepte and
iudgement in Israell.
B And thys is the summe of the let-
ter, that kynge Artaxerses gaue vnto
Esdras ẏ prest, the scrybe, which was
a teacher in the wordes of the LOR-
DE and of hys statutes ouer Israel.
Unto Esdras the preste and scrybe in
the lawe of the God of heauen, peace
and salutacyon. I haue commaunded
that all they of the people of Israell,
and of the prestes, and Leuytes in my
realme which are mynded of theyr own
good wyll to go vp to Jerusalem, that
they go wyth the, beynge sente of the
kynge and of the seuen lordes of the
counsell, to vyset Juda and Jerusa-
lem, accordynge to the lawe of God,
which is in thy hande: And that thou
shuldest take wyth the, syluer & golde,
which the kynge and the lordes of hys
counsell geue of theyr owne good wyl
vnto the God of Israell (whose habi-
tacyon is at Jerusalem) and all the syl
uer and golde that thou canste fynd in
all the contre of Babylon, with it that
the people and prestes geue of theyr
owne good wyl vnto the house of god
at Jerusalem,
C Take thou the same, and bye dili-
gently wyth the same money, calues,
lambes, goates, and meatofferynges,
and drynkofferynges, to be offered v-
pon the altare of the house of youre
God at Jerusalem. And loke what it
lyketh the and thy brethren to do with
the remnaunt of the money, that do af
ter the wyll of youre God. And the ves
sels that are geuen the for the ministra
cyon in the house of thy God, those de
lyuer thou before God at Jerusalem.
And what soeuer thynge more shal
be nedefull for the house of thy God,
which is necessary for the to spend, let
the same be geuen out of the kynges
chamber. I kynge Artaxerses haue cō
maunded all the treasures beyond the
water, that loke what soeuer Esdras
the preste and scrybe in the lawe of the
God of heauen, requyreth of you, that
ye fulfyll the same diligently, vntyl an
hundreth talentes of syluer, and tyl an
hundreth quarters of wheate, and tyll
an hundrethe battes of wyne, and tyll
an hundrethe battes of oyle, and salte
wythout measure. What soeuer belō-
geth to the lawe of the God of heauen
let the same be done with diligence for
the house of the God of heauen, that
ther come no wrathe vpon the kynges
realme, and hys chyldren.
And knowē be it vnto you, that ye D
shall haue no authoryte to requyre
taxynge and costume, and yearlye ren-
tes vpon ony of the prestes, Leuytes,
syngers, porters, Nethinims, and my-
nysters in the house of thys God. But
thou Esdras (after the wysdome of
thy God that is in thy hande) set thou
iudges and arbyters, to iudge all the
people that is beyonde Jordane, euen
all suche as knowe the law of thy god
and thē that know it not, those se that
ye teache. And who soeuer wyll not di-
lygentlye fulfyll the lawe of thy God,
and the kynges lawes, shall haue hys
iudgemente for the dede, whether it
be vnto death, or to be banysshed, or to
be condemned in goods, or to be put
in preson.
Praysed be the LORD God of
oure fathers, whiche so hath inspyred
the kynges harte to garnysh the house
of God at Jerusalem: and hath encly-
ned hys mercy vnto me in the presence
of the kynge, and hys counselers, and
before all the kynges hyghe estates.
And I was conforted (accordynge to
the hande of the LORDE my God
ouer me) and so gathered I the heades
of Israell together, that they myghte
go vp wyth me.

The.viii. Chapter.

¶ The nombre of them that went vp
wyth Esdras vnto Jerusalem.

These are * the heades of A 3.Esd.8.c.
theyr fathers that were na
med, which wente vp with
me from Babylon, what
tyme as kynge Artaxerses
raygned. Of the chyldren of Phineas,
Gerson: of the chylderen of Ithamar,
Daniell: of the chylderen of Dauid,
Hattus: of the chylderen of Pareos,
Zachary, and the men chylderen nom-
bred wyth hym, an hundrethe and fyf-
tye. Of the chylderen of Pahath Mo-
ab, Elioenai the sonne of Zerahia,
and wyth him two hundreth men chyl
deren.
Of the chyldren of Sechania, the
sonne of Jehasyell, and wyth him thre
hundreth men chylderen. Of the chyl-
dren of Adin Ebed, the son of Jonathā

and wyth hym fyfty men chylderẽ. Of
the chyldren of Elam, Jasaia the sõne
of Athalia, and wyth hym seuentye
men chyldren. Of the chyldren of Se-
phacia, Sebadia the sonne of Micha-
ell, and wyth hym foure score men
chylderen.

Of the chylderen of Joab, Oba-
dia the sonne of Jehiell, and with him
two hundreth and eyghtene men chyl-
deren. Of the chylderen of Selomith,
the sonne of Josiphia, and wyth hym
an hundreth and thre score men chyl-
deren.

B Of the chyldren of Bebai, zacha-
ry the sonne of Bebai, and wyth hym
eyghte and twentye men chyldren. Of
the chyldren of Asgad, Johanan ẏ yon
geste sonne, and wyth hym an hũdreth
and ten men chyldren. Of the last chyl-
dren of Adonicã, and these were theyr
names: Eliphelet, Jeiell, and Semaia
and with them thre score men chyldren
Of the chyldren of Bigeuai, Uthai, &
Sabud, and wyth them seuen mẽ chyl
deren. And I gathered them together
by the water that runneth toward A-
heua, and there abode we thre dayes.

And whã I loked among the peo
ple and the prestes, I founde no Leuy-
tes there. Then sent I Elieser, Ariell,
Semaia, Elnathan, Jarib, Elnathan
Nathũ, zacharye and Mesullã the ru-
lers, and Joiarib and Elnathan the
teachers: and those sente I vnto Iddo
the chefeste at Casiphia, ẏ they shulde
fetche vs mynysters for the house of
oure God, and I told them what they
shulde say vnto Iddo and hys brethrẽ
the Nethinims at Casiphia.

C And (accordynge to the good hand
of oure God vpon vs) they broughte
vs a wyse man from amonge the chyl-
dren of Maheli the sonne of Leui, the
sonne of Israell, euen Serebia wyth
hys sonnes and brethrẽ, eyghtene. And
Hasabia, and wyth hym Jesaia of the
chyldren of Merari, wyth hys brethrẽ
and theyr sonnes, twentye. And of the
Nethinims, whome Dauid and the
prynces gaue to mynystre vnto the Le
uytes, two hundreth and twentye, all
named by name.

3.Esd. 8.b * And euen there at the water be-
syde Aheua, caused I a fastynge to be
proclamed, that we myghte humble
oure selues before oure God, to seke
of hym a ryghte waye for vs, and our
chylderen and al oure substaunce. For
I was ashamed to requyre of the king
souldyers and horsmen, to helpe vs a-
gaynste the enemye in the waye. For
we had sayde vnto the kynge: The
hande of oure God is for the beste
vpon all them that seke hym, and hys
vyolence and wrathe vppon all them
that forsake hym. So we fastedde,
and soughte thys at oure God, and he
herde vs.

And I toke oute twolue of the D
chefe prestes, Serebia and Hasabia,
and ten of theyr brethren wyth them,
and weyed thẽ there the syluer & golde
and vessels, for the heaue offerynge vn
to the house of oure God, whiche the
kynge, and the lordes of his counsell,
and prynces, and all Israell that were
at hande, had geuen to the heaueoffe-
rynge: and there weyed I them vnder
theyr hande syxe hundreth and fyftye
talentes of syluer, and in syluer vessell
an hundreth talentes, and in golde an
hundreth talentes, twentye cuppes of
golde of a thousande guldẽs, and two
costly ornamentes of good brasse, as
cleare as golde, and sayde vnto them:
Ye are holy vnto the LORDE, ther
fore are the vessels holy also, and so is
the syluer and golde that is geuen of a
good wyll vnto the LORDE God
of oure fathers: Watche ye therfore &
kepe it, tyll ye weye it downe befor the
chefe prestes and Leuytes, and awnci-
ent fathers of Israell at Jerusalem in
the chestes of the house of the LOR-
DE. Then toke the prestes and Leuy-
tes the weyed syluer, and golde, and
vessell, to brynge it to Jerusalem vnto
the house of oure God.

So we brake vp, from the wa- E
ter of Aheua on the twolfeth day, on
the fyrste monethe, to go vnto Jerusa-
lem: and the hande of oure God was
vpon vs, and delyuered vs from the
hande of the enemyes and preuy way-
tynges by the waye. And we came to
Jerusalẽ, and abode there thre dayes.
But on the fourthe daye was the syl-
uer and golde, and vessell weyed in the
house of oure God vnder the hande of
Meremoth the sonne of Urias ẏ prest
and wyth hym Eleasar the sonne of
Phineas, and wyth them Josabad the
sonne af Jesua, and Noadia the sonne
of Benui the Leuytes, accordynge to
the nombre and weyghte of euery one.
And the weyghte was all wrytten vp
at the same tyme,

And the chyldren of the captyuite whiche were come out of preson, offered burntofferynges vnto the God of Israell: twolue bullockes for all Israell, syxe and nyentye rammes, seuen and seuentye lambes, and twolue goates for a synofferynge, all to the burnt offerynge of the LORDE. And they delyuered the kynges commyssyon vnto the kynges officers, and to the Debytes on thys syde the water. And they promoted þ people and the house of God.

The. ix Chapter.

¶ Esdras is sory that the people haue myxte them selues wyth the Heythenyshe wemen.

A When al thys was perfourmed, the rulers cam to me and sayde: The people of Israell, and the prestes, & Leuites are not separated from the nacyons in the londes as touchynge theyr abhomynacyons, namely of the Cananytes, Hethythes, Pheresytes, Jebusytes, Ammonites, Moabytes, Egypcyans, and Amorytes.

Deut.7.a. Exo.12.d. Josu.23.c. Judic.3.a. * For they haue taken the doughters of the same, and theyr sones, and haue myxte the holy sede wyth the nacyons in the londes: and the hande of the rulers and lordes of the counsell hath ben prynepall in thys trespasse.

When I herde thys, I rente my clothes and my rayment, and pluct out the heer of my heade and of my beerde and sat mournynge. And ther resorted vnto me all such as feared the LORDE God of Israell because of the greate transgression. And I sat mour-

B nynge vntyll the euenynge sacryfyce. And aboute the euenynge sacryfyce I rose vp fro my heuynes, and rente my clothes and my raymente, and fell vpon my knees, and spredde oute my handes vnto the LORDE my God and sayde:

My God, I am ashamed, & darre not lyfte vp myne eyes vnto the my God: for our wyckednesses ar growne ouer oure heade, and our trepasses are waxen greate vnto the heauen. Sence the tyme of oure fathers haue we bene in greate trespasse vnto thys daye, * &

Deu. 28.d because of oure wyckednesses haue we and oure kynges and prestes bene delyuered in to the hande of the kynges of the nacyons, in to the swearde, in to the captiuite, in to the spoyle, and in to confusion of face, as it is come to passe thys daye.

But nowe is ther a lytle and sodane gracyousnesse come from the LORDE oure God, so that some of vs are escaped, that he maye geue vs a nayle in hys holy place, that oure God maye lyghte oure eyes, and geue vs a lytle lyfe in oure bondage. For we are bonde men, and oure God hath not forsaken vs thoughe we be bondemen, and hath enclyned mercye vnto vs in the syghte of the kynges of Persia, that they shulde geue vs lyfe, and promote the house of oure God, and to set vp the desolacyon thereof, and to geue vs, an hedge in Juda and Jerusalem. C

O oure God what shall we saye nowe after thys? that we haue forsaken thy commaundementes, whiche thou haste commaunded by thy seruauntes the prophetes, and sayd: The londe wherein ye shall come to possesse it, is an vncleane londe thorowe the fylthynesse of the people of the londes, in theyr abhominacyons where with they haue made it full of vnclennesse on euery syde. * Therfore shall D

Deut.7.a. ye not geue your doughters vnto theyr sonnes, and theyr doughters shall ye not take vnto youre sonnes, and seke not theyr peace, and welthe for euer, that ye maye be stronge, and enioye the good in the lond, and that ye and your chylderen maye haue the enheritaunce of it for euermore.

And after all thys that is come vpon vs (because of our euell dedes and greate trespasse) thou oure God haste spared our wickednesses, and haste geuen vs delyueraunce as it is come to passe.

As for vs, we haue turned backe, and haue let go thy commaundementes, to make contracte wyth the people of the abhomynacyons. Wilt thou then be wroth at vs, tyll we be vtterly consumed, so that nothynge remayne, and tyll ther be no delyueraunce? O LORDE God of Israell, thou arte ryghteous, for we remayne yet escaped, as it is thys daye. Beholde, in thy presence are we in oure trespasse, for because of it is ther no stondynge before the.

The.x.Chapter.

¶ They make a couenaunt to putte awaye theyr Heythenyshe wyues.

A AND whan Esdras prayed
after thys maner, knowle-
ged, wepte, and laye before
the house of God, ther re-
sorted vnto hym oute of Is
raell a very great congregacyon of mẽ
and women, and chylderen: for the peo
ple wepte very sore. And Sachania the
sonne of Jehiell one of the chylderen
of Elam, answered and sayde vnto Es
dras: We haue trespassed agaynst the
LORDE oure God, in that we
haue taken straunge wyues of all the
people of the londe. Nowe ther is no
hope yet in Israell concernynge thys,
therfore let vs make a couenaũt now:
wyth oure God, that we shall put a-
way al the wyues & such as are borne
of thẽ (accordyng to the counsell of the
LORDE of them that feare the com
maundementes of oure God) that we
maye do accordynge to the lawe. Get
the vp therfore, for the matter belon-
geth vnto the. We wyll be wyth the,
be of good comforte, and do it.
B Then rose Esdras, and toke an
oth of the rulers, prestes, and Leuites,
and of all Israell, that they shulde do
accordynge to hys word: & they swore.
And Esdras stode vp befor, ỹ house of
God & wẽtin to ỹ chãber of Johanan
the sonne of Eliasab. And whan he
came thether, he dyd eate no bread and
drank no water: for he mourned, be-
cause of the transgression of them that
had ben in captyuyte.
And they caused a proclamacyon
be made thorowe out Juda and Jeru
salem, vnto all the chyldren which had
ben in captyuyte, that they shulde ga-
ther themselues together vnto Jerusa
lem: And that whosoeuer came not
wythyn thre dayes accordynge to the
deuyce of the rulers and Elders, al his
substaunce shulde be forfeted, and he
putte oute from the congregacyon of
the captyuyte.
Then all the men of Juda, and
BenJamin gathered themselues toge
ther vnto Jerusalẽ in thre dayes, that
is on the twentieth daye of the nynth
monethe: and all the people sat in the
strete before the house of God, and trẽ
bled because of the matter, and for the
Deu. 7. a. rayne. And Esdras the prest stode vp,
Judi. 3. a. and sayde vnto them: * Ye haue
transgressed, that ye haue takẽ strãge
wyues, to make the trespasse of Israel
yet more: confesse now therfore vnto
the LORDE God of youre fathers
and do hys pleasure, and separate
youre selues from the people of the
londe, and from the straunge wyues.
Then answered all the congregacyon,
and sayde wyth loude voyce: Let it be
done as thou haste sayde. But the peo
ple are many, and it is a rayny wether
and they can not stonde here wythoute
nother is thys a worke of one daye or
two, for we are many that offended in
thys transgressyon. Let vs appoynte D
oure rulers therfore in all the congre-
gacyon, that all they which haue takẽ
straunge wyues in oure cytyes, maye
come at the tyme appoynted, and the
Elders of euery cytye and theyr iud-
ges wyth them, tyl the wrathe of oure
God because of thys matter be tur-
ned awaye from vs.
Then were appoynted Jonathan
the sonne of Asahell and Jehasia the
sonne of Thecua ouer thys matter.
And Mesullam, and Sabthai the Le-
uytes helped them. And the chylderen
of the captyuyte dydde euen so. And
Esdras the prest, and the awncient fa-
thers, thorowe the house of theyre fa-
thers, and all that were nowe reheair-
sed by name: separated thẽ selues, and
sat them downe on the fyrste daye of
the tenthe monethe, to examen thys
matter. And on the fyrste daye of the
fyrste monethe broughte they the mat-
ter to a conclusyon concernynge all
the men that hadde taken straunge
wyues.
And amonge the chylderen of the E
prestes ther were men found that had
taken straunge wyues, namely among
the chyldren of Jesua the sonne of Jo-
sedec and of hys brethren. Maeseia, E
lieser, Jarib and Godolia. And they
gaue theyr handes there vpon, ỹ they
wolde put away theyr wyues: and for
theyr trespasseofferynge to geue a ram
for theyr traspasse. Amonge the chylde
ren of Immer: Hanani, and Saba-
dia. Amonge the chylderen of Harym:
Maeseia, Elia, Semaia, Jehiell, and
Vsia. Amonge the chylderen of Pas-
hure: Elionai, Maeseia, Ismaell,
Nethaneell, Josabad, and Eleasa.
Amonge the Leuytes, Josabad, Se-
mei, and Celaia, He is that Celyta,
Pethahia, Juda, and Elcasar.

Amonge the syngers, Eliasib. Among the porters, Sallum, Telem, and Uri. Of Israell. Among the chyldren of Pareos, Ramia, Jesia, Malchia, Meiamin, Eleasar. Malchia, and Benaia Amonge the chylderen of Elam, Mathania, zachary, Jehiell, Abdi, Jeremoth, and Elia. Amonge ỹ chyldren of Sathu, Elioenai, Eliasib, Mathania Jeremoth, Sabad, and Asisa. Among the chylderen of Bebai, Johanan, Hanania, Sabai, and Athlai. amonge the chylderen of Bani, Mesullam, Malluch, Adaia, Jasub, Seal, and Jeremoth Amonge the chyldrē of Pahath Moab, Adna, Chelall, Benaia, Maesea, Mathania, Bezaleel, Benui, and Manasse Amonge the chyldren of Harim, Elieser, Jesia, Malchia, Semaia, Simeō, BenJamin, Malluch, and Samaria. Amonge the chyldren of Hasum, Mathnai, Mathatha, Sabat, Elipheleт, Jeremai, Manasse, and Simei. Amonge the chylderen of Bani, Maedai, Amram, Huell, Benaia, Bedia, Chelui, Naia, Meremoth, Eliasib, Mathania, Mathnai, Jacsau, Bani, Benni, Simei, Selemia, Nathan, Adaia, Machnadbai, Sasai, Sarai, Asareell, Selemia, Samaria, Sallū, Amaria, and Joseph. Amonge the chylderen of Nebo, Jeiell, Mathithia, Sabad, Sebina, Jeddai, Joell, and Benaia. All these hadde taken straunge wyues And among ỹ same wyues ther were some, that had borne chylderen.

The ende of the fyrste boke of Esdras.

The second boke of Esdras, otherwyse called ỹ boke of Nehemias.

The. fyrst. Chapter.

Nehemias mourneth for the captyuyte of the people.

These are the actes of Nehemias ỹ sōne of Hachalia. It fortuned in the moneth. A
*Chisleu in ỹ twen- Nouembre
tyeth yeare, ỹ I was in ỹ castell at Susan: & Hanani one of my brethrē came with certayne men of Juda: & I axed them howe the Jewes dyd that were delivered & escaped frō the captiuite, & how it wēt at Jerusalē. And they sayd unto me: The remnaunt of ỹ captiuite
are there in the londe in greate mys- 4. Re. 25. B
fortune and rebuke. * The walles of Jerusalem are broken downe, and the portes therof are brent with fyre.

When I herd these wordes, I sat me downe, and wepte, and mourned two dayes, and fasted and prayed before the God of heauen, and sayde: O LORDE God of heauen thou great
and terryble God, * thou that kepeste Exo. 20. B.
conuenaunt and mercye for them that and. 34. a.
loue the, and obserue thy commaunde Deu. 7. b.
mentes: let thyne eares marke, and let thyne eyes be open, that thou mayeste heare the prayer of thy seruaūt, which I pray now befor ỹ day & nyght for ỹ chyldrē of Israell thy seruauntes, and knowlege ỹ synnes of ỹ chyldrē of Israel, which we haue cōmitted agaīst ỹ
And I and my fathers house haue B
synned also. We haue ben corrupte unto the, in that we haue not kepte the commaundementes, statutes and lawes, which thou commaundedest thy seruaunt Moses. Yet cal to remēbraunce the worde ỹ thou commaundedest thy

Deut.30.a servaunt Moses, and saydeste: * Yf
ye transgresse, then wyll I scatter you
abrode amonge the nacions. But yf ye
turne unto me, and kepe my commaun
demētes and do them: though ye were
cast out unto the uttermooste parte of
heauen, yet wyll I gather you from
thence, and brynge you from thence, e-
uen unto the place, that I haue cho-
sen for my name to dwell there. They
are thy seruauntes, and thy people,
whome thou haste delyuered thorowe
thy greate power and myghtye hande.
O LORDE, let thyne eares marke
the prayer of thy seruaunt and ye pray
er of thy seruauntes, whose desyre is
to feare thy name, and let thy seruaūt
prospere thys daye, and graunte hym
mercye in the syghte of thys man: for I
was the kynges butlar.

The.ii.Chapter.

Nehemias optayneth lycence of the kyng Artaxerses (otherwyse called Artha\sasta) to go unto Jerusalem.

A IN the moneth, * Nisan of
Marche. the twētyeth yeare of king
Artaxerses, whan ye wyne
stode before him, I toke up
the wyne, and gaue it unto
the kynge, and I was heuy in hys pre-
sence. Then sayde the kynge unto me:
Why lokest thou so sadlye? Thou art
not sycke, that is not the matter, but
thou arte heuy harted. Neuerthelesse
I was sore afrayed, and sayde unto ye
kynge: God saue the kynges lyfe for e-
uer, shulde I not loke sadlye? the cytye
of my fathers buriall lyeth wayste, &
the portes thereof are consumed wyth
fyre. Then sayde the kynge unto me:
What is then thy request? Thē made
I my prayer unto the God of heauen,
and sayde unto the kynge: yf it please
the kynge, and yf thy seruaunt be fa-
uoured in thy syght. I beseke the send
me in to Juda unto the cytye of my
fathers buryall, that I may buylde it.
B And the kynge sayde unto me, and
so dyd the quene that sat by him: How
longe shall thy iourneye continue, and
whan wyle thou come agayne? And it
pleased the kynge to sende me: and I
set hym a tyme, and sayde unto the
kynge: Yf it please the kynge, let hym
geue me letters to the debites beyonde
the water, that they maye conueye me
ouer, tyll I come in to Juda: and let-
ters unto Asaph the lorde of the kyn-
ges wood, that he may geue me wood
for beames for the gates of the palace,
whiche are harde on the house, and
harde on the walles of the cytye, and
for the house that I shall entre in
to. And the kynge gaue me accordynge
to the good hande of God upon me.
And whan I came to the debytes be-
yonde the water, I gaue them the kyn-
ges letters. And the kynge sent captay
nes and horsemen wyth me. C
But whan Saneballath the Ho-
ronyte, and Tobyas the seruaunte of
the Ammonytes herde that, it greued
them sore, that ther was come a man
whiche soughte the welthe of the chyl
dren of Israell. And whan I came to
Jerusalem, and had ben there thre day
es, I gat me up in the nyghte season,
and a fewe men wyth me: For I tolde
no man what my God had geuen me
in my harte to do at Jerusalem: and
ther was not one beast wyth me, saue
it that I rode upon. And I rode by
nyghte unto the valleyeporte before
the draggon well, & to ye doungeporte,
and consydered the walles of Jerusa-
lem that were broken downe, and the
portes thereof consumed with the fyre
And I wente ouer unto the well porte
& to the kynges condyte, and ther was
not rowme for my beaste, that it could
go under me. Then wente I on in the
nyghte by the broke syde, and con-
sydered the wall, and turned backe,
and came home agayne to the valleye
porte.
And the rulers knewe not whether D
I wente, or what I dyd: for hytherto
had I not tolde the Jewes, and the pre
stes, the counselers and the rulers, and
the other that laboured in the worke,
and I sayde unto them: Ye se the my-
serye that we are in, howe Jerusalem
lyeth wayste, and howe the gates the-
reof are burnt wyth fyre: come, let us
buylde up the walles of Jerusalem,
that we be nomore a rebuke. And I
tolde them of the good hande of my
God, whiche was upon me: And the
kynges wordes yt he had spoken unto
me. And they sayde: Then let us get
up. And we buylded, and theyr handes
were strengthed to good.
But whan Saneballath the Ho-
ronyte, and Tobias the seruaunte of
the Ammonytes, and Gosen the Ara-
biā herde it, they laughed us to scorne.

and despysed vs, and sayde: What is
thys that ye do? Wyll ye fall awaye
agayne from the kynge? Then answe-
red I them, and sayde: The God of
heauen shall cause vs to prospere: for
we hys seruauntes are gotten vp, and
are buyldynge. As for you, ye haue no
porcyon nor ryght, nor remembraunce
in Jerusalem.

The.iii. Chapter.

Of buyldynge of the cytye.

A And Eliasib the hyghe prest
gatte hym vp wyth hys bre-
thren the prestes, and buyl-
ded the shepegate. They ha-
lowed it, and set vp the do-
res of it, euen vnto the tower Mea ha-
Ier.31.f. Zach.14.b lowed they it, namely vnto ȳ * tower
of Hananeel. Nexte vnto him buylded
the mē of Jericho. And besyd him buil
ded Sachur the sonne of Imri. But
the Fyshporte dyd the chyldren of Ha
naa buylde, they couered it, and set on
the dores, locks & barres of it. Nexte
vnto hym buylded Meremoth the son
of Uria the sonne of Hacoz. Next vn-
to hym buylded Mesullam the sonne
of Barachias the sonne of Mesesabeel
Nexte vnto hym buylded Sadoc the
sonne of Baena. Nexte vnto hym buil
ded they of Theora. But theyr greate
men put not theyre neckes to the ser-
uyce of theyr LORDE.
B The Oldegate buylded Joiada
the sonne of Passeah, and Mesullam
the sonne of Besodaia: they couered it
and set on the dores, lockes and barres
of it. Nexte vnto them buylded Mela-
cia of Gibeon, and Jadon of Morono,
men of Gibeon and of Mispa, for the
seate of the debyte on this syde the wa
ter. Nexte vnto hym buylded Usiell ȳ
son of Harhaia the goldsmyth. Nexte
vnto hym buylded Hanania the Apo-
ticaries sonne, and they repayred Jeru
salem vnto the brode wall. Next vnto
hym buylded Rephaia the sonne of
Hur, the ruler of the halfe quarter of
Jerusalem. Nexte vnto hym buylded
Jedaia the sonne of Harumaph, ouer
agaynste hys house. Nexte vnto hym
buylded Hattus the sonne of Hasabe-
nia. But Malchia the sonne of Harim
and Hasub the sonne of Pahath Mo-
ab buylded the other pece, and the to-
wer besyde the fornace. Nexte vnto
hym buylded Sallum the sonne of Ha
lohes the ruler of the halfe quarter of
Jerusalem, and hys doughters.
The valleye gate buylded Hanū, C
and the cytesyns of Sanoah. They
buylded it, and set on the dores, lockes
and barres therof, and a thousande cu
bytes on the wall, vnto the dounge-
porte. But the doungeporte buylded
Malechia the sonne of Rechab, the ru
ler of the fourthe parte of the vynyar-
des: He buylded it, and set on the do-
res, lockes and barres therof. But the
welgate buylded Sallum the sonne of
Calhose, the ruler of the fourthe parte
of Mispa: He buylded it, and couered
it, and set on the dores, lockes and bar
res therof, and the wall vnto the pole
of Silo by the kynges garden, vnto ȳ
steppes that go downe from the cytye
of Dauid. After hym buylded Nehe-
mia the sonne of Asbuke, the ruler of
the halfe quarter of Bethzur, vntyll ȳ
other syde ouer agaynste the sepulcres
of Dauid, and to the pole Asuia, and
vnto the house of the myghtye.
After hym buylded the Leuytes, D
Rehum the sonne of Bani. Nexte vn-
to hym buylded Hasabia the ruler of
the halfe quarter at Regila in his quar
ter. After hym buylded theyr brethren.
Benai the sonne of Henadab, the ru-
ler of the halfe quarter of Regila. Af-
ter hym buylded Eser the sonne of Je-
sua the ruler of Mispa, the other pece
harde ouer agaynste the harnesse cor-
ner. After hym buylded Baruc the son
of Sebai the other pece worshypfully
and costlye, from the corner vnto the
dore of the house of Eliasib the hyghe
prest. After hym buylded Meremoth
the sonne of Uria the sonne of Hacos
the other pece, from the dore of Elia-
sibs house, vnto the ende of the house E
of Eliasib. After hym buylded the pres
tes, the men of the contre. After hym
buylded Ben Jamin and Hasub ouer
agaynst theyr house. After thē buylded
Asaria the sonne of Maeseia the sonn-
of Anania nexte vnto hys house. After
hym buylded Benui the sonne of Ha-
nadad the other pece from the house of
Asaria vnto the turnynge, and vnto
the corner.
After hym buylded Palall the
sonne of Usai, ouer agaynst the corner
and the hyghe tower, whiche lyeth out
ouer from the kynges house, besyd the
courte of the preson. After hym Pe-
daia the sonne of Parcos. (As for the

Nethinims they dwelt in Ophel, vnto the watergate, towa[r]d the East wher the tower lyeth oute). After him buylded they of Thecoa, the other pece ouer agaynste the greate tower, that lyeth outewarde, and vnto the wall of
2 Pa.33.c. * Ophell.

F But from the horsegate forth buylded the prestes, euery one ouer against hys house. After them buylded Sadoc the sonne of Immer ouer agaynst hys house. After hym buylded Semaia the sonne of Sachania the keper of the Eastgate. After hym buylded Hanania the sonne of Selemia, and Hanum the sonne of Zelaph the syrte, the other pece. After hym buylded Mesullam the sonne of Berechia ouer agaist hys chest. After hym buylded Malchia the goldsmythes son, vntyll the house of the Nethinims, and of the Marchau͂tes ouer against the counsel gate, and to the parler in the corner. And betwene the parler of the corner vnto the shepegate buylded the goldsmythes, & the marchauntes.

The. iiii. Chapter.

¶ The officers go aboute to hynder the buyldyng. The Jewes watch, and prepare them selues to buylde and to fyghte.

A BUT whan Sanaballat herde that we buylded the wall, he was wrothe, and toke greate indygnacyon, and mocked the Jewes, & sayde before hys brethren and myghty men of Samaria: What do the impotent Jewes? shal they be thus suffred? shall they offre? shall they perfourm it in one daye? shall they make y^e stones whole agayne that are broken to dust, and burnte? And Tobias the Ammonite besyde hym sayde: Let them buyld on, yf a fox go vp, he shal breake down theyr stonye wall. Heare O thou oure God, how we are despysed, turn theyr shame vpon theyr owne heade, & thou mayest geue them ouer in to despysing in the londe of theyr captyuyte. Couer not theyr wyckednes and put not out theyr synne from thy presence: for they haue prouoked the buylders. Yet buylded we the wall, and ioyned it whole together, vnto the halfe heyghte. And the people were well mynded to laboure.

But whan [H]anaballat, and To- B
byas, and the Arabians, and Ammonytes, and Asdodites herde, that the walles of Jerusalem were made vp, and that they had begon to stoppe vp the gappes, they were very wroth, and conspyred altogether, to come and fyghte agaynste Jerusalem, and to make an hynderaunce therin. Neuerthelesse we made oure prayer vnto oure God, and set watchmen vpon the wall daye and nyghte ouer agaynste them. And Juda sayde: The strengthe of the bearers is to feble, and ther is to muche dust, we are not able to buylde on the wal. And oure aduersaryes thought: They shall not knowe nother se, tyll we come in the myddes amonge them, and slaye them, and hinder the worke. But whã y^e Jewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, and told vs as good as ten tymes, then set I the people after their kynredes wyth theyr swear des, speares, and bowes beneth in the lowe places behynde the wall, and loked, and gat me vp, and sayd vnto the chefe mẽ and rulers, and to throther people: Be not ye afrayed of them, thynke vpon the greate LORDE whiche oughte to be feared, and fyghte for youre brethren, sonnes, doughters, wyues, and
C houses. Neuerthelesse whan oure enemyes herde that we had gotten worde of it, God broughte theyr counsell to naughte, and we turned all agayne to the wall, euery one vnto hys laboure. And from y^t tym forth it came to passe that the halfe parte of the yonge men dydde the laboure, and the other halfe parte helde the speares, shyldes, bowes, and brestplates, and y^e rulers stode behynde all the house of Juda, whiche buylded on the wal, & bare burthens, from those that laded them. Wyth one hande dydde they the worke, and wyth the other helde they the weapen. And euery on that buylded, hadde his swearde gyrded by hys syde, and so buylded they. And the trompettes stode besyde me.

And I sayde vnto the pryncipall men, and rulers, and to the other people: The worke is greate, and large, & we are separated vpon the wall one farre frõ another. Loke in what place nowe ye hear the noyse of the trompe,
resorte ye thyther vnto vs. * Oure Exo.14.c.
God shall fyghte for vs, and we wyll

be labourynge in the worke. And the
halfe parte of them helde the speares
from the mornynge sprynge, tyl the star
res came forth. And at the same tyme
sayd I vnto the people: Euery one a
byde with his seruaunt at Jerusalem,
that in the nyght season we maye geue
attendaunce to the watch, & to laboure
on the day tyme. As for me and my bre
thren, and my seruauntes, and the men
of the watch behinde me, we put neuer
of our clothes, so much as to wash our
selues.

The.v.Chapter.

¶ Nehemias reproueth vsury.

A And ther arose a great com
plait of yͤ people, & of their
wyues agaynste their bre
thren the Jewes. And ther
were some that sayde: oure
sonnes and doughters are to many, let
vs take corne for thē, and eate, that we
may lyue. Some sayd: Let vs set oure
lādes, vynyardes and houses to pledge
& take vp corne in the derth. But some
sayd: Let vs borow money of yͤ kynge
vpon vsury for our landes and vyne
yardes Now are our brethrens bodies
as our owne bodyes, and their chyldrē
as oure chyldren: e/s shulde we subdue
our sonnes and doughters vnto bon
dage, and some of oure doughters are
subdued already, & no strength is ther
in our handes, and other men shal haue
our landes and vynyardes.
But when I herde their cōplaynte
and such wordes, it displeased me sore,
and I aduysed so in my mynde, that I
rebuked the counselers, and the rulers
and sayd vnto them: * Wyl ye requyre
Deu.23.c vsury one of another? And I brought
a great congregacyon agaynst them,
and sayd vnto them: We (after our a
bilite) haue bought oure brethren the
Jewes, which were sold vnto the Hey
then: And wyll ye sell youre brethren,
whom we haue bought vnto vs? Thē
helde they their peace, and coulde fynd
nothynge to answer.
And I sayd: It is not good that ye
B do. Ought ye not to walke in the feare
of God, because of the rebuke of yͤ hey
then our enemyes? I, & my brethrē and
my seruaūtes haue lent thē money and
corne: but as for vsury, let vs leaue it.
Therfore yͤ same day se yͭ ye restore thē
their landes agayne, their vynyardes,
oyle gardens, & houses, & the hundreth
parte of the money of the corne, wyne,
& oyle that ye haue wonne of thē. Thē
sayd they: We wyl restore them agayn
& wyll requyre nothynge of thē, & wyll
do as thou hast spoken. And I called yͤ
prestes, & toke an oth of thē, that they
shulde do so. And I shoke my lappe, &
sayd: God shake out euery man after yͤ
same maner from his house & laboure
that mayntayneth not this word: euen
thus be he shaken out and voyde. And
all the congregacyon sayd: Amen, and
praised yͤ LORD. And yͤ people dyd so
* And from the tyme forth that it C
was cōmitted vnto me to be a debite in 2.Esd.2.a
the lande of Juda, namely frō the twē
tieth yeare, vnto the two and thirtieth
yeare of kynge Artaxerses (yͭ is twelfe
yeare) I and my brethren lyued not of
such sustenaūce as was geuen to a de
pyte: For the olde debites yͭ were be
fore me, had ben chargeable vnto yͤ peo
ple, & had taken of them bread & wyne,
& fortye sycles of syluer: Yee and their
seruaūtes had oppressed the people.
But so dyd not I, & yͭ because of yͤ feare
of God. I laboured also in the worke
vpon the wall, and bought no lande.
And all my seruauntes came thether to
gether vnto the worke. Moreouer ther
were at my table an hundreth & fyftye
of the Jewes and rulers, whiche came
vnto me frō amonge the Heythen that
are about vs. And ther was prepared
me dayly an oxe, & sixe chosē shepe, and
byrdes, & euer once i ten dayes a great
sume of wyne. Yet requyred not I the
lyuynge of a debite: for yͤ bondage was
greuous vnto the people. * Thynke 2.Esd.13.c
vpon me my God vnto the best, accor
dynge to all that I haue done for this
people.

The.vi.Chapter.

¶ The officers go aboute to kyll Ne
hemias.

And whā Saneballat, To A
bias and Gosem the Ara
bian, and the other of oure
enemyes herde, that I had
buylded the wall, and that
ther were no mo gappes therin (howe
be it at the same tyme had I not han
ged the dores vpon the gates) Sane
ballat and Gosem sent vnto me, sayng:
Come and let vs mete together in the
villages vpon the playne of the cytie
Ono. Neuerthelesse they thought to
do me euell. Notwithstandynge I sent
messaūgers vnto thē, sayenge: I haue

a great busynesse to do, I can not com
downe. The worke shulde stande styll
yf I were negligent, and came downe
to you. Howbeit they sent vnto me as
good as a foure tymes after the same
maner. And I gaue the same answere.
B Then sent Sanballat hys seruaũtes
vnto me the fyfth tyme, wyth an open
letter in hys hãde, wherin was wryttẽ:
It is tolde the Heythẽ, & Gosen hath
sayde it, that thou & the Jewes thynk
to rebell: for ỹ which cause thou buyl-
dest the wall, and wylt be theyr kynge
in these matters, and hast ordyned the
prophetes to preach of the at Jerusalẽ
and to saye: He is kynge of Juda.
Nowe shall thys come to the kyn-
ges eares: come now therfore, and let
vs take our coũsel together. Neuerthe
les I sẽt vnto hym, sayng: Ther is no
such thynge done as thou sayest: thou
hast fayned it out of thyn owne harte.
For they were all mynded to make vs
afrayed, & thought: They shall wyth-
drawe theyr handes fro the worke, ỹ
they shall not laboure. Howe be it I
strenghted myne hande the more.
C And I came vnto the house of Se
maia the sonne of Delaia, the sõne of
Mechtabeel, and he had shut hymself
wythin, and sayde: Let vs come toge-
ther into the house of God, euen vnto
the myddes of the temple, and sparre
the dores of the temple: for they wyll
come to slay the, yee euen in the nyght
wyll they come to putte the to deathe.
But I sayde: Shuld such a man flye?
Shulde such a man as I ame go into
the temple, to saue hys lyfe? I wyll
not go in
For I perceaued, ỹ God had not sẽt
hym: Yet spake he prophecye vpõ me,
neuerthelesse Tobias & Sanballat
had hyred hym for monye. Therfore
toke he the mony, ỹ I shuld be afrayed
and so to do & synne: that they myght
haue an euell reporte of me to blasphe
me me. My God thinke thou vpõ To
bias & Sanballat, accordynge to the
se theyr workes, & of the prophet No-
adia, and of the other prophetes, that
wolde haue put me in feare.
D And the wall was fynysshed on the
fyue and twẽtyeth daye of the moneth
Auguste *Elul, in two & fifty daies. And whã
all oure enemyes herde thereof, all the
Heythen that were aboute vs, were
afrayed, and theyr corage fayledde
them: For they dyd perceaue that
thys worke came of God. And at the
same tyme were there manye of the
chefe of Juda, whose letters went vn-
to Tobias, and from Tobias vnto thẽ
(for ther were many in Juda that were
sworne vnto hym: for he was the sõne
in lawe of Sachania the sõne of Arah,
and his sonne Johanan had the dough
ter of Mesullam the sonne of Bara-
chia, and they spake good of hym befor
me, and tolde hym my wordes.) And
Tobias sent letters, to put me in fear.

The .vii. Chapter.

¶ The nombre of them that departe
out of Babilon.

Now whã we had buylded A
the wall, I hanged on the
dores, and the porters, syn-
gers and Leuites were ap-
poynted. And I cõmaũded
my brother Hanani, & Anania ỹ ruler
of the palace at Jerusalẽ: for he was a
faythfull man, & feared God more then
dyd many other, and I sayd vnto thẽ:
Let not the gates of Jerusalem be ope
ned vntyll the Sonne be whote. And
whyle they are yet stãdinge in ỹ watch
the dores shalbe shut and barred. And
ther were certayn cytesyns of Jerusalẽ
appoynted to be watchmen, euery one
in his watch, and about his house. As
for the cytie it was large of rowme, &
great, but the people were few therin,
and the houses were not buylded.
And my God gaue me in my harte,
that I gathered together the principal
men and the people, to nombre them, &
I founde a registre of theyr nombre,
*which came vp afore out of the capti 3.Esd.2
uite (whom Nabuchodonosor ỹ kynge
of Babilon had caryed awaye) & dwelt
at Jerusalẽ & in Juda, euery one vnto
his cytie, and were come with Zoroba-
bel, Jesua, Nehemias, Asaria, Raamia
Naheman, Mardachai, Bilsan, Mis-
pereth, Bigeuai, Nehum & Baena.
This is the nombre of the men of ỹ B
people of Israel. The chyldren of Pa-
reos were two thousande, an hũdreth
and two and seuentye: the chyldren of
Sephatia, thre hundreth and two and
seuentye: the chyldren of Arah, sixe hun
dreth and two and fyfty: the chyldrẽ of
Pahath Moab amonge the chyldrẽ of
Jesua & Joab, two thousande & eyght
hundreth, and eyghtene: the chyldrẽ of
Elam, a thousande, two hundreth and
foure and fyftye: the chyldrẽ of Nathu

eyght hundreth and fyue and forty:the
chyldren of Sacai, seuen hundreth and
thre score:the chyldrẽ of Benni, sixe hũ
dreth and eyght and fortye:the chyldrẽ
of Bebai, sixe hundreth and eyght and
twenty:the chyldrẽ of Asgad, two thou
sande, thre hundreth and two and twẽ-
tye:the chyldren of Adonican, sixe hun-
dreth and thre score: the chyldren of Bi
guai, two thousande and seuen & thre
score:the chyldren of Adin, sixe hũdreth
and fyue and fyftye:the chyldren of Ater
of Ezechias, eyght and nyentye.

C The chyldren of Hasum, thre hun
dreth and eyght and twentye:the chyl-
dren of Bezai, thre hundreth and foure
and twenty:the chyldren of Hariph, an
hundreth and twelfe:the chyldrẽ of Gi
beon, fyue and nyenty:the men of Beth
leem and Netopha, an hundreth and
eyght & foure score:the mẽ of Anathot
an hũdreth & eyght & twenty: the men
of BethAsmaueth, two and fortye:the
men of Kiriath Iearim, Caphira & Be
eroth, seuen hundreth and thre and for
tye:the men of Rama and Gaba, sixe
hundreth and one and twentye: the mẽ
of Michmas, an hundreth and two &
twenty:the men of Bethell and Ai, an
hundreth and thre and twentye: the
men of Nebo, an hundreth and two
and fyftye: the chyldren of the other
Elam, a thousande two hundreth and
foure and fyftye:the chyldren of Harã,
thre hundreth and twenty: the chyldrẽ
of Iericho: thre hundreth and fyue &
fortye: the chyldren of Lodhadid and
Ono, seuen hundreth and one & twẽty
the chyldren of Senaa, thre thousand,
nyne hundreth and thyrtye.

D The prestes: The chyldren of Ie-
daia of the house of Iesua, nyne hun-
dreth and thre and seuenty:the chyldrẽ
of Immer, a thousande and two and
fyftie.the chyldren of Pashur, a thou-
sande two hundreth and seuen and for
tye:the chyldren of Harim, a thousãde
and seuentene.

The Leuites; The chyldren of Ie-
sua of Cadmiel amonge the chyldrẽ of
Hodua, foure and seuenty. The syn-
gers: The chyldren of Asaph, an hun-
dreth and eyght and fourtye, The por-
ters were: The chyldren of Sallum, ye
chyldren of Ater, the chyldren of Tal-
mon, the chyldren of Acub, the chyldren
of Hatita, the chyldren of Sobai, alto-
gether an hundreth and eyghte and
thyrtye.

The Nethinims: The chyldrẽ of
Ziha, the chyldren of Hasupha, the chyl-
dren of Tabaoth, The chyldren of Ke-
ros, the chyldren of Sia, the chyldrẽ of
Padon, the chyldren of Libana, ye chyl
of Hagaba, the chyldren of Salmai, ye
chyldren of Hanan, the chyldren of Gid
dell, the chyldren of Gahar, the chyldrẽ
of Reaia, the chyldren of Rezin, ye chyl-
dren of Necoda, the chyldren of Gasan
the chyldren of Usa, the chyldren Pas-
seath, the chyldren of Bessai, the chyl-
dren of Megunim, the chyldren of Ne-
phusim, the chyldren of Bachuc, ye chyl
drẽ of Hacupha, the chyldrẽ of Harhur
the chyldren of Bazlith, the chyldren of
Mehida, the chyldren of Harsa, ye chyl
dren of Barcos, the chyldren of Sisse
ra, the chyldrẽ of Thamah, the chyldrẽ
of Neziah, the chyldren of Hatipha.

E The chyldrẽ of Salomons seruaũ-
tes were: The chyldren of Sotai, the
chyldren of Sophereth, the children of
Prida, the chyldren of Iaela, the chyl-
dren of Darcon, the chyldrẽ of Giddel,
the chyldren of Sephatia, the chyldren
of Hatil, the chyldren of Pochereth of
zebaim, the chyldren of Amon. All the
Nethinims and the chyldren of Salo-
mons seruauntes were thre hũdreth &
two and nyentye.

And these went vp also: Mithel,
Mela, Thel, Harsa, Cherub, Addon,
Immer: but they could not shew theyr
fathers house, nor theyr sede, whether
they were of Israel. the chyldrẽ of De
laya, the chyldren of Tobia, & the chyl
dren of Necoda, were sixe hundreth &
two and forty. And of the prestes were
the chyldren of Habaia, the chyldren of
Hacoz, the chyldrẽ of Barsillai, which
toke one of the doughters of Barsil-
lai the Gileadite to wyfe, and was na-
med after theyr name. These sought ye
register of theyr generacyon, and whã
they founde it not, they were put from
the presthode. And Hathirsatha sayde
vnto them, that they shulde not eate of
the moost holy, tyl ther came vp a prest
with the lyght and perfectnesse.

F The whole congrigacyon as one
man was two and fortye thousande
thre hundreth, and thre score: besyde
theyr seruaũtes and maydens, of whõ
ther were seuen thousand; thre hũdreth
and seuen and thyrtye. And they hadde
two hundreth and fyue and forty syn-
gynge men and wemen, seuen hũdreth
and sixe and thyrtye horses, two hun-

dreth and fyue and fortye mules, foure
hundreth and fyue and thyrtye camels,
sixe thousande and seuen hūdreth and
twentye asses.

And certayne of the auncyent fa-
thers gaue vnto the worke. Hathirsa-
tha gaue to the treasure a thousande
guldens, fyfty basens, fyue hundreth &
thyrty prestes garmentes. And some of
the chefe fathers gaue vnto ẏ treasure
of the worke, twentye thousande gul-
dens, two thousande and two hūdreth
pounde of syluer. And the other people
gaue twentye thousande guldens, and
two thousande pounde of syluer, and
seuen and thre score prestes garmentes
And the prestes and Leuites, ẏ porters
the singers, and the other of the people
and the Nethinims & all Israel dwelt
in theyr cyties.

The.viii Chapter.

¶ In the feast of the Tabernacles rea
deth Esdras the boke of the lawe.

A Now whan the seuenth mo-
neth drue nye, and the chyl-
drē of Israel were in theyr
cyties, all the people gathe-
red them selues together as
one man vpon the strete before the wa
tergate, and sayd vnto Esdras ẏ scribe
that he shulde fetch the boke of ẏ lawe
of Moses, which the LORDE com-
Deu.31.c maunded Israel. * And Esdras ẏ prest
4.Re.23.a brought the lawe before the congrega
cyon both of men and wemē, and of al
that could vnderstande it, vpon ẏ fyrst
day of the seuēth moneth, & red therin
in the strete that is before ẏ watergate
frō the lyght mornynge vntyll ẏ noone
daye before men and wemen and suche
as coulde vnderstande it: and the eares
of all ẏ people were inclyned vnto the
boke of ẏ law. And Esdras the scrybe
stode vpon an hye pulpit of wood, whi
che they had made for the preachynge,
and besyde hym stode Mathithia, Se
ma, Anania, Uria, Helchias, and Mae
seia on his ryghte hande: And on his
left hande stode Pedaia, Misael, Mal
chia, Hasū, Hasbadana, zachary & Me-
sullam.

And Esdras opened the boke be-
B fore all the people, for he stode aboue
all the people. And whan he opened it,
all the people stode vp. And Esdras
praysed the LORDE the great God.
And all the people answered Amen, A-
men with theyr handes vp, and bowed
them selues, & worshipped the LOR-
DE wt theyr faces to the groūde. And
Jesua, Bani, Serebia, Jamin, Acub,
Sabthai, Hodaia, Maeseia, Celita, A
saria, Josabad, Hanā, Plaia, & the Le
uites, caused ẏ people to geue hede vn-
to the lawe, & the people stode in theyr
place. And they red in the boke of the
lawe of God distinctly and playnly, so
that mē vnderstode the thynge ẏ was
red. And Nehemias (which is Hathir-
satha) & Esdras the prest and scrybe, &
the Leuites that caused the people to
take hede, sayd vnto all ẏ people: This
daye is holy vnto the LORDE your
God, be not ye sory therfore, and wepe
not. For all the people wept, whā they
herde the wordes of the lawe.

Therfore sayd he vnto them: * Go C
your waye, and eat the fat, and drynke 1.Esd.9.a
the swete, and sende parte vnto them
also that haue not prepared thēselues:
for this day is holy vnto our LORDE,
be not ye sory therfore: for the ioye of ẏ
LORDE is your strength. And the Le-
uites stylled all the people, and sayd:
Holde your peace, for the daye is holy,
vexe not ye your selues. And all the peo
ple went theyr waye to eate & drynke,
& to sende parte vnto other, & to make
great myrth, for they had vnderstande
the wordes ẏ were declared vnto thē.

And on the next daye were gathe-
red together the chefe fathers amonge
all the people, and the prestes and Le-
uites, vnto Esdras the scrybe, that he
shulde teache them the wordes of the
lawe. And they founde written in the
lawe, * how that the LORDE had Leui.23.f
commaunded by Moses, that the chyl-
dren of Israell shulde dwell in bothes
in the feast of the seuenth moneth And
so they caused it be declared and procla
med in al theyr cyties, and at Jerusalē,
sayenge: Go vp to the mount and fetch D
Olyue braunches, Pynebraunches,
Myrtbraunches, Palmebraunches, &
braunches of thicke trees to make bo-
thes as it is written.

And the people went vp, & fetched
thē & made thē bothes, euery one vpō ẏ
rofe of his house, & in theyr courtes, &
in the courtes of house of God, and
in the strete by the watergate, & in the
strete by the Ephraims porte. And all
the congregacyon of them ẏ were come
agayne out of the captiuite, made bo-
thes, and dwelt therin: For sence ẏ tyme
of Josua the sonne of Nun vnto this

dayes, hadde not the chyldren of Israell
done so, and ther was very great glad-
nesse. And euery day from the fyrst day
vnto the last, red he in ÿ boke of ÿ law
of God. And seuen dayes held they the
feast, & on the eyght day the gatherynge
together, accordynge vnto the maner.

The.ix.Chapter.

The lawe is red before the people,
which are exhorteth vnto godlynesse.

A In the foure and twētyeth
daye of this moneth came
the chyldren of Israell to-
gether with fastynge and
sackclothes, and earth vpō
thē, and separated ÿ sede of Israel frō
Esd.9.a all the straunge chyldren, and stode and
knowleged theyr synnes, & the wycked
nesses of al theyr fathers, and stode vp
in theyr place, and red in ÿ boke of the
law of the LORDE theyr God foure
tymes on the daye, and they knowle-
ged, and worshipped the LORDE
theyr God foure times on the day. And
the Leuites stode on hye, namely Jesua
Bani, Cadmiel, Sebania, Buni, Sere
bia, Bani, and Chenani, & cryed loude
vnto the LORDE theyr God. And
the Leuites, Jesua, Cadmiel, Bani, Ha
sabenia, Serebia, Hodia, Sebania, Pe
thahia, sayde: Stonde vp, prayse the
LORD our God for euer, and let than
kes be geue vnto the name of thy glory
which excelleth all thankesgeuynge &
prayse. LORDE, thou art alone,
thou hast made heauen, and the heauen
of all heauens, with all theyr hoost, the
earth and all that therin is, the see and
B all that is therin: thou geuest lyfe vnto
Gen.11.d all, and the hoost of heauen bowe them
selues vnto the. * Thou art ÿ LOR-
DE God, that hast chosen Abram, and
Gene 17 a broughte hym out of Ur in Chaldea,
‡Gen.15 d *and called hym Abraham, and foūde
his harte faythfull before the, ‡ & ma-
dest a couenaunt with hym to geue
vnto his sede the lande of the Canani-
tes, Hethites, Amorites, Pheresites,
Jebusites, and Girgosites, and haste
Exod.3.b made good thy wordes: for thou arte
ryghteous. * And hast consydered the
mysery of our fathers in Egipte, and
herde theyr complaynte by the reed see,
and shewed tokens and wounders vp
on Pharao, and on all his seruauntes,
and on all his people of his londe: for
thou knewest that they were presump-
tuous and cruell agaynst them, and so
madest ÿ ☞ the a name as it is this — Some rea
daye. And the reed See partedest thou — de: them.
in sunder before them, so that they wēt
thorowe the myddes of the See drye
shod: and theyr persecuters threwest ÿ
in to the depe as a stone, in the mygh-
tye waters: and leddest them on ÿ daye
tyme in a cloudy pyler, and in ÿ nyghte
season in a pyler of fyre, to shewe thē
lyght in the waye that they wente.
* Thou camest downe also vpon — C
mount Sinai, and spakest vnto them — Ex.19.c.
from heauen, and gauest them ryghte — Deu.4.b
iudgementes, true lawes, good cōmaū
dementes and statutes, and declared
vnto them thy holy Sabbath, and com
maunded them preceptes, ordynaūces
and lawes, by Moses thy seruaunt: &
*gauest them bread from heauen whā — Exo.16.a.
they were hōgrye, ‡ and brought forth — ‡Nu.20.b
water for them out of the rocke whan
they were thyrstye: * and promised thē — Gene.22.c
that they shulde go in, and take pos-
session of the lande, where ouer thou
haddest lyfte vp thyne hande for to
geue them.

Neuerthelesse oure fathers were
proude and hardnecked, so that they fo
lowed not thy commaūdementes, and
refused to heare, and were not mynd-
full of the wonders that thou dyddest
for thē: but became obstinate & heady,
in so muche that they turned backe to
theyr bondage in theyre disobedience.
But thou my God forgauest, & wast
gracyous, mercyful, pacyent, & of great
goodnesse, & forsokest them not. * And — Exo.32.b.
though they made a molten calfe (and
sayd: This is thy God, that broughte
the out of the lōde of Egipte) and dyd
great blasphemyes, yet forsokest thou
them not in the wyldernesse, accordyng
to thy great mercy. * And ÿ cloudy py- — Exo.32.d
ler departed not from them on the day
tyme to leade them the waye, nother ÿ
pyler of fyre in the nyghte season, to
shewe them lyght in the way that they
wente.
D
And thou gauest them thy good — Exo.16.c
spyrete to enfourme thē, * & witheldest — ‡Ex.17.a.
not thy Manna from theyr mouth, * &
gauest thē water whan they were thyr
stye. Fortye yeares longe madest thou
prouysyon for them in the wyldernesse — Deut.8.a.
so that they wanted nothynge: * theyr
clothes waxed not olde, and theyr fete
swelled not. And thou gauest thē kyng

domes and nacions, and partedest the
accordynge to theyr porcios, so y they
Num 21.d possessed * the lode of Sihon y kynge
of Hesbon, & the lande of Og y kynge
Gene.22.c of Basan. * And theyr chyldren mul-
tiplyedest thou as the starres of heaue
and broughteste them into the londe
where of thou haddeste spoken vnto
theyr fathers, that they shulde go into
it, and haue it in possession.
And the chyldren wente in, & pos
Jos.2.3.4 sessed the lond, * and thou subduedest
before them the inhabiters of y londe,
euen the Cananites, and gaueste them
into theyr hande, and theyr kynges &
the people of the londe, y they myghte
do wyth them what they wolde. And
they wanne theyr stronge cyties and a
fat lande, & toke possession of houses
that were full of all maner of goodes,
welles dygged out, vyniardes, olygar-
dens, and many frutefull trees: & they
dyd eate & were fylled, and became fat
and lyued in welth thorowe thy great
goodnes. Neuerthelesse, they were dis
obedient, & rebelled agaynste the, and
caste thy lawe behynde theyr backes,
3 Re.18.b * & slewe thy prophetes (which exhor-
tedthe so earnestly, that they shuld con
uerte vnto the) and dyd greate blasphe
myes. Therfore gaueste thou them o-
uer into the hande of theyr enemyes y
vexed them.
e And in y tyme of theyr trouble they
cryed vnto the, and thou herdeste them
from heauen: and thorowe thy greate
mercye thou gaueste them sauioures,
whiche helped the out of the hande of
theyre enemyes. But whan they came
to rest, they turned backe agayne to do
euel before the: therfore leftest thou the
in the hande of theyr enemyes, so that
they had the dominion ouer them. So
they conuerted, & cryed vnto the, and
thou herdeste them from heauen, & ma
ny a tyme hast thou delyuered them ac
cordyng to thy great mercy, and testify
ed vnto them, that they shulde turne a
gayne vnto thy lawe.
Notwithstadige they were proud
and herkened not vnto thy commaun-
dementes, but synned in thy lawes
(which a man shulde do, and lyue in
them) and turned theyr shulders away
and were styfnecked, and wolde not
heare. And many yeares dyddest thou
forbare the, and testifyed vnto the tho
row thy spryte, eue by the office of thy
prophetes, and yet wold they not heare

Therfore gauest thou them in to the
hande of the nacyons in the landes.
But for thy great mercyes sake thou
hast not vtterly cosumed them, nother
forsaken them: for thou art a gracyous
and mercyfull God.
Now our God, thou great God, f
myghtye and terrible, thou that kepest
conuenaunt and mercy, regarde not a
lytle all the trauayll y hath happened
vnto vs, & our kynges, princes, prestes
prophetes, fathers, and all thy people
sence the tyme of the kynges of Assur
vnto this daye. Thou art ryghteous
in all that thou hast brought vpon vs:
for thou hast done ryght. As for vs, we
haue ben vngodly, & our kynges, prin
ces, prestes and fathers haue not done
after thy lawe, nor regarded thy com
maundemetes, and thyn earnest exhor-
tacyons wherwith thou hast exhorted
them, and haue not serued the in theyr
kyngdome, and in thy great goodes y
thou gauest them, and in the large and
plenteous lande which thou gauest the
to good, and are not couerted fro theyr
wicked workes. Beholde, therfore are
we in bondage this daye: Yee euen in
the lande that thou gauest vnto our fa
thers, to enioye the frutes and goodes
therof, beholde, there are we bondmen.
And great is the increase of it vnto the
kinges, whom thou hast set ouer vs be
cause of our synnes, and they haue do
minion ouer our bodies and cattel, and
we are in great trouble.
And in all this made we a sure con
uenaunt, and wrote it, and let our prin
ces, Leuites and prestes seale it.

The.x.Chapter.

¶ They renewe the conuenaunt with
the LORDE, and seale it.

The sealers were: Nehemi- a
as (that is) Hathirsatha y
sonne of Hachalia and Se
dechias, and Seraia, Asa-
ria, Jeremy, Pashur, A-
maria, Malchia, Hattus, Sebania,
Malluch, Harim, Meremoth, Obadia
Daniel, Ginthun, Baruch, Mesullā,
Abia, Meiamin, Maasga, Bilgai, and
Semaia: these were prestes.
The Leuites were: Jesua y sonne
of Asania, Binui amonge the chyldren
of Henadad, Cadmiel. And theyr bre-
thre: Sechania, Hodia, Celita, Plaia,
Hanan, Micha, Rehob, Hasabia, Se-

chue, Serebia, Sebania, Hodia, Bani
and Beninu. The heades of the people
were Pareos, Pahath, Moab, Elam,
Sathu, Bani, Buni, Asgad, Adonia,
Bigeuai, Adiu, Ater, Hezechias, Asur,
Hodia, Hasum, Bezai, Hariph, Ana-
thot, Neubai, Magpias, Mesullam,
Hesir, Meselabeel, Sadoc, Jeddua,
Placia, Hanan, Anaia, Hoseia, Hana-
nia, Hasub, Halohes, Pilha, Sobek,
Rehum, Hasabna, Maeseia, Ahia, Ha
nan, Anan, Malluch, Harim, & Baena
And the other people, yͤ prestes, Leui
tes, Porters, syngers yͤ Nethinis, & al
they that had separated thē selues frō
the people in the landes vnto the lawe
of God, with theyr wyues, sonnes and
doughters, as many as coulde vnder-
stande it, & theyr lordes that had rule
of them, receaued it for theyr brethren.
B
Josu.24.c ✻And they came to sweare, and to
4.Re.15.c. bynde themselues with an oth to walk
in Gods law, which was geuē by Mo
ses the seruaunt of God, yͭ they wolde
obserue and do accordynge to all the cō
maundementes, iudgementes, and sta-
Deu.7.a tutes of the LORDE oure God, ✻&
that we wolde not geue our doughters
vnto the people in the lande, nother to
take theyr doughters for our sonnes.
2.Ed.13.c ✻And yf the people of yͤ lande brought
ware on the Sabbath, and all maner
of vytaylles to sell, that we wolde not
take it of them on the Sabbath and on,
Leui.25.a the holy dayes. ✻ And that we wolde
Deu.15.a. let the seuenth yeare be fre concerning
all maner of charge.
C And we layed a statute vpon our sel
ues, to geue yearly the thyrd parte of a
Sycle to the ministracyon in the house
of our God, namely to the shewbread,
to the daylye meatofferynge, to the
dayly burntofferynge of the Sabba-
thes, of the Newmoones & feastdayes,
and to the thynges that were sāctified
and to the synofferynges, to reconcyle
Israel withall, and to all the busynesse
in the house of our God.
And we cast the lot amonge yͤ pre-
stes, Leuites and the people, for theoffe
rynge of the woode, to be brought vn-
to the house of our God from yeare to
yeare, after the houses of our fathers,
that it myght be burnt at tymes appoi
ted, vpon the altare of the LORDE
our God, as it is wrytten in the law: &
yearly to brynge the fyrstlynges of our
londe, and the fyrstlynges of oure fru-
tes of all trees, yeare by yeare, vnto yͤ
house of the LORDE: and the fyrst- D
lynges of our sonnes, and of oure cat-
tell, as it is wrytten in the lawe: & the
fyrstlynges of our oxē and of our shepe
that we shulde brynge all this to the
house of our God vnto the prestes that
mynister in the house of our God: and
that we shulde bryng the fyrstlynges of
our dowe, & of our heaueofferynges,
& the frutes of al maner trees, of wyne
also and of oyle, vnto the prestes to the
chestes of the house of our God. And
the tythes of our lande vnto the Leui-
tes, that the Leuites myght haue the ty
thes in all the cyties of oure mynistra-
cyon.
And the prest the sonne of Aaron
shall with the Leuites haue also of the
tythes of the Leuites, so that the Leui-
tes shall brynge vp the thythes of theyr
tythes vnto the house of our God, to yͤ
chest in the treasure house. For the chil
dren of Israel, and the chyldrē of Leui
shal brynge vp the Heaueofferynges of
the corne, wyne and oyle, vnto the che-
stes, there are the vessels of the Sanctu
ary, and the prestes yͭ mynister, and yͤ
porters and syngers, that we forsake
not the house of our God.

The.xi, Chapter.

How the people are sundered out,
some to dwell at Jerusalem, and some
in the cyties without.

AND the rulers of the peo- A
ple dwelt at Jerusalem.
But the other people caste
lottes therfore so that a-
monge ten, one parte went
to Jerusalem in to the holy cytie to
dwell, and nyne partes in the cyties.
And the people thanked all the men yͭ
were fre wyllynge to dwell at Jeru-
salem.
These are the heades of the lande
that dwelt at Jerusalem. In the cyties
dwelt Juda euery one in his possession
that was in theyr cyties, namely Isra-
el: the prestes, Leuites. the Nethinims,
and the chyldren of Salomons seruaū
tes. And at Jerusalem dwelte certayne
of the chyldren of Juda and of Ben
Jamin. 1.par.10.a
✻Of the chyldren of Juda: Athia yͤ
sonne of Usia, the sonne of zachary, yͤ
sonne of Amaria, the sonne of Sepha-
tya, the sonne of Mahelaleel, of yͤ chyl
dren of Phares. And Maeseia yͤ sōne
of Baruch, the sonne of Chalhose, the
sonne of Hasaia, the sonne of Adaia, yͤ

sonne of Joiarib, the sonne of zachary,
the sonne of Siloni. All the chyldren of
Phares that dwelt at Jerusalem, were
foure hundreth eyght and thre score va
leaunt men.
B ✱ These are the chyldren of Ben=
1.par.10.a Jamin: Sallu the sõne of Mesullam,
the sonne of Jord, the sonne of Pe=
daia, the sonne of Colaia, the sonne of
Maesia, the sonne of Jthiel, the sõne
of Jesaia. And after hym Sabai, Sal=
lai, nyne hundreth and eyghte & twen=
tye. And Joel the sonne of Sichri had
the ouersyght of them: and Juda the
sonne of Hasnua ouer the second part
of the cytie.
1.par.10.b ✱ Of the prestes ther dwelt: Jedaia
the sonne of Joiarib, Jachin, Seraia
the sonne of Helchias, the sõne of Me
sullam, the sonne of Sadoc, the sonne
of Meraioth, the sõne of Achitob, was
prynce in the house of God, & his bre=
thren that perfourmed the worke in ŷ
house: of whom ther were eyght hun=
dreth and two and twenty. And Adaia
the sonne of Jerohã, the sonne of Pla=
lia, the sonne of Amzi, the sonne of za=
charye, the sonne of Pashur, & his bre=
thren, chefe amõge the fathers: of whõ
ther were two hundreth and two and
fortye. And Amassai the sonne of Azari
el, the sonne of Ahusai, the sõne of Me
sillemoth, the sonne of Jmmer: and his
brethren were valeaunt men, of whom
ther were an hundreth & eyght & twẽ
tye. And theyre ouerseyer was Sabdi=
el the sonne of Gedolim.
C ✱ Of the Leuites: Semaia ŷ sõne
1.par.10.b of Hasub, the sonne of Asrikam, the
sonne of Hasabia, the sonne Bunni:
And Sabthai and Josabad of ŷ chefe
of the Leuites, in the outwarde busy=
nesse of the house of God. And Matha
nia the sonne of Micha, the sonne of
Sabdi, the sõne of Assaph, which was
the pryncypall to begynne the thankes=
geuynge vnto prayer. And Bacbuchia
the seconde amonge his brethren, and
Abda the sonne of Sammua, the sonne
of Galal, the sonne of Jedithun. Al the
Leuites in the holy cytie were two hũ
1.par.10.c dreth and foure and foure score, ✱ And
the porters Acub and Talman, & their
brethren that kepte the portes, were an
hundreth and two and seuentye. As for
the resydue of Israel, the prestes & Le=
uites they were in all the cyties of Ju=
da, euery one in his inheritaunce.
And the Nethinims dwelte in O=
phell: and zipha and Gispa belõged vn
to the Nethinims. The ouerseyer of ŷ
Leuites at Jerusalem, was Ussi ŷ sõne
of Bani, the sonne of Hasabia, ŷ sonne
of Mathania, the sonne of Micha.
Of the chyldrẽ of Assaph ther were D
syngers about ŷ busynes of the house
of God for it was the kynges cõmaun
dement concernynge them, that the syn
gers shulde deale faythfully, euery day
as accordynge was.
And Pethaia, the sonne of Mesesa
beel of the chyldren of Serah the sõne
of Juda was nexte the kynge in al mat
ters concernynge the people And ŷ chil
dren of Juda that were without in the
townes of theyr lande, dwelte some at
Kiriath Arba, & the villages therof: &
at Dibon, and in the villages therof: &
at Cabzeel, and in the villages therof:
and at Jesua, Molada, Bethphalet,
Hazarzuall, Bersaba and in theyr vil=
lages: and at Siclag and Mochona, &
theyr villages: And at Enrimmon, za=
rega, Jeremuth, Sonoah, Adullã, and
in theyr villages: At Lachis, and in the
feldes therof: at Aseka and in the villa=
ges therof: and dwelte from Bersaba
vnto the valley of Hynnom.
And the chyldren of BenJamin of
Gaba, dwelt at Michmas, Aia, Bethel
and in theyr villages. And at Anathoth
Nob, Anania, Hazor, Rama, Githaim
Hadid, zeboim, Neballat, Lod, Ono,
and the carpenters valley. And certain
of the Leuites that had porcions in Ju
da, dwelt in BenJamin.

The.xii.Chapter.

¶ The names of the prestes and Leui
tes that went vp with Sorobabel.
Of the dedicacyon of the wall at Jeru
salem.

These are the prestes and Le= A
uites that wente vp with
zorobabell the sonne of Sa
lathiel and with Jesua: Se
raia, Jeremy, Esdras, Ama
ria, Malluch, Hattus, Sechania, Re=
hum, Meremoth, Jodo, Ginthoi, Abia
Meamin, Maadia, Bilga, Semaia,
Joiarib, Jedaia, Sallu, Amok, Helchi
as and Jedaia. These were the hea=
des amonge the prestes and theyr bre=
thren in ŷ tyme of Jesua. The Leuites
were these: Jesua, Bennui, Cadmiel,
Serebia, Juda and Mathania, ouer
the office of the thankesgeuynge, they

and theyr brethren: Bacbuchia & Unni, and theyr brethren, were aboute thẽ in the watches.
Jesua begat Joachim: Joachim begat Eliasib: Eliasib begat Joiada: Joiada begat Jonathan: Jonathã begat
Jaddua. And in the tyme of Joachim
were these the chefe fathers amonge ẏ
prestes: namely of Seraia was Meraia, of Jeremy was Hanania, of Esdras was Mesullam, of Amaria was
Johanan, of Malluch was Jonathan,
of Sebania was Joseph, of Harim
was Adna, of Meraioth was Helchai
of Iddo was zachary, of Ginthon
was Mesullam, of Abia was Sichri,
B of Miniamin Moadia was Pilthai,
of Bilga was Sammua, of Semaia
was Jonathã, of Joiarib was Mathnai, of Jedaia was Usi, of Sallai
was Callai, of Amok was Eber, of
Helchias was Hasabia, of Gedaia
was Nethaneel.
And in ẏ tyme of Eliasib: Joiada,
Johanan, and Jaddua were ẏ chefe fathers amonge the Leuites & the prestes, wrytten vnder the raygne of Darius the Persian. The chyldren of Leui
the principall fathers were wrytten in
the Cronicles, vntyl the tyme of Johanan the sonne of Eliasib. And these
were the chefe amonge ẏ Leuites: Hasabia, Serebia and Jesua the sonne of
Cadmiel, & theyr brethrẽ ouer agaynst
them, to geue prayse and thankes, acordynge as Dauid the man of God
had ordyned it, one watch ouer agaist
another. Mathania, Bacbuchia, Obadia, Mesullam, Talmon & Acub were
porters in the watch at the thresholdes
of the gates. These were in the tyme
of Joachim ẏ sonne of Jesua the sõne
of Josedec, and in the tyme of Nehemias the Debite, and of the preste Esdras the scribe.
C And in the dedicaciõ of the wall at
Jerusalem, were the Leuites soughte
out of al theyr places, that they myght
be brought to Jerusalem, to kepe the
dedicacion in gladnesse, wyth thankesgeuynges, wyth syngynge, wyth cymbals, psalteryes and harpes. And the
chylderen of the syngers gathered thẽ
selues together from the playne cõtrye
about Jerusalem, & from the villages
of Nethophati, and from the house of
Gilgal, and out of the felde of Gibea
and Asmaueth: for the syngers hadde
buylded thẽ villages aboute Jerusalẽ.
And the prestes and Leuites puryfyed
themselues and clensed the people, the
gates, and the wall.
And I caused the prynces to go vp
vpon the wal, & appoynted two great
queres of thankesgeuynge, whiche
wente on the ryghte hande of the wall
towarde the Doungate, and after thẽ
wente Hosaia, and halfe of the prynces
of Juda, and Asaria, Esdras, Mesullã
Juda, BenJamin, Semaia, and Jeremy: and certayne of the prestes chyldrẽ
with trompettes, namely, zachary the
sonne of Jonathan, the sonne of Semaia, the sonne of Mathania, the sõne
of Michaia, the sonne of Sachur, the
sonne of Asaph, and his brethren, Semaia, Asareel, Milalai, Gilalai, Maai
Nathaneel, and Juda, and Hanani, &
the musycall instrumentes of Dauid ẏ
man of God. D
And Esdras the scrybe before them
towarde the Welgate, and they wente
vp ouer agaynst them vpõ the steppes
of the cytie of Dauid at the goynge vp
of the wall to the house of Dauid, vnto the watergate Eastwarde.
The other quere of thankesgeuyng
wente ouer agaynst them, & after thẽ,
and the halfe parte of the people vpon
the wall, towarde the Fornacegate vpwarde, vntyll the brode wall, and to ẏ
porte of Ephraim and to ẏ Oldgate, &
to the Fyshgate, and to the tower of
Hananeel, and to the tower of Meah,
vntyll the shepegate. And in the presongate stode they styll: & so stode the two
queres of thankesgeuyng of the house
of God, and I and the half of ẏ rulers
wyth me, and the prestes, namely Eliachim, Maesaia, Minamin, Michaia,
Elioenai, zachary, Hanania, with trõpettes: and Maeseia, Semaia, Eleasar, Usi, Johanan, Malchia, Elam, &
Asar. And the syngers sõge loude, and
Jesraia was the ouerseyer.
And the same daye were ther great E
sacrifices offred and they reioyced: for
God had geuen them great gladnesse,
so that both the wyues and chyldren
were ioyfull, and the myrth of Jerusalem was herde farre of.
At the same tyme were ther mẽ appoynted ouer ẏ treasure chestes (wherin were the heaueofferynges, the fyrstlynges, and the tythes) that they shuld
gather them out of the feldes about ẏ

cytyes, to dystribute them vnto the pre-
stes and Leuytes accordynge to ye lawe:
for Juda was glad of the prestes, and
Leuytes, that they stode and wayted
vpon the offyce of theyr God, and the
offyce of the puryfycacion. And the syn
gers and porters stode after the com-
maundement of Dauid and of Salo-
1. Pa. 24. and 25. mon his sonne: * for in the tyme of Da
uid and Asaph, were the chefe syngers
founded, and the songes of prayse and
thankesgeuynge vnto God. In the tym
of zorobabell and Nehemias, dydde al
Israell geue porcyons vnto ye syngers
and porters, euerye daye hys porcyon
and they gaue thynges halowed vnto
the Leuytes: and ye Leuytes gaue thyn
ges that were sanctifyed, vnto the chyl
dren of Aaron.

The.xiii.Chapter.

¶ They separate the straungers from
amonge the people of God. The porcy
on of the Leuytes is appoynted, and ye
Sabbath renewed.

A AND what tyme as ye boke
of Moses was redde in ye
eares of the people, ther
was founde wrytten the-
Deu. 23. a. rein, * yt the Ammonytes &
Moabytes shulde neuer come in to the
cōgregacyō of god, because they mette
not the chyldren of Israell wt breade
Nu. 22. a. and water, * and hyred Balaā against
them, that he shulde curse them: Neuer
thelesse oure God turned the curse in
to a blessynge. Nowe whan they herde
the lawe, they separated from Israell
euerye one that myxte hymselfe therin.
And befor this had the prest Eliasib de
lyuered ye chest of the house of our god
vnto hys kynsman Tobia: for he had
made hym a great chest, & ther had they
afore tyme layed the meatofferynges,
frankencense, vessell, and the tythes of
corne, wyne, and oyle, (accordynge to
the commaundement geuen to the Le-
uytes, syngers & porters) and ye heaue
offerynges of the prestes.
B But in all thys was not I at Je-
rusalem for in the two and thyrtyeth
yeare of Artaxerses kynge of Babylō,
came I vnto the kynge, and after cer-
tayne dayes optayned I lycence of the
kynge to come to Jerusalem. And I
gat knowlege of the euell that Eliasib
dyd vnto Tobia, in that he had made
hym a cheste in the courte of the house
of God, and it greued me sore, and I
caste forthe all the vessels of Tobias
house oute of the cheste, and commaun
ded them to clense the cheste. And thy-
ther brought I agayn the vessels of the
house of God, the meatofferynge, and
the incense.
And I perceaued, that the porcy-
ons of the Leuites were not geuen the,
for the which cause the Leuytes & syn-
gers were fled, euery one to his lōd, for
to worke. Then reproued I the rulers
and sayde: Why forsake we the house
of God? But I gathered them toge-
ther, and set them in theyr place. Then
broughte all Juda the tythes of corne,
wyne and oyle vnto the treasure. And
I made treasurers ouer the treasure,
euen Selemia the preste, and Sadoc
C the scrybe: and of the Leuytes Pedaia
and vnder theyr hande Hanan the son
of Sachur the sonne of Mathania: for
they were counted faithfull, and theyr
offyce was, to dystrybute vnto theyr
brethren. * Thynke vpon me O my 2. Esd. 5.
God here in, and wype not oute my
mercye, that I haue shewed on the
house of my God, and on the offyces
thereof.
At the same tyme sawe I some
treadynge wyne presses on the Sab-
bath, and brynging in clusters, and as-
ses laden wyth wyne, grapes, fygges,
and bryngynge all maner of burthens
vnto Jerusalem, vpon the Sabbath
daye. And I rebuked them earnestlye
the same daye yt they solde the vytayles.
Ther dwelt men of Tyre also therein,
which brought fyshe and all maner of
ware, and sold it on the Sabbath vn-
to the chyldren of Juda and Jerusa-
lem. Thē reproued I the rulers in Ju-
da, and sayde vnto them: What euell
thynge is thys that ye do, and breake
the Sabbath daye? Dydde not oure
fathers euē thus, and our god brought
all thys plage vpon vs and vpon thys
cytie? And ye make the wrath yet more
vpon Israell, in that ye breake the
Sabbath.
And whan the portes of Jerusa- D
lem were drawen vp before the Sab-
bath, I commaunded to shut the ga-
tes, and charged that they shulde not
be opened tyll after the Sabbath: and
some of my seruauntes set I at the ga-
tes, that ther shulde no burthen be
broughte in on the Sabbath daye.
Then remained the chapmen and mar

chauntes once or twyce ouer nyghte
wythoute Jerusalem wyth all maner
of wares. Then reproued I them
sore, and sayde vnto them: Why tarye
ye al nyght aboute the wal? Yf ye do it
once agayn, I wyl lay hādes vpō you.
From that tyme forthe came they no
more on the Sabbath. And I sayde vn
to the Leuites which were cleane, that
they shuld come and kepe the gates, to
halow the Sabbath day. Thynke vpō
me (O my God) concernynge thys also
and spare me accordynge to thy greate
mercye.

And at the same tyme sawe I Jewes, that maryed wyues of Asdod, Ammon, and Moab, and theyr chyldren spake halfe in the speache of Asdod, & coulde not speake in the Jewyshe language, but by the tunge myghte a man perceaue euery people. And I reproued them, and cursed them, and smote certayne men of them, and plucte them vp and toke an othe of them by God:
Exo.34.a * Ye shall not geue youre doughters
Deu.7.a vnto theyr sonnes, nother shall ye take theyr doughters vnto youre sonnes,
3.Re.11.a or for youre selues * Dydde not Salomon the kynge of Israell synne therein and yet amonge many heythen was ther no kynge lyke hym: and he was deare vnto hys God, and God made hym kynge ouer all Israell, and yet dydde the outlandysshe wemen cause hym for to synne. Haue not ye herde of thys, that ye do suche greate euell, to trespasse agaynste our God wyth outlandysshe wemen?

And one of the chyldren of Ioiada the sonne of Eliasib the hyghe prest hadde made a contracte wyth Saneballath ye Horonyte: but I chaced hym fro me. O my God, thynke thou vpon them that are quyte of the presthode, and haue defyled the couenaunte of the presthode and of ye Leuytes. Thus clensed I them from all suche as were outelandysshe, and appoynted the courses of the prestes and Leuytes, euery one to hys offyce, and to offre ye wood at tymes appoynted, & the fyrste frutes.

Thynke thou vpon me (O my God) for the beste.

The end of the second boke of Esdras otherwyse called ye boke of Nehemias

The fyrst parte of the boke Hester.

The fyrst Chapter.

Ahasuerus maketh a greate feaste to hys lordes and prynces, calleth for Vasthi the quene she commeth not, therfore is she deposed from the kyngdome.

IN the tyme of Ahasuerus, whiche raigned frō India vnto Ethiopia ouer an hundreth and seuē, and twenty londes, what tyme as he sat on hys seate royall in the castell of Susan in the thyrd yeare of hys raigne, he made a feaste vnto all hys prynces and seruauntes, namely vnto the myghtye men of Persia and Media, to the Debytes, and rulers of hys contrees, that he myghte shewe the noble ryches of hys kyngdome, and the glorious worshyppe of hys greatnesse, manye dayes longe, euen an hundreth and fourscore dayes.

And whan these dayes were expyred the kynge made a feast, vnto al the people that were in the castell of Susan, both vnto greate and small seuen dayes long, in the courte of the garden

by the kynges palace: where ther hanged whyte, reed, and yalowe clothes, fastened wyth coardes of lynen, and scarlet in syluer rynges, vpon pylers of marblestone.
B The benches were of golde, and syluer, made vpō a paument of grene whyte, yalowe, and blacke marble. And the drynke was caryed in vessels of golde, and ther was euer chaung of vessell. And the kynges wyne was muche accordynge to the power of the kynge. And noman was appoynted what he shulde drynke: for the kynge had commaunded all the officers of hys house, that euery one shulde do as it lyked hym. And the quene Vasthi made a feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the kynge was mery of the wyne, he cōmaūded Mahumā, Bistha, Harbona, Bigtha, Abagtha, Sethar, & Charcas, the seuē chamberlaynes (that dyd seruyce in the presence of kynge Ahasuerus) to fetche the quene Vasthi wyth the crowne regal, that he myghte shewe the people, and prynces hyr fayrenesse: for she was bewtyful. But the quene Vasthi wold not come at the kynges worde by hys chamberlaynes. Then was the kynge very wroth, and hys indignacion kindled in hym.
C And the kynge spake to the wyse men that had vnderstandinge in the ordynaūces of the londe (for the kynges matters muste be handled be fore all suche as haue knowlege of the lawe, and iudgemente: And the nexte vnto hym were: Charsena, Sethar, Admatha, Tharsis, Meres, Marsena, and Memuchan, the seuen prynces of the Persyans, and Medes, whiche sawe the kynges face, and sat aboue in the kyngdome,) what lawe shulde be executed vpon the quene Vasthi, because she dyd not accordynge to the word of the kynge by hys chamberlaynes. Then sayde Memuchan before the kynge and the prynces: The quene Vasthi hath not onely done euell agaynst the kynge, but also agaynste all the prynces, and all the people in al the londes of kynge Ahasuerus: for thys dede of the quene shal come abrode vnto all wemen, so that they shall despyse theyr husbandes before theyre eyes, and shall saye: The kynge Ahasuerus commaunded Vasthi ȳ quene to come before hym, but she wolde not. And so shall the prynceses in Persia and Media saye lykewyse vnto all the kynges prynces, when they heare of thys dede of the quene, thus shall ther aryse despytefulnesse and wrath ynoughe. Yf it please the kynge, let ther go forthe a kynglye commaundemente from him, and let it be wrytten accordynge to the lawe of the Persians and Medians, (and not to be transgressed) that Vasthi come nomore before kynge Ahasuerus, and let the kynge geue the kyngdome vnto another, that is better then she.
D And that thys wrytynge of the kynge whiche shalbe made, be publyshed thorow out al hys empyre (which is greate) that all wyues maye holde theyr husbandes in honoure, bothe amonge greate and small.

Thys pleased the kyng and ȳ prynces: and the kynge dyd accordynge to the worde of Memuchan. Then were ther letters sente forth in to al the kynges landes, in to euerye londe accordynge to the wrytynge therof, and to euerye people after theyre language, that euerye man shulde be lorde in hys owne house. And thys caused he to be spoken after ȳ language of his people.

The.II.Chapter.

Amonge the doughters Hester pleaseth the kynge. Mardocheus geueth the kynge warnyng of his harm.

A After these actes when the displeasure of kynge Ahasuerus was layed, he thoughte vpon Vasthi, and what she hadde done, and what was concluded concernynge her. Then sayde the kynges seruauntes: Let ther be fayre yong virgins sought for the kynge, and let the kynge appoynte ouerseyers in all the londes of hys empyre, that they maye brynge together all fayre yonge virgins vnto the castell of Susan to the wemens buyldynge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the wemen, and let hym geue thē theyr apparell. And loke whiche damsel pleaseth the kynge, let her be quene in Vasthies steade. Thys plased the kynge, and he dyd so.

In the castell of Susan ther was a Iewe, whose name was Mardo-

chens, the sonne of Jair, the sonne of
Semei, the sonne of Cis, the sonne of
Jemini: whiche was caryed awaye
4.Re.24.c from Jerusalem, * whan Jechonias
the kynge of Juda was ledde awaye,
(whome Nabuchodonosor the kynge
of Babylon caryed awaye) and he no-
B ryshed Hadassa (that is Hester) his vn
cles doughter: for she had nother, fa-
ther nor mother, and she was a fayre
& bewtyfull damsell. And whã hyr fa-
ther and mother dyed, Mardocheus
receaued her as hys owne doughter.

Now whan the kynges commaun
demente, and commyssyon was pub-
lyshed, and manye damsels were
broughte together vnto the castell of
Susan vnder the hande of Hegai,
Hester was taken also vnto the kyn-
ges house vnder the hande of Hegai,
the keper of the wemen, and the dam-
sell pleased hym, and she founde grace
in hys syghte.

And he putte her wyth hyr may-
dens in the beste place of the wemens
buyldynge. And Hester shewed not
vnto hyr people and hyr kynred: For
Mardocheus hadde charged her, that
that she shulde not tell it. And Mar-
docheus walked euery daye before
the courte of the wemens buyldynge,
that he myghte knowe howe Hester
dyd, and what shulde become of
her.

C And whan the appoynted tyme of
euerye damsell came that she shulde
come to the kynge Ahasuerus, after
that she hadde ben twelfe monethes in
the deckynge of the wemen (for theyre
deckynge muste haue so muche tyme,
namelye syxe monethes wyth Balme
and Myrre, and syxe monethes wyth
good spyces, so were the wemen bew-
tifyed) then wente ther one damsel vn-
to the kynge, and whatsoeuer she re-
quyred, that muste be geuen her to go
wyth her oute of the wemens buyl-
dynge vnto the kynges palace. And
whan one came in the euenynge, the
same wente from hym on the morowe
in to the seconde house of wemen, vn-
der the hande of Saasgas the kynges
chamberlayne, whiche kepte the concu
bynes. And she muste come vnto the
kynge nomore, exepte it plased the
kynge, and that he caused her to be cal
led by name.

Now whan the tyme came of He-
ster the doughter of Abihayll Mardo-
cheus vncle, (whome he hadde recea-
ued as hys owne doughter) that she
shulde come to the kynge, she desyred
nothynge but what Hegai the kyn-
ges chamberlayne the keper of the we
men sayde.

And Hester founde fauoure in
the syghte of all them that loked vpon
her. And Hester was taken vnto kyng
Ahasuerus in to the house royall, in
the tenthe monethe whiche is called
Tebeth, in the seuenthe yeare of hys
reygne.

And the kynge loued Hester a- D
boue al the wemẽ, and she found grace
and mercye in hys syghte before al the
virgins: and het set the quenes crown
vpon hyr heade, and made her quene
in steade of Vasthi. And the kynge E
made a greate feaste vnto all hys prin
ces and seruauntes (whiche feast was
because of Hester) and let the landes
be in quietnesse, and gaue royall gyf-
tes.

And whan the virgins were ga-
thered together the second tyme, Mar
docheus sat in the kynges gate. And
as yet had not Hester shewed hyr kyn-
red and hyr people, accordyng as Mar
docheus hadde bydden her: for Hester
dydde after the worde of Mardoche-
us, lyke as whan he was hyr tutoure.
* At the same tyme whyle Mardoche 1.Hest, 6.a
us sat in the kynges gate, two of the 2.He.2.a.
kynges chamberlayne, Bigthan and
Theres whiche kepte the dore, were
wrothe, and soughte to laye theyr han
des on the kynge Ahasuerus: Whe-
reof Mardocheus gat knowlege, and
tolde it vnto quene Hester, and Hester
certyfyed the kynge thereof in Mar-
docheus name. And whan inquysyty-
on was made, it was founde so. And
they were both hanged on a tre: and it
was wrytten in the Cronycles before
the kynge.

The.iii. Chapter.

Aman is great wyth the kynge, ha-
teth Mardocheus that wyll not wor-
shyppe him, and commaundeth to slay
all the Jewes.

After these actes dydde the A
kynge promote Aman, the
sonne of Amadathai the A-
gagyte, and set hym hyghe
and set hys seate aboue all
the princes that were w hym. And al

kynges seruauntes that were in the
gate, bowed theyr knees, and dyd re-
uerence vnto Aman: for the kynge had
so cōmaūded. But Mardocheus bow-
ed not the kne, and worshypped hym
not. Then y kynges seruaūtes which
were in the kynges gate, sayde vnto
Mardocheus: Why trāsgressest thou
the kynges cōmaundement? And whā
they spake thys daylye vnto hym, and
he folowed them not, they tolde Amā,
that they myght se whether Mardo-
cheus matters wolde endure: for he
had tolde them that he was a Jewe.
And whan Aman sawe, that Mardo-
cheus bowed not the kne vnto hym,
he was full of indignacion, & despised
that he shulde laye handes onlye on
Mardocheus (for they hadde shewed
him the people of Mardocheus) but he
sought to destroye the people of Mar
docheus, and all the Jewes that were
in the whole empyre of Ahasuerus.

In the fyrst moneth, that is y mo-
B Marche. neth * Nisan, in the twolfth yeare of
kynge Ahasuerus, was ther occasiō &
oportunite soughte by Aman, frō one
day to another, & frō the same moneth
vnto the twolfth moneth, that is the
moneth * Adar. And Aman sayde vnto
February. kynge Ahasuerus: Ther is a people
scattered abrode and dispersed amōge
all people in all the landes of thyne em
pyre, and theyr lawe is contrarye vnto
all people, and they do not after the
kynges lawes, nother is it the kynges
profite to suffer them after thys ma-
ner. Yf it please the kynge, let hym
wryte that they maye be destroyed, &
so wyl I weye downe ten thousāde ta
lentes of syluer, vnder the handes of
the workmē, to be brought into y kyn-
ges chābre. Then toke the kynge hys
rynge frō hys hande, and gaue it vnto
Aman the sōne of Amadathai the Aga
gite, the Jewes enemye. And the kyng
sayde vnto Aman: Let the syluer be ge
uen the, & that people also, to do with-
all what pleaseth the.

C Then were the kynges scribes cal-
led on the thyrteēth daye of the fyrst mo
neth, & ther was wryttē (accordynge
as Aman cōmaūded) vnto the kynges
prynces, & to the debites euery where
in the lādes, & to the captaynes of eue-
ry people in y cōtryes on euery syde, ac
cor... ne to the wrytynge of euery na
cion & after theyr langage, in y name
of kynge Ahasuerus, and sealed w the
kynges rynge. And y wrytynges were
sent by postes in to all the kynges lan-
des, to rote out, to kyll, and to destroye
all Jewes both yonge and olde, chyldre
and wemen in one daye (namely vpon
the thyrteēth day of the twelfth moneth
which is the moneth Adar) & to spoyle
theyr goodes.

This was the summe of the wry-
tynge, that ther shulde be a commaun-
dement geuen in all landes, to be pu-
blysshed vnto all people, that they shuld
be ready agaynst the same daye. And y
postes went in all the haist accordynge
to the kynges commaūdement. And in
the castell of Susan was the cōmaun-
dement deuysed. And the kynge and A-
man sat and dranke. But the cytie of
Susan was disquieted.

The.iiii.Chapter.

Great heuynes amonge the Jewes.

Whan Mardocheus percea- A
ued al y was done, he rent
his clothes, and put on a
sackcloth, and asshes, and
wente out in to the myd-
des of the cytie, and cryed loude and la
mentably, and came before the kynges
gate: for ther might no man entre with
in y kynges gate, that had a sackcloth
on. And in all landes & places, as farre
as the kynges worde and commaunde
ment extended, ther was great lamen-
tacyon amonge the Jewes, and many
fasted, wept, mourned, and laye in sack
clothes and in asshes. So Hesters dam
sels, and hir chamberlaynes, came and
tolde it her. Then was the quene exce
dyngly astonnyed. And she sent raymēt
that Mardocheus shuld put them on,
and laye the sackcloth from hym. But
Mardocheus wolde not take them.

Than called Hester Hathach one
of the kynges chamberlaynes (whiche
stode before her) and gaue hym a com-
maundement vnto Mardocheus, that
he myght knowe what it were & wher
fore he dyd so. So Hathach wēt forth
to Mardocheus vnto the strete of the
cytie, whiche was before the kynges
gate.

And Mardocheus tolde hym of al B
that had happened vnto hym, and of y
summe of syluer that Aman had pro-
mysed to weye downe in y kynges chā
ber because of the Jewes for to destroy
them, and he gaue hym the coppye of the

commaundement, that was deuysed at Susan to destroy them, that he myght shewe it vnto Hester, and to speake to her, and charge her, that she shulde go in to the kynge and make hir prayer & supplicacion vnto hym for hyr people.

And whan Hathach came in and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathach, and cōmaunded hym to saye vnto Mardocheus: All the kynges seruauntes, and the people in ẏ landes of the kynge know, that who so euer commeth within the courte vnto the kynge, whether it be man or woman, which is not called, ẏ commaundement is that the same shal dye immediatly, excepte the kynge hold out the golden cepter vnto hym that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thyrtye dayes.

C And whan Mardocheus was certified of Hesters wordes, Mardocheus bad saye agayne vnto Hester: Thynke not to saue thyne owne lyfe, whyle thou art in the kynges house before all Jewes: for yf thou holdest thy peace at this tyme, thē shall the Jewes haue helpe and delyueraunce out of another place, & ẏ & thy fathers house shalbe destroyed. And who knoweth whether thou art come to ẏ kyngdome for this tymes sake? Hester bad geue Mardocheus this answere: Go thou thy waye then, and gather together al the Jewes that are founde at Susan, and faste ye for me, that ye eat not and drynke not in thre dayes, nother daye nor nyght, I and my damsels wyl fast lykewyse, and so wyll I go in to the kynge contrarye to the cōmaundemēt: yf I perysh, I perysh. So Mardocheus went his waye, and dyd all that Hester had commaunded hym.

The.v.Chapter.

Hester commeth before the kynge, & byddeth hym and Aman to a feast. Amā maketh a galowe for Mardocheus

A AND on the thyrde daye put Hester on hir royall apparell, and stode in the courte of the kynges palace, within ouer agaynst the kynges house. And the kynge sat vpon his royall seate in the kynges palace ouer against the dore of the house. And whā the kynge sawe Hester the quene standynge in the courte, she founde grace in his syght. And ẏ kynge helde out ẏ golden cepter in his hāde towarde Hester. So Hester stepte forth, and touched ẏ toppe of the cepter. Then sayd ẏ kyng vnto her: What wylt thou Quene Hester? and what requyrest thou? axe euē the halfe of the Empyre, and it shalbe geuen the. Hester sayd: Yf it please the kynge, let the kynge and Aman come this daye vnto the banket that I haue prepared. The kynge sayd: Cause Aman to make haist, that he maye do as Hester hath sayd.

Now whan the kyng & Aman cam B
to the banket that Hester had prepared the kynge sayde vnto Hester whan he had dronken wyne: Hester, what is thy peticyon? it shalbe geuen the. And what requyrest thou? euen the halfe of ẏ empyre, it shalbe done.

Then answered Hester and sayde: My peticyon and desyre is, yf I haue founde grace in the syght of the kynge, and yf it please the kynge to geue me my peticyon, and to fulfyll my request, then let the kynge and Aman come to the banket that I shal prepare for them, and so wyl I do tomorow as the kynge hath sayd.

Then wente Aman forth the same daye ioyfull and mery in his mynde. And whan he saw Mardocheus in the kynges gate, that he stode not vp and kneled before hym, he was full of indignacyō agaynst Mardocheus. Ne- C
uerthelesse he refrayned hymselfe: and whan he cam home, he sent and called for his frendes, and Seres his wyfe, and tolde them of the glorye of his ryches, and the multytude of his chyldrē al together howe the kinge had promoted hym so greatly, and how ẏ he was taken aboue the prynces and seruauntes of the kynge. Aman sayd moreouer Yee and Hester the quene let no man come with the kynge vnto the banket that she hath prepared, excepte me, and to morow I am byddē vnto her also wt the kynge. But in al this am I not satisfyed as lōge as I se Mardocheus ẏ Jewe syttyng in ẏ kynges gate. Then sayd Seres his wyfe & all his frendes vnto hym: Let thē make a galowe of fyftye cubytes hye, & to morow speake thou vnto the kynge, ẏ Mardocheus may be hanged theron, yf ẏ cōmest merely wt the kynge vnto ẏ banket. Aman was well cōtent withal, & caused a galowe to be prepared.

The.vi.Chapter.

¶ Mardocheus is recompensed for
hys frendeshyppe shewed vnto ỷ kyng

A The same nyghte could not
the kynge slepe, and he cō-
maunded to brynge ỷ Cro
nycles and storyes: whiche
whan they were redde be-
1.Hest. 2.d fore the kynge, they happened on the
2.Hest. 2.a place where it was wrytten, * howe
Mardocheus had tolde, that the kyn-
ges two chamberlaynes (whiche kept
the tresholdes) soughte to laye handes
on kynge Ahasuerus. And the kynge
sayde: What worshyppe & good haue
we done to Mardocheus therfore?
Then sayde the kynges seruauntes ỷ
mynystred vnto hym. Ther is nothing
done for hym. And the kynge sayde:
Who is in the courte? (For Aman was
gone in to the courte wythout, before
the kynges house, ỷ he mighte speake
vnto the kynge to hange Mardocheus
on the tre, that he had prepared for
hym.) And the kynges seruauntes
B sayde vnto hym: Beholde, Aman ston
deth in the courte. The kynge sayde:
Let hym come in. And whan Amā cam
in, the kynge sayde vnto hym: What
shall be done vnto the man, whom the
kynge is disposed to brynge vnto wor
shyppe? But Aman thoughte in hys
harte: Whome shulde the kynge els be
glad to brynge vnto worshyp, but me?
And Aman sayde vnto the kynge: Let
the man vnto whome the kynge is dys
posed to do worshyppe, be brought he
ther, that he maye be araped wyth the
royall garmentes whiche the kynge
vseth to weare: and the horse that the
kynge rydeth vpon, and that ỷ crown
royall maye be set vpon hys heade.
And let thys rayment and horse be de-
lyuered vnder the hande of one of the
kynges prynces, that he maye aray the
man wythall (whome the kynge is dis
posed to honoure) and carye hym vpō
the horse thorowe the strete of the cy-
tye, and cause it to be proclamed before
hym: Thus shall it de done to euerye
man, whome the kynge is disposed to
honoure.
C The kynge sayde: Make hayste,
and take (as thou haste sayde) the ray-
mente and the horse and do euen so to
Mardocheus the Jewe that sytteth be
fore the kynges gate, and let nothynge
fayle of all that thou haste spoken.
Then toke Aman the raymente & the
horse, and araped hym, and broughte
hym on horsbacke thorowe the strete
of the cytye, and proclamed befor him.
Euen thus shall it be done vnto euery
man whome the kynge is disposed to
honoure. And Mardocheus came a-
gayne to the kynges gate, but Aman
gat hym home in all the hayste, mour-
nynge wyth bare heade, and tolde Se-
res hys wyfe, and all hys frendes, eue-
ry thynge that had happened hym.
Then sayde hys wyse men and Seres
hys wyfe vnto hym: Yf it be Mardo-
cheus of the sede of the Jewes, before
whome thou hast begonne to fal, thou
canste do nothyng vnto hym, but shalt
fall before hym. Whyle they were yet
talkynge wyth hym, came the kynges
chamberlaynes, and caused Aman to
make hayste te come vnto the banket
that Hester had prepared.

The.vii. Chapter.

¶ Hester prayeth for hyr people. Amā
is hanged on the galow that he hadde
prepared for Mardocheus.

A AND whan the the kynge
and Aman came to ỷ banc
ket that quene Hester had
prepared, the kynge sayde
vnto Hester on the seconde
day whan he had dronkē wyne: What
is thy petycyon quene Hester? that it
maye be geuen the. And what requy-
rest thou? Yee are euen halfe of the em
pyre, and it shal be don. Hester ỷ quene
answered and sayde: Yf I haue founde
grace in thy syghte (O kynge) and yf it
please the kynge, then graunte me
my lyfe at my desyre, and my people for
my petycyons sake: for we are solde to
be destroyed, to be slayne, and to pe-
ryshe. And wolde God we were solde
to be bondemen and bondewemen, thē
wolde I holde my tunge, so shulde not
the enemye be so hyghe to the kynges
harme. The kynge Ahasuerus spake
and sayde vnto quene Hester: What is
he that? Or where is he that dar pre-
sume in hys mynde to do such a thyng
after that maner? Hester said: The ene
mye and aduersarie is thys wycked
Aman.
As for Aman, he was exceadinglye B
afrayed before the kynge and quene.
And the kynge arose from the banket
and from the wyne in hys displeasure,
and wente in to the palace garden.

And Aman stode vp, & besought quene
Hester for his lyfe: for he saw that ther
was a myschaunce prepared for hym
of the kynge already.
And whan the kynge came agayne
out of the palace garden in to the par=
ler where they had eaten, Aman hadde
layed hym vpō the bed that Hester sat
vpon. Then sayd the kynge: wyll he
force ye quene also besyde me i ye house?
As soone as the worde went out of the
kynges mouthe, they couered Amans
face. And Harbona one of the chamber
laynes that stode before ye kynge, sayd:
Beholde, ther stondeth a galowe in A=
mans house fyftye cubytes hye, which
he had made for Mardocheus, ye spake
good for the kynge. The kynge sayd:
Hange hym theron. So they hanged A
man on the galowe that he had made
for Mardocheus. Then was the kyn=
ges wrath stylled.

The.viii.Chapter.

¶ The kynge geueth Amans house to
the quene and at hir request he causeth
Amans wrytynges to be called agayne

B The same daye dyd kynge A
hasuerus geue the house of
Aman the Jewes enemye,
vnto quene Hester. And
Mardocheus came before
the kynge: for Hester tolde how that he
belonged vnto her. And the kynge put
of his fynger rynge, which he had ta=
ken from Amā, and gaue it vnto Mar
docheus. And Hester set Mardocheus
ouer the house of Aman. And Hester
spake yet more before the kynge, & fell
downe at his fete, and besought hym, ye
he wolde put awaye the wyckednes of
Aman the Agagite, and his deuyce that
he had ymagyned agaynst the Jewes.
And the kynge helde out the goldē cep=
ter vnto Hester. Then rose Hester, and
stode before the kynge, and sayd: Yf it
please the kynge, and yf I haue founde
grace in his syght, and yf it be conueni
ent for the kynge, and yf I be accepted
in his syght, then let it be wrytten, that
B the letters of the deuyce of Aman the
sonne of Amadathai the Agagite, maye
be called agayn: which letters he wrote
to destroye the Jewes in al the kynges
landes. For how can I se the euell that
shall happen vnto my people? and how
can I loke vpon the destruccyon of my
kynred?
Then sayd the kynge Ahasuerus
vnto quene Hester, and to Mardoche=
us the Jewe: Beholde, I haue geuen
Hester the house of Aman, & hym haue
they hanged vpō a tre, because he layed
hande vpon the Jewes. Wryte ye now
therfore for ye Jewes, as it lyketh you
in the kynges name, and seale it with ye
kynges rynge (for the wrytynges that
were wrytten in the kynges name, and
sealed with the kynges rynge, durst no
man dysanulle.) Thē were the kynges
scrybes called at the same tyme in the
thyrd moneth, that is ye moneth * Se= Maye.
uan, on the thre and twentyeth daye. C
And it was wryttē (as Mardoche
us commaunded) vnto the Jewes and
to the prynces, to the debytes and cap=
taynes in the landes from India vntyl
Ethiopia: namely, an hundreth and
seuen and twentye landes, vnto euery
one accordynge to the wrytyng therof,
vnto euery people after theyr speche &
to the Jewes accordynge to theyr wry
tynge and language.
And it was wrytten in the kynge
Ahasuerus name, & sealed with the kin
ges rynge. And by postes that rode vpō
swyft yonge mules, sent he the wrytyn
ges, wherin the kynge graunted ye Je=
wes (in what cytties so euer they were)
to gather them selues together, and to
stande for theyr lyfe, and for to rote out
to slaye, and to destroye all the power
of the people and lande ye wolde trou=
ble them, with chyldren and wemen, &
to spoyle theyr good vpon one daye in
all the landes of kynge Ahasuerus, na=
mely vpon the thyrtenth daye of the
twelueth moneth, which is the moneth
Adar.
The summe of the wrytynge was, D
how ther was a commaundement ge=
uen in all landes to be publyshed vnto
all the people that the Jewes shulde be
ready agaynst that daye to auenge thē
selues on theyr enemyes. And ye postes
that rode vpon the mules, made haiste
with all spede accordynge to ye kynges
worde: and the cōmaundement was de
vysed in the castell of Susan.
As for Mardocheus, he wente out
from the kynge in royall apparell of ya
lowe and whyt, & with a great crowne
of gold, beynge arayed with a garmēt
of lynnen and purple, and the cytie of
Susan reioyced and was glad: but vn
to the Jewes ther was come lyght and
gladnesse, and ioye and worshippe. And
in all landes & cyties, into what places

so euer the kynges worde and cõmaun
dement reached, ther was ioye, myrth,
prosperite and good dayes amonge the
Jewes: in so much that many people in
the londe became of the Jewes beleke,
for the feare of the Jewes came vpon
them.

The.ix.Chapter.

Amans sonnes are hanged also, and
many enemyes slayne. The Jewes
kepe a ioyfull feast.

A IN the twelueth moneth, ỹ
is the moneth Adar, vpon
the thyrteneth daye, whiche
the kynges worde and con
maundement had appoyn-
ted, that it shulde be done, euen vpon ỹ
same day that the enemyes shulde haue
destroyed the Jewes to haue oppressed
them, it turned contrarye wyse: euen ỹ
ỹ Jewes shuld subdue theyr enemyes.
Then gathered the Jewes together in
theyr cyties within all the londes of
kynge Ahasuerus, to laye hãde on such
as wolde do them euell, & nomã coulde
withstande them: for the feare of them
was come ouer all people. And all the
rulers in the landes, and prynces and
debytes, and officers of the kynge pro-
moted the Jewes: for the feare of Mar
docheus came vpon them. For Mardo
cheus was great in the kynges house,
and the reporte of hym was noysed in
al landes, how he increased & grewe.
Thus the Jewes smote all theyr
enemyes with a sore slaughter, & slewe
and destroyed, and dyd after theyr wyl
vnto suche as were theyr aduersaries.
And at the castell of Susan slewe the
Jewes and destroyed fyue hundreth
men: and slewe Parsandatha, Dalphõ
Aspatha, Poratha, Adalia, Aridatha,
B Parmastha, Arisai, Aridai, Vaiesatha
the ten sonnes of Aman, the sonne of A
madathai the enemye of the Jewes:
but on his goodes they layed no hãdes
At the same tyme was the kynge certy-
fyed of the nombre of those that were
slayne at the castell of Susan. And the
kynge sayd vnto quene Hester: The
Jewes haue slayne and destroyed fyue
hũdreth mẽ at the castell of Susan, & ỹ
ten sonnes of Amon: What shall they
do in the other landes of the kynge?
What is thy peticyon, that it maye be
geuen the: & what requyrest thou more
to be done? Hester sayd: Yf it please ỹ
kynge, let hym suffre the Jewes tomo-
rowe also to do accordynge vnto this
dayes commaundement, that they may
hange Amans ten sonnes vpon ỹ tre.
And the kynge charged to do so, and ỹ
commaundement was deuysed at Su-
san, and Amans ten sonnes were han-
ged. And the Jewes gathered themsel-
ues together at Susan, vpon the four-
tenth daye of the moneth Adar, & slew
thre hundreth men at Susan, but on
theyr goodes they layed no handes.
As for the other Jewes in the kyn- C
ges lõdes they cam together, and stode
for theyr lyues, and gat rest from theyr
enemyes: & slewe of theyr enemies fyue
and seuenty thousande, how be it they
layed no handes on theyr goodes.
This was done on the thirtenth daye
of the moneth Adar, & on the fourtenth
daye of the same moneth rested they,
which (daye) they ordeyned to be a day
of feastynge and gladnesse. But the Je
wes at Susã were come together both
on the thirtenth daye, and on the four-
tenth, and on the fyftenth daye they re-
sted, and the same day ordeyned they to
be a daye of feastynge and gladnesse.
Therfore the Jewes that dwelt in the
villages and vnwalled townes, ordey-
ned the fourtenth daye of the moneth
Adar, to be a daye of feastynge & glad-
nes and one sent gyftes vnto another.
And Mardocheus wrote these ac-
tes, and sent the wrytynges vnto all ỹ
Jewes that were in all the lande of
kynge Ahasuerus, both nye and farre
that they shulde yearly receaue & holde
the fourtenth and fyftenth daye of the
moneth Adar, as the dayes wherin the
Jewes came to rest frõ theyr enemyes D
and as a moneth wherin theyr payne
was turned to ioye, and theyr sorowe
in to prosperite: ỹ they shulde obserue
the same as dayes of welth & gladnes
and one to sende gyftes vnto another,
and to distribute vnto the poore.
And the Jewes receaued it ỹ they
had begonne to do, and that Mardo-
cheus wrote vnto thẽ: how ỹ Amã the
sonne of Amadathai the Agagite all ỹ
Jewes enemye, had deuysed to destroy
all Jewes, and caused the lot to be cast
for to put them in feare, and to brynge
them to nought: and how Hester went
and spake to the kynge, that thorowe
letters his wycked deuyce (which he y-
magyned agaynst the Jewes) myghte
be turned vpon his owne head, & how
he and his sonnes were hanged on the

te. For the which cause they called
this daye Purim after the name of the
lot, accordyng to all the wordes of this
wrytynge, and what they themselues
had sene, and what had happened vnto
them.
G And the Jewes set it vp, and toke
it vpon them and theyr sede, and vpon
all such as ioyned them selues vnto thē
that they wolde not mysse to obserue
these two dayes yearly, accordynge as
they were wryttē and appoynted how
that these dayes are not to be forgottē,
but to be kepte of chylders chyldren a-
monge all kynreds in al lādes & cyties.
They are the dayes of Purim, whiche
are not to be ouerslypte amonge the Je
wes, and the memoriall of them ought
not to perysshe from theyr sede.
And quene Hester the doughter of
Abihaill and Mardocheus the Jewe,
wrote with all auctorite, to confyrme
this seconde wrytynge of Purim, and
sent the letters vnto all the Jewes in ẏ
hundreth and seuen and twenty landes
of the empyre of Ahasuerus, with frēd
ly and faythfull wordes, to confyrme
these dayes of Purim, in theyr time ap
poynted, accordynge as Mardocheus
the Jewe and Hester the quene had or-
deyned, concernynge them: lyke as they
vpon theyr soule, & vpon ther sede had
confyrmed the actes of the * fastynges Hester. 4.
and of hir complaynt. And Hester com
maūded to stablysshe these actes of this
Purim, and to wryte them in a boke.

The.x.Chapter.

¶ Of the auctorite of Mardocheus
vnder the kynge.

AND the kynge Ahasuerus A
layed trybute vpon ẏ lōde,
and vpon the Jles of ẏ see.
As for all the worke of his
power and auctorite, and ẏ
great worshippe of Mardocheus, whi
che the kynge gaue hym, beholde, it is
wryttē in the Cronicles of the kynges
of Media and Persia. For Mardoche
us the Jewe was the seconde nexte vn
to kynge Ahasuerus, and great amōge
the Jewes, and accepted amōge
the multytude of his bre-
thren, as one that
seketh the
welth of his peo
ple, and speaketh the
best for all his
sede.

¶ The ende of the fyrst parte of the
boke of Hester.

APOCHRIPHA.

The bokes and treatises

which amonge the fathers of olde are not rekened to be of lyke authorite with the other bokes of the Byble, nother are they founde in the Canon of the Hebrue.

What this boke conteyneth.

The thyrde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The prophet Baruch.
The boke of Judith.
Certayne chapters of Hester.
The boke of wysedome.
Ecclesiasticus.
The story of Susanna.
The story of Bell.
The fyrst boke of the Machabees.
The seconde boke of the Machabees.

¶ The translatour vnto the reader.

These bokes (good reader) which be called Apocripha: are not iudged amonge the doctours to be of lyke reputacyon with the other scripture, as thou mayest perceaue by S. Jerome in epistola ad Paulinum. And the chefe cause therof is this: ther be many places in them, that seme to be repugnaunt vnto the open and manyfest trueth in the other bokes of the Byble. Neuerthelesse I haue not gathered them together to the intent that I wolde haue them despysed, or lytle set by, or that I shulde thynke them false, for I am not able to proue it: Yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstaunce in all thynges consydered) they shulde nother seme cõtrary, nor be vntruly & peruersly aleged. Trueth it is: A mans face can not be sene so wel in a water, as in a fayre glasse: nother can it be shewed so clearly in a water that is stered or moued as in a styll water. These and many other darke places of scripture haue ben sore stered and mixte with blynde and couetous opiniõs of men, which haue cast such a myst afore the eyes of the symple, that as longe as they be not cõferred with the other places of scripture they shall not seme otherwyse to be vnderstande, thẽ as couetousnesse expoundeth them. But who so euer thou be that readest scripture, let the holy goost be thy teacher, and let one texte expounde another vnto the. As for suche dreames, visions and darke sentences as be hyd frõ thy vnderstondyng committe them vnto God, and make no articles of them: But let the playne text be thy gyde, and the sprete of God (whiche is the author therof) shall lede the in all trueth.

As for the prayer of Salomon (which thou fyndest not herin) the prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the fyrst (namely the prayer of Salomõ) readest thou in the eyght chapter of ye thyrd boke of the kynges, so that it appeareth not to be Apocriphum: The other prayer and songe (namely of the chyldren) haue I not founde amonge ony of the interpreters, but only in the olde latyn texte, which reporteth it to be of Theodotions translation. Neuerthelesse: both because of those that be weake and scrupulous, and for theyr sakes also that loue suche swete songes of thankesgeuyng: I haue not lefte them out: to the intent that the one shulde haue no cause to complayne, and that the other also myght haue the more occasyon to geue thãkes vnto God in aduersite, as the thre chyldren dyd in the fyre. Grace be with the. Amen.

The fyrst Chapter.

¶ The vertuous kynge Josias renu-
eth the seruyce of God, setteth the pre-
stes in theyr ordre, and holdeth ẏ feaste
of Easter. Of hys death. Of Jechonis-
as hys sonne. Of kynge Joachym and
Sedechyas.

A 4.Re.23.c. 2.Pa.35.a
AND Josyas * helde ẏ
feast of
Easter
in Jeru-
sale vn
to the
LOR-
DE, &
slewe ẏ
Passo-
uer the
foure-
tenth
daye of the fyrste moneth. Het set the
prestes also in ordre (according to their
daylye courses) beynge arayed in long
garmentes in the temple of the LOR
DE. And he spake vnto the Leuytes
the holye mynysters of Israell, ẏ they
shulde halowe themselues vnto the
LORDE, to set the holy arke of ẏ
LORDE, in the house that kynge
Salomon the son of Dauid had buyl-
ded and sayde: Ye shall nomore beare
the Arke vpon youre shulders. Nowe
serue your LORD, & take the charge
of hys people of Israell, after your vil
lages and your trybes: accordynge as
kynge Dauid the kyng of Israel hath
ordened, and accordynge as Salomon
hys sonne hath honorably prepared:
Yee loke that ye all do seruice in ẏ tem
ple, accordynge to the ordrynge and dy
strybutyon of the principal mẽ which
are appoynted out of the trybes, to do
seruyce for the chyldren of Israell.
Exod.12.d * Kyll the Passouer, and prepare of-
ferynges for your brethren and do ac-
cordynge to the commaundement of ẏ
LORDE, which he gaue vnto Mo-
ses. And vnto ẏ people that was foũd.
Josias gaue thyrtye thousande of she-
pe, lambes, kyddes, and goates, & thre
thousande oxen. These the kynge (of
hys kynglye lyberalyte) gaue vnto the
people, accordyng as he had promised:
and to the prestes (for the Passouer)
he gaue two thousande shepe, and an
hundreth oxen. Morouer Jechonias, &
Semeias, and Nathanael brethrẽ, and
Hasabias, Jehiel, and Josabad, gaue
them to the Passouer, fyue thousand
shepe, and fyue hundreth bullockes.
And when these thynges were B
broughte to passe, the prestes and ẏ Le-
uytes stode goodlye in theyr ordre, and
had the vnleuended breade thorowe
out the trybes. And after the ordrynge
of the pryncypall men in the trybes,
they offered vnto the LORDE in
the syghte of the people, accordyng as
it is wrytten in ẏ boke of Moses, * & Exod.12.b
so they rosted the Easterlambe as ac-
cordynge was. As for the thankofferyn
ges and the other, they dyghte them in
kettels, and pottes and set them befor
the people wyth good wyll, and after-
warde before them selues and the pre-
stes. For the prestes offred the fat, vn-
tyll the tyme was expyred, but the Le-
uites prepared for them selues and for
theyr brethren the chyldren of Aaron.
The syngers also the chyldren of As-
saph, stode in theyr ordre, accordynge
as Dauid had deuysed. So dyd As-
saph, zachary & Jedithun, which were
appoynted by the kynge. Morouer the
porters and dorekepers stode by ẏ do-
res and that diligent ye, so that none
wente out of hys stondynge and seruy
ce: for theyr brethren (the Leuytes) pre-
pared for them. Thus were all thyn-
ges persourmend ẏ belonged to the of
ferynge of the LORDE. In ẏ daye
they helde the Passouer, and offered
thankofferynges besyde the sacrifyce
of the LORDE, accordynge to the
commaundement of kynge Josias.
So the chyldren of Israell whiche C
were then present, helde an honorable
Passouer, & the feast of swete breade
seuen dayes longe. Yee such a Passo-
uer was not kepte in Israel from the
tyme of the prophet Samuell. And all
the kynges of Israel helde not such an
Easter, as thys which kynge Josias
held, and the prestes, the leuytes, ẏ Je-
wes, and all Israell of all them ẏ were
at Jerusalem. In the eyghtenth yeare
of the raygne of Josias was this Pas-
seuer kept. And with a parfecte harte
dyd kynge Josias ordre al his workes
(before the LORD) and the thynges
that were wrytten of hym in tymes
past, concernynge those that synned &
were vngodlye agaynste the LORD
before all people, and that soughte not
the worde of the LORD vpõ Israel,
After all these actes of kynge Josias

4 Re. 23. f * Pharao the kynge of Egypte wente
2 Pa. 35. d vp, and came toward Carcamis by Eu
phrates, & Josyas wente to mete hym.
Then sente the kynge of Egypte vnto
Josyas, sayenge: what haue I to do wt
the o kynge of Juda? I am not sent of
the LORDE to fyghte agaynste
the, for my warre is vpon Euphrates,
go thou thy waye home agayne in all
the hayste. And Josias wolde not turn
agayne vpon hys charret, but vnder-
toke to fyghte agaynste hym: and her-
kened not vnto the worde of the pro-
phet, whiche he tolde hym oute of the
mouthe of God, but pitched a battayl
agaynste hym in the felde of Maged-
do. And the prynces preassed to kynge
Josias. Then sayde the kynge vnto
hys seruauntes: * Carye me awaye
3. Re. 22. f oute of the battayll, for I am sore wou
ded. And immediatlye hys seruauntes
toke hym awaye oute of the fronte of
the battayll. Then sat he vp vpon the
seconde charrette, came to Jerusalem,
dyed, and was buryed in hys fathers
sepulcre. And in all Jewry they mour-
ned for Josyas, yee ye rulers also wyth
theyre wyues made lamentacyon for
hym vnto thys daye. And thys was
done euer styll in Israell.

D These thinges are wrytten in the
boke of the stories of the kynges of Ju
da: namely, all the actes and workes
of kynge Josyas, hys kynglye power,
and maiesty, hys vnderstondynge in ye
lawe of God, and what he dyd, yee and
thynges whiche are not wrytten in the
boke of the kinges of Israel and Juda
* And the people toke Jechonyas the
4. Re. 23. f sonne of Josias, and made hym kynge
2 pa. 36. a. in the steade of Josias his father whã
he was thre and thyrtye yeare olde.
And he raygned ouer Israell thre mo-
nethes. And the kynge of Egypte put
hym downe, that he shulde not raygne
in Jerusalem, and raysed vp a taryng
of the people: namelye an hundreth ta-
lentes of syluer, and one talent of gold
The kynge of Egypte also made Joa
chym hys brother kynge of Juda, and
Jerusalem. As for them of the kynges
counsell wyth the kynge hymself and
zaraceles hys brother, he toke them, &
caryed them awaye presoners in to
Egypte. Fyue and twentye yeare olde
was Joachym, whan he was made
kynge in the londe of Juda and Jeru-
E salem, and he dyd euell before ye LOR
4. Re. 24. c DE. * After thys, Nabuchodonosor
the kynge of Babylon came vp, bound
hym wyth bandes of yron, and caryed
hym vnto Babylon. Nabuchodonosor
also toke all the * vessel that were ha 3. Esd. 4. c
lowed in the temple of the LORDE,
and all the Jewels, and caryed the vn
to Babylon, and broughte them in to
hys owne temple at Babylon. Of hys
vnclennes and vngodlinesse, it is wryt
ten in the boke of the actes of ye kinges.
And Joachim hys son raygned in hys
steade. He was made kynge beynge
eyghtene yeare olde, and raygned but
thre monethes and ten dayes in Jeru-
salem, and dyd euell before the LOR-
DE. So after a yeare, Nabuchodono
sor sente and caused hym be broughte
vnto Babylon with the holye vessels
of the LORDE, and made Sede-
chias hys brothers kyng of Juda, and
Jerusalem, whan he was one & twen-
ty yeare old, & he raygned eleuen yeare.

And he dyd euell also in the syghte
of the LORDE, and cared not for ye
wordes * that were spoken vnto him Jere. 37. a
by the prophet Jeremy at the mouthe
of the LORD. And where as he had
made an oth vnto king Nabuchodono
sor, he forsware hymself, & fel frõ him,
hauinge a styfneck & harte, and trans-
gressed all the statutes and ordinaũces
of the LORDE God of Israel. The
rulers also and heades of the people of
the LORDE dyd much euell, and be
came vngodlye, more then the Heythẽ
beynge defyled in all maner of abho-
minacyons: Yee and defyled the holye
temple of the LORD at Jerusalem. F
And the God of theyr fathers sent hys
messaungers vnto them, to turn them
backe, and to call them agayne from
theyr synnes: for he wolde fayne haue
spared them for hys holy tabernacles
sake. Neuerthelesse, they had hys mes-
saungers in derisyon, and loke what
God spake vnto them by hys prophe-
tes, they made but a sporte of it. This
drew on so longe, tyll the LORDE
was wroth wyth hys people for theyr
vngodlynesse, and til he caused the kin
ges of the Caldees to come vp, which
slewe theyr yonge men wyth ye sweard Deu. 32. d
yee euen in the compasse of theyr holy
temple, * and spared no body, nother
yonge nor olde, nother mayden, nor
yonge man: but they were all delyue-
red in to the power of the kynges of ye
Caldees, and all the holy vessels of the
LORDE and the kynges treasures

toke they and caryed them vnto Baby
lon.* As for the house of the LORD
Jer.39.a. and.52.b they brent it, and brake down the wal-
les of Jerusalem, set fyre vpō hyr tow
ers, destroyed al hyr noble buyldynges
and brought them to naught, and the
people that were not slayne wyth the
swearde, caryed they vnto Babylon.
Thus becam they presoners & bon-
demen of the kynge of Babylon, tyll
they were delyuered and raygned for
them selues, whan the wordes of the
Jer.25.b. LORDE were fulfylled, * which he
and 29.b. promysed the by mouth of ye prophet
Jeremy, & tyl the lond had hyr rest: na-
mely, al ye tyme that it laywayst, had it
rest & quietnes seuen & seuenty yeares.

The.ii Chapter.

God moueth kynge Cyrus to dely-
uer the presoners, lyke as he promysed
by the prophet Jeremy. Of kynge Ar-
taxerses, by whose authorite the Jew-
es are forbyddē to buyld vp Jerusalē.

A NOw whan kynge Cyrus
2.Par.36.d. raygned ouer the Persy-
1.Esd.1.a. ans, and whan the LOR
DE wolde perfourme the
worde that he had promy-
sed by the mouth of the prophet Jere-
my: the LORDE raysed vp ye sprete
of Cyrus, the kynge of the Persyans,
so that he caused thys wrytynge to be
proclamed thorowe oute hys whole
realme, sayenge: Thus sayeth ye kynge
of the Persyans: The LORDE of
Israell that hyghe LORDE hath
made my kynge of the londe, and com-
maunded me to buylde hym an house
at Jerusalem in Jewry. Yf ther be eny
now of youre people, the LORDE
be with him, and go vp wyth him to Je
rusalem. And all they that dwel round
aboute that place, shall helpe thē, whe-
ther it be with golde, with siluer, with
gyftes, wyth horses and necessary cat-
tell, & all other thynges ye are broughte
wyth a frewyl to the house of ye LOR
DE at Jerusalem.
B Then the pryncypal men oute of ye
trybes and villages of Juda and Ben
Jamin stode vp: so dyd the prestes also
and the Leuites (whom the LORDE
had moued) to go vp, and to buyld the
house of the LORDE at Jerusalem.
And they that were aboute them, hel-
ped them wyth al maner of golde, and
syluer, and cattel also, and with many
liberal gyftes: and thys dyd many one
whose mynde was stered vp therto.
Kynge Cyrus also broughte forth the
* vessels and ornamentes, that were 1.Esd.1.a.
halowed vnto the LORDE (whiche
Nabuchodonosor the kynge of Baby
lon had caryed away from Jerusalem
and consecrated them to hys Idol, and
ymage) and delyuered them vnto Mi-
thridatus hys treasurer, and by hym
they were delyuered to Salmanasar
the debyte in Jewry. And thys was ye
nombre of them: Two thousand & .iiii
C. syluer boules. xxx. syluer basens. xxx
basens of golde. ii. M. and. iiii. C. ves-
sels of syluer, and a thousande besyde.
All the vessels of golde, & syluer were
v. M. viii. C. and. lx. These were nom
bred vnto Salmanasar, and them that
were come agayne wyth hym to Jeru
salem out of the captyuyte of Babylō
Now in the tyme of kynge Artaxerses
the kynge of Persia, these men: Bale-
mus and Mithridatus, Sabellius, Ra
thimus, Balthemus, Semelius the
scrybe, and other that dwelt in Sama
ria, and in other places vnder the do-
mynyon thereof, wrote a letter vnto
kynge Artaxerses, wherin they cōplay
ned vnto the kynge of them in Jewry
and Jerusalem. The letter was made
after thys maner:
Syr, thy seruauntes Rathimus ye C
story wryter, Sabellius the scribe, and
other iudges of thy courte in Celosy
ria and Phenices. Be it knowen and
manifeste to oure lorde the kynge, that
the Jewes whiche are come vp from
you vnto vs in to ye rebellious and wic
ked cytye begynne to buylde it agayn,
and the walles aboute it, and to set vp
the temple of the newe. Nowe yf thys
cytye and the walles therof be set vp a
gayne, they shall not onely refuse to
geue trybutes and taxynges, but also
rebell vtterly agaynst the kynge. And
for so muche as they take this in hand
now aboute the temple, we thoughte
it reason, to thynke no scorne of it, but
to shewe it vnto oure lorde the kynge
and to certifye hym therof: to the ende
that yf it please the kyng, he may cause
it be soughte in the bokes of olde: and
thou shalt fynde suche warnynge wri
ten, and shalte vnderstonde, that thys
cytye hath alwaye ben rebellious and
disobedient, that it hath subdued kyn-
ges and cytyes, and that the Jewes
which dwell therin, haue euer bene re-
bellious, obstinate, vnfaythfull, and

fyghtynge people, for the which cause thys cytie is wasted. Wherfore nowe we certyfye oure lorde the kynge, that yf thys cytye be buylded and occupyed agayne, & the walles thereof set vp a new, thou canste haue no passage in to Celosyria and Phenices.

D Then wrote the kynge to Rathymus the story wryter, to Balthemus, to Sabellius the scrybe, and to the other offycers and dwellers in Syria, & Phenices, after thys maner: I haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, y^t the cytye hath euer resysted kynges, that y^e same people are disobedient, and haue caused muche warre, and that myghty kynges haue raygned in Ierusalē, which also haue raised vp taxinges of Siria & Phenices. Wherfore, I haue commaunded those people, that they shall not buylde the cytye, y^t they make nomore in it, and that they procede no farther w^t the buyldynge: for so muche as it myght be the cause of warre, and displeasure vnto kynges.

Now whan Rathymus and Sabellius the scrybe and the rulers in the lond had red the wrytynge of kyng Artaxerses, they gat them together, and came in all the hayst to Ierusalē wyth an hoost of horsemen, and with muche people of footemē, and forbad them to buylde. And so they lefte of from buyldynge of the temple, vnto the seconde yeare of kynge Darius.

The .iii. Chapter.

¶ Of the feaste that kynge Darius made, and of the thre yonge men that wrote euery one hys sentence, to proue who myghte saye the best. The fyrste sheweth hys mynde.

A Kynge Darius made a great feaste vnto hys seruauntes, vnto all hys courte, and to the offycers of Media, and Persia, yea and to all the debytes, and rulers that were vnder hym, from India vnto Ethiopia, an hundreth, & .xxvii. contryes. So whan they had eaten, and dronken beynge satisfyed, and were gone home agayne, Darius the kyng wente in to hys chambre, layed hym downe to slepe, and so awaked.

Then the thre yonge men, y^t kepte the kynges personne, and watched his body, communed amonge themselues and spake one to another, Let euery one of vs saye some thynge, and loke whose sentence is wyser and more excellent than the other, vnto hym shall kynge Darius geue greate gyftes, and clothe hym wyth purple. He shall geue hym vessels of golde to drynke in, clothes of golde and couerynges: he shall make hym a costly charret and a brydle of golde, he shall geue hym a bonet of whyte sylke, and a chayne of golde aboute hys necke: yee he shall be the seconde and pryncypall nexte vnto king Darius, and that because of hys wysdome, and shalbe called the kynges kynsman.

So euery one wrote hys meaninge sealed it and layed it vnder the kinges pelowe, and sayde: whan the kynge aryseth, we wyll geue hym oure wrytinges: and loke whose worde the kynge and hys cheke lordes iudge to be the mooste wysely spoken, the same shall haue the victorye. One wrote: wyne is a stronge thynge. The seconde wrote: The kynge is stronger. The thyrde wrote: wemen haue yet more strength, but aboue all thynges the treuth beareth awaye the victory. Now whan y^e kynge was rysen vp, they toke theyr wrytynges and delyuered them vnto hym, and so he red them. Then sent he forth to call all hys cheke lordes, al the debytes and rulers of the contryes of Media & Persia. And whan they were set downe in the counsill, the wrytynges were red before them. And he commaunded to call the yonge men, that they myghte declare theyre meanynges them selues by mouth. So whan they were sent for, and came in, the kynge sayde vnto them: shewe vs and make vs to vnderstonde, what y^e thynges are that ye haue wrytten. B

Then beganne the fyrste (whiche had spoken of the strengthe of wyne,) and sayde: O ye men. *Wyne is maruaylous stronge, and ouercommeth them that drynke it: it deceaueth the mynde, and bryngeth both the poore man and the kynge to dotage and vanite. Thus doth it also with y^e bondeman and wyth the fre, wyth the poore & rych: it taketh away theyr vnderstonding, & maketh them carcles & merye, so that none of thē remēbreth ony heuinesse, det, or dewty: It causeth a man C

Pro. 20.d

to thynke also that the thynge whiche he dothe, is honeste and good: and remembreth not that he is a kynge, nor that he is in authorytye, and that he oughte not to do suche thynges. Moreouer, whan men are drynkynge, they forget all frendshyppe, all brotherlye faythfulnesse and loue: but as soon as they are dronken, they drawe oute the swearde and wyll fyghte, and whan they are layed downe from the wyne, and so rysen vp agayne, they can not tell what they dyd. Judge ye nowe, Is not wyne the strögest? For who wolde els take in hande to do suche thynges? And whan he had spoken thys, he helde hys tunge.

The.iiii.Chapter.

¶ The seconde goeth aboute to proue hys sentence the wysest, but zorobabell getteth the victory, for the treuthe beareth euer the bell. Darius commaundeth to buylde vp Jerusalem agayne.

A Then the seconde (whiche had sayde, the kynge was stronger) began to speake, sayenge: O ye men are not they the strongest & moost excellent, that conquere the londe, and the see, and al that is in the see, and in the earthe? Now is the kynge lorde of all these thynges, and hath dominyon of them all: and loke what he commaundeth, it is done. Yf he sende hys men forthe a warfare, they go and breake downe hylles, walles, and towres. They are slayne, and slay (other men) them selues, and ouerpasse not the kynges worde. Yf they get þ victory, they brynge the kynge all the spoyle. Lykewyse the other that medle not wyth warres and fyghtynge, but tyll the grounde: whan they reape they brynge trybute vnto the kynge. And yf þ kyng alone do but commaunde to kyll, they kyll: yf he commaunde to forgeue, they forgeue: yf he commaunde to smyte, they smyte: yf he byd dryue away, they dryue awaye: yf he cömaunde to buylde they buylde: yf he cömaunde to breake downe, they breake downe: yf he commaunde to plante, they plante. The commune people and the rulers are obedient vnto hym. And the kynge in the meane season setteth hym downe, eateth and drynketh, and taketh his rest: than kepe they watch rounde aboute þ kynge, and not one of them darre get hym oute of the waye, to do hys owne busynesse, but muste be obedient vnto þ kyng at a word. Judge ye now O ye men, how shulde not he go farre aboue vnto whome men are thus obedient? And whan he had spoken thys, he helde hys tunge.

B The thyrde (whose name was zorobabell, which had spoken of women & of the treuth) beganne to say after thys maner: O ye men, it is not the greate kynge, it is not the multytude of men, nother is it wyne that excelleth. Who is it then, that hath the lordshyppe ouer the mē? Haue not women borne the kynge, and all the people that rule these thynges? Haue not wemen borne thē, and broughte them vp, that plante the wynes, wherof oute the wyne commeth? They make garmentes for all men, they geue honoure vnto all men, and wythoute women cā not men lyue. Yf they gather gold, and syluer and all precyous thynges, and se a fayre, and welfauoured woman, they leaue altogether, and turne theyr eyes onely vnto the woman, & gape vpon her, & haue more desyre vnto her, then vnto þ syluer, and golde or ony maner & precious thynge. * A man leaueth his father þ broughte hym vp, he leaueth hys owne naturall contre, & cleueth vnto the womā: yee he yoperdeth hys lyfe ꝑ the womā, & remēbreth nother father, nor mother, nor contre. By this then ye must nedes knowe, þ women haue the domynyon ouer you. Gen. 2. d. Mat. 19. a 1. Cor. 6. d Ephe. 5. f.

Doth it greue you? A mā taketh his swearde, & goeth hys way to steale, to kil, to murther, to sayle vpō þ see, & seeth a lyon, & goeth in þ darknesse: & whan he hath stolen, deceaued and robbed, he bryngeth it vnto hys loue. Agayne, a mā loueth his wife better thē father & mother: yee many one ther be, þ renne out of theyr wyttes, and become bond men for theyr wyues sakes: many one also haue peryshed, & haue ben slayne, and haue synned because of women.

C And nowe beleue me, I knowe a kynge whiche is greate in hys power, and all londes stonde in awe of hym, and no man darre laye hande vpon hym: yet dyd I se, that Apame (the doughter of the greate kynge Bartacus) the kynges concubyne, sat besyde the kynge vpon the ryghte hande, and toke of hys crowne from hys heade, and sette it vpon hyr owne heade, and smote the kynge wyth hyr lefte hande,

Morouer, the kynge loked vpon her
wyth open mouth: yf she laughed vpō
hym, he laughed also: but yf she toke o-
ny displeasure wyth hym, the kynge
was fayne to flatter her, and to geue
her good wordes, tyll he had gottē hys
fauoure agayne.

O ye men, are not wemen then
stronger? Great is the earth, and hygh
is the heauen that do these thynges.
Then the kynge, and the prynces lo-
ked one vpon another. So he beganne
to speake of the treuth: O ye men, are
not wemen stronger? Great is ye earth
hyghe is the heauen, swyft is ye course
of the Sonne, he compasseth the heauē
Eccli. 1.a. rounde aboute * & fetcheth his course
agayne to hys owne place in one daye.
Is he not excellent that doth thys? yee
greate is the treuth, and stronger then
al thynges. Al ye earth calleth vpon the
treuth, ye heauē prayseth it, all workes
shake & tremble at it, & it is no vn-
righteous thīg. Wyne is vnryghteous
the kynge is vnrighteous, wemen are
vnryghteous, all the chyldren of
men are vnryghteous, yee all theyre
workes are vnryghteous, & ther is no
treuth in them, in theyre vnryghteous-
nes also shall they be destroyed and pe
Esa. 40.a. ryshe. * As for the treuth, it endureth
Psal. 116.a. and is alwaye stronge: it lyueth and
conquerreth for euermore worlde wy-
thout ende.
D The treuth accepteth no persones,
it putteth no difference betwixte ryche
or poore, betwyxte the myghtye or sym
ple, but doth ryghte vnto euery man,
whether they be euell or good, and all
men are louyngly dealte wythal in the
workes of it. In the iudgemente of it
ther is no vnryghteous thynge, but
strengthe, kyngdome, and power, and
maiesty for euermore. Blessed be the
God of treuth.

And wyth that he helde his tung,
and all the people cryed and sayde:
Greate is the treuth, & aboue al. Then
sayde the kynge vnto hym: Are what
thou wylt, more then is appoynted in
the wrytynge, and I shall geue it the,
for thou arte founde wyser then thy
companyons: thou shalte syt nexte me,
and be my kynsman. Then sayde he vn
to the kynge: Remembre thy promyse
and vowe, whiche thou haste vowed
and promysed (in the daye whan thou
camest to the kyngdome) to buylde vp
Ierusalem, and to sende agayne al the
vessels and Iewels, that were taken
awaye oute of Ierusalem: whiche Cy-
rus separated, whan he offered in Ba
bylon, and wolde sende them agayne.
And thy mynde was to buylde vp the
temple, whiche the Edomytes brente,
whan Ierusalem was destroyed by ye
Caldees. Thys only (O kynge) is the
thynge that I requyre, thys is the ma
yestey, whiche I desyre and axe of the
that thou perfourme the vowe, which
thou wyth thyne owne mouthe haste
made vnto the kynge of heauen. E

Then Darius the kynge stode vp 2.Esd.2.
and kyssed hym, * and wrote a letter 3.Esd.6.
vnto all the debytes and shreues, to all
the lordes and nobles, that they shulde
conueye hym forth, and all them that
wold go vp wyth hym. He wrote a let
ter also vnto al ye shreues that were in
Celosyria and Phenyces, and vnto Li
banus, that they shuld harle the ceder-
trees from Lybanus vnto Ierusalem,
to buylde the cytye wythall. Morouer
he wrote vnto all the Iewes that were
gone oute of hys realme in to Iewrye
because of the fredome, that no officer,
nor ruler, nor shreue shuld com to theyr
dores: and that all theyr londe, whiche
they had conquered, shulde be fre, and
not trybutarye: And that the Edomy-
mytes shulde geue ouer the cyties, and
vyllages of the Iewes, whiche they
had taken in: yee and that they shulde
yearlye geue. xx. talentes to the buyl-
dynge of the temple, vntyll the tyme
that it were fynyshed: and to the dayly
halowynge of the brentofferynges (as
it is commaunded) ten talentes yearly
also. And that all they which come frō
Babylon to buyld the citie, shuld haue
fre lybertye, they and theyr chyldren,
and all the prestes. F

He wrote the greatnesse also, and
commaunded that the holy garmente
shulde be geuen them, wherin they my
nystred: & wrote that cōmaundemētes
shuld be geuen to the Leuytes, vntyll
the daye, that the house were fynyshed
and Ierusalem buylded vp: and com-
maunded, that al they that watched ye
citie, shuld haue theyr poriōs, & wages.

He gaue ouer also all the vessell
that Cyrus had separated from Baby
lon, and all that Cyrus had geuen in
commaundemente, the same charged
he also, that it shulde be done and sent
vnto Ierusalem. Nowe whan thys
yonge man was gone forth, he turned

hys face towarde Jerusalem, and prayased the kinge of heauen, and sayde: Of the commeth victory, * of the com-
Eccli.1.a. meth wysedome, and clearnesse, and I am thy seruaunte. Blessed arte thou, whiche haste geuen me wysedome: the wyll I prayse, O LORDE, thou God of oure fathers.

And so he toke the letters, and wente unto Babylon: And whan he came there, he tolde thys unto all hys brethren that were at Babylon, and they prayased the God of theyr fathers, that had geuen them refreshynge and lyberto to go up, and to buylde Jerusalem and the temple (which is there called after the name of the LORDE) and they reioyced wyth instrumentes and gladnesse, seuen dayes longe.

The.v.Chapter.

¶ What they be, and howe manye, that come agayne to Jerusalem oute of the captyuyte of Babylon. The temple and the altare are buylded agayne. The heythen wythstonde them.

A
After thys, were the pryncipall men of all the vyllages chosen in the trybes, and kynreddes, that they shulde go up wyth theyr wyues and chyldren, wyth theyr seruauntes and maydens, wyth all theyr cattell & substaunce. And Darius the kynge sente wyth them a thousande horsmen, to conueye them safelye unto Jerusalem: and theyr brethren were gladde, playenge upon instrumentes, and syngynge.

And these are the names of the men, whiche wente oute of the vyllages accordynge to the trybes. Of the prestes, the sonne of Phineas, the son of Aaron: Jesus the sonne of Joseder,
Math.1.b Joachym the sonne of * zorobabell the sonne of Salathiell (of the kynred of Dauid, oute of the kynredde of
1.Esd.4.b Phares, of the trybe of Juda) * which spake wonderfull thynges under Darius the kynge of Persya, in the secōd yeare of hys raygne in the fyrste moneth of Nisan.

These also are they of Jewrye, whiche came up and turned agayn unto Jerusalem, oute of the captyuyte that Nabuchodonosor the kynge of Babylon had broughte unto Babylon. And euerye man soughte hys por-cyon agayne in Jewry, hys cytye, they that came wyth zorobabell, and wyth Jesus, Nehemias, Saraias, Raelaias Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Olior9 Emonias, one of theyr prynces.

And the nombre of them, accor- B
dynge to theyr kynreddes and rulers, was: The chylderen of Phares, two thousande, and hundreth, and.lxxii. The chylderen of Ares thre thousand an hundreth, and.lvii. The chylderen of Femo, an hundreth and.xlii. In the sonnes of Jesus and Joabes, a thousande thre hundreth and two. The sonnes of Chozoba, two hundreth and.v. The sonnes of Banica, an hundrethe, &.lxviii. The sonnes of Rebech, foure hundreth and thre. The sonnes of Arthad, foure hundreth and.xxvii. The sonnes of Cham, xxxvii. The sonnes of zozoar two thousande and. lxvii. The sonnes of Adinu, foure hundreth and.lxi. The sonnes of Adarectis, an hundreth and viii. The sonnes of Ciaso, and zelas, an hūdreth and.vii. The sonnes of Azorer, foure hundrethe and xxxix. The sonnes of Jedarbone, an hūdreth and.xxxii. The sonnes of Hananias, an hundreth and.xxx. The sōnes of Asoni.xc. The sonnes of Marsar, foure hundreth and.xxii. The sonnes of zabarus.xcv. The sonnes of Sepholemon, an hundreth and.xxiii. The sonnes of Nepopas.lv. The sonnes of Hachanatus, an hundreth, and.lviii. The sonnes of Sebethanus, an hundreth & xxxii. The sonnes of Crearpatros, (which is called also Enohadies & Modias) foure hundreth, and.xxiii. Of the of Gramos and Gabea, an hundrethe and.xxi. Of them of Besselon, and Cegge.lxv. Of them of Bastharus, an hundreth and.xxii. Of them of Bechenobes.lv. Of ye sonnes of Lyptis, ther were an hundreth.lv. Of the sonnes of Lybonnus thre hūdreth & lvii. Of ye sonnes of Sychem, thre hundreth, and lxx. Of the sonnes of Suadon and Elimon, thre hundreth and.lxxviii. Of the sonnes of Ericus two thousande, an hundreth, and.xlv. The sonnes of Anaas, thre hundreth and.lxx.

The prestes: The sonnes of Jed- C
dus, The sonnes of Euther, The sonnes of ElJasib, thre hundrethe, and lxxii, The sonnes of Emerus two hundreth and.lii. The sonnes of Fasurius thre hundreth and.lvii. The sonnes of

Carea two hundreth and.xxvii. The
Leuytes: The sonnes of Iesus in Ca=
duell and Banus, and Serebias, and
Edeas seuentye and foure.

The whole nombre of these from
xii. yeares, was thre thousand four hũ
dreth and.lxii. Of the sonnes, dough=
ters, and wyues, the whole sum was
foure thousande two hundreth & .xlii.
The sonnes of the prestes that praised
God in the temple: The sonnes of As=
saph, of whom there were an hundreth
and.xxviii. But the dorekepers were:
The chyldren of Esmenus: The chyl=
deren of Aser: The chylderen of Amõ:
The chylderen of Accuba, Topa, The
chylderen of Tobi, an hundrethe and
xxxix. in all.

The prestes that serued in the
temple: The sonnes of Sel, the sõnes
of Gaspha, the sonnes of Tobloch, the
sonnes of Caria, the Sonnes of Sub,
the sonnes of Heliu, the sonnes of La=
bana, the sonnes of Armacha, the son=
nes of Acub, the sonnes of Utha, the
sonnes of Cetha, the sonnes of Ag=
gab, the sonnes of Obay, the sonnes of
Anani, the sonnes af Canna, the son=
nes of Geddu, the sonnes of An, the
sonnes of Radin, the sonnes of Desa=
non, the sounes of Nechoba, the son=
nes of Caseba, the sonnes of Goza,
ye sõnes of Ozui, ye sõnes of Sinona,
ye sõnes of Atra ye sonnes of Hastem, ye
sõnes of Asiana, ye sonnes of Maney, ye
sonnes of Nasisin, the sonnes of Ac=
cuba, the sonnes of Agista, the sonnes
of Azui, the sonnes of Fauon, the son=
nes of Phasalon, the sonnes of Mee=
da, the sonnes of Susa, the sonnes of
Cared, the sonnes of Barcus, the son=
nes of Sarea, the sonnes of Coesy, the
sonnes of Nasit, the sonnes of Agista,
the sonnes of Pedon: Salomon hys
sonnes, the sonnes of Asophot, the son
nes of Phasida, the sonnes of Celi,
the sonnes of Dedon, the sonnes of
Gaddahell, the sonnes of zaphcus, the
sonnes af Aggia, the sonnes of Sa=
charet, the sonnes of Sabathen, the
sonnes af Saroueth, the sonnes of
Malsit, the sonnes of Ania, the son=
nes of Sasus, the sonnes of Addus,
the sonnes of Suba, the sonnes of Eu
ra, the sonnes of Rahotis, the sonnes
of Phasphat, the sonnes of Malmon.
All these mynystred in the Sanctuary,
and were seruauntes of Salomon:
euen foure hundreth and.lxxii.

The.v.Chapter.

These folowenge are they that D
wente vp from Chelmellat Thelarsa
(whose prynces were Carmelam,
and Careth) and myghte not shewe
forth theyr cytyes and kynreddes, how
they were of Israell: The sonnes of
Dalarus, the sonnes of Tuben, the
sonnes of Nechodiacus. Of the pres=
tes that executed the office of the prest
hode, and were not founde: The son=
nes of Obia, the sonnes of Achisos,
the sonnes of Addin, whiche maryed
one of the doughters of Phargeleu,
and were named after hym. The wry=
tynge of the same kynred was soughte
in the register of theyr generacyon, but
it was not founde: and therfore were
they forbydden to execute the office of
the presthode. Unto these sayde Nehe=
mias, and Astharas, that they shulde
haue no porcyon in the Sanctuary, tyl
ther rose vp an hygh preste, that were
well instructe in the playne clearnes, &
treuth Of all Israell (besyde seruaun=
tes and maydens) ther were.xlii thou
sand thre hundreth and.xl. Now were
ther of seruauntes and maydens.vii.
thousande thre hundreth and.xxxvi.
Of syngynge men and syngynge we=
men ther were two hundreth and.lxv
Foure hundrethe, and.xxxv. Camels.
Seuen thousande, and.xxxvi. horses.
Two hundrethe thousande, and.xlv.
mules. Fyue thousand, and fyue and
thyrtye asses.

Theyr heades also, and the rulers
in the trybes, whan they came to Ieru
salem, and wolde buylde and set vp
the temple of God agayn in hys place,
they gaue (after theyr abylite) vnto the
temple, to the treasure and to the ser=
uyce of the Sanctuarye. xii. thousand
poundes of gold. v. thousand of syluer
and an hundreth prestes garmentes.
And so dwelte the prestes, and the Le=
uytes, and the people that wente oute
of Ierusalem, and in the countre there
about, the syngers also, & the porters,
euery one of Israell in hys owne londe.

1.Esd.3.a *So whan the seuenth monethe
came, and whan the chylderen of Is=
raell were euery man at hys busynes,
they came all wyth one consent in to ye
courte, whiche was before the east
dore. And there stode Iesus the son of
Iosedec, and hys brethren the prestes,
and zorobabell the sonne of Salathiel,
& hys brethren, settynge vp an altar to
offer burntsacrifice vpõ it as it is wryt

ten in ÿ law of Moses the mā of God.
E Ther came people also of other cō
tryes, and the Heythē out of al londes
set vp the altare in hys place, & offred
sacrifices and burntofferynges vnto
the LORDE in the mornynge. And
so they helde the feaste of tabernacles,
Leui.23.f. * as it is commaunded in the lawe.
And dayliye dyd they offre as accor=
dynge was, and made the sacrifices
appoynted, the offerynges also of the
Sabbathes, and of the Newmoones,
1.Esd.3.b. and all holy feastes. * And al they that
vowed offerynges vnto the LORD,
beganne at the Newmoone of the se=
uenth moneth to offre vnto God: for
the temple of the LORDE was not
yet bylded. And they gaue vnto the
masons and carpenters moneye, meate,
and drynke wyth chearfulnesse. Vnto
them of Sidon also and Tyre they ga
ue cartes, that they shuld carye ceder=
trees from Libanus to be yrastes and
beames, and ÿ they shulde make shyp=
pes in the hauen of Joppa, accordyng
as it was appoynted and ordyned by
Cirus kynge of the Persians.

And in the second yeare they came
in to the temple of God at Jerusalem.
Ecli.49. * In the seconde moneth beganne Zo=
d.and.c. robabel the sonne of Salathiel, & Je=
sua the sonne of Josedec, and theyre
brethren the prestes and Leuites, and
all they that were come vnto Jerusa=
lem out of the captiuite of Babilon, &
layed the fundacion of the temple of
God in the Newmoone of the seconde
moneth, in the seconde yeare that they
were come in to Jewry & Jerusalem.
F And they appoynted the Leuites (that
were aboue twenty yeare olde) vnto ÿ
seruice of the LORDE: so Jesua &
hys sonnes and hys brethren al the Le=
uites stode together, and perfourmed
the lawe, and ordinaunce in the house
of the LORDE.

And the prestes stode & had theyre
garmentes & trompettes, and the Le=
uites the sōnes of Asaph had cimbals,
1.Par.17.b geuynge thankes & prayses vnto the
LORD, * accordynge as Dauid the
kynge of Israel had ordyned. And the
songe that they dyd synge vnto the
Psal.135.a LORD, was after thys maner: * O
synge vnto ÿ LORDE, for he is gra=
cious, & hys goodnesse vpon Israel en
dureth for euer. And al ÿ people blewe
oute wyth trompettes, and dyd synge
wyth lowde voyce, praysynge the
LORDE together in the rearynge
vp of the house of the LORDE.
Ther came also from amonge the pre=
stes and Leuites the rulers and elders,
accordynge to the trybes and kynreds
(suche as hadde sene the house a=
fore) to the buyldynge of this temple
with great crye and great mournyng,
many also with trompettes and great
ioye, in so muche that the trompettes
myghte not well be herde for the we=
pynge, and mournynge. For the co=
mune people blewe goodlye vppon the
trompettes.

G * Then came the enemyes of the
1.Esd.4.a tribes of Juda & BenJamin, to know
what that trompettynge and noyse of
shawmes myght be. And they perceа=
ued that it was they which were come
agayne out of captiuite, & wold buyld
the temple anew vnto the LORDE
God of Israel. So they wente to Zoro
babel, and Jesua, and to the rulers of
the villages, and sayd vnto thē: Shall
we buylde with you also, for we lyke=
wyse haue herde your LORDE, and
we walke after the same maner, frō ÿ
dayes of Asbazareth the kynge of Assi=
ria, which brought vs hyther. Thē Zo=
robabel, and Jesua, and the rulers of ÿ
villages of Israel sayd vnto them: It
is not mete that ye shulde buylde the tē
ple of our God with vs: we our selues
alone wyll buylde vnto the LORDE
1.Esd.1.a * lyke as Cyrus the kynge of the Per
sians hath cōmaunded vs.

But the Heythen in the lande lay
ed them selues agaynst those that were
in Jewry, helde vp the buyldynge frō
them, layed wayte vpon them preuely,
stopped such as brought ony thynge to
them, forbad them to buylde and hyn=
dered those that made them passage,
that the buyldynge shulde not be fyni=
shed: & this continued so longe as kyng
Cyrus lyued: & so they put of the buyl=
dyng for the space of two yeare, vntyll
the raygne of kynges Darius.

The.vi.Chapter.

The officers in Syria laboure vn=
to kynge Darius, to forbyd the buyl=
dynge of the temple at Jerusalem: but
he cōmaundeth to kepe the ordinaunce
that kynge Cyrus made before.

A NOtwithstandynge, in the se
conde year of the raygne of
1.Esd.5.a Darius, * Aggeus and Za=
chary the sōne of Addo pro=
phecyed vpō them in Jewry

and Jerusalē, in ÿ name of God of Is-
rael. Than zorobabel the sōne of Sala
thiel and Jesus the sonne of Josedec
Aggey.1.c stode vp, * and beganne to buylde the
house of the LORDE at Jerusalem,
whan the prophetes of the LORDE
helped them.
At the same tyme came Sisennes
the vndershreue in Syria and Pheni-
ces, wyth the landelordes and hys cō-
panyons, and sayde vnto them: Who
hath byddē & cōmaūded you to buyld
the house: to make the rofe and all o-
ther thinges agayne: And who are the
workemen that buylde them? Neuer-
thelesse the Elders of the Jewes had
such grace of the LORDE, that they
wold not be let (though they were pro
uoked therto) but buylded on styl, vn-
tyl the tyme ÿ kynge Darius were cer
tifyd thereof, and an answer receaued
from hym. The letter that these men
sent vnto kynge Darius, was after
B thys maner:
Sisennes the vndershreue in Sy-
ria, and Phenices, and the lādelordes
wyth theyre companions, which are
headrulers in Syria & Phenices sende
theyr salutaciō vnto Darius ÿ kynge.
We certifye oure lorde the kynge, ÿ
we came in to the lande of Jewry, and
went to Jerusalem: where we founde
them buyldynge ÿ great house of God
& the tēple, wyth great costly frestone
and wyth goodly tymber for the wal-
les: yee they make greate hayste wyth
the worke, and helpe one another, and
it goeth forth prosperously in theyre
handes, & wyth greate diligence and
worshyppe is it made.
Then asked we the Elders, who
had cōmaunded them to make vp the
house and the buyldyng: and thys we
dyd to the intēt that we myght certify
the perfectlye, & wryte vnto the ÿ na-
mes of those that were the rulers of ÿ
worke. So they gaue vs thys answer:
We are the seruauntes of the LORD
which made heauē and earth: and as
for thys house, it hath ben buylded &
3.Reg.6.a set vp afore tyme * by the greate and
myghty kynge in Israel. But whan
oure fathers dyd prouoke God vnto
wrath, and synned agaynst the God of
4.Reg.24 Israel, * he gaue them ouer in to the
and.25. power of Nabuchodonosor kynge of
Jer.39.52. Babilon, the kynge of the Caldees,
which brake downe the house & brent
it, & caryed awaye the people presoners
vnto Babylon.
* Neuerthelesse, in the fyrst yeare C
that kynge Cirus raygned at Babilon 1.Esd.1.a
Cyrus the kynge wrote and commaū-
ded to buylde vp this house agayne: &
all the ornamentes that Nabuchodo-
nosor caryed awaye from Jerusalē vn
to Babilō, appropriated vnto his own
temple, those brought Cyrus forth a-
gayne, and delivered them vnto zoroba
bell, & to Salmanasar the vndershreue
commaundynge them, that they shulde
brynge those same ornamentes agayne
to Jerusalem in to the temple, and to
begynne from that tyme forth, to buyld
the temple agayne in his owne place.
Then Salmanasar layed the founda-
cyon of the LORDES house at Je-
rusalem, and euer sence haue they buyl-
ded, and yet is it not ended. And there-
fore (O kynge) yf thou thinkest it good
let it be sought in the libraries, and rol
les of kynge Cyrus: yf it be found the,
ÿ it is done with the counsell, and cō-
sent of kynge Cyrus, and yf our lorde
the kynge be so mynded, let hym wryte
vnto vs therof.
* Then commaunded kynge Da- D
rius, to seke in the libraries: and so at 1.Esd.6.a
Egbathanis, in a lytle cytie in Media,
ther was foūde such a wrytynge: * In 1.Esd.6.a
the fyrst yeare of the raygne of Cyrus,
the same kynge Cyrus commaunded ÿ
the house of the LORDE at Jerusa-
lem shulde be buylded agayne (and
odoures to be made there continually
vnto the LORDE) whose heyght shal
be ten cubytes, the bredth.lx. cubytes, &
foure square with thre hewen stones,
with a lofte of tymber of the same con
tre, yee with a new loft, and the expen-
ses therof to be geuen of the house of
kynge Cyrus. And the ornamentes of
golde and syluer, that Nabuchodono-
sor toke out of the house of the LOR-
DE at Jerusalem, shalbe set agayne in
the temple at Jerusalem, where they
were afore. Sysennes also the vnder-
shreue in Syria, & Phenices, the prin-
ces, and theyr companyons, and the o-
ther that be heade rulers in Syria, and
Phenices, shall not medle nor haue ony
thynge to do with that place.
I Cyrus haue commaunded also, E
that they shall buylde the house of the
LORDE whole vp: & haue ordeyned
them to helpe those that be come out of
captiuite, tyll the house of the LORD
be fynysshed: and out of the trybute and

taxynge that is yearly raysed vp in Sy-
ria, and Phenices, diligently to geue
them a certayne summe, to the offerynge
of the LORDE: and the same to be de-
lyuered vnto Zorobabel the officer: that
he therwithall maye ordeyne oxen, ram
mes, lambes, and corne, salt, wyne, and
oyle, and that continually euery yeare:
after the expences which the prestes y
be at Jerusalem, shewe to be made day
ly: this shalbe geuen vnto them with
1.Esd.6.b out delaye that they maye offre sacri-
fices dayly to the hyghest God, for y
kynge and for his seruauntes, and to
praye for theyr lyues. Let it be procla-
med also on euery syde, that who so euer
breaketh or despyseth this commaunde
ment of the kynge, shalbe hanged vpon
a galowe (made of his owne good) and
all his goodes shalbe seasoned vnto the
kynge. The LORDE therfore (whose
name is there called vpon) rote out and
destroye al the kynges and people, that
vndertake by violēce to hinder y same,
or to deale vncurteously with y house
of the LORDE at Jerusalem. I Da-
rius the kynge haue ordeyned, y these
thynges shalbe done with all diligēce.

The.vii.Chapter.

The aduersaries myndes are satis-
fyed, the buyldynge is fynished, and the
Passeouer holden.

A Then Sysennes the vnder-
shreue in Celosyria & Phe-
nices, and the other landlor
des with theyr companyōs,
obeyed the thynges y kyng
Darius had ordeyned, were diligent in
the holy workes, and were felowe hel-
pers with the olde rulers of y Jewes.
And so the worke of the Sanctuarye
wente forth and prospered, whan Ag-
geus and Zachary prophecied. And they
perfourmed all thynges thorowe the
cōmaundement of the LORDE God
of Israell, and after the deuyce of Cy-
rus, Darius, and Artaxerses kynges
of Persia.

B And thus was our house fynished,
vnto the.xxiii.daye of the moneth A-
dar in the.vi.yeare of kynge Darius.
And the chyldren of Israell the prestes
and Leuites, and the other that were
come out of captiuite, & suche as were
ioyned vnto them, dyd accordyng as it
is wrytten in the boke of Moses. And
in the dedicacyon of the temple they of-
fred an hundreth oxen, an hundreth rā-
mes, foure hundreth lambes, and.xii.
goates for the synnes of all the peo-
ple of Israel, after the nombre of y try
bes of Israel. The prestes also and the
Leuites stode arayed in theyr prestlye
garmentes after the trybes, ouer al the
workes of the LORDE God of Is-
rael, accordyng to the boke of Moses,
and the porters by all the dores.

C And the chyldren of Israel (with
those that were come out of captiuite)
helde the Passeouer the.xiiii.daye of y
fyrst moneth whan the prestes and the
Leuites were sanctified. They y came
out of captiuite, were not all sanctified
together: but the Leuites were al sanc-
tified together. And so all they y came
out of captiuite, kylled the easterlambe
for theyr brethren, for the prestes, and
for them selues. And the chyldren of Is-
rael that came out of captiuite, and es-
caped from al the abhominacyons of y
Heythen, sought the LORDE, and
kept the feast of vnleuended bread.vii.
dayes longe, eatynge and drynkynge, &
were mery before the LORDE: that
the LORDE had turned the deuyce of
the kynge of Assuria, and cōforted theyr
handes to the workes of the LORDE
God of Israel.

The.viii.Chapter.

How Esdras and the other (beynge
discharged by the letters and cōmaun-
dement of kynge Artaxerses) go vp to
Jerusalem. The complaynt cōcernyng
those, that were defyled and vncleane.

A And after hym whan Artax
erses the kynge of the Per 1.Esd.7.a
sians raygned, ther wente
vnto hym Esdras the sōne
of Saraias, the sonne of A
zarias, the sonne of Helchia, the sonne
of Sallum, the sonne of Sadoc, y sōne
of Achitob, the sonne of Amarias, the
sonne of Azarias, the sonne of Boccus
the sonne of Abisu, the sonne of Phine
as, the sonne of Eleazar, the sonne of
Aaron the fyrst prest. This Esdras
wente vp from Babilon (for he hadde
good vnderstondynge in the lawe of
Moses, that was geuen of the LOR-
DE God of Israel, to be taught, and
done in dede.) And the kinge fauoured
hym and dyd hym great worshippe &
honoure after all his desyres. Ther
wente vp with hym also certayne of y
chyldren of Israel, of the prestes of the
Leuites, of the syngers porters, and mi
nisters of the temple at Jerusalem.
In the.vii. yeare of the raygne of

kynge Artaxerses, in the. v. moneth, ye
is in the, vii. yeare of the raygne, they
wente from Babylon in the new Moo
ne of the. v. moneth, and came the hye
waye to Jerusalem after his cōmaun-
dement, lyke as the LORDE had pro
spered theyr iourney. For in these Es-
dras gat great instruccyō, that he shuld
leaue none of the thynges behynd, whi
che were in the lawe, and cōmaūdemē-
tes of God. And he taught whole Isra
el all ryghteousnesse and iudgement.
Thē cam the Secretaries of kynge
Artaxerses and delyuered the wrytyn-
ges (that were come from Artaxerses
the kynge) to Esdras the prest and rea
der of the lawe of the LORDE.
And this is the copye of the letter:
B Kynge Artaxerses sēdeth his greatyng
vnto Esdras the prest and reader of ye
lawe of the LORDE: Of frendship,
and good wyl I haue ordeyned & char
ged, yf ther be ony of the Jewes, of the
prestes, & Leuites in my realme whiche
desyreth, and is content to go with the
vnto Jerusalem, that he maye do it.
Therfore yf ony be mynded to beare ye
company, let them come together, & go
with the (lyke as I am content and my
seuē frendes my cōuselers:) to se what
they do at Jerusalem and in Jewrye &
kepe the thynges accordynge as yu hast
in the lawe of the LORDE: and to
bryng the gyftes vnto God the LOR
DE of Israell, that I and my fren-
des haue promysed vnto Jerusalem,
and all the syluer, and golde that is in
the contre of Babilō, vnto the LOR-
DE to Jerusalē, with the thynge that
is geuen for the people in the LOR-
DES temple at Jerusalem: Yee that
the syluer, and golde maye be gathered
and oxen, rammes, shepe, and goates: &
other that belonge to these thynges &
that they maye offer sacrifyces vnto ye
LORD, vpō the altare of theyr LOR
DE, which is at Jerusalem.
And what so euer thou & thy bre-
thren wyll do with the syluer, & golde,
that do after thy mynde, and after the
commaūdement of the LORDE thy
God: & lykewyse with all the holy ves-
sels, that are geuen the for the seruyce
of the house of the LORDE thy God
and other thynges what so euer is ne-
cessarye for the to the worke of the tem
ple of thy God, that shalbe geuē the of
the kynges treasure: and loke what yu
with thy brethren wylt do with the
golde and syluer, that do after the wyll
of the LORDE. And I kynge Artax-
erses haue commaunded the kepers of
the treasures in Syria, and Phenices,
that what soeuer Esdras the prest and
reader of the lawe of the LORD doth
wryte it shalbe geuen hym: tyll an hun-
dreth talentes of syluer, and of golde in
lyke maner: Of corne also an. C. mea-
sures, and tyll an hundreth vessels of
wyne, and other plenteous thynges wt
out nombre. Let all thynges be done af
ter the lawe of the hyghest God, that ye
wrath of God aryse not in the realme
of ye kynge & of his sonnes. I cōmaūde
you also, that ye requyre no taxyng nor
trybute of the prestes, Leuites, syngers
and mynisters of the temple, nor of the
wryters, and that no mā haue autho-
rite to medle ony thynge against them.
As for the (O Esdras) set thou iudges,
and arbiterers in the whole lande of Si
ria, and Phenices, after the wysedome
of God: and learne all suche as are ig-
norant in the lawe of God thy LOR
DE: and let all them that offende a-
gaynst the lawe, be punyshed, whether
it be with death, with payne, to be con-
dempned in money, or to be banyshed.
Then sayd Esdras the wryter:
Blessed be ye God of oure fathers, that
hath geuen so good a mynde and wyll
in to the harte of the kynge, to magny-
fye his house that is at Jerusalem, &
hath made me to be accepted in ye syght
of the kynge, of his counsel, of his fre-
des, and of his nobles. And so I was
stedfast in my mynde, accordynge as ye
LORDE my God helped me, and I
chose out men of Israel, to go vp with C
me. * And these are the heades (after
theyr kynredes, and houses of theyr fa
thers) that went vp with me from Ba
bilon, out of the kyngdome of Artaxer-
ses: Of the sonnes of Phares, Gerso-
nius. Of the sonnes of Siemarith, A-
menus. Of the sonnes of Dauid, Ac-
cus the sonne of Cecilia.
Of the sonnes of Phares, zachary-
as, and with hym ther turned agayne an
hundreth and fyftye men. Of the son-
nes of the captayne of Moabilō, zaral-
ies, and with hym two hundreth and fyf-
tye men. Of the sonnes of zachues, Je-
chonias, zecholi, and with hym. cc & fyf-
ty men. Of the sonnes of Salamaal-
as, Gotholie, and lxx. with hym. Of
the sonnes of zaphacia, zarias, Michel,
and with hym. lxxx. Of the sonnes of

Iob, Abdias, Iecheli, and with hym.ii. hundreth and twelfe men. Of the sõnes of Bania, Salimoth the sonne of Iosaphia and with hym an hundreth and lx.men. Of the sonnes of Beer, zachary Bebei, and with hym.ii.C.and.viii.mẽ Of the sonnes of Esead, Iohannes, Ezechan, and with hym, C.&.x.men. Of the sonnes of Adonicam those ye were the last, & these are theyr names: Eliphalam the sonne of Gebel, and Semeias, and with hym.lxx.men. All these called I together by ye water Thia, wher we pitched our tentes thre dayes, and there I mustered them.

1.Esd.8.b. * As for the sonnes of the prestes, & Leuites, I foũde none there. Thẽ sent I to Eleasar, & Ecelom, & Masinã, & Molabam, & Enaathan, and Samea, & Ioribumathan, Eunagan, zachary, Mosollamum (these were the leaders and men of experience) and I sent thẽ worde, that they shulde come vnto Loddeus, which was by the place of ye treasury, & cõmaunded thẽ that they shuld speake vnto Loddeus & to his brethrẽ & to those that were in the treasury, to sende vs such men, as myght execute ye prestes office in the house of ye LORD our God. And by the myghtye hand of our LORDE God, they brought vnto vs men of good experiẽce, frõ amõg the sonnes of Moolius, the sõne of Leui, the sonne of Israel, Sebebeiam, & ye sonnes, & his brethrẽ Asbin, and Anim, of whom ther were.xviii. From amõge the chyldren of the sonnes of Cananeus, & theyr sonnes were.xx.men. And of thẽ that serued in the temple, whom Dauid had ordeyned, and the principal men that ministred for the worke vnto the Leuites in the temple.ii.C.and.xx. men: whose names are all tokened vp in wrytynge.

D

1.Esd.8.c * Then commaunded I a fastyng vnto the yonge men before the LORDE, that I might desyre of hym a prosperous iourney, and a good waye for vs.ye for vs, for our chyldren, and for the cattell, because of ye layenge wayte: and I durst not requyre of the kynge horsemen and footemen, to conueye vs sauely agaynste oure enemyes, for we had sayd vnto the kynge, ye the power of the LORDE our God shuld be by them, that seke hym with theyr whole harte. And therfore we besought God our LORD earnestly because of these thynges, & he was mercyfull vnto vs, and herde our prayer, And I separated from amonge the rulers of the people, and from the prestes of the temple.xii. men, and Sebeia, and Asania, and ten men of theyr brethrẽ with them. And I weyed thẽ the gold & the syluer & all ye prestly ornamentes of the house of our God, which the kynge & his counsel, & his prynces, & whole Israel had geuẽ. And whan I had weyed it, I gaue thẽ an.C.&.l. talentes in syluer, an.C.talẽtes of syluer vessell, an C. talentes of golde, & of golden vessell seuen tymes twentye, and vessels of other metal (yee of good metall).xii, glysterynge as the golde, and sayd vnto them: Ye also are holy vnto the LORDE, & the vessels are holy, and the golde and the syluer is promysed vnto the LORDE the God of our fathers. Be diligent now, and kepe it, vntyll the tyme that I delyuer it to the rulers of the people, to ye prestes, to the Leuites, and to the pryncipall men of the cyties of Israel in Ierusalem, and in the chamber of ye house of our God.

* So the prestes and the Leuites E
which receaued of me the golde, ye syl- 1.Esd.8.d
uer, and the vessell, brought it to Ierusalem in to temple of the LORDE. And from the ryuer Thia we brake vp the.xii.daye of the fyrst moneth tyll we came to Ierusalem. And whã the thyrd daye was past, the weyed golde, & syluer was delyuered in the house of the LORDE the fourth daye, vnto Marimoth the sonne of Ior the prest, and with hym was Elasar the sõne of Phineas, and with them were Iosabdus ye sonne of Iesnet, Medias & the sonne of Banus, and certayne of the Leuites to the nombre and to the weyght: and the weyght of thẽ was written vp the same tyme. As for those ye were come, out of captiuite, they offred sacrifice vnto the LORD ye God of Israell: euen xii.oxen for all Israel, lxxxvi.rammes, lxxii.shepe.xii. goates for syn.xii. kyne for a thãkofferyng, al to ye sacrifice of ye LORD. And the kynges cõmyssion delyuered they vnto ye stewardes, & debytes of the kynge, & to the vndershreues in Celosiria, and Phenices.

* Now whan these thynges were 1.Esd.9.a
done, the rulers came vnto me & sayd: The generacyon of Israel, the prynces the prestes & Leuites, the straũge people, and indwellers of the lande, haue not put awaye theyr vnclennesse, from

the Cananites, Hethites, Pherezites,
from the Moabites, Egipcyans, & E-
domites. For both they & theyr sonnes
haue myngled thẽ selues wt the dough-
ters of them, and the holy sede is mixte
with the outlandyshe Heythen, & sence
the begynnynge of theyr raygne haue ÿ
rulers & heades ben partakers of theyr
wickednesse.

As soone as I hadde herde these
thynges, immediatly I rente my holye
garmentes, and pulled out the heere of
my head and my beerd & sat my down
sorowfull and heuy. So al they ÿ were
moued thorowe the worde of the God
of Israel, came vnto me: and I sat styl
full of heuynesse vntyll the euenyng sa
crifice. Then stode I vp from fastynge
hauynge rente clothes and the holy gar
ment, kneled downe vppon my knees,
helde out my handes vnto the LOR-
F DE, and sayd: O LORDE, I am cõ
founded and ashamed before thy face,
for our synnes are become many vpon
our heades, & our wickednesses are ex
alted vnto the heauen: for sence ÿ tyme
of oure fathers we are in great synne
vnto this daye. And for the synnes of
vs and our fathers, we with our bre-
thren and with oure prestes haue bene
delyuered vnto the kynges of the earth
in to the swearde, and in to captiuite, &
became a spoyle with cõfusion & shame
vnto this daye. And now O LORD
God, how great is the mercy that we
haue gotten of the? in that thou haste
lefte vs a rote & a name in the place of
thy Sanctuary, to discouer our lyghte
in the house of the LORDE oure
God, and geuen vs meat at all tymes
of our ministracyon. And whan we
were in captiuite, we were not forsa-
ken of the LORDE our God: but he
made the kynges of Persia gracyous
and fauourable vnto vs, so that they
gaue vs vytayles and meat, ye & leaue
to buylde vp the tẽple of our LORD
God agayne, to repayre the waysted
places of Sion, and to dwel in Iewry
and Ierusalem. And now O LORD,
what shall we saye, hauynge all these
thynges in possessiõ? For we haue bro
ken thy cõmaundementes, which thou
gauest vnto vs by the hãdes of thy ser
uauntes the prophetes, sayenge: The
londe that ye go vnto, and that is geuẽ
you for an heretage to haue in posses-
sion, is defyled with the vnclennes &
fylthynesse of the Heythẽ, & with theyr
abhominacyon haue they polluted it al
together. * Therfore shall ye not ioyne Deu.7.a
your doughters vnto theyr sonnes, nor and.11.b
mary youre sonnes vnto theyr dough-
ters: Moreouer ye shall neuer seke to
make peace with them, that ye may in
crease and eat the best of the lande, and
that ye maye deuyde the inheritaũce of
the lande vnto your chyldren for euer-
more. As for the thynge that now hap-
peneth vnto vs, it commeth all for our
wicked workes, and great synnes, yet
hast thou geuẽ vs such a rote, ÿ we are
come agayn in our owne lõde: & we are
so wycked that we haue broken thy sta
tutes and commaundementes agayne,
and mengled our selues with the vnclẽ
nesse of the outlandysh Heythen. O
LORDE, arte thou angrye with vs?
wylt thou rote vs clene out? that oure
rote and name remayne nomore? O
LORDE God of Israell, thou arte
true, for oure rote endureth yet vnto
this present daye. And beholde, now
are we before the in oure synnes, nowe
can not we stande before the in them.
* And whã Esdras wt this prayer G
had knowleged the synne, weppynge, & 1.Esd.10.a
lyenge flat vpon the grounde before ÿ
temple, ther gathered vnto hym from
Ierusalem a great multitude of men,
and wemen, of yonge men and may-
dẽs, for ther was a very great weppyng
and mournynge in the congregacyon.
So whã Iechonias the sõne of Iehely
one of the chyldren of Israel cryed, he
sayd vnto Esdras: we haue synned a-
gainst the LORDE, because we haue
maryed outlandysh wemen of the Hei-
then. Now art thou ouer all Israel.
We wyll sweare an oth therfore vnto
the LORDE, that we shall put away
all our wyues which we haue taken of
the Heythen with theyr chyldren lyke
as it is appoynted the by our forelders
Stonde vp then, open thou it and de-
clare it planely vnto vs accordynge to
the lawe of the LORDE: for the ma-
ter belongeth vnto the, & we wyll helpe
the, quyte the selfe manly. So Esdras
arose, and toke an oth of the rulers of
the prestes, and of the Leuites and of
all Israell, to do after these thynges, &
they dyd sweare.

The.ix.Chapter.

¶ Of the counsell that was taken, as
touchynge the vncleane mariage.

A Then Esdras stode vp from 1.Esd.10.b
the courte of the temple a=
out, and wente in to the chã
bre of Jonathas the sonne
of Nasabus, and remayned
there, and dyd eate no meate nor drãke
drynke for the multitude of the wicked
nesse of the people. And ther was made
a proclamacyon in all Jewrye & at Je=
rusalem, for all such as were gathered
at Jerusalẽ out of captiuite, that who
so euer came not to Jerusalem within
two or thre dayes (accordynge to yͤ iud=
gement of the olde lordes of the cõusel)
his goodes shuld be taken frõ him, and
he excluded from the congregacyon of
the captiuite. And in thre dayes were
all they of the trybe of Juda, and Ben
Jamin gathered together at Jerusalẽ,
the.xx. daye of the.ix. moneth. And the
whole multytude sat tremblyng in the
courte of the temple, for it was wynter
So Esdras arose vp, and sayde vnto
them: Ye haue done vnryghteously in
that ye haue taken outlandysshe wyues
to mariage, and so to increase the syn=
nes of Israel. And now knowlege the
same, and geue prayse vnto the LOR=
DE God of our fathers, & perfourme
his wyll, departynge from the Heythẽ
of the lande, and from the outlandysshe
wyues. Then cryed the whole multy=
tude with loude voyce, and sayde:
Lyke as thou hast spoken, so wyll we
B do: But for so much as the people are
many, and the wynter here, we maye
not stonde without the house: agayne,
this worke is not a thynge, that can be
fynisshed in a daye or two, for we be ma
ny that haue synned in these thynges:
Ordeyne therfore, that the rulers of yͤ
multytude and all they that dwell a
vs, & as many as haue outlandysh wy=
ues, the prestes also, & iudges of euery
place, may stande in the tyme appoyn=
ted, tyll they lowse vp the wrath of the
LORDE in this busynes.

Then Jonathas the sonne of E=
zeli, and Ozias, and Thecam receaued
the charge of this matter, and Bozora=
mus, and Leius, and Sabatheus hel=
ped thẽ therto. After this, all they stode
vp yͭ were come out of captiuite. And
Esdras yͤ prest chose vnto hym yͤ prin=
cypall men from among the fathers ac
cordyng to theyr names, & in the newe
Moone of the tenth moneth they sat to
gether, to examyn this matter. And so
the matter was a determynynge (cõcer=
nynge the men that had outlandysh wy
ues) vntyll the new Moone of the first
moneth. And of the prestes that hadde
mixte them selues with outlandysh wy
ues, ther were founde: * Of the sõnes 1.Esd.10.b
of Jesu the sonnes of Josedec and his
brethren Mazeas, Eleaser, Joribus, &
Joadeus, whiche offred them selues to
put awaye theyr wyues, and to offer a
ramme for theyr ignoraunce. And of yͤ
sonnes of Semmeri, Masseas, and Es
ses, and Jeelech, Azarias. Of the sõnes
of Fosera, Lymosias, Hismaen, Na=
thanea, Jussio, Jeddus, and Tallas.
And of the Leuites, Josabdus, Seme=
is, and Colius, Caletas, Facteas, Cel=
nas, and Elionas. Of the syngers of yͤ
Sanctuary, Eliarib, zacharus. Of the
porters, Sallumus, and Tolbanes. C
And of Israel, of the chyldren of Foro,
Osy, and Remias, & Geddias, & Mel=
chias, Michelus, Eleazarus, Jemmel=
bias, and Bannas. And of the chyldrẽ
of Jolaman, Chanias, zachary, Jetzre
lus, Jodius, Erimoth, and Elias. And
of the sonnes of Jathoim, Eliadas, Ly
asamus, and zochias, Larimoth, Sab=
dis, and Tebedias. And of the sonnes
of zebes, Johannes, Amanias, zabdias
and Emeus. And of the sonnes of Bã=
nus, Olamus, Maluchus, Jeddus, Ja
sub, Asabus, and Jerimoth. And of the
sonnes of Addin, Naatus and Moosi
as, and Caleus, and Raanas, Maasu
as, Mathatias, Besell, Bannus, and
Manasses.

And of the sõnes of Naue, Noneas,
Aseas Melchias, Sameas, Simõ, Bẽ
Jamin, Malchus, & Marras. And of
yͤ sõnes of Asom, Cariancus, Matha=
thias, Bãnus, Eliphalach, Manasses,
Semei. Of the sonnes of Bannus, Je
remy, Moodias, Abramas, Johel, Ba=
neas, Pelias, Jona, Marimoth, Elia
sib, Mathaneus, Eliasis, Ozias, Die
lus, Semedius, zambris, and Joseph.
Of the sõnes of Nobeus, Idelus, Ma
thathias, Sabadus, zecheda, Sedmi,
Jesseus, and Baneas. All these had ta=
ken outlandysshe wemen to mariage,
and they put them awaye with theyr
chyldren.

The prestes and Leuytes, and all
they that were of Israell, dwelt at Je=
rusalem and thorow out all the lande,
in the new Moone of the seuenth mo= D
neth, and the chyldren of Israell, were 2.Esd.8.a
in theyr dwellynges. * And the whole
multytude came together vpon yͤ flore

at the east syde of the holy porte of the temple. And they spake vnto Esdras ÿ hye prest & reader, that he wolde brynge the lawe of Moses, which was geuen of the LORDE God of Israell. So Esdras the hye prest brought the lawe vnto the whole multytude, to man and woman, and to al prestes, ÿ they might heare the lawe, in the new Moone of ÿ seuenth moneth. And he red it ÿ floore, that is before the holy porte of the temple, from the mornynge early vntyl the euenynge before men and wemen, And they applyed theyr mynde all vnto the lawe.

And Esdras the prest and reader of the lawe stode vp vpon a scaffolde of wood, which was made therfore, & vpon his ryght hande ther stode by hym Mathathias, Samus, Ananias, Azarias, Urias, Ezechias, and Balsamus Upon his lefte hande stode Faldeus, Misael, Malachias, Abuschas, Sabus, Nabadias, and zachary. Then toke Esdras the boke before the whole multitude, for he was the prynсypall, & had in moost honoure of them all. And whan he hadde red out the lawe, they stode all straygh vp vpon theyr fete.

E So Esdras praysed the LORDE the moost hye God, the almyghtye God of hoostes. And all the people answered, Amen: and helde vp theyr handes, fell downe flat vpon the earth, and praysed the LORDE: Jesus, Bannas, Serebias, Jaddinus, Accubus, Sabbatheus, Calithes, Azarias, Joradus, Ananias, & Philias the Leuites which taught the lawe of the LORDE, & red the lawe of the LORDE in the congregacyon, and euery man set those before that vnderstode the lawe. Then spake Atharathes vnto Esdras ÿ hye prest and reader, & to the Leuites that taught the multitude, sayenge: This daye is holy vnto the LORDE: and all they that had herde the lawe, wept.

2. Esd. 8. c. So Esdras sayd: *Depart youe way then, and eate the best, and drynke the swetest, and sende gyftes vnto the that haue nothynge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they theyr waye eueryichone, and dyd eate and drynke, & were mery, and sente rewardes vnto them that had nothyng, that they also might eate with gladnesse: for they were exceadyngly reioyced, thorowe the wordes that were red vnto them in the lawe.

And so they were all gathered togethe at Jerusalem to holde the feast, accordynge to the couenaunt of the LORDE God of Israel.

The ende of the thyrde boke of Esdras.

The fourth

boke of Esdras.

The fyrst Chapter.

¶ God reproueth the people for theyr vnfaythfulnesse, and rehearceth vnto them his owne louynge mercy, that he maye brynge them agayne, yf they wyl not amende, he wyl chose another people

A 1. Esd. 7. 2. Esd. 11.

His seconde boke of the prophet Esdras, (ÿ sone of Saraias, the sone of Azarias the sone of Helchia the sone of Sallum, the sone of Sador, ÿ sone of Achitob, ÿ sone of Amerias, ÿ sone of Azarias ÿ sone of Maraioth, ÿ sone of Sarahias, the sone of Uzi, the sone of Boccus, the sone of Abisue, the sone of Phineas, ÿ sone of Eleazar, the sonne of Aaron, of the trybe of Leui) whiche was presoner in the lande of the Medes, in the raygne of Artaxerses kynge of Persia.

*And the worde of the LORDE came vnto my sayenge: Go thy waye, and shewe my people theyr synfull dedes, and theyr chyldren theyr wyckednesses, which they haue done agaynste me, that they maye tell theyr chylders childre the same: for the synnes of theyr fathers are increased in the. And whye they haue forgotte me, and haue offred Esa. 58.

vnto straunge goddes. Am not I euen
Exo.14.c. he.* that brought them out of ỹ lond
of Egypt, from the house of bōdage?
But they haue prouoked me vnto
wrath, and despised my counsels. Pul
thou out then the heer of thy heade, &
cast all euell ouer them, for they haue
not bene obedient vnto my lawe.

It is a people wythout learnynge,
and nurtoure. How longe shall I for=
beare them, vnto whome I haue done
so much good? Many kynges haue I
Exo.14.f. destroyed for theyr sakes: * Pharao
wyth hys seruauntes, and al hys pow
er haue I smytten downe, and slayne.
Nu.21.d. * All the nacyons haue I destroyed &
Josu.8. roted oute before them, and in the east
11.and.12. haue I broughte two londes and peo=
ple to naught, euen Tyre and Sydon,
and haue slayne all theyr enemyes.
Speake thou therfore vnto them, sa=
yenge: Thus sayeth the LORDE:
Exo.14.f. *I led you thorow the see, and haue
geuen you sure stretes sence the begyn
Exod.3.b. nyng.* I gaue you Moses to be your
Nu.18.a captayne, & * Aaron to be the preste: I
Exod.13.d gaue you * lyghte in a pyler of fyre, &
greate wonders haue I done a=
monge you: yet haue ye forgotten me,
sayeth the LORDE.

C Exod.16.c Thus sayeth the almyghty LOR
DE.* I gaue you quayles to eate, &
tentes for youre succoure: Neuerthe=
lesse ye murmured and ascribed not ỹ
victorye of youre enemyes vnto my na
me: yee thys same daye do ye yet mur=
moure. Where are the benefytes that
I haue done for you? Whan ye were
hongrie in the wyldernesse, dyd ye not
Nu.14.a. crie vnto me:* Why hast ỹ broughte
vs in thys wyldernesse, to kyll vs? It
had ben better for vs, to haue serued ỹ
Egypcyans, then to dye in thys wyl=
dernesse. Then had I pyty vpon your
mournynges, and gaue you manna to
Nu.20.b. eate: Ye ate angels foode.* Whan ye
were thyrstye, dyd not I hew the hard
stone, and caused water ynoughe to
flowe thereout? For the heate, I coue
red you wyth the leaues of the trees. A
good pleasaunt fat londe gaue I you:
I dyd cast out the Cananytes, ỹ Phe=
resytes, and Phylystynes before you.
What shall I do more for you, sayeth
the LORDE.

D Exod.15.d Thus sayeth the almyghty LOR
DE.* Whan ye were in the wylder=
nesse, in the water of the Amorytes,
beynge a thyrste, and blasphemyng my
name. I gaue you not fyre for youre
blasphemies, but cast a tre in to ỹ wa=
ter, and made the ryuer swete. What
shall I do vnto the, O Jacob? Thou
Juda woldest not obeye me.* I wyll Deu.32.b.
turne me to another people, and vnto
those wyll I geue my name, that they
may kepe my statutes. Seyng ye haue
forsaken me, I wyll forsake you also.
Whan ye desyre me to be gracious vn
to you. I shall haue no mercy vpō you. Esay.1.b
* Whan ye call vpon me, I wyll not
heare you. For ye haue defyled youre
handes wyth bloude, and youre fete
are swyft to commyt manslaughter.
Ye haue not forsaken me (in a ma=
ner) but youre owne selues, sayeth the
LORDE.

Thus sayeth the Almyghty LOR E
DE: haue I not prayed you, as a fa=
ther hys sōnes, as a mother hir dough
ters, and as a norse hyr yonge babes, ỹ
ye wolde be my people, and I shuld be
youre God? that ye wolde be my chyl=
deren, and I shulde be youre own fa= Mat.23.d
ther?* I gathered you together, as an
henne gathereth hyr chekēs vnder hyr
wynges. But now what shall I do vn
to you? I shall cast you oute fro my fa
ce.* Whan ye offre vnto me, I shall Esay.1.a.
turne my face from you: for youre so= and,66.a.
lempne feast dates, your new moones
and youre cyrcumcisyons haue I forsa
ken. I sente vnto you my seruauntes
the Prophetes, whome ye haue taken
and slayne, and torne theyr bodyes in
peces whose bloude I wyll requyre of
youre handes, sayeth the LOR=
DE.

Thus sayeth the Almyghty LOR F
DE youre house muste be desolate. I
wyll caste you oute as the wynde doth
the strawe: youre chylderen shall not
be frutefull, for they haue despised my
commaundement, and done the thyng
that is euell before me. Youre houses
wyll I geue vnto a people that shall Esa.65.a.
come,* and they that neuer herde me, Rom.10.c
shall beleue in me: and they vnto whō
I neuer shewed token, shall do the
thynge that I commaunde them.
They haue sene no Prophetes, yet
shall they call theyr synnes to remem=
braunce, and knowlege them. I re=
porte me vnto the grace, that I wyll
do for the people whiche is to come,
whose chylderen reioyce in gladnesse:
& though they haue not sene me with
bodelye eyes, yet in spirite they beleue

the thynge that I saye. And nowe bro-
ther beholde what greate worshyppe,
Esa.41.d. *and se yͤ people that commeth from
Luce.13.c. the east, vnto whom. I wyll geue the
Math.8.b dukedome of Abraham, Isaac, and Ja
cob, of Oseas, Amos, and Micheas, of
Joell, Abdy, Jonas, Naum, and Aba-
cuc, of Sophony, Iggeus, zachary, &
Mala.3.a. Malachy, * whiche is called also an
angell (or messaunger) of the LORD.

The.ii.Chapter.

¶ The Synagoge complayneth vp-
pon hyr chylderen. The callynge of the
Heythen.

A Thus saieth the LORDE:
I brought thys people out
of bondage, I gaue them
my commaundementes by
my seruauntes the prophe-
tes whome they wolde not heare, but
despysed my counsels. The mother
that bare them, sayeth vnto them: Go
youre waye ye chylderen, for I am a
wydow and forsaken: I broughte you
vp wyth gladnesse, but wyth sorowe
and heuynesse haue I lost you: for ye
haue synned before the LORDE
youre God, and done the thynge that
is euell before hym. But what shall I
now do vnto you? I am a wydowe, &
forsaken: go youre waye (o my chylde-
ren) and axe mercy of the LORDE.
As for me o father, I call vpon the for
a wytnesse ouer yͤ mother of these chyl
deren, whiche wolde not kepe my con-
uenaunt: that thou brynge them to con
fusyon, and theyr mother to a spoyle,
that she beare nomore. Let theyr na-
mes be scattred abrode amonge yͤ Hey
then, let them be put oute of the earth,
for they haue thoughte scorne of my
conuenaunt.
B Wo be vnto the Assur, thou that
hydeste the vnryghteous by the. Thou
Gen.19.e. wycked people, * remembre what I
dyd vnto Sodom and Gomorre, who
se lond is turned to pitch and asshes.
Euen so also wyll I do vnto all them,
that heare me not, sayeth the almygh-
tye LORDE. Thus sayeth the
LORDE vnto Esdras: Tell my
people, that I wyll geue them yͤ kyng-
dome of Jerusalem, whiche I wolde
haue geuen vnto Israell. Theyr glory
also wyl I take vnto me, and geue thē
the euerlastynge tabernacles, which I
had prepared for those.
The tree of lyfe shalbe vnto them
a swete smellynge oyntment: they shal
nother labour nor be wery. Go ye your
waye, and ye shall receaue it. Pray for
youre selues a fewe dayes, that they
maye dwell therin. Now is the kyng-
dome prepared for you, therfor watch.
Take heauen and earthe to wytnesse,
for I haue broken the euell in peces, &
created the good, for I lyue sayeth the
LORDE. Mother enbrace thy chyl-
deren, and brynge them vp wyth glad-
nesse: make theyr seate as fast as a py-
ler, for I haue chosen the, sayeth the
LORDE.
And those that be dead wyll I C
rayse vp agayn from theyr places, and
brynge them oute of the graues, for I
haue knowne my name in Israel. Fear
not thou mother of the chylderen, for
I haue chosen the, saieth the LORD.
And for thy helpe I shall sende the my
seruauntes Esaye and Jeremye, after
whose counsell I haue sanctifyed, and
prepared for the.xii. trees with diuerse
frutes, and as many welles flowynge
wyth mylke and honye, and seuē moū-
taynes, wherevpon ther growe ro-
ses and lylyes, wherin I wyll fyll my
chylderen wyth ioye. Execute iustice
for the wydow, be iudge for the father
lesse: geue to the poore, defende the con
fortlesse: clothe the naked, heale yͤ woū
ded and syck, laugh not a lame man to
scorne, defende the crepell, and let the
blynde come in to the syghte of my cle-
arnesse. Kepe the olde and yonge wy- Tob.ii.
thin thy walles: * where soeuer thou
fyndeste the dead, token them, and bu-
rye them, and I shall geue the the fyrst D
place in my resurrectyon. Holde styll
(O my people) & take thy rest, for thy
quietnesse is com. Fede thy chyldrē, O
thou good norse, stablyshe theyre fete:
As for the seruauntes whome I haue
geuen the, ther shal not one of them pe
ryshe, for I wyll seke them from thy
nombre: vexe not thy self.
For whan the daye of trouble and
heuynesse commeth, other shall wepe
and be sorowfull, but thou shalt be me
ry and plenteous. The Heythen shalbe
gelous, but they shall be able to do no-
thyng agaynste the, sayeth the LOR-
DE. My handes shall couer the, so yͭ
thy chylderen shall not se the fyre euer-
lastynge. Be ioyfull O thou mother
wyth thy chylderen, for I wyll dely-
uer the, sayeth the LORDE. Remem
bre thy dead chylderen, for I shal bring

them oute of the earth, and shewe mer
cye vnto them, for I am mercyfull, sa=
yeth the LORDE almyghtye.
G Enbrace thy chylderen, vntyll I
come and shewe mercye vnto them, for
my welles runne ouer, and my grace:
shall not fayle. I Esdras receyued a
charge of the LORDE vpon the
mounte Oreb, that I shulde go vnto
Israell. But whan I came vnto them
they set me at naught, and despysed ye
commaundement of the LORDE.
And therfore I saye vnto you. O ye
Heythen, that heare and vnderstonde:
Loke for youre shepherde, he shall
geue you euerlastyng rest: for he is nye
at hande, that shall come in the ende of
the worlde. Be ready to the reward of
the kyngdome, for the euerlastynge
lyghte shall shyne vpon you for euer=
more. Flye the shadowe of thys world
receaue the ioyfulnesse of youre glory.
I testifye my sauioure openlye: O re=
ceaue the gyfte that is geuen you, and
be glad, geuynge thankes vnto hym,
that hath called you to the heauenlye
kyngdome. Aryse vp, and stonde faste:
behold the nombre of those that be sea
led in the feaste of the LORDE,
whiche are departed from the shadow
of the worlde, and haue receaued glo=
rious garmentes of the LORDE.
Take thy nombre O Syon, and shut
vp thy purifyed, whiche haue fulfyl=
led the lawe of the LORDE. The
nombre of thy chylderen whome thou
longedeste for, is fulfylled: beseke the
power of the LORDE that thy peo
ple whiche haue bene called from the
begynnynge, maye be halowed.
F *Esdras sawe vpon the mounte
Apoca.7.c Syon a greate people, whom I could
not nombre, and they all praysed the
LORDE wyth songes of thankes=
geuynge. And in the myddeste of them
ther was a yonge man of an hyghe sta
ture, more excellente then all they, and
vpon euery one of theyre heades he set
a crown, & was euer hygher & higher,
which I maruayled at greatlye. So I
axed the angell and sayde: Syr what
are these? He answered and sayde vn=
to me: These be they, that haue put of
the mortall clothynge and put on ye im=
mortall, and haue testifyed and know=
leged the name of God. Now are they
crowned, and receaue the rewarde.
Then sayde I vnto the angell:
what yonge personne is it, that crow=
neth them, and geueth the the palmes
in theyr handes? So he answered and
sayde vnto me: It is the sonne of God
whome they haue knowleged in the
worlde. Then beganne I greatlye to
commende them, that stode so stedfast
lye for the name of the LORDE.
And so the angell sayde vnto me: Go
thy waye, and tell my people, what ma
ner of thynges and howe greate won=
ders of the LORDE thy God,
thou haste sene.

The.iii.Chapter.

¶ Esdras sheweth the excellet wor
kes of God, done vnto the people, and
hath a frendelye contencyon with God
because he suffereth the Babylonians
to haue the dominiō ouer them, where
as they yet are synners also.

IN the thyrtye yeare of the A
fall of the cytye, I was at
Babylon and lay troubled
vpon my bedde, and my
thoughtes came vp ouer
my hart: for I sawe the desolacyon of
Syon, and the plēteous wealth of thē
that dwelte at Babylon: and my sprete
was sore moued, so that I beganne to
speake fearfull wordes to the mooste
hyghest, and sayde: O LORDE
LORDE thou spakest at the begyn=
ninge, whan thou plantedest the earth
(and that thy selfe alone) and gauest
commaundement vnto the people, & a
body vnto Adam, which was a creatu
re of thy handes, *and hast brethed in Gene.2.b.
hym the brethe of lyfe: and so he lyued
before the, and thou leddeste hym in to
paradyse, which gardē of pleasure thy
ryghthande had planted, or euer the
earth was made. And vnto hym thou
gauest commaundemente to loue thy
waye, whiche he transgressed, and im=
mediatly thou appoyntedest deathe in
hym, and in hys generacyons. Of hym
came nacyons, trybes, people, and kyn
reddes oute of nombre. * And euerye Gene.6.b.
people walked after theyre owne wyl,
an haue done wonderfull thynges be=
fore the and as for thy commaundemē
tes, they despysed them.
* But in processe of tyme thou B
broughtest the waterfloude, vpon tho Gene.7.b.
se that dwelt in the world, and destroy
deste them. And lyke as the death was
in Adam, so was the water floude also
in these. Neuerthelesse one of them

thou leftest: namely , Noe wyth hys
housholde of whome come all ryghte-
ous men. And it happened ỹ whã they
that dwelt vpon the earth, beganne to
multiplie, and had gotten manye chyl-
deren , and were a greate people , they
beganne to be more vngodlye then the
fyrste.

Now whan they all lyued so wyc
Ge. 12. 15. kedlye before the, * thou dyddeste cho-
se the a man from among them, whose
name was Abram. Hym thou louedest,
and vnto hym onelye thou shewedeste
thy wyll, and maydest an euerlastynge
conuenaunt wyth hym , promysynge
hym, that thou woldest neuer forsake
Gene.21.a hys sede. * And vnto hym thou gauest
‡ Ge.25.c. Isaac ‡ vnto Isaac also thou gauest
* Ge.32.a Jacob and Esau. * As for Jacob thou
dyddest chose hym , and put backe E-
sau . And so Jacob became a greate
multitude.

C And it happened that whan thou
Exo. 19.a. leddest hys sede out of Egypte, * thou
Deut.4.b. broughtest them vp to the mount Sy-
na, bowynge downe the heauens, set-
tinge fast ỹ earth, mouynge ỹ ground,
making the depthes to shake, and trou
blynge the worlde: And thy glory went
thorow foure portes of fyre, and earth
quakes, and wyndes and coulde : that
thou myghtest geue the lawe vnto the
sede of Jacob , and diligense vnto the
generacyon of Israel.

And yet tokeste thou not awaye
from them that wicked harte, that thy
lawe myghte bringe forth frute in thẽ.
For the fyrste Adam bare a wycked
harte , transgressed , and was ouerco-
me, and so be all they that are borne of
Rom. 8.a. hym. * Thus remayned weaknesse &
the lawe in the harte of the people , &
the wyckednesse of the rote: so that the
good departed awaye , and the euell
abode styll. So the tymes passed away
and the yeares were broughte to an
1.Re.16.c. ende. * Then dyddest thou rayse the
2.Re.5.a.g vp a seruaunte called Dauid , whome
thou commaundedest to buylde a cytie
vnto thy name , and to offre vp incen-
se and sacryfyce vnto the therin. This
was done now many yeares.

D Then the inhabiters of the cytye
forsoke the , and in all thynges dydde
euen as Adam and all hys generacyõs
had done : for they also had a wycked
harte. And so thou gaueste thy cytye o-
uer in to the handes of thyne enemies.
Are they of Babylon then better, and
more ryghteous then thy people , that
they shall therfore haue the domynyon
of Syon? For whan I came there, and
sawe theyr vngodlynesse, and so great
wyckednesse, that it could not be nom
bred: yee whan my soule sawe so many
euell doers (in the.xxx.yeare) my harte
fayled me, for I saw, howe thou suffe-
rest them in suche vngodlynesse, & spa-
rest the wicked doers: but thyne owne
people hast thou roted oute , and pre-
serued thyne enemies , and thys haste
thou not shewed me.

I can not perceaue howe this hap- E
peneth. Do they of Babylon then bet-
ter, then they of Syon? Or is ther any
other people , ỹ knoweth the, sauynge
the people of Israell? Or what genera
cyon hath so beleued thy conuenaun-
tes, as Jacob? And yet theyr rewarde
appeareth not, and theyr laboure hath
no frute. For I haue gone here & there
thorowe the Heythen, and I se, ỹ they
be ryche and wealthy, and thynke not
vpon thy commaundementes . Weye
thou therfore oure wyckednesse nowe
in the balaunce , and theyrs also that
dwell in the worlde, and so shall thyne
name be no where founde but in Is-
raell. Or where is ther a people vpon
earth, that hath not synned before the?
Or what people hath so kepte thy cõ-
maundementes? Thou shalt fynde, ỹ
Israell by name hath kepte thy pre-
ceptes , but not the other people , and
Heythen.

The.iiii. Chapter.

¶ The angell rebuketh Esdras, for
takyng in hand to seke out the ground
of Gods iudgemente , and instructeth
hym with fayre symilitudes.

AND the angell that was A
sent vnto me (whose name
was Uryell) gaue me an-
swer, and sayde: Thy hart
hath taken to muche vpon
it in thys worlde , and thou thynkeste
to comprehende the waye of the Hy-
gheste. Then sayde I: yee my LOR-
D E. And he answered me, and sayde:
I am sente to shewe the thre wayes,
and to set forthe thre symplytudes be-
fore the: whereof yf thou canste decla-
re me one, I wyll shewe the also the
waye, that thou desyreste to se, and I
shall shewe the from whence the wyc-
kedde harte commeth , And I sayde:

tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the wynde, or cal me agayn the daye that is past. Then answered I and sayde: What man born is able to do that? Why requyrest thou suche of me? And he sayde vnto me: Yf I shuld axe the, howe depe dwellynges are in the see? Or howe greate water sprynges are vpon the firmament? Or how greate water sprynges are in ẏ begynnynge of the depe? Or which are ẏ out goynges of Paradyse? Peraduenture thou woldeste saye vnto me: I neuer wente downe yet in to the depe nor hell, nother dyd I euer clymme vp in to heauen. Neuerthelesse now haue I axed the but onely of fyre and wynde, and of the daye, where thorowe thou haste trauayled, and from the whiche thou cast not be separated: and yet cast thou geue me no answere of them.

B He sayde moreouer vnto me: Thine own thynges, and such as are growne vp wyth the, canste thou not knowe: howe shulde thy vessell then be able to comprehende the waye of the hyghest, and now outwardelye in the corrupte worlde, to vnderstonde the corrupcion that is euydent in my syghte? Then sayde I vnto him: It were better that we were not at all, then that we shuld lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wente in a wood, and the trees toke suche a deuyce and sayd
Iudi.9.b. *Come let vs go, and fyghte agaynst
2Pa.25.c the see, that it maye departe awaye before vs, and that we maye make vs yet more woodes.

The floudes of the see also in lyke maner toke thys deuyce, and sayde: Come, let vs go vp, and fyght agaynst the trees of the wood, that we maye make our lond ẏ wyder. The thought and deuice of the wood was but vayn and nothyng worth: for the fyre came, and cōsumed the wood. The thought of the floudes of the see came lykewise to naughte also, for the sonde stode vp and stopped them.

C Yf thou were iudge now betwixte these two, whom woldest thou iustify or whome woldest thou condemne? I answered and sayde. Verely it is a foolyshe thought that they both haue deuysed. For the grounde is geuen vnto the wood, & the see also hath his place to beare hys floudes. Then answered he me and sayde: Thou hast geuen a ryghte iudgemente, why iudgeste thou not thyself also? For lyke as ẏ ground is geuen vnto the wood, and the see to
hys floudes: *euen so they that dwell Esay.55.c.
vpon earth, maye vnderstond nothing Joh.3.c.
but that whiche is vpon earth: and he 1.Cor.2.b
that dwelleth aboue the heauens, may onelye vnderstonde the thynges, that are aboue the heauens. Then answered I & sayde: I beseke the (O LORDE) let me haue vnderstondynge: for it was not my mynde to be curious of thy hye thynges, but of such as we daylye medle wythall: namely, wherfore ẏ Israell is blasphemed of the Heythen, and for what cause the people (whome thou euer haste loued) is geuen ouer, to be punysshed of vngodlye nacions: & why ẏ law of our fathers is brought to naught, and the wrytten conuenauntes come to none effecte, and we passe awaye oute of the worlde as the gresshoppers, and oure lyfe is a very feare and we are not worthye to optayne mercye. What wyll he do then vnto hys name whiche is called vpon, ouer vs? Of these thynges haue I axed questyon.

D Then answered he me and sayde: The more thou searchest, ẏ more thou shalte maruayll for the worlde hasteth fast to passe awaye, and can not comprehende the thynges, that are promysed for the ryghteous in tyme to come,
*for thys worlde is full of vnryghte- 1.Joh.5.c
ousnesse and weaknesse.

But as concernynge the thynges wherof thou axest me, I wyll tell the. The euell is sowne, but the destruccyon therof is not yet come. Yf the euell now which is sowne, be not turned vp syde downe, and yf the place where ẏ euell is sowne, passe not awaye, then can not the thynge come that is sowne wyth the good. For the corne of euell sede hath ben sowne in the hart of mā from the begynnynge, and howe much vngodlynesse hath he broughte vp vnto thys tyme? & how much shal he yet brig forth, vntyl he come in to ẏ barne.

E Pondre now by thy self, whā ẏ corn of euel sede is cut down, how greate a barne shal it fyl? I answered & sayde. How & whā shall these thiges come to passe? Wherfor are our yeares few & euel? & he āswered me, saieg: Haist not ẏ to much vpō ẏ hyest, for thy haistnes

to be aboue hym is but in vayne, thou
makest to muche a do. Dyd not the
soules also of the ryghteous axe ques-
tyon of these thinges in theyr holines,
sayenge: Howe longe shall I hope of
thys fashion? Whan commeth ỹ frute
of my barne, and my rewarde? And v-
pon thys Jeremiell the Archangell ga
ue them answere, and sayde:
Apoc. 6.b *Euen whan the nombre of the se
des is fylled in you: for he had weyed
the worlde in the balaunce, in measure
and nombre hath he measured ỹ tyme,
and moued it not, vntyll the same mea
sure be fulfylled. Then answered I &
sayde: O LORDE LORDE
now are we all full of synne, and for
oure sake peraduenture it is, that
the barne of the ryghteous shal not be
fylled, because of the synnes of them ỹ
F dwell vpon earth.
So he answered me, and sayde:
Go thy waye to a woman wyth chyld
and axe her, whã she hath fulfylled hyr
ix. monethes, yf hyr chyldesbed maye
kepe the byrth eny longer wythin her.
Then sayde I: No LORDE, that
can she not. And he sayde vnto me: In
hel the secrete places of soules are lyke
the preuy chamber of a woman. For
lyke as a woman that trauayleth, ma-
keth hayste, whan the tyme and neces-
syte of the byrth is at hande: Euen so
doth she hayste to delyuer it that is cõ
mitted vnto her. Loke what thou de-
syrest to se, it shall be shewed the from
the begynnynge. Then answered I &
sayde: Yf I haue found fauoure in thy
syght, and yf it be possible, and yf I be
mete therfore, shewe me then, whether
ther be more to come then is past, or
more past then is for to come. What is
past, I know: but what is for to come
I knowe not.
G And he sayde vnto me: Stond vp
vpon the ryghtsyde, & I shal expound
the symilitude vnto the. So I stode, &
beholde, an whote burnynge ouẽ went
ouer before me: and it happened that
whan the flame was gone by, ỹ smoke
had the vpper hande. After thys ther
wente ouer before me a watery cloude
and sent downe muche rayne wyth a
storme: and whan the stormy rayn was
paste, the droppes remayned styll. Thẽ
seyde he vnto me: lyke as the rayne is
more then the droppes, and as the fyre
exceadeth the smoke, euen so the mea-
sure of the thynges that are past, hath
the vpper hand. Then wente the drop
pes and the smoke aboue: and I pray-
ed and sayde: Maye I lyue (thynkeste
thou) vntyll that tyme? Or what shall
happen in those dayes? He answered
me, and sayde: As for the tokens whe
of thou axest me. I maye tell the of thẽ
in a parte: but as touchynge thy lyfe,
I maye not shew the, for I am not sent
therfore.

The.v.Chapter.

A communicacyon of Esdras, and
the angell together.

NEuerthelesse, as cõcernyng A
the tokẽs, marck thys: Be
holde, the dayes shal come
that they which dwel vpõ
earthe, shall be taken in a
greate nombre, and the waye of the
treuth shalbe hyd, and the londe shalbe
baren from fayth: * but iniquite shall Mat.24.a
haue the vpperhand, lyke as thou hast
sene now, and as thou hast herde long
ago. And the londe that thou seyste
nowe to haue rule, shalt thou shortlye
se wayste. But yf God graunte the to
lyue, thou shalt se after the thyrde trõ-
pet, that the sonne shall sodenlye shyne
agayne in the nyghte, and the moone
thre tyme in the daye and bloude shall
droppe oute of wood, and ỹ stone shal
geue hys voyce, and the people shalbe
vnquyete: and euen he shal rule, whom
they hope not that dwell vpon earthe,
and the foules shall flyt, and the Sodo
mytyshe see shall cast out of hys fyshe,
and make a noyse in the nighte, which
many shall not knowe, but they shall
all heare the voyce therof.
Ther shall be a confusyon also in B
many places, and the fyre shall be oft
sent agayne, and the wyld beastes shal
go theyre waye, and menstruous we-
men shall beare monsters, and salt wa
ters shalbe founde in the swete: one
frende shall fyghte agaynste another:
then shall all wyt and vnderstondynge
be hyd and put asyde in to theyr secrete
places, and shalbe soughte of many, &
yet not be founde: then shall vnryghte-
ousnesse and volupteousnesse haue the
vpperhande vpon earth. One londe al
so shall axe another, and saye: Is rygh
ryghteousnesse gone thorow the? And
it shal saye: No. At the same tyme shal
men hope, but optayne nothynge: they
shall laboure, but theyr waies shal not
prospere.

To shewe the suche tokens I haue leue, and yf thou wylt praye agayne, & wepe as now, & fast seuen dayes, thou shalt heare yet greater thynges. Then I awaked, and a fearfulnesse wente thorowe all my bodye, and my mynde was feble and carefull, so that I almoost swouned wythal. So the angel that was come to talke wyth me, held me, comforted me, and set me vp vpon my fete.

C And in the seconde nyghte it happened, that Salathiell the captayne of the people came vnto me, sayenge: Where hast thou ben? and why is thy countenaunce so heuy? Knowest thou not, that Israell is committed vnto ȳ, in the londe of theyr captiuite? Up thē and eate, and forsake vs not, as the shepherde that leaueth hys flock in the handes of wycked wolues. Then said I vnto hym: Go thy waye fro me, and come not nye me: and he herde it, and as I sayde, so wente he hys waye fro me. And so I fasted seuen dayes mournynge and wepynge, lyke as Uriel the angell commaunded me. And after seuen dayes it happened, that ȳ thoughtes of my harte were very greuous vnto me agayne, and my soule receaued ȳ spryete of vnderstondynge, and I begãne to talke with the moost hyghest agayne, and sayde: O LORDE LORDE, of euery wood of ȳ earth, and of all the trees therof, thou haste chosen the one onely vynyarde: and of all londes of the whole worlde thou hast chosen the one pyt: and of all floures of the grounde thou haste chosen ȳ one lylie: and of all the depthes of the see thou haste fylled the one ryuer: and of all buylded cytyes thou hast halowed Siō vnto theself: and of al ȳ foules that are created, thou haste named the one doue: and of all the cattell that are made, thou hast prouyded ȳ one shepe: and amonge all the multytudes of folkes thou haste gotten the one people: and vnto thys people, whome thou louedest, thou gauest a lawe, that is

D proued of all.

And nowe O LORDE, why hast thou geuen thys one people ouer vnto many? and vpō the one rote thou hast prepared other, and why hast thou scattred thy one onely people among many? which treade them downe, yee whiche haue euer wythstonde thy promyses, and neuer beleued thy couenauntes? And though thou werest enemye vnto thy people, yet shuldest thou punyshe them wyth thyne owne handes. Now whan I had spoken these wordes, the angell that came to me the nyghte afore, was sente vnte me, & sayde vnto me: Heare me, and herken to the thynge that I saye, and I shall tell the more. And I sayde: Speake on my LORDE. Then sayde he vnto me: Thou arte sore vexed and troubled for Israels sake. Louest thou that people better, then hym that made thē? And I sayde: No LORDE, but of very grefe and compassion haue I spoken. For my reynes payn me euery houre, because I wolde haue experiēce of the waye of the moost hyghest, and to seke oute parte of hys iudgement. And he sayde vnto my: that thou mayest not. And I sayde: wherfore LORDE? Wherevnto was I borne then? Or why was not my mothers chyldebed then my graue? So had I not sene the mysery and trouble of Jacob, and the trauayle of my people of Israell.

E And he sayde vnto me: Nombre me the thynges, that are not yet come: gather me together the droppes, that are scattred abrode: make me the floures grene agayne, that are wytherd: open me the thynge that is closed: and brynge me forth the wyndes, that are shut vp Shewe me the ymage of a voyce, and then shall I declare the thynge, ȳ thou labourest to knowe. And I sayde: O LORDE LORDE, who maye know these thynges, but he that hath not hys dwellynge wyth men? As for me, I am vnwyse: how maye I then speake of these thynges, whereof thou axest me? Then sayd he vnto me: lyke as ȳ cāst do none of these thinges that I haue spoken of, Euen so canste thou not fynde out my iudgemente, or in the ende, the loue that I haue promysed vnto my people. And I sayde: Beholde O LORDE, yet art thou nye vnto them that haue no ende, and what shall they do that haue ben before me, or we ȳ be nowe, or they that shall come after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a ryng. Lyke as ther is no slacknesse of the laste, euē so is ther no swiftnesse of the fyrst. So I answered and sayd: Couldest thou not make those (ȳ haue ben made, and that be nowe, and that are for to come) in one, that thou migh

testshew thy iudgement the sooner.

F Then answered he me and sayde: The creature maye not hayste aboue the maker, nother maie the world hold them at once, that shalbe created.

And I sayde: Howe haste thou sayde then vnto thy seruaũt, that thou lyuynge maker hast made ye creature lyuyng at once, & ye creature bare it: euẽ so myghte it now also beare them yt be present, at once. And he saide vnto me: Axe the chyldesbed of a woman, & say vnto her: Yf thou bryngest forth chyldren, why doest thou it not together, but one after another? Praye her, to brynge forth ten chyldren at once. And I sayd: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a chyldesbedde vnto the earth, for those that be sowne vpon it by processe of tym. For lyke as a yong chylde maye not brynge forth the thinges that belonge to the aged, euen so haue I ordened the worlde whiche I made.

G And I axed and sayd: Seyng thou hast now geuẽ me a way, I wil speake before the: for oure mother of whome thou hast tolde me, is yet yong, & now she draweth nye vnto age. He answered me and sayde: Axe a woman that beareth chylderen, and she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were befor the, but lesse of stature? And she shall answere the: They yt be born in ye youth of strength are of one fashiõ, & they yt are born in ye tyme of age (whan the chyldesbed fayleth) are otherwyse. Considre now thy self, how that ye are lesse of stature, thẽ those that were before you, and so are they that come after you, lesse then ye, as the creatures whiche now begynne to be old, & haue passed ouer ye strẽgth of youth. Then sayde I: LORDE I beseke the, yf I haue founde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou vyset thy creature.

The. vi. Chapter.

The angel enfourmeth Esdras, and answereth hym to hys questions.

AND he sayde vnto me: In A the begynnynge whan the grounde was made, befor the worlde stode, or euer the wyndes blewe, before it thondred and lyghtened, or euer the foundacyons of Paradyse were layed before the fayre floures were sene, or euer the moueable powers were stablysshed, before the innumerable multytudes of angels were gathered together, or euer the hyghnesses of the ayre were lyfted vp, afore the measures of the fyrmament were named, or euer ye chymnyes in Syon were hote, and or the present yeares were soughte oute, and or euer the inuencyons of them that now synne, were put asyde, befor they were sealed that nowe gather faith for a treasure: then dyd I consydre and pondre all these thynges, and they all were made thorowe me, and thorow none other: by me also they be ended, and by none other.

Then answered I & sayde: which shall be the partynge asunder of the tymes? Or whan shalbe the ende of ye fyrste, and the begynnyng of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac, whan Jacob, and Esau were borne of hym, Jacobs hande helde fyrste the hele of Esau: for Esau is the ende of thys worlde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixt the hele and the hande. Other question (Esdras) axe thou not.

I answered then and sayde: O B LORDE LORDE, yf I haue founde fauoure in thy syght, I beseke the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me part the last nyghte. So he answered, and sayde vnto me: Stonde vp vpon thy fete, and heare the perfecte voyce, and sounde. Ther shall come a greate mocyon, but the place where thou stondest shall not be moued. And therfore whan thou hearest the wordes, be not afrayed: for of the ende shall the word and foundacyon of the earth be vnderstonde. And why? the worde therof trembleth and quaketh, for it knoweth that it muste be chaunged at the ende. And it happened, that whã I had herd it, I stode vp vpõ my fete & herkened: and beholde, ther was a voyce that spake and the sound of it was lyke the sounde of many waters, and it sayde.

Beholde, the dayes come, that I wyll
begynne to drawe nye, and vyset them
that dwell vpon earth, & wyll begyn
to make inquisicion of thẽ, what they
be that haue hurt equite wyth vnrygh
teousnes, & whan ÿ low estate of Siõ
shalbe fulfylled: and whan the worlde
that shall vanysh awaye shall be ouer-
sealed, then wyll I do these tokens.
C The bokes shalbe opened before ÿ
fyrmament, & they shal se altogether,
and the chylderen of a yeare olde shall
speake wyth theyr voyces: the wemẽ
wyth chylde shall brynge forth vntym-
ly chylderen of thre or foure monethes
olde, and they shall lyue, and beraysed
vp: and sodenly shal the sowen places
appeare as ÿ vnsowẽ, the ful storehou
ses shall sodenly be founde empty, and
the trompet shall geue a sounde, which
whan euery man heareth, they shalbe
haystily afrayed, * At that tyme shall
Mat.10.c Mich.7.a frendes fyghte one agaynste another
lyke enemyes, and ÿ earth shall stande
in feare wyth them.
The sprynges of ÿ welles shal stad
styll, & in thre houres they shal not rũ-
ne Whosoeuer remayneth frõ all these
thynges that I haue tolde the, shall es-
cape, and se my saluaciõ, & the ende of
your worlde And the men ÿ are rece-
ued, shall se it, they ÿ haue not tasted
death from theyr byrth: and the harts
of the indwellers shalbe chaũged, and
turned to another meanynge: for euell
shalbe put out, and deceat shalbe quẽ-
ched. As for fayth, it shall florysh, cor-
ruption shalbe ouercome: & the truth,
which hath ben so lõge wythout frute
shall be declared.
D And it happened whã he talked wt
me, that I loked demurely vpon hym,
before whom I stode, & these wordes
sayde he vnto me: I ame come to shew
the tyme of the nyght for to come.
Yf thou wylt praye yet more, and
faste seuen dayes agayne, I shal tel the
the more thynges, & greater thã before:
for thy voyce is herde befor the Hyest.
For why: The myghtye hath sene thy
ryghteous dealynge: he hath sene also
thy chastite, which thou hast had sence
thy youth: and therfor hath he sent me
to shew the these thynges, and to saye
vnto the: Be of good conforte, & feare
not, and hayste not wyth the tymes ÿ
are past to thynke vayne thynges, and
make no hayste of the latter tymes.
And it happened after this, that I
wepte agayne, and fasted seuẽ dayes in
lyke maner, that I myght fulfyll ÿ thre
wekes, which he told me. In the eyght
nyght was my hart vexed within me a
gayne, and I beganne to speake before
the Hyghest: for my sprete was greatly
set on fyre, and my soule was in di-
stresse, and I sayde: O LORDE, thou
spakest vnto thy creature from the be-
gynnynge (euen the fyrst daye.) And Gene.1.a
saydest. * Let heauẽ and earth be made
and thy worde was a perfecte worke.
And then was there the sprete, and the
darknesses were yet on euery syde, and
sylence: ther was no mans voyce as yet
from the. Then commaundedest thou
a fayre lyght to come forth out of thy
treasures, that thy worke myght ap-
peare and be sene.
E Upon the seconde daye thou ma-
dest the sprete of the firmament, and cõ
maundedest it to parte a sunder and to
make a diuision betwixte the waters,
that the one parte myghte remayne a-
boue, and the other beneth. Upon the
thyrde daye thou broughtest to passe, ÿ
the waters were gathered in ÿ seuẽth
parte of the earth: Syxe partes hast ÿ
dryed vp, and kept them, to the intente
that men myght sowe and occupye hus
bandrye therin. As soone as thy worde
wente forth, the worke was made. For
immediatly ther was great innumera
ble frute, and many dyuerse pleasures
and desyres of temptacyon, floures of
chaũgeable colours and smell, and this
was done the thyrde daye.
Upon ÿ fourth daye thou cõmaũ-
dedest that the Sonne shulde geue his
shyne, and the Moone hir lyght: ÿ star
res dydest thou set in order, and gauest Deu.4.c
them a charge * to do seruice euen vn- Gen.1.c.
to man, that was for to be made. * Up
pon the fyfth daye thou saydest vnto ÿ
seuenth parte (where the waters were
gathered) that they shulde brynge forth
dyuerse beastes, foules and fyshes.
And so it came to passe, that the dõme
water and without the soule, brought
forth lyuynge beastes at the commaun
dement of God, ÿ all the people myght
prayse thy wonderus workes. Then
dyddest thou preserue two soules, the
one thou calledest Enoch and the other
Leuiathã, and dyddest separate the one
frõ ÿ other: for ÿ seuẽth part (namely,
wher ÿ water was gathered together) F
myght not hold thẽ both. Unto Enoch
ÿ gauest one part, which was dried vp
ÿ thyrde daye, ÿ he shulde dwell in the
same part, wherin ar a thousãd hilles.

But unto Leuiathan thou gauest the seuenth part, namely the moyst, & hast kepte hym to deuoure what thou wylt and whan.

Upon the syxte daye thou gauest commaundement unto the earth, that before the it shulde brynge forth beastes, cattell and all yͤ crepe, and (besydes thys) Adam also, whom thou madeste lorde of al thy creatures. Of hym come we al, and the people also, whom thou haste chosen specially unto theself. All thys haue I sayde nowe & spoken before the, that I myght shew, how that the worlde is made for oure sakes. As for the other people, which also come of Adam, thou hast sayde that they are nothynge, but be lyke spatle: & hast lykened yͤ abundaũce of thẽ unto a drop (that falleth) frõ the rofe of the house.

And now (o LORDE) yͤ Heythen whiche haue euer ben reputed as nothyng, haue begonne to be lordes ouer us, & to deuour us: but we thy people

Exod.4.f *(whom thou hast called yͤ fyrstborne thyne only begotten, & thy feruent louer) are geuen in to theyr handes and powre. Yf the worlde nowe be made for oure sakes, why haue we not the enheritaũce in possessiõ & the worlde? How longe shall thys endure?

The .vii. Chapter.

¶ The aungel sheweth Esdras many secretematters & thynges for to come.

A And it happened after that I had spokẽ out these wordes, ther was sent unto me an angell (whiche had ben by me also the night afore) and sayde unto me: Up Esdras, and heare yͤ wordes that I am come to tel the. And I sayde: Speake on LORD my God. Thã sayde he unto me: The see is set in a wyde place, yͭ it myghte be depe and great: but the intraunce is narow & small lyke a ryuer. For who wolde go into the see, to loke upon it, and to rule it? Yf he went not thorow the narow, how myghte he come in to the broade?

Item another: A cytie is buylded and set upon a brode felde, and is full of all goodes: the intraunce is sodayn and narow, lyke as yf ther were a fyre at the ryghthãd, & a depe water at the lefte, and as it were only one strayght pathe betwyxte them bothe, so small that ther could but one man go there. Yf thys cytie nowe were geuen to an eyre, and he neuer wente thorowe this parlous waye, howe wolde he receaue his enheritaunce? And I said: It is so LORDE. Then sayd he: Euen so is Israel also a porcyon. And why? for theyr sakes haue I made yͤ worlde: And whan Adam transgressed my statutes, then was the thyng iudged that was done. Then were the intraunces of the worlde made narowe, full of sorowe and trauayle: They are but few and euell, full of parels and laboure. For the intraunces of the forworlde were wyde and sure, and brought immortall frute.

D Yf they now which are entred in to this worlde, maye not comprehende these straygtht & vayne thynges, muche lesse maye they comprehende and understonde the secrete thinges. Why disquietest thou the selfe then, seyng thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast not thou receaued in thyne harte the thynge that is for to come, but that is present?

Thẽ sayd I: O LORDE LORDE, thou hast ordeyned in thy lawe, Deut.14

* that the ryghteous shulde enherete these thynges, but that the unfaythful and ungodly shulde perysshe. Neuerthelesse the ryghteous shall suffre strayte thynges, and hope for wyde: for they yͭ haue lyued ungodly and suffred strayt thynges, shall not se the wyde.

And he sayd unto me: Ther is no iudge aboue God, and none that hath understondynge aboue the Hyghest. For ther be many that perysh, because they despyse the lawe of God that is set before them. For God hath geuen strayt cõmaundement to such as come, that they knowe what they do, & how they shulde lyue: and yf they kept this, they shulde not be punished.

Neuerthelesse they were not obedient unto hym, but spake agaynst hym: ymagined vayne thynges, and purposed to synne, and sayd moreouer, yͭ ther was no God, and that God regarded it not. His wayes haue they not knowen, his lawe haue they despysed, & denyed his promyses: in his statutes and ordynaunces haue they not ben faythfull and stedfast, and haue not performed his workes.

E And therfore Esdras, unto yͤ full, plenty: and to the empty, emptynesse. Beholde, the tyme shal came, that these

tokens which I haue tolde ẏ, shal come
to passe, and the bryde shall appeare: &
the earth that now passeth awaye, shal
be shewed: and who so euer is delyue-
red from the forsayd euels, shall se my
wonders. For my sonne Iesus shalbe
openly declared with those that be &
hym: and they that remayne shalbe me
ry in foure hundreth yeares.

After these same yeares shall my
sonne Christ dye, and al men that haue
lyfe: and the worlde shalbe turned into
the olde sylence seuen dayes, lyke as in
the fore iudgementes, so that no man
shall remayne. And after seuen dayes, ẏ
world that yet awaketh not, shalbe ray
sed vp, & shal dye corrupt. And ẏ earth
shal restore those that haue slept in her
and so shall the dust those that dwel in
sylence, and the secrete places shall de-
lyuer those that be cõmitted vnto thẽ.
And the moost Hyghest shalbe openly
declared vpon the seat of iudgement, &
all mysery shall vanyshe awaye, & lõge
sufferynge shalbe gathered together.
But the iudgement shall contynue the
trueth shall remayne, and fayth shall
ware stronge, the worke shall folowe,
and the rewarde shalbe shewed, ẏ rygh
teousnesse shall watch, and the vnrigh
teousnesses shall beare no rule.

D Then sayd I: * Abraham prayed
Gen. 19. d fyrst for the Sodomites. ‡ and Moses
‡ Ex. 32. c. for the fathers that synned in the wyl-
dernesse, and he that came after him for
Israel, in the tyme of Achas & Samu
2. Re. 24. b el * and Dauid for the destruccyon ‡ &
‡ 2. par. 6. c Salomon for them that came in to the
* 3. re. 17. a Sanctuary. * Helyas for those that re
ceaued rayne, and for the dead, that he
4. Reg. 18 myght lyue, and * Ezechias for ẏ peo-
and 19. ple in the tyme of Sennacherib: & dy-
uerse other inlyke maner which haue
prayed for many.

Euen so now, seynge the corrupte
is growen vp, and wyckednes increa-
sed, and the righteous haue prayed for
the vngodly, wherfore shall it not be
now also?

He answered me, & sayd: This pre
sent worlde is not the ende, ther remay
neth much honoure in it, therfore haue
they prayed for the weake But ẏ daye
of dome shalbe the ende of this tyme, &
the begynnynge of immortalite for to
come, wherin all currupcyõ vanyssheth,
all voluptuousnes is lowsed, all mysbe
lefe taken awaye, ryghteousnes gro-
wen, and the verite spronge vp. Then
shall no man be able to saue hym that
is destroyed, nor to oppresse hym that
hath gottẽ ẏ victory. I answered thẽ &
sayd: This is my fyrst and last sayeng, E
ẏ it had ben better, not to haue geuẽ ẏ
earth vnto Adã: or els whã it was geuẽ
hym, to kepe hym ẏ he shulde not synne
For what profyte is it for men now in
this present tyme to lyue in heuynesse,
and after death to loke for punishmẽt?
O thou Adam, what hast thou done?
For though it was thou that synned,
thou art not fallen alone, but we all ẏ
come of the For what profyte is it vn-
to vs, yf ther be promysed vnto vs an
immortall tyme, where as we medle &
deadly workes? and that ther is pro-
mysed vs an euerlastynge hope, where
as we our selues are euel and vayne? G
that ther are layed vp for vs dwellyn-
ges of health, and fredome, where as
we haue lyued euell? and that the wor-
shippe of ẏ Hyghest is kept to defende
them, whiche haue led a pacyent lyfe,
where as we haue walked in the moost
wycked wayes of al? & ẏ ther shalbe she
wed a paradyse, whose frute endureth
for euer, wherin the fredome & mede-
cyne is, where as we shal not go in? for
we haue walked in vnpleasaũt places:
And that the faces of them which haue
abstained, shal shyne aboue the starres,
where as oure faces shalbe blacke and
darcke? For whyle we lyued and dyd
vnryghteously, we cõsydered not, that
we shulde suffre therfore after death?

Then answered he me, and sayde: F
This is the consyderacyon & thoughte
of the battayll which man hath vpon
earth: that yf he be ouercome, he shall
suffre as thou hast sayd. But yf he get
the victorye, he shall receaue the thynge
that I say. For this is the lyfe, wherof
Moses spake vnto the people, whyle
he lyued, sayeng: * Chose the lyfe, that Deu. 30. d.
thou mayest lyue. Neuerthelesse they
beleued hym not, nother the prophetes
after hym: No, nor me which haue spo
ken vnto them, that heuynes shuld not
reache vnto them to theyr destruccion,
lyke as ioye is for to come ouer those,
that haue suffred them selues to be en-
fourmed in saluacyon.

I answered then and said: I know
LORDE, that the Hyghest is mer-
cyfull, in that he hath mercy vpon thẽ,
which are not yet in the worlde, & vpõ
those also that walke in his lawe: * & Rom. 2. a
that he is pacyent and longe sufferynge

toward those that haue sinned in theyr workes: and that he is lyberal to geue where as it requyreth: and that he is of great mercy, for he multiplyeth his louynge kyndnesses towardes those that are present, and that are past, & to the which ar for to com. For yf he multiply not his mercyes, the worlde shal not be made lyuynge, with those that dwell therin. He geueth also, for yf he gaue not of his goodnesse, that they whiche haue done euel, myght be eased, ẏ tenth thousande parte of men shulde not be lyuynge. And yf the iudge forgaue not those that be healed with his worde, & yf he wolde destroy the multitude that stryueth, ther shulde be very few lefte in an innumerable multitude.

The. viii. Chapter.

¶ Esdras prayeth for the people, that God wyll rather loke vpon his owne louynge mercy and ẏ godlynes of few, then vpon the wycked sinnes of many.

A AND he answered me, sayenge: The moost Hyghest made this worlde for many but the worlde to come for fewe. I wyll tell the a similitude Esdras: As whan thou arest the earth, it shall saye vnto the, that it geueth much moulde, wherof earthen vessels are made, but lytle of it that golde commeth of.

Mat. 20. b and. 21. b Euen so is it with ẏ worke of this worlde. * Ther be many created, but fewe shalbe preserued. Then answered I and sayd: Then swalow vp ẏ wytte (O thou soule) and deuoure the vnderstondynge, for thou art agreed to herkē and to geue eare, and wyllynge to prophecye: for thou hast no longe space geuen the, but onely to lyue. O LORDE, wylt thou not geue thy seruaunt leaue that we maye praye before the, & that thou mayest geue sede vnto our harte, and bylde our vnderstondynge, that ther maye come frute of it: and ẏ euery one which is corrupte, and beareth the state and place of a man, may lyue?

For thou art alone, and we all are one workmanshippe of thy hādes, lyke as thou hast sayd, and lyke as the body is fashioned now in the chyldesbed, and thou geuest the membres, & thy creature is preserued in fyre and water: & ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thynge that preserueth and it that is preserued, shall both be kepte togyther: and whan tyme is, the chyldesbed delyuereth the thynge, that is kept and growen in her.

B For thou hast commaunded ẏ brestes to geue mylke vnto the frute, and ẏ the thynge whiche is created and fashioned, maye be norysshed for a tyme, & then thou disposest and ordrest it with thy mercy, bryngest it vp with thy ryghteousnesse, nourtourest it in thy lawe, & refourmest it with thy vnderstandyng, mortifiest it as thy creature, and makest it lyuynge as thy worke.

D Seynge then that thou destroyest hym, whiche with so great labours is created and fashioned thorow thy commaundement thou couldest lyghtely ordeyne also that the thinge which is made, myght be preserued.

And this I speake now of all men in general, as thou knowest: but of thy people, for whose sake I am sory, and of thy inheritaunce, for whose cause I am wofull: & for Iacob for whose sake I am greued: therfore begynne I to pray before the, for my selfe and for the for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swyftenesse of the iudge, which is to come: therfore heare my voyce, & vnderstonde my wordes, and I shal speak before the.

1. Reg. 8. f 2. Par. 6. f 1. Joh. 1. b

C This is the begynnynge of ẏ wordes of Esdras, before he was receaued O LORDE, thou that dwellest in euerlastyngnesse, whose eyes are lyft vp in the ayre, whose stoole is exceadynge hye, whose glorye and maiestye maye not be comprehended, before whom the hoostes of heauen stonde & tremblyng whose kepyng is turned in wynde and fyre, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordynaunce is fearfull, whose loke dryeth vp ẏ depthes, whose wrath maketh the mountaynes to melt awaye, & whose trueth beareth wytnes: O heare the prayer of thy seruaunt, & marke with thyne eares the peticyon of thy creature.

Gen. 4. a.

E For whyle I lyue, I wyll speake: and so longe as I haue vnderstādyng I wyll answere. O loke not vpon the synnes of thy people, whiche serue the trueth. Haue no respecte vnto ẏ wycked studyes of the Heythen, but to the desyre of those that kepe thy testimonies with sorowes. Thynke not vpon those that haue walked faynedly befor

the: but vpon them, which with wyll
haue knowen thy feare.
Let it not be thy wyll to destroye
them, which haue had beastly maners,
but to loke vpon them that haue clear
ly taught thy lawe. Take thou no in-
dignacyon at them, whiche are worse
then beastes: but loue them, that alway
put theyr trust in thy righteousnes and
glory: for we & our fathers haue al the
same sicknesse & disease, but because of
our sinnes ẏ shalt be called mercyfull.
D For yf thou hast mercy vpon vs,
thou shalt be called mercyfull, where
as we haue no workes of ryghte-
ousnes: For the righteous which haue
layed vp many good workes together,
shal out of theyr dedes receaue reward
For what is man, that thou shuldest
take displeasure at hym? Or what is ẏ
corruptible mortal generacyon, that ẏ
shuldest be so rough towarde hym?
3.Reg. 8.g *For of a truth ther is no man a
2.Par.6.f mōge thē ẏ be borne, but he hath deals
1.Joh.1.b. wickedly: and amōge the faythfull ther
is none, which hath not done amysse.
For in this (O LORDE) thy rygh-
teousnesse and thy goodnes shalbe prai
sed and declared, yf thou be mercyfull
vnto them, which are not rych in good
workes.
Then answered he me, and sayde:
Some thynges hast thou spokē ryght,
and accordyng to thy wordes it shalbe.
For I wyll not verely cōsyder ẏ worke
of thē, which haue synned before death
before the iudgement, before destrucciō
*but I wyll reioyce ouer the worke &
Gen.4.a. thought of the ryghteous. I wyll remē
bre also the pylgremage, the holy ma-
kynge and the reward. Lyke as I haue
spoken now, so shall it come to passe.
For as the husbandman soweth much
sede vpon the grounde, & planteth ma-
ny trees, and yet alwaye the thynge ẏ
is sowen or plantrd is not al kept safe,
nother doth it all take rote: Euen so is
it of them that are sowen in the world,
they shall not all be preserued.
E I answered then, and sayd: Yf I
haue founde grace, then let my speake.
Lyke as the husbandmans sede pery-
sheth, yf it receaue not rayne in due sea
son, or yf ther come to much rayne vpō
it: Euen so peryshech man also, whiche
is created with thy handes, and is lyke
vnto thine owne ymage and to theself,
for whose sake thou hast made all thyn
ges, and lykened hym vnto the husbād
mans sede. Be not wroth at vs (O
LORDE) but spare thy people, and
haue mercye vpon thyne owne enheri-
taūce: O be merciful vnto thy creature
Then answered he me and sayde:
Thynges present, are for the present, &
thynges to come for such as be to com.
For thou wantest yet muche, seynge ẏ
mayest loue my creature aboue me, I
haue oftymes drawē nye vnto the, but
neuer to the vnryghteous. In this al-
so thou art maruelous before the Hy-
ghest, in that thou hast hūbled theself,
as it becōmeth the, and hast not regar-
ded thyne owne selfe, that thou art had
in such honoure amōge the ryghteous.
Therfore shall great wretchednesse & F
mysery come vpon them, that in latter
tyme shall dwell in the worlde, for they
haue walked in great pryde.
But vnderstonde thou for thyself,
and seke out glorye for such as be lyke
the: for vnto you is paradyse opened,
the tree of lyfe is planted, the tyme to
come is prepared, plenteousnes made
ready: a cytie is buylded for you, and a
rest is prepared, yee perfecte goodnesse
and wysedome. The rote of euell is
marked of you, the weaknes & mote
is hyd from you, & in to hell flyeth cor-
rupcyon in forgetfulnesse. Sorowes
are vanysshed awaye, and in the ende is
shewed the treasure of immortalite.
And therfore aske thou no more questi-
ons, concernynge the multytude of thē
that peryshe. For they haue taken ly-
bertye, despysed the Hyghest, thought
scorne of his law, & forsakē his waies
Moreouer, they haue trodē downe G
his ryghteous, *and sayd in theyr hart Psal.13.a.
that ther is no God, ye and that wyt-
tyngly: for they dye. For lyke as the
thynge that I haue spoken of, is made
ready for you: Euē so is thyrst & payne
prepared for them. For it was not his
wyll that man shulde come to naught:
but they whiche be created, haue defy-
led the name of hym that made them, &
are vnthankfull vnto hym, which pre-
pared lyfe for thē. And therfore is my
iudgement now at hande. These thyn-
ges haue I not shewed vnto all men,
but vnto fewe: namely, vnto the, & to
suche as be lyke the.
Thē answered I & sayd: Beholde O
LORD, now hast ẏ shewed me ẏ mul
titude of the tokens, whiche ẏ wylt be-
gynne to do at ẏ last, but at what tyme
& whan thou hast not shewed me.

The.ix.Chapter.

¶ Tokens of the tyme and punishmẽt for to come. Visions are shewed vnto Esdras.

A HE answered me then & sayd
Mesure thou the tyme dili-
gently in it selfe, whã thou
seyst yͤ one parte of the to-
kens come to passe, whiche
I haue told the before so shalt thou vn
derstõde, that it is the very same tyme,
wherin the Hyghest wyll begynne to
vyset the worlde, which he made. And
whan ther shalbe sene earthquake and
vproure of the people in the world, thẽ
shalt thou well vnderstonde, that the
moost Hyghest spake of those thynges
from the dayes that were before the: e-
uen from the begynnynge.
For lyke as all that is made in the
worlde, hath a begynnyng and ende, &
the ende is manyfest: Euen so the ty-
mes also of the Hyghest haue plaine be
gynnynges in wonders and sygnes, &
the end in workynge and in tokens.
And euery one yͭ shalbe saued, & shalbe
able to escape by his workes & by faith
(wherin ye haue beleued) shalbe preser
ued from the sayd parels, and shall se
my Sauiour in my londe and within
my borders for I haue halowed me frõ
the worlde. Then shall they be in care-
fulnesse, whiche now haue abused my
wayes: and they that haue cast thẽ out
despytefully, shall dwell in paynes.
B For suche as in theyr lyfe haue re-
ceaued benefites, and haue not knowẽ
me, and they yͭ haue abhorred my law,
whyle they had yet fredome, and whã
they had yet open rowme of amende-
ment and conuersion, and vnderstode
not, but despysed it: yͤ same must know
it after death in payne, And therfore be
thou nomore carefull, how the vngod-
ly shalbe punysshed, and how the ryght-
eous shalbe saued, & whose the worlde
is, and for whome the worlde, & whan
4. Esd. 8. a it is. Then answered I and sayd: * I
haue talked before and now I speake,
and wyl speake also herafter, that ther
be many mo of them which perysh, thẽ
shalbe saued, lyke as the floude is grea
ter then the droppes.
And he answered me, sayenge: lyke
as the felde is, so is also the sede: as yͤ
floures be, so are the colours also: such
as the workmã is, such is also yͤ work:
and as the husbandman is hymselfe, so
is his husbandrye also, for it was the
tyme of the worlde. And whan I prepa
red for them that are now, or euer the
worlde was made, wherin they shall
dwell, then was there no man that wi
stode me. Now whan euery one was, C
and the maker also in the world which
is now prepared, and the moneth that
ceasseth not, and the lawe which is vn
searcheable, theyr maners were cor-
rupte. So I consydered the worlde,
and beholde, ther was parell, because
of the thoughtes that were come in to
it. And I sawe, and spared them great
ly, and haue kepte me a wynebery of yͤ
grapes, and a plante from among ma-
ny generacyons. Let the multytude pe-
rysh thẽ, which are growẽ vp in vaine
and let my grape & wyneberry be kept,
euen my plante: for with great laboure
haue I made it vp.
Neuerthelesse yf thou wilt take vp
pon the yet seuen dayes mo (but thou
shalte not faste in them) go thy way thẽ
in to yͤ felde of floures, where no house
is buylded, and eate onely of the flou-
res of the felde, taist not fleshe, drynke
no wyne, but eate floures onely. Pray
vnto the hyghest continually, so wyl I
come, and talke with the.
So I wente my waye, and came D
in to the felde which is called Ardath,
(lyke as he commaunded me) and there
I sat amonge the floures, and dyd eat
of the herbes of the felde, and the meat
of yͤ same satisfied me. After seuẽ daies
I sat vpõ the grasse, and my hart was
vexed within me lyke as afore: and I
opened my mouth, and began to talke
before the Hyghest, and sayd: O LOR
DE, thou that shewest thy selfe vnto
vs, thou hast declared and opened thy Exo. 19. a
selfe vnto our fathers in the * wylder- and. 24. a
nesse, in a place where no man dwelleth Deu. 4. b
in a baren place, whã they came out of
Egipte, and thou spakest sayenge:
Heare me O Israel, & marke my wor-
des thou sede of Jacob. Beholde, I
sowe my lawe in you, and it shal bryng
frute in you, and ye shalbe honoured in
it for euer. For our fathers whiche re-
ceaued the lawe, kept it not, and obser-
ued not thy ordynaunces & statutes, &
the frute of thy law was not declared:
for it might not. For why? it was thyn
* For they that receaued it, peryshed, Exo. 32. f.
because they kepte not the thynge that
was sowen in them.

It is a costume when the grounde receaueth sede, or the see a shyp, or a vessell meate and drynke, that, whan it pe- rysheth or is broken wherin a thynge is sowen, or wherin ony thynge is put the thynges also perysh and are broke, which are sowen and put therin. But vnto vs it hath nothappened so: for we that haue receaued the lawe, perysh in synne, and our harte also which receaued the lawe: notwithstandynge * the
Esa.40.A. lawe perysheth not, but remayneth in
2.Tim.2.A his laboure.

And whan I cōsydered these thynges in my hart after this maner, I loked about me wt myne eyes, & vpon the
4.Es.10.D ryght syde I sawe * a woman whiche mourned sore, made great lamētaciō, & wept wt loud voice hir clothes were rēt in peces, & she had asshes vpō hir head.

F Then let I my thoughtes go, that I was in, & turned me vnto her, & said wherfore wepest thou? why arte thou so sory & discomforted? And she sayde vnto me: Syr, let me bewayle my selfe and take yet more sorow: for I am sore vexed in my mynde, and brought very lowe. And I sayd vnto her: What ayleth the. Or who hath done ony thyng to the? tel me. She sayd: I haue ben vnfrutfull and baren, and haue hadde an husbande thirty yeares. And these.xxx. yeares I do nothynge els daye & nyght and all houres, but make my prayer to the Hyghest. After thirtye yeares God herd me thy handmayden, loked vpon my mysery, consydered my trouble, and gaue my a sonne, & I was glad of him. so was my husbāde also & al my neyghbours, & we gaue great honoure vnto the myghtye. And I norysshed hym wt great trauayle. So whan he grewe vp, & came to the tyme, that he shulde haue a wyfe, I made a feast.

The.x.Chapter.

A comunicacyon betwixte Esdras & the woman that appeared vnto hym

A AND it happened that whan my sōne went in to his chāber, he fell downe, & dyed. Thē ouerthrewe we al the lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my reste vnto the seconde daye at nyght: & whan they had all rested, yt they myght comforte me, I rested also, rose vp by nyght, & fled, and am come hyther in to this felde, as thou seyst: & am purposed not to come in the cytie, but to remayn here, and nother to eate nor drynke, but continually to mourn and to fast, vntyll I dye.

Thē let I my meditaciōs & thoughtes fall, that I was in, & spake to her in displeasure: Thou foolysh woman, seyst thou not oure heuynesse & mournynge, and what happeneth vnto vs? how Sion our mother is all wofull & sorye, and howe she is cleane broughte downe and in misery? seynge we be al now in heuynesse, and make our mone (for we be all sorowfull) As for the heuynesse that thou takeste, it is but for one sonne. Damaunde the earth, & she shall tell the, that it is she which ought (by reason) to mourne, for the fal of so many that growe vpon her. For from the begynnynge all men are borne of her, and other shall come: and beholde, they walke almoost all in to destruccyon, and many of them shalbe roted out

Who shulde then (by reason) make more mournynge, then she, that hathe lost so greate a multytude? & not thou wich art sory but for one. But yf thou woldest saye vnto me: My mournyng is not lyke the earthe, for I haue loste the frute of my body, which I bare wt heuynesse: as for the earth, accordynge to the ordinaunce of the earth only, so that many are gone awaie in her, as it is come to passe. Then saye I vnto B
the: Lyke as thou hast borne wyth trauayle and sorowe, euē so the earth also from the begynnynge geueth hyr frute vnto man, for hym yt made her. * And Hebr.12.A.
therfore wythholde thy sorowe and heuynesse by thy self, and loke what happeneth vnto the, beare it strongly. For yf thou iudgest the mark and the ende of God to be righteous and good, and receauest hys counsell in tyme, yu shalt be commended therin. Go thy way thē in to the cytye to thy husbande.

And she sayde vnto me: that wyll I not do, I wyll not go in the cytye, but here wyl I dye. So I commoned more wyth her, and sayde: Do not so, but be counseled, & folowe me: for how many falles hath Syon? Be of good cōforte because of the sorowe of Jerusalem. For thou seyst that oure Sanctuarye is layed wayst, oure altar broken, oure temple destroyed, oure playenge of instrumentes and syngynge layed down thankesgeuynge put to sylence, oure myrth is vanysshed awaye, the lyght of oure candelstick is quenched, the Arke

of couenaunt is taken from vs, al our
holy thynges are defyled, and the name
that is called vpō ouer vs, is dishonou
red, our chyldren are put to shame, our
prestes are brent, our Leuites ar caried
away into captiuite, our virgyns ar de
fyled, & our wyues rauyshed, our rygh
teous men spoyled, and our chyldren de
stroyed, our yonge men are brought in
bondage, and our strōge worthyes are
become weake: and Syon (which seale
is the greatest of all) is lowsed vp frō
hir worshippe, for she is delyuered into
the handes of them that hate vs.
And therfore shake of the great he=
C uynes and put awaye the multitude of
sorowes: that the myghtye may be mer
cyfull vnto the, and that the Hyghest
may geue the rest from thy labour and
trauayle. And it happened, that whan
I was talkynge with her hir face dyd
shyne & glyster, so that I was afrayed
of her, and mused what it myght be.
And immediatly she caste out a great
voyce, very fearfull, so that the earth
shoke at the noyse of the womā: and I
loked, and beholde, the woman appea=
red vnto me nomore: but ther was a cy
tie buylded, & a place was shewed from
the grounde, and foundacyon.
Then was I afrayed, and cryed
with loude voyce, and sayd: Where is
Uriel the angel, * which came to me at
4.Es.4.a. the fyrst? For he hath caused me to com
in many cōsyderacyōs and hye though
tes, and myne ende is turned to corrup
cyon, and my prayer to rebuke. And as
I was speakyng these wordes, he cam
vnto me, and loked vpon me, & I laye
as one that had ben dead, and myne vn
derstandynge was altered, and he toke
me by the ryght hande, and conforted
me, and set me vp vpon my fete, & sayd
vnto me: what ayleth the? and why is
thyne vnderstandynge vexed? and the
vnderstandynge of thy harte, & wher=
fore arte thou sory? And I sayd: Be=
cause thou hast forsakē me: and I haue
done * accordynge vnto thy wordes, I
4.Es.9.a. wente into the felde, and there haue I
sene a thynge, that I am not able to ex
presse. He sayd vnto me: Stonde vp &
be manly, and I shall geue the exorta=
cyon.
Then sayd I: Speake vnto me
D my LORDE, forsake me not, lest I
dye in vayne: for I haue sene ye I knew
not, and herde that I do not knowe.
Or shall myn vnderstandyng be decea=
ued, and my mynde? But now I beseche
the, that thou wylt shewe thy seruaūt
of this wonder. He answered me then,
and sayd: Heare me, & I shal enfourme
the, and tell the wherfore thou arte a=
fraied, for the hyghest hath opened ma
ny secrete thynges vnto the.
He hath sene that thy way is right
and that thou takest sorow cōtinually
for thy people, and makest great lamē=
tacyon for Syon: and therfore vnder=
stande the vysion which thou sawest a
lytle whyle ago after this maner:
Thou sawest a woman mournynge, &
thou hast comforted her: Neuertheles
now seist thou the lykenes of the womā
nomore, but thou thoughtest ther was
a cytie buylded: and lyke as she tolde ye
of the fall of hir sonne, so is this the an
swere: The womā whom thou sawest
is Syon: and where as she tolde the, ye
she hath ben thyrtye yeares vnfruteful
and baren, those are the thyrtye yeares
wherin ther was no offerynge made
in her.
But after thyrtye yeares Salomō
buylded her, and offred, and then bare
the baren a sonne. And where as she
tolde the, that she noryshed hym with
laboure, that was the dwellyng of Je
rusalem. But where as the sonne dyed
in hir chamber, that is the fall of Jeru=
salem. And thou sawest hir lykenesse, E
how she mourned for hir sōne: & what
els happened vnto her, I haue shewed
the. And now God seyth, that thou art
sory in thy mynde, and suffrest frō thy
hart for her, and so hath he shewed the
hir clearnesse, and the fayrnesse of hyr
bewtye.
And therfore I bad the remayne
in the feld, where no house is buylded.
For I knew that ye highest wold shew
this vnto the, therfore I commaunded
the to go in the felde, where no founda=
cyon nor buyldynge is. For in the place
where the Hyghest wyll shewe his cy=
tie, ther shalbe no mans buyldynge.
And therfore fear not, and let not thine
hart be afrayed, but go thy waye in, &
se the glorious and fayre buyldynge, &
how great is it, & how great thou thin
kest it after the measure of thyne eyes,
and then shalt thou heare as muche as
thyne eares maye comprehende. For
thou art blessed aboue many other, and
art called with the Hyghest, as ye fewe.
But to morowe at nyght thou shalt re
mayne here, and so shall the Hyghest

shew y vysyone of hys thynges which
he wyll do vnto them that dwell vpon
earthe in the laste dayes. So I slepte
the same nyghte, lyke as he commaun=
ded me.

The.xi.Chapter.

¶ Of certayne vysyons and the inter
pretacyons thereof.

A Then sawe I a dreame: and
beholde, ther came vp frō
the see an aegle, whiche
had.xii. wynges, and thre
heades. And I sawe, and
beholde, he spredde hys wynges ouer
all the earth, and all the wyndes of the
ayre blewe in them, and so they were
put together agayne. And I behelde,
and oute of hys fethers ther grewe o=
ther lytle contrary fethers: the heades
rested. The head in the myddeste was
greater thē the other, yet rested it with
the residue.

Moreouer I sawe, that the aegle
flewe wyth hys wynges, and raygned
vpon earthe, and ouer all them that
dwell vpon the earth: and I sawe that
all thynges vnder heauen were sub=
iect vnto hym, & no man spake against
hym, no not one creature vpon y earth
I sawe also that the aegle stode vp v=
pon hys clawes, and gaue a sounde wt
hys fethers, and a voyce sayenge after
thys maner: watche not altogether,
slepe euerye man in hys owne place,
and watch for a tyme, but let the hea=
des be preserued at the laste. Neuerthe
lesse I sawe, that the voyce wente not
oute of hys heades, but from the myd=
B deste of hys body. And I nombred hys
contrarye fethers, and beholde, ther
were eyghte of them. And I loked, and
beholde, vpon the ryghtesyde ther a=
* rose one fether, and raygned ouer all
the earth. And it happened, that whan
it raygned, the ende of it came, and the
place therof appeared nomore. So the
nexte folowyng stode vp, and raygned
and had a greate tyme: and it happe=
ned, that whan it raygned, the ende of
it came also lyke as the fyrste so that it
appeared nomore.

Then came ther a voyce vnto it,
and sayde: Heare thou that haste kepte
the earthe so longe, thys I saye vn=
to the, before thou begynneste to ap=
peare nomore: Ther shall none after
the atteyne vnto thy tyme, no not half
the tyme. Then arose the thyrde, and
rayned as the other afore, and appea=
red nomore also. So wente it wyth all
the residue one after another, so that
euerye one raygned, and then appea=
red nomore. Then I loked and, behold
in processe of tyme the fethers that fo=
lowed were set vp vpon y ryghtesyde,
that they myghte rule also: and some
of them ruled, but wythyn a whyle
they appeared nomor: for some of them
were set vp, but ruled not. After thys C
I loked, and beholde, the.xii. fethers
appeared nomore, and the two wyn=
ges: and ther was nomore vpon the
aegles bodye, but two heades that re=
sted, and syxe fethers. Then sawe I al
so, that the syxe fethers were parted in
two, and remayned vnder the heade,
that was vpon the ryghte syde, for the
foure continued in theyr place. So I
loked and beholde, they that were vn=
der the wynges, thoughte to set vp thē
selues, and to haue the rule. Thē was
ther one set vp, but shortlye it appea=
red nomore, and the seconde were soo=
ner awaye then the fyrste. And I be=
helde, and lo, the two thoughte also by
them selues to rayne: and whan they
so thoughte beholde, ther waked one
of the heades that were at reste, name=
lye, it that was in the myddeste: for
that was the greater of the two hea=
des. And then I sawe, that the two
heades were fylled wyth hym, and
the heade was turned wyth them
that were by hym, and dyd eate vp the
vnder wynges, that wolde haue rayg=
ned.

But thys heade put the whole D
earthe in feare, and bare rule in it, ouer
all those that dwelte vpon earthe with
muche laboure, and he had the gouer=
naunce of the worlde, ouer all the fou=
les that haue ben. After thys I loked,
and beholde, the heade that was in the
myddeste, sodenlye appeared nomore,
lyke as the wynges: then came the two
heades, whiche ruled vpon earthe, and
ouer those that dwelte therein. And I
behelde, and lo, the heade vpon the
ryghtesyde, deuoured it that was vp=
pon the leftesyde. And I herde a voyce,
whiche sayde vnto me: loke before the,
and consydre the thynge that thou
seyste. Then I sawe, and beholde, as
it were a lyon that roareth, runnynge

haystelye out of the wood, and he sent
oute a mans voyce vnto the aegle, and
sayde: Heare thou, I wyll talke wyth
the, & ye hyghest shall saye vnto ye: It is
not thou that haste the victorye of the
foure beastes, whom I made to raygn
vpon earth, and in my world, and that
the ende of theyr tymes myghte come
thorowe them?

And the fourthe came, and ouer-
C wan al the beastes that were past, and
had power ouer the world wyth great
fearfulnesse, and ouer the whole com-
passe of the earth, wyth the moost wic
ked laboure, and so longe tyme dwelte
he vpon the earthe wyth deceate, and
the earth haste thou iudged not wyth
treuthe. For thou haste troubled the
meke, thou haste hurte the Peaceable,
and quiete, thou haste loued lyers, and
destroyed the dwellynges of them that
broughte forthe frute, and haste caste
downe the walles of suche as dyd the
the no harme. Therfore is thy wron-
geous dealynge, and blasphemye come
vp vnto the hyghest, and thy pride vn
to the myghtye. The hyghest also hath
loked vpon the proude tymes, and be-
holde they are ended, and theyre abho-
minacyons are fulfylled. And therfore
appeare nomor thou aegle, and thy hor
rible wynges, and thy wycked fethers
and thy vngracious heades, and thy
synfull clawes, and all thy vayne bo-
dy: that the earthe maye be refreshed,
and come agayne to herselfe, whan she
is delyuered from thy violence, and
that she maye hope for the iudgement,
and mercye of hym that made her.

The.xii.Chapter.

Of certayne visyons and the inter-
pretacyon therof.

a AND it happened whan ye
Lyon spake these wordes
vnto the aegle, I saw and
behold, the head that afore
had the vpperhande appea
red nomore: nother dyd the foure wyn
ges appeare onye more, that came to
hym, and were set vp to raygne, and
theyr kyngdome was small, and full
of vproure.

And I sawe, and beholde, they ap
peared nomore, and the whole body of
the aegle was brente, and the earthe
was in greate feare. Then awaked I
out of the traunce of my mynde, and
from greate feare, and sayde vnto my
spret: Lo, thys haste thou geuen me,
in that thou searcheste oute the wayes
of the hygheste: lo, yet am I werey in
my mynde, and verye weake in my
spret, and lytle strength is ther in me,
for the greate feare yt I receaued thys
nyghte. Therfore wyll I nowe beseke
the hygheste, that he wyll comforte me
vnto the ende, and I sayde: LORDE
LORDE, yf I haue founde grace be-
fore thy syghte, and I am iustifyed wt
the before many other, and yf my pray b
er be come vp before thy face comforte
me then, and shew thy seruaunt the in-
terpretacyon and playne difference of
thys horrible syghte, that thou mayest
perfectlye comforte my soule: for thou
haste iudged me worthye, to shewe me
the laste of tymes.

And he sayde vnto me: thys is the
interpretacyon of this syghte. The ae-
gle whom thou saweste come vp from
the see, is the kyngdome whiche was
sene * in the visyon of thy brother Da
niell, but it was not expounded vnto Dan.7
him, for now I declare it vnto the.

Beholde, the daies come that ther
shall ryse vp a kyngdome vpon earth,
and it shall be feared aboue all ye kyng
domes that were before it. In the same
kyngdome shall .xii. kynges raygn, one
after another. For the seconde shal be-
gynne to raygne, and shall haue more
tyme then the other, and thys do the .xii.
wynges signifye, which thou saweste.
As for the voyce that spake, and that c
thou saweste go oute from the heades
(but not from the body,) it betokeneth
that after the tyme of that kyngdome,
ther shall aryse greate stryuynges, and
it shall stonde in parell of fallynge: ne-
uertheles it shal not yet fal, but shalbe
set in to hys begynnyng. And the eyght
vnderwynges which thou sawest hãg
vnto ye winges of him, betoken, that in
hym there shall aryse eyght kynges,
whose tyme shalbe but smal, and theyr
yeares swyfte, and two of them shall
peare. But whan the myddeste tyme
commeth, ther shalbe foure kepte in ye
tyme, whan hys tyme begynneth to
come that it maye be ended, but two
shalbe kept vnto the ende.

And where as thou saweste the
heades restynge, thys is the interpreta
cyon. In hys last shall the hygheste ray
se vp thre kyngdomes, and calle many
agayne in to them, and they shall haue
the dominion of the earth, and of those

that dwell therein, wyth much labour aboue al those that were before them. Therfore are they called the heades of the aegle: for it is they that shall brynge forthe hys wyckednesse agayne, and that shall perfourme, and fynyshe hys laste. And where as thou sawest, that the greate heade appeared nomore, it sygnyfyeth, that one of them shall dye vpon hys bedde, and yet wyth payne, for the two that remayne, shalbe slayn wyth the swearde. For the swearde of the one shall deuoure the other, but at the laste shall he fall thorow ÿ sweard hymselfe.

D And where as thou sawest two vnderwynges vpon the heade, that is on the ryghte syde, it sygnifyeth, that it is they, whome the hyghest hathe kepte vnto theyr ende: thys is a small kyngdome, and full of trouble. The Lyon whome thou sawest rysynge vp oute of the wood, and roarynge, and speakynge vnto the aegle, and rebukynge hym for hys vnryghteousnesse, is the wynde, whiche the hyghest hath kepte for them, and for th[illegible] wyckednesse vnto the ende: he [illegible] all reproue them, and rente them asunder before the. For he shal set them lyuyng before the iudgemente, and shal rebuke them: for the resydue of my people shall he delyuer wyth trouble, those that be preserued ater myne endes: and he shall make them ioyfull vntyll the commynge, of the day of iudgement, wher of I haue spoken vnto the from the begynnynge. Thys is the dreame that thou sawest, and thys is the interpretacyon. Thou onelye haste bene mete to knowe the secrete, of the Hyghest.

Therfore wryte all these thynges that thou hast sene in a boke, and hyde them, and teache them the wyse in the people, whose hartes thou knowest maye comprehende and kepe the secretes. But wayte thou here thy selfe yet seuen dayes moo, that it maye be shewed the, whatsoeuer it pleaseth the Hyghest to declare vnto the, & wyth that he wente hys waye.

E And whan all the people perceaued, that the seuen dayes were paste, and I not come agayne in to the cytie, they gathered them altogether from the leaste vnto the moost, and came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynste the, that thou forsakeste vs, & syttest here in thys place? For of all people thou onelye arte lefte vs, as a grape of the vyne, and as a candell in a darke place, and as an hauen, and a shyppe preserued from the tempeste. Haue we not els aduersyte ynoughe, but thou muste forsake vs? Were it not better for vs, that we hadde bene brent wyth Syon? For we are no better, then they that dyed there and they wepte wyth loude voyce. Then answered I them and sayde: Be of good comforte O Israell, and be not heuye thou house of Iacob: for the Hyghest hath you in remembraunce, and the myghtye hath not forgotten you in temptacyon. As for me, I haue not forsaken you, nother am I departed from you: but am come in to hys place to praye, because of the myserye of Israell, that I myghte seke mercye for the lowe estate of youre Sanctuarye. And nowe go your waye home euerye man, and after these dayes wyll I come vnto you. So the people wente theyr waye in to the cytye lyke as I commaunded them: but I remayned styll in the felde seuen dayes, as the angell bad me, and I ate onelye of the floures of the felde and hadde my meate of the herbes in those dayes.

The.xiii. Chapter.

¶ Of certayne vysyons and the interpretacyons therof.

A AND it happened after the seuen dayes, that I dreamed a dreame by nyghte. And beholde, ther arose a wynde from the see, that moued all the floudes therof. And I loked, and beholde, the man was strōg and increased wyth the cloudes of heauen: and whan he turned hys countenaunce to consyder, all the thynges trembled that were sene vnder hym: and whan the voyce wente out of hys mouth, all they brente that herde hym, lyke as the earthe whan it feleth the fyre.

After these I sawe, and beholde, ther gathered together a multytude of men oute of nombre from the foure wyndes of the heauē, to fyght agaynst the man, that came oute from the see. And I loked, and beholde, he graued

hymselfe a greate mountayne, and flewe
vp vpon it. But I wolde haue sene
the border or place, whereout the hyll
was grauen, and I coulde not.
I sawe after these, that all they
whiche came to fyghte agaynste hym,
were sore afrayed, and yet durste they
fyghte. Neuerthelesse whan he sawe
the fearcenesse and violence of the peo
ple, he nother lyfte vp hys hande, nor
helde sweard, nor ony weapen: but on
ly (as I sawe) he sent out of his mouth
as it had bene a blaste of fyre, and oute
of hys lyppes the wynd of the flamme:
and oute of hys tung he caste out spar
kes and stormes, & they were al myxte
together: blaste of fyre, the wynde of
the flammes, and the greate storm, and
fell wyth a rushe vpon the people,
whiche was prepared to fyghte, and
brente them vp euerychone: so that of
the innumerable multytude ther was
nothynge sene, but onely duste and
smoke. Whan I sawe thys, I was a-
frayed.
B Afterwarde sawe I the same man
come downe from the mountayn, and
callynge vnto hym another peaceable
people: and ther came muche people
vnto hym: some were glad some were
sorye, some of them were bounde,
so that they were caryed and broughte
forthe.
Then was I sycke thorow greate
feare, and I waked, and sayde: thou
haste shewed thy seruaunte al thy won
ders from the begynnynge, and haste
counted me worthye, that thou myghe-
teste receaue my prayer: shewe me now
yet the interpretacyon of thys dreame.
For thus I consydre in my vnderston
dynge: Wo vnto them that shall be
lefte in those dayes, and muche more
wo vnto them that are not lefte be-
hynd: for they that were not left, were
in heuynesse.
Nowe vnderstonde I the thynges
that are layed vp in the latter dayes,
whiche shal happen vnto them, and to
those that are not lefte behynde. Ther
fore are they come in to greate parels,
and manye necessytyes, lyke as these
dreames declare. Yet is it easyer, that
he whiche suffereth hurte, come in the-
se, then to passe awaye as a cloude
oute of the worlde, and nowe to se
the thynges that shall happen in the
laste.
C Then answered he me, and sayde:
The interpretacyon of the syghte shal
I shewe the, and I wyll open vnto the
the thynge that thou haste requyred.
For thou haste spoken of them that
are lefte behynde, and thys is the inter
pretacyon. He that taketh awaye the
parell in that tyme, hath kepte hym-
selfe. They that be fallen in to harme,
are suche as haue workes and faythe
vnto the moost myghtye. Knowe thys
therfore, that they whiche be lefte be-
hynde, are more blessed then they that
be dead. Thys is the meanynge of the
vysyon. Where as thou sawest a man
commynge vp from the depe of the see
the same is he whome God the Hygh-
este hath kepte a greate season, which
by hys owne selfe shall delyuer hys
creature, and he shall ordre them that
are lefte behynde. And where as thow
sawest, that oute of hys mouthe ther
came a blast of wynd, fyre and storme,
and howe that he lyfte vp nother
swearde nor weapen, but that the rus-
shynge in of hym destroyed the whole
multytude, that came to fyght against
hym: it synyfieth, that the dayes come
whan God wyl delyuer them that are
vpon earth, and in a traunce of mynde
shall he come vpon them, that dwel in
the earthe. And one shall vndertake to
fyghte agaynst another, and one cytye
agaynste another, one place agaynste
another, * one people agaynst ano- Mat.24.a
ther, and one realme agaynste ano-
ther. Whan thys commeth to passe,
shall the tokens come, that I shewed D
the before: and then shall my sonne be
declared, whome thou sawest clymme
vp as a man. And whan all the people
heare hys voyce, euerye man shall in
in theyre owne londe leaue the battayl
that they haue one agaynste another,
and an innumerable multytude shall
be gathered together, as thy that be
wyllyng to come and to ouercome, him
by fyghtynge. But he shall stonde vp-
pon the toppe of the mounte Syon.
Neuerthelesse Syon shall come, and
shalbe shewed, beynge prepared, and
buylded for all men, lyke as thou saw-
este the hyl grauen forth wythout ony
handes. But my sonne shall rebuke ÿ
people that are come for theyr wycked
nesse, wyth the tempest, and for theyre
euell ymaginacyons: and theyr paynes
whe with they shalbe punyshed, are ly
kened vnto the flamme: and wythoute
ony labour shal he destroye them, euen

by the lawe, which is compared vnto
the fyre.
E And wheras as thou sawest, that he
gathered another peaceable people vn
to hym: those are the ten trybes, which
were caryed awaye presoners oute of
theyr owne londe, in the tyme of Ose-
4.Re.17.a as the kynge, * whome Salmanasar
the king of Assyria toke presoners, and
caried the ouer the water, and so came
they to another londe.
But they gaue them thys counsel,
that they shulde leaue the multytude
of the Heythen, and to go forth in to a
farther contry, where neuer mankynd
dwelt: that they might there kepe their
statutes, wich they neuer kept in their
owne londe. And so they entred in at
the narowe passages of the water of
Exo.14.e. Euphrates, and * God shewed tokens
Josu.3.d. for them, and helde styll the floude tyll
they were passed ouer: for thorow that
contry ther was a greate waye, name-
ly of a yeare and an halfe iourneye, for
the same region is called Asareth. Then
dwelt they there vnto the latter tyme:
and whan they come forth agayne, the
Hyghest shall holde styll the sprynges
of the streame agayne, that they maye
go thorowe, therfore sawest thou the
multytude wyth peace. And they that
be lefte behynd of thy people, are those
that be founde wythin my border.
at.24.a Nowe whan he destroyeth the multy-
tude that is gathered togetherr, he
shall defende hys people that remayn,
and then shall he shewe them greate
wonders.
F Then sayde I: O LORDE
LORDE, shewe me thys: wherfore
haue I sene the man commyng vp frō
the depe of the see.
And he sayd vnto me: Like as thou
canste nother seke oute nor knowe the
thynges that are in the depe of the see,
euen so mayeste thou not se my sonne,
or those that be wyth hym, but in the
tyme of the daye. Thys is the interpre-
tacyon of the dreame, which thou saw-
est, therfore thou onely arte here lygh-
tened: for thou haste forsaken thyne
owne lawe, and applyed thy dilygence
1.Reg.3. vnto myne, and sought it * Thy lyfe
Pro.7.a. hast thou ordred in wysdome and hast
called vnderstondyng thy mother, and
therfore haue I shewed the the treasu
re of the Hyghest. After thre dayes I
wyll shewe the more, and talke wyth
the more at large, yee heuye and won-
derous thynges wyll I declare vnto
the.
Then wente I forth in to the feld,
geuynge prayse and thankes greatlye
vnto God, because of hys wonders
whiche he dydde in tyme, and becau-
se he gouerneth the same, and suche as
is in tyme, and there I sat thre dayes.

The.xiiii.Chapter.

¶ God appeareth vnto Esdras in the
bush, talketh wyth hym, and commaū
deth hym what he shall do.

VPON the thyrde daye I A
sat vnder an oke tre, then
came ther a voice vnto me
oute of the bushe, & sayde:
Esdras, Esdras. And I
sayde: here I am LORDE, and stode
vp vpon my fete. Then spake he vnto
me: * In the bushe dydde I appeare Exod.3.a.
vnto Moses, and talked wyth hym,
whan my people serued in Egypte,
and I sente hym, and led my people out
of Egypte, and broughte hym vpon
the mounte Syna, where I helde hym
by my a longe season, and tolde hym
my wonderous workes, and shewed
hym the secretes of the tymes, and the
ende, and commaunded hym, sayenge:
These wordes shalt thou declare, and
not hyde them. And now I saye vnto
the: that thou laye vp in thyne harte
the dreames that thou haste sene, and
the interpretacyons whiche I haue
shewed the: for thou shalte be recea-
ued of all: thou shalte be turned, and
remayne wyth my counsell, and
wyth suche as be lyke the, vntyll the
tymes be ended. For the worlde hath
loste his youth, and the tymes beginne
to waxe olde. For the tyme is deuyded
in to twolue partes, and ten partes, of
are gone alreadye, and halfe of the
tenthe parte: Yet remayneth there
that, whiche is after the halfe of the
tenthe parte.
Therfore prepare and ordre thy B
house, and refourme thy people: com-
forte suche of them as be in trouble:
and tell nowe of the destruccyon: Let
go from the mortall thoughtes: caste
away the burthens of man: put of the
weake nature: lay vp in some place the
thoughtes that are moost heuy vnto ye
and haiste the to flye from these tymes
for suche euell, and wyckednesse as

thou haste nowe sene happē, shall they
Mat.24.a 1.Joh.2.c do yet muche worse. * For the weaker
that the worlde and the tyme is, the
more shall synne, and wyckednesse in-
crease, in them that dwell vpon earth.
For the trueth is fled farre away, and
lesynge is harde at hande. For now
haysteth the vision to come, that thou
haste sene.

Then answered I and sayde: Be-
holde LORDE, I wyll go as thou
hast cōmaunded me and refourme the,
people whiche are present. But they
that shalbe borne afterward, who wil
exhorte or rebuke them?

C Thus the worlde is set in dark-
nesse, and they that dwell therein, are
wythout lyghte for thy lawe is kynd-
led, because no man knoweth the thyn
ges that are done of the, or that shalbe
done. Yf I haue founde grace before
the, sende the holye goost in to me, and
I shall wryte all that hath ben done in
the worlde sence the begynning, which
was wrytten in thy lawe, that men
maye fynde the pathe, and that they
whiche wyll lyue in the latter dayes,
maye lyue.

And he answered me sayenge: Go
thy waye, gather thy people together,
and saye vnto them, that they seke the
not for.xl.dayes: but loke thou gather
the many bore trees and take with the
Sarea, Dabria, Selemia, Echanus,
and Asyell, these fyue, which are ready
to wryte swyftly, and come hither and
I shall lyghte a candle of vnderston-
dynge in thyne harte, whiche shall not
be put out tyll the thynges be perfour
med which y^e shalte begynne to wryte.
And then shalt thou declare some thyn
ges openly vnto the perfecte, and some
thynges shalt thou shewe secretely vn-
to the wyse. Tomorowe at thys houre
shalt thou begynne to wryte.

D Then wente I forth (as he com-
maunded me) and gathered all the peo
ple together, & sayde: Heare these wor-
des o Israell: Oure fathers from the
begynnynge were straūgers in Egipt,
from whence they were delyuered, and
Deu.4.f. * receaued the law of lyfe, which they
kepte not, whiche ye also haue trans-
gressed after them. Then was thys
londe, and the londe of Syon parted
amonge you by the lot to possesse. But
youre fathers and youre selues also
haue done vnrighteousnesse, and haue
not kepte the wayes which y^e hyghest
commaunded you. And for so muche
as he is a righteous iudge, he toke frō
you in tyme the thing that he had geuē
you. And now are ye here and your bre
thren amonge you. Therfore yf so be
that ye wyl subdue youre owne vnder
stondynge, and refourme youre harte,
ye shalbe kepte alyue, and after deathe
shall ye optaine mercy. For after death
shall the iudgemente come, whan we
shall lyue agayne: and then shall the
names of the ryghteous be manifeste:
and the names of the vngodlye wyth
theyr workes shalbe declared. Let no
man therfore come nowe vnto me,
nor axe onye questyon at me these.xl.
dayes.

So I toke y^e fyue men (as he cōmaū E
ded me) and we wente in to y^e feld, and
remayned there. The nexte daye a voy
ce called me sayenge: Esdras, Opē thy
mouth, * and drynke that I geue the. Eze.3.a. Apo.10.d
Then opened I my mouthe, and be-
holde, he reached me a full cup, whiche
was full of water, but the colour of it
was lyke fyre. And I toke it & dranke.
And whan I had dronken it, my harte
had vnderstondynge, and wysdome
grewe in my breste: for my spryte was
kept in remembraunce, and my mouth
was opened and shut nomore. The hy
ghest gaue vnderstondynge vnto the
fyue men, that they wrote the hyghe
thynges of the nyghte, which they vn-
derstode not. But in the nyghte they
dyd eate bread: As for me, I spake in
the daye, and helde not my tunge by
nyghte. In.xl.dayes, they wrote two
hundreth, and foure bokes.

And it happened whan.xl.dayes
were fulfylled, that the Hyghest spake
sayenge: The fyrst that thou hast wryt
ten, speake openlye, that the worthye,
and vnworthye may rede it. But kepe
the.lxx.last, that thou mayeste shewe it
onely to suche as be wyse amonge thy
people. For in them is the sprynge of
vnderstondynge, the fountayne of wy
sedome, and the streame of knowlege.
And I dyd so.

The.xv. Chapter.

C God sheweth Esdras the punyshe-
ment that he wyll sende vpon the syn-
full people, and commaundeth hym to
tell them the same.

A Beholde, speake thou in the eares of my people the wordes of prophecye, which I wyll put in thy mouth, sayeth the LORDE, and cause them to be wrytten in a letter, for it is the treuth. Feare not the ymaginacyons agaynst the, let not the vnfaythfulnesse of the trouble the, that speake agaynste the. For all the vnfaythfull shall dye in theyr vnfaythfulnes. Beholde sayeth the LORDE. I wyll brynge plages vpon the worlde: the sweard, honger, death and destruccyō: for wyckednesse hath the vpper hande in all ÿ earth, and theyr shameful workes are fulfylled.

B Therfore sayeth the LORDE, I wyll holde my tunge nomore vnto theyr wyckednesse, whiche they do so vngodlye: nother wyll I suffre them in the thynges, that they deale wyth all so wyckedlye. Beholde, *the innocent bloude of the troubled crieth vnto me, and the soules of the ryghteous complayne continually: and therfore (sayeth the LORDE) I wyl surelye auenge, and receaue vnto me all the innocent bloude from amonge them.

Apoc.6.b. and 19.a.

* Beholde, my people is led as a flocke of shepe to be slayne, I wyll not suffre them nowe to dwell in Egypte, but wyll brynge them oute wt a myghtye hande, and a stretched oute arme, & smyte it wyth plages as afore, and wil destroye all the londe of it. Egypt shall mourne, and the foundacyons of it shall be smytten wyth the plage and punyshemente that God shall brynge vpon it.

Esa.43.c. Roma.8.c 1.Cor.4.b

C They that tyll the grounde, shall mourne, for theyr sedes shalbe destroyed thorowe the blastyng and hale, and an horrible starre. Wo worth ÿ world and them that dwell therein, for the swearde and theyr destruccyon draweth nye: and one people shall stonde vp to fyghte agaynste another, and sweardes in theyr handes. For men shalbe vnstedfaste, and some shal do violence vnto other: they shall not regard theyr kynge and prynces, the waies of theyr doynges and hādlynges in theyr power. A man shall desyre to go in to the cytye, and shall not be able. For because of theyr pryde ÿ cytyes shalbe brought in feare, the houses shall shake, and mē shalbe afraied, A man shall haue no pytye vpon hys neghboure, but one shall prouoke another vnto battail, to spoyl theyre goodes because of the honger of breade, and because of the greate trouble.

D Beholde, I gather and call together all the kynges of the earth which are from the vprysing, from the south from the easte and Libanus to turne vnto them, and restore ÿ thynges that they haue geuē thē. Like as they do yet thys daye vnto my chosen, so wyll I do also, and recompence them in theyre bosome. Thus sayeth the LORDE God: My ryghthand shall not spare ÿ synners, and my swearde shal not cease ouer them, that shedde the innocente bloude vpon the earthe. The fyre is gone oute from hys wrath, and hathe consumed the fundacyons of the earth and the synners, lyke the strawe that is kyndled. Wo worth them that synne, and kepe not my commaundementes, sayeth the LORDE. I wyll not spare them. Go youre waye ye chylderen from violence, defyle not my Sanctuarye: for the LORDE knoweth al them that synne agaynste hym, & therfore delyuereth he them vnto death, & destruccyon: For now are the plages come vpon the worlde, and ye shall remayne in them. For God shall not delyuer you, because ye haue synned agaynste hym.

E Beholde, an horrible visyon commeth from the easte, where generacyons of Dragons shal come oute, and the people of the Arabes wyth many charrettes, and the multytude of them shalbe as the wynde vpon earthe, that all they whiche heare them ragynge in theyr wrath, may feare and be afraied: and as the wilde bores out of ÿ wood so shall they go oute and wyth greate power shall they come, and stonde fyghtynge wyth them, and shall wayst the porcyon of the londe of the Assyryans.

And then shal the Dragons haue the vpperhande, not remembryng theyr byrth, and shall turne about swearing together in greate power, to persecute them. But these shalbe afraied, & kepe sylence at theyr power, & shal flye: and one oute of the londe of the Assyryans shall besege them, and consume one of them, and in theyre hooste shall be feare, and drede, and stryfe amonge theyr kynges.

F Beholde cloudes from the easte, and from the north vnto the southe, & they are verye horrible to loke vpon, full of wrath and storme. They shall smyte one vpon another, and they shal smyte at the greate starre vpon earth, and theyr starre: and the bloude shalbe from the swearde vnto the belye, and the smoke of man vnto the camels lytter. And ther shalbe great fearfulnesse and tremblynge vpon earthe, and they that se the wrath, shalbe afrayed, and a tremblynge shall come vpon them.

And then shall ther come great raynes from the south and from ÿ north and parte from the west, and from the stormye wynde from the east, and shall shut them vp agayne, and the cloude which he raysed vp in wrath: and the starre to cause feare towarde the easte and westwynde, shalbe destroyed: and the greate cloudes shalbe lyfte vp, and the myghtye cloudes ful of wrath, and the starre, that they maye make all the earthe afrayed, and them that dwell therein, and that they maye poure out ouer all places an horrible starre, fyre, and hayle, and flyenge sweardes, and manye waters: that all feldes maye be full, and all ryuers, & they shall breake down the cytyes, and walles, mountaynes, and hylles, all trees, wood and the grasse of ÿ medowes, and al theyr frute. And they shall go stedfaste vnto Babylon, and make her afrayed, they shall come to her, and besege her, the starre and all wrathe shall they poure oute vpon her.

G Then shall the dust and smoke go vp vnto ÿ heauen & al they ÿ be about her, shal bewayl her, & they ÿ remayne vnder her, shal do seruice vnto them ÿ haue put her in feare. And thou Asia that comfortest theselfe also vpon the hope of Babylon, and arte a worshyp of hyr personne. Wo be vnto the thou wretch, because thou haste made theselfe lyke vnto her, and haste decte thy doughters in whordome, that they myghte triumphe and please thy louers, whiche haue alwaye desyred to committe whordome wyth the: thou haste folowed the abhominable cytye in all hyr workes and inuencions.

Therfore sayeth God: I wyll send plages vpon the, wydowheade, pouerte, honger, warres and pestylences, to wayste thy houses wyth destrucyon and death, and the glorye of thy power shalbe dryed vp as a floure, whan the heate aryseth that is sente ouer the. Thou shalt be syck as a poor wyfe that is plaged, and beaten of women: so that the myghtye and louers shall not be able to receaue the. Wolde I so hate the sayeth the LORDE, yf thou haddeste not alwaye slayne my chosen, exaltynge the stroke of thy handes, and sayde ouer theyr deathe, whan thou waste dronken: set forthe the bewtye of thy countenaunce.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receaue rewarde.

Lyke as thou haste done vnto my chosen (sayeth the LORDE) euen H so shall God do vnto the, and shall delyuer the in to the plage. The chylderen shall dye of honger, and thou shalt fall thorowe the swearde. Thy cytyes shall be broken downe, and all thyne shall perysshe wyth the swearde in the felde. They that be in the mountaynes shal dye of honger, and eate theyr own flesh, and drynke theyr owne bloud for verye honger of breade and thyrste of water. Thou vnhappye shalte come thorowe the see, and receaue plages agayne.

In the passage they shall caste downe the slayne cytye, and shall rote oute one parte of thy londe, and consume the porcyon of thy glorye. They shall treade the downe lyke stuble, and they shall be thy fyre, and shall consume the: thy cytyes, and thy londe, thy wood, and thy frutefull trees shall they burne vp wyth the fyre. Thy chylderen shall they carye awaye captyue: and loke what thou haste, they shall spoyle it, and marre the bewtye of thy face.

The.xvi.Chapter.

¶ Punysshemente vpon the Heythen, and howe the people of God shall behaue them selues therin.

WO vnto the Babylon, and Asya wo vnto the Egypte and Syria: gyrde your selues wyth clothes of sack, and heere, and mourne for youre chylderen, be sorye: for youre destruccyon is at hande. A swearde is sente vpon you, and who wyll turn it back? A fyre is kyndled amonge you, and who wyll quenche it? Plages are

sente vnto you, & what is he that wyll
dryue them awaye? Maye ony mā dry
ue away an hongry lyon in the wood?
Or maye ony man quenche the fyre in
the stubble, whan it hathe begonne to
burne? Maye one turne agayne the a-
rowe that is shot of a stronge archer?
The myghtye LORDE sendeth the
the plages, and what is he that wyll
dryue them awaye? The fyre is kynd-
led & gone forth in hys wrath, & what
is he that wyll quenche it? He shal cast
lyghtenynges, and whs shal not fear?
He shall thonder, and who shall not be
afraied? The LORDE shal threaten
and who shall not vtterly be beaten to
pouder at his presence? The earth qua
keth, and the fundacyons therof: ẏ see
aryseth vp, wyth wawes from ẏ depe
and the floudes of it are vnquiete, and
the fysshes therof also befor the LOR
DE, and before the glory of hys pow-
er. For stronge is hys ryghthande that
holdeth the bowe, hys arowes that he
shuteth, are sharpe, and shall not mysse
whan they begynne to be shot in to the
endes of the worlde.
B Beholde, the plages are sente, and
shall not turne agayne, tyll they come
vpon earth. The fyre is kyndled, and
shall not be put oute, tyll it consume ẏ
fundacyons of the earth. Lyke as an a-
row which is shot of a myghty archer
returneth not bacwarde, euen so ẏ pla
ges that shall be sente vpon earth, shal
not turn agayn. Wo is me, wo is me,
who wyll delyuer me in those dayes?
The begynnynge of sorowes & greate
mournynge: the begynnynge of derth,
& greate death: the begynnyng of war-
res, and the powers shal stond in fear:
the begynnynge of euels, and they shal
tremble euery one. What shall I do in
these thynges, whan the plages come?
Beholde honger, and plage, trouble &
anguysh are sent, as scourges for amē
demente. But for al these thynges they
shall not turn from theyr wyckednesse
nor be alwaye myndefull of the scour-
C ges.
Beholde, vitayles shalbe so good
cheape vpon earth, ẏ they shal thynke
themselues to be in good case: and euē
then shall myschefe growe vpon earth
warres, derthe, & greate disquietnesse.
For manye of them that dwell vpon
earth shall perysshe of honger, and the
other that escape the honger, shall the
swearde destroye: and the dead shall
be cast out as dounge, and ther shal be
noman to conforte them. For the earth
shalbe waysted, & the cyties shalbe cast
downe: ther shalbe noman left to tyll ẏ
earth, and to sowe it. The trees shall
geue frute, and who shall plucke them
of, and gather them? The grapes shal
be rype, & who shall treade them? For
all places shal be desolate of men, so ẏ
one man shal desyre to se another, or to
heare hys voyce. For of one whole cy-
tie ther shalbe ten lefte, and two in the
felde, which shal hyde themselues in ẏ
thyk busshes, and in ẏ clyftes of stones:
lyke as whan ther remayn thre or foure
olyues vpon the olyue tre: or as whan
a vyniarde is gathered, ther are lefte
some grapes of them that diligentlye
soughte thorowe the vyniarde.
Euen so in those dayes ther shalbe D
thre or foure lefte, for them that search
theyr houses wyth the swearde. And ẏ
earth shalbe left wayst, & the felds ther
of shal wax old: and hyr wayes & al hyr
pathes shall growe full of thornes, be-
cause nomā shall trauayl therethorow
The virgines shall mourne hauynge
no brydegromes, ẏ women shall make
lamentacion hauynge no husbandes,
theyr doughters shall mourne hauyng
no helpe of theyr brydegrome. In the
warres shall they be destroyed, & theyr
husbandes shall perysh for honger. O
ye seruauntes of the LORDE, heare
these thynges, & marke them. Beholde
the worde of the LORDE O receaue
it: beholde, the plages drawe nye, and
are not slack in taryeng. Lyke as a tra
uelynge woman, which in the.ix. mo-
neth bryngeth forth a sonne, whan the
houre of the byrth is come, an houre
two or thre afore that ẏ paynes come
vpon hyr bodye: and whan the chylde
commeth to the byrth, they tary not ẏ
twynklyng of an eye. Euen so shal not
the plages be slack to come vpō earth,
and the world shal mourne, & sorowes
shal come vpō it on euery syde. E
O my people hear my worde, make
you ready to the battayl, and in al euel
be euen as pelgroms vpon earth. He ẏ
selleth, let hym be as he that flyeth his
waye: and he that byeth, as one that
wyll lese. * Whoso occupyeth mar- 1.Cor.7.
chaundyse, as he that wynneth not: &
he that buyldeth, as he that shall not
dwell therein: he that soweth, as one
that shall not reape: he ẏ twysteth the
vyniarde, as one ẏ shal not gather the

grapes: they that marye, as they that
shall get no chylderen: & they that ma-
psal.126.a ry not, as ŷ wedowes: * and therfore
Pro .10c. they that laboure, labours in vayne.
Eccli.11..b For straũgers shal reape theyr frutes,
and spoyle theyr goodes, ouerthrowe
theyr houses, and take theyr chylderẽ
captyue: for in captyuite & honger shal
they get chylderen. And they that oc-
cuppe theyr marchaũdises wyth robbe
ry, howe longe decke they thyr cyties,
theyr houses, theyr possessions, and per
sons? themore I wyl punysh them for
theyr synnes sayeth the LORD. Lyke
as an whore enuyeth anhonest womã:
so shall ryghteousnesse hate iniquite,
whan she decketh herself, and shall ac-
cuse her to hyr face, whan he commeth
that defendeth, which shal make inqui
sicion for all synne vpon earth. And
therfor be not ye lyke therunto, nor to
ŷ workes thereof: for oreuer it be lõge,
iniquite shall be taken awye out of the
earth, and ryghteousnesse shall raygne
amonge you.
F Let not the synner saye: ŷ he hath
not synned: for coles of fyre shall burn
vpon hys heade, which sayeth befor ŷ
LORDE God & hys glory: I haue
not synned. Beholde, the LORDE
knoweth all the workes of men, theyr
imagynacions, theyre thoughtes, and
Gene.1.a. theyr hartes. * For he spake but the
worde: Let the earth be made, and it
was made. Let the heauen be made: &
it was made. In hys worde were the
starres made, & he knoweth the nom
bre of them. He searcheth the groũde
of the depe, and the treasures thereof:
he hath measured the see, and what it
conteyneth. He hath shut the see in the
myddes of waters, & wyth hys worde
hath he hanged ŷ earth vpon the wa-
ters. He spredeth out the heauẽ lyke a
voult: vpõ the waters hath he foũded
it. In the deserte and drye wyldernesse
hath he made sprynges of water, and
pooles vpon the toppe of the mountay
nes, ŷ the floudes myght powre down
frõ the stony rockes to water ŷ earth.
He made mã, & put hys hart in ŷ myd
dest of the body, & gaue hym breth, lyfe
and vnderstandynge: yee and ŷ sprete
of the almyghty God, which made all
thynges, and hath searched the groũd
of all the secrets of the earth.
G He knoweth your ymaginaciõs, &
inuenciõs, & what ye thynke whan ye
synne, and wolde hyde youre synnes.

Therfore hath the LORDE searched
and sought out all your workes, & he
shal bewraye you all. And whan youre
synnes ar brought forth, ye shalbe asha
med before men, and your owne synnes
shalbe your accusers in that daye.
What wyll ye do? Or how wyll ye
hyde your synnes before God, and his
angels? Beholde, God hym selfe is the
iudge, feare hym, leaue of from youre
synnes, and forget your vnryghteous-
nesse, and medle nomore with them: so
shall God leade you forth, and delyuer
you from all trouble. For beholde, the
heate of a great multytude is kyndled
ouer you, and they shall take away cer
tayne of you, and fede the ydle with I-
dols: and they that consent vnto them,
shalbe had in dirisiõ laughed to scorne,
and troden vnder foote.
For vnto the places ther shalbe a H
place, and in the next cyties a great in-
surreccyon vppon those that feare the
LORDE. They shalbe lyke madde
men, they shall spare no man: they shall
spoyle and waist such as feare ŷ LOR
DE, theyr goodes shall they take from
them, and shut them out of theyr hou-
ses. Then shall it be knowen who are
my chosen, and they shalbe tryed as ŷ
golde in the fyre. Heare O ye my belo-
ued, sayethe the LORDE, beholde,
the dayes of trouble are at hande, but
I wyll delyuer you from the same. Be
not ye afrayed, dispayre not, for God
is your captayne.
Who so kepeth my commaundemẽ
tes and preceptes (sayeth the LORD
God) let not youre synnes weye you
downe, and let not your vnryghteous-
nesses be lyfte vp. Wo be vnto them ŷ
are subdued vnto theyr synnes, and ta
gled in theyr wyckednesses: lyke as
a felde is hedged in with bus-
shes, and the path therof
couered with thor
nes, that no
man
maye trauayle
thorow: and so is
he taken, and cast in
the fyre, and brent.

The ende of the fourth boke
of Esdras.

The boke of Tobias.

The fyrst Chapter.

Of the kynred, lyfe, and godly conuersacyon of Tobias.

A Tobias was of ẏ trybe, & cytie of Nephtaly, whiche lyeth in the hye cõtryes of Galile aboue Naasõ the way toward the west, hauynge the cytie of Sephet vpon the lefte syde.

Though he was taken presonner
4.Re.17.a in the dayes of * Salmanasar kyng of
the Assyrians, neuerthelesse beynge in
captiuite, he forsoke not the waye of
truthe: In so much that whatsoeuer he
myghte get, he parteded it dayly wt his
felowe presoners and brethren, ẏ were
of his kynred. And though he were yõ
ger thẽ all they in ẏ trybe of Nephta-
ly, yet dyd not he behaue hymselfe chyl
dyshly in his workes. And whan all the
3.Re.12.d. other wente to ẏ golden calues, * whi
che Ieroboam the kynge of Israel had
made, he hymselfe alone fled al theyr cõ
panyes, and gat hym to Ierusalem vn
to the temple of the LORDE, and
there worshipped he ẏ LORDE God
Gen.22.d. of Israel, faythfully * offerynge al his
Exo.13.c fyrst frutes and tythes, so ẏ in ẏ thyrd
Deut.12.a yeare he mynistred all the tythes vnto
...26.a straungers and conuertes. These and
such lyke thynges dyd he accordyng to
the lawe of God, whan he was yet but
yonge.

B
...16.c But whan he was a man, he toke
* out of his owne trybe a wyfe called
Anna, and of her he begat a sonne, whõ
he called after his own name, & taught
hym from his youth vp, to feare God,
and to refrayne from all synne.

Now whan he with his wyfe, his
sonne, & with all his kynred was come
in captiuite vnto * Niniue what tyme Gen.43.f.
as they all dyd eate of the meates of ẏ Iudi.12.a
Heythen, he kept his soule, and was ne
uer defyled in theyr meates. * And for Iere.40.a
so muche as he was myndefull of the
LORDE in all his harte, God gaue
hym fauoure in the presence of Salma
nasar the kynge, which gaue hym po-
wer to go where he wolde, and so had
he lybertye to do what hym lyst.

So went Tobias vnto al thẽ that C
were in preson, * and comforted them. Mat.25.e.
and gaue them wholsom exortacyons.
And whan he came to Rages a cytie of Some rea
the Medes, hauyng ☞ talentes of syl de ten tale
uer (of the thynges wherwith ẏ kynge tes of gold.
had honoured hym) and sawe amonge
a great company of people of his kyn-
red, one Gabelus (whiche was of hys
owne trybe) beyng in necessite, he gaue
hym the sayde weyght of syluer vnder
an handwrytynge.

After a longe season whan Salma
nasar the kynge was dead, and Senna
cherib his sonne raigned in his steade,
which hated the chyldrẽ of Israel, To-
bias wente dayly thorowe out all his
kynred, and comforted them, and gaue
of his goodes to euery one of them, as
muche as he myght: he fed the hongry,
clothed the naked, and buryed the dead
and slayne, and that diligently.

* And whan Sennacherib the D
kynge came agayne & fled out of Iew 4.re.19
ry (what tyme as God punysshed hym
for his blasphemy) & in his wrath slew
many of the chyldrẽ of Israel, Tobias
* buryed theyr bodyes. But whan it 4.Esd.
was tolde the kynge, he cõmaunded to
slaye hym, and toke awaye all his goo-
des. Neuerthelesse, Tobias with his
wyfe fled his waye, and was hyd na-
ked, for ther were many that loued him
But after.xlv.dayes ẏ king was slayn
of his owne sonnes. Then came Tobi
as agayne to his house, and al his goo
des were restored vnto hym.

The.ii.Chapter.

The louynge compassion that Tobias sheweth in buryenge the dead, for the which cause he is hated and persecuted. God nurtoureth hym wt blyndnesse. His wyfe casteth hym in the teth.

A After these thynges vpon a solempne daye of the LORDE Tobias made a good feast in his house, and sayd vnto his sonne: Go thy way and brynge hyther some of oure trybe, such as feare God, that they make mery with vs. And whan he was gone, he came agayne, and tolde his father, that one of the chyldr of Israel laye slayne vpon ÿ strete. And immediatly he leapt from his table, lefte the feast, came fastyng to the dead coarse, toke hym and bare hym preuely in to his house, that whan the sonne was downe, he myght safely bury hym. And whan he hadde hyd the coarse, he dyd eate his meate wt mournynge and feare, remembrynge ÿ wordes, that the LORDE sayde by

Amos.8.b the prophete Amos, * Your hye feastes

1.Mac.1.d shalbe turned in to sorowe, & heuynes.

B But whan the Sonne was downe he wente his waye and buryed hym. Then all his neghbours reproued him sayenge: It is not longe sence * it was

Tobie.1.d cōmaunded to slaye the because of this matter, and hast scarce escaped ÿ daunger of death, and buryest thou the dead agayne? Neuerthelesse, Tobias fearynge God more then the kynge, toke the bodyes of the slayne, hyd them in his house, & buried them at mydnyght.

C It happened vpon a daye, that he had buryed the dead, & was wery, came home, and layed hym downe by ÿ wall and slepte. And whyle he was a slepe, ther fell downe vpon his eyes warme donge out of ÿ swalowes nest, so ÿ he

...ut 8 a was blynde. * This temtacyon dyd

...13.a God suffre to happen vnto hym ÿ they

...9 a which came after, myght haue an ex-

...ad.11.a ample of his pacyēce, lyke as of holy Iob. For in so muche as he euer feared God from his youth vp, and kepte his commaūdemētes, he was not heuy against God, that the plage of blyndnesse chaūced vnto hym, but remayned in ÿ feare of God, and thanked God al the dayes of his lyfe.

D For lyke as blessed Iob was had in derision of kynges, euen so was he laughed to scorne of his elders & kynsfolkes, which sayd vnto hym: * where

Iob.4.a is thy hope, for the whiche thou haste done almes and buryed the dead? But Tobias rebuked them, and spake:

Tobi.8.a. * Saye not so: for we are the chyldren of holy men, and loke for the lyfe, whiche God shal geue vnto them, that neuer turne theyr beleke from hym.

Anna his wyfe * wente daylye to the Ephe.4.d weeuyng worke, and loke what lyuing she coulde get with the laboure of hyr handes, she brought it. And it happened that she toke a kyd and brought it home.

And whan hir husbande herd it crye, he sayd, * loke that it be not stole,

Deut.22.a restore it agayne to the owners: for it is not lawful for vs, to eat or to touch ony thynge of thefte. Then was his wyfe angrye, and sayde: * Now is thy Iob.2.b hope become vayne openly, and thy almes dedes are manyfest. With these, and suche lyke wordes dyd she cast him in the teth.

The.iii.Chapter.

¶ Tobias prayeth hartely vnto God for the trouble & captiuite of hym selfe, and the people. Of Sara the doughter of Raguel.

A Then Tobias toke it heuely, and with teares beganne to make his prayer, sayeng: O LORDE, thou art ryghteous, and all thy iudgementes are true: * yee al thy waies are mer- Psal.14.b cy, faythfulnesse, and iudgement And now O LORDE be myndfull of me, and take no vengeaunce of my synnes, nother remember my mysdedes nor the mysdedes of myne elders. For we haue

...ete.3.b not ben obedient vnto thy commaunde-

...m.42.b mētes, therfore are we spoiled, brought

...m.46.b. in to captiuite, in to death, in to derisiō and shame vnto all nacyons, amonge whom thou hast scattred vs. And now O LORD, thy iudgemētes are great, for we haue not done accordyng to thy cōmaundementes, nother haue we walked innocently before the. And now O LORDE, deale with me accordynge to thy wyll, and commaunde my spyrete to be receaued in peace: for more expedient were it for me to dye, thē to lyue.

B At the same tyme it happened, that Sara the doughter of Raguel at Rages a cytie of the Medes was sklaundred of one of hir fathers hādmaydes, namely, ÿ she shuld haue had seuen husbādes, which as soone as they wer gon in vnto her, were slayne of the deuel called Asmodeus. Therfore whan she reproued the mayden for hir fault, she answered her, sayenge: God let vs neuer se sonne nor doughter of the more vpō earth, thou kyller of thy husbandes. Wylt thou slaye me also, as thou hast

slayne seuen men? At this voyce wente | Ephe.4.a
Sara in to an hye chãber of hir house,
and thre dayes and thre nyghtes she no
ther dyd eat nor drynke, but contynued
in prayer, and besought God with tea-
res, that he wolde delyuer her frõ this
rebuke.

C Upon the thyrde daye it chaunced,
that whan she had made an ende of hir
prayer, she praysed the LORDE, say- | Deut.22.c
enge: Blessed be thy name O God of
our fathers, which whan yu art wroth,
shewest mercy, and in the tyme of trou- | Job.2.b
ble thou forgeuest the synnes of thẽ, yt
call vpon the. Unto the O LORDE
turne I my face, vnto the lyft I vp myn
eyes. I beseke the O LORDE, lowse
me out of the bondes of this rebuke, or
els take me vtterly awaye from of the
earth. Thou knowest LORDE, that
I neuer had desyre vnto man, and that
I haue kept my soule clene from al vn
clenly lust. I haue not kepte companye
with those yt passe theyr tyme in sporte
nother haue I made my selfe partaker
with them yt walke in lyght behauour.
Neuerthelesse an husbande haue I cõ-
sented to take, not for my pleasure, but | Psa.14.b
in thy feare.

D Now peraduenture eyther I haue
ben vnworthy of them, or els were they
vnmete for me, for thou haply hast kept
me to another husbande. * For why? | Esa.8.d
thy counsel is not in the power of mã. | Esa.40.b
But who so euer loueth the and serueth | Esa.46.b.
the a ryght, is sure, that yf his lyfe be
tempted and proued, it stõdeth in the try
enge: & yf he endure in pacyence he shal
haue a rewarde, & be hyghly crowned:
& yf he in trouble, that God (no doute)
shall delyuer hym: and yf his lyfe be in
chastenynge, that he shall haue leue to
come vnto thy mercy.

For thou hast no pleasure in oure
dampnacyon: and why? after a storme
thou makest the wether fayre and styl:
after weppynge and heuynes thou ge-
uest great ioye. Thyn name O God of
Israel, be praysed for euer. At the same
tyme were both theyr prayers herde in
the syght of the maiesty of the hyghest
God. And Raphael the holy angel of
the LORDE was sent to helpe them
both, whose prayers came together be-
fore God.

The.iiii. Chaptre.

¶ Tobias teacheth his sonne in the feare
of God.

SO whan Tobias thought | A
his prayer to be herde, that
he myght dye, he called vn-
to hym his sonne Tobias,
and sayd vnto hym: My
sonne, heare the wordes of my mouth,
and laye them in thyne harte as a fun-
dacyon. Whan God taketh awaye my
soule, bury thou my body, * and holde | Exo.20.b.
thy mother in honoure all the dayes of | Eccli.7.c.
hir lyfe. For thou oughtest to remem-
bre, what and how great parels she suf
fred for the in hir wõbe. And whan she
also hath fulfylled the tyme of hir lyfe,
bury her besyde me. Haue God in thy
thought all the dayes of thy lyfe, & be-
ware, * lest at ony tyme thou consente | Rom.6.b.
vnto synne, and lest thou let slippe the
commaundementes of the LORDE
our God.

* Geue almes of thy goodes, and | B
turne neuer thy face from the poore: & | Prou.3.b
so shal it come to passe, that the face of
the LORD shall not be turned awaye
from the. * Be mercyfull after thy po- | Eccl.35.a
wer. Yf thou hast muche, geue plente-
ously: yf thou hast lytle, do thy diligẽce
gladly to geue of that lytle. For so gathe-
rest thou thy selfe a good rewarde in the
daye of necessite. For almes delyuereth
☞ from death, & suffreth not the soule | Some rea
to come in darknes. A great comforte | de fro all
is almes before the hygh God, vnto al | synne and
them that do it. | frõ death.

* My sonne, kepe the well from | 1.Tes.4.a
al whoredome, & (besyde thy wyfe) se yt
no faute be knowẽ of the. Let neuer pryd
haue rule in thy mynde nor in thy word
* for in pryde beganne all destruccyon.

* Who so euer worketh ony thynge | Gene.3.a
for the, immediatly geue hym his hyre, & | C
loke thy hyred seruãts wages remaine | Deu 24.c
not by the ouer nyght. ‡ Loke yt yu neuer | ‡mat 7.b.
do vnto another mã, the thyng yt thou
woldest not another mã shuld do vnto
the. * Eate thy bread wt the hõgry and | Luce.14.b
poore, & couer the naked wt thy clothes
Set thy bread & wyne vpõ the buryall
of the righteous, & do not thou eat and
drynke therof with the synners. Are
euer coũsell at the wyse.

Be alwaye thankfull vnto God, &
beseke hym, yt he wyl ordre thy wayes,
and that what so euer thou deuysest or
takest in hãde, it may remayne in hym.
I certify the also my sonne, yt (whan thou | Tobie.1.c.
wast yet but a babe) * I delyuered ten
talẽtes of syluer vnto Gabelus, at Ra
ges a cytie of the Medes, and his hand

wrytynge haue I by me. And therfore
seke some meanes, how ẏ mayest come
by hym, and receaue of hym the same
wyght of syluer, and geue hym his hãd
wrytynge agayne.
My sonne, be not afrayed: trueth
Rom.8.d it is, we leade here a poore lyfe * but
great good shall we haue, yf we feare
God, and departe from all synne, and
do well.

The.v.Chapter.

¶ The sonne obeyeth the father, and
goeth his earande. God prouydeth mer
cyfully for hym and sendeth his angell
to be his gyde.

A Then answered Tobias vn
to his father, and sayde: fa
ther, all that thou hast com
maunded me, wyll I do, &
that diligently. But how
I shal requyre this money, I cã not tel
Nother doth he knowe me, nor I hym.
What token shall I geue hym: And as
for the waye thyther, I neuer knewe it.
Then his father answered hym, & sayd
I haue his handwrytyng by me, which
whan thou shewest hym, immedytly he
shall paye the. But go thy waye now,
and get the some faythfull man to go
with the for an hyre, that thou mayest
receaue the money, whyle I am yet ly-
uynge.
B Then wente Tobias out, & vpõ
the strete he founde a fayre yonge man
standynge gyrded vp, & as it were one
ready to take his iourneye. And he
knew not that it was an angel of God
but saluted hym, and sayd: Frõ whẽce
art thou, thou good yonge man? He an
swered: Of the chyldren of Israel.
And Tobias sayd vnto hym, kno-
west thou the waye, that leadeth to the
contre of the Medes? He answered: I
knowe it well, & all those stretes haue
I gone oftimes, and haue lodged with
our brother Gabelus, that dwelleth in
Rages a cytie of the Medes, which ly-
eth vpon the mount Egbathanis. To-
bias sayde vnto hym: I praye the, tary
for me, tyl I haue told my father these
thynges. Then wente Tobias in, and
tolde his father all. At the which his fa
ther marueyled, and prayed ẏ he wold
come in vnto hym.
C Now whan the angell came in, he
saluted hym, and sayd: ioye be with the
for euermore. And olde Tobias sayde:
what ioye can I haue that sytte here in
darcknesse, and se not the lyght of hea-
uen? The yonge man sayd vnto hym:
Be of good cheare, God shall helpe the
shortly. And Tobias sayd vnto hym:
Canst thou brynge my sonne to Gabe-
lus, vnto ẏ cytie of Rages in Media?
And whan thou comest agayne, I shal
paye the thy hyre. And the angell sayde
vnto hym: I shall lede thy sonne, and
brynge hym to the agayne. Then To-
bias answered hym: Tell me I praye
the, of what house, or of what tribe art
thou?
The angel Raphael sayd vnto him
Arest thou after the kynred of an hyre
lynge, or sekest thou a gyde for thy sone
to go with hym? But that I make the
not carefull, I am Azarias the sõne of
great Hananias. And Tobias answe-
red: Thou art come of a great kynred,
but I praye the, be not displeased, that
I desyred to knowe thy kynred. The
angell sayd vnto hym: Thy sonne shall
I leade forth safely, and brynge hym
whole to the agayne.
Thẽ answered Tobias, and sayde: D
well, go on your waye, and God be in
your iourney, and his angell beare you
cõpany. So whã they had prepared all
thynges, that they wolde take wt them in
theyr iourney, Tobias bad his father
& mother fare wel, & they wẽt on theyr
waye both together. Now whan they
were gone, his mother begãne to wepe
and sayd: * The stafe of oure age hast
thou taken awaye, & sent hym frõ vs.
Wold God that money had neuer
ben, for the which thou hast sent hym a
waye. Yf we had ben content with our
pouerte, this had ben great ryches vn
to vs, that we sawe our sonne here.
Then sayd Tobias vnto her: Wepe
not, our sonne shall come to vs agayne
safe and sounde, and thyne eyes shal se
hym. For I trust that the good angell
of God shall beare hym company, and
ordre well all the thynges that he doth:
so that he shal come to vs agayne with
ioye. At these wordes his mother left
of from wepynge, and helde hir tunge.

The.vi.Chapter.

¶ In theyr iourney thy take a fyshe,
wherof the angel commaũdeth hym to
kepe ẏ hart, the gall, and the leuer, and
telleth hym wherto it is good.

A So Tobias wente on his
waye and a dogge folowed
hym, and the fyrste nyght
they abode by the water of
Tigris. Then went he out

to wesshe his fete, and behold, ther cam
forth an horrible fysshe to deuoure him.
Of whom Tobias was afrayed, and
cryed with a loude voyce, sayenge:
LORDE he cometh vpon me. And
the angel sayd vnto hym: Take hym
by the ioule, and drawe hym to the. And
he dyd so, and drewe him vpon ye londe
and the fysh beganne to leape at his fete.
Then sayd the angell vnto hym:
B Take out the bowels of this fysshe, &
as for the harte, the gall, and the leuer,
kepe them by the. For these thinges are
necessarye and good for medecyne. To
bias dyd so, and rosted the fysshe, & they
toke hym with them in theyr iourney:
ye resydue they salted, as much as was
sufficyent for them, tyll they came to
Rages. Then Tobias axed the angell,
and sayd vnto hym: I pray the brother
Azarias, tell me, wherto are these thyn-
ges good of the fysshe, that thou hast byd-
den me kepe?
The angell answered hym and
sayd: Yf thou layest a pece of the harte
vpon the coales, the smoke therof dry-
ueth awaye all euell spretes, whether it
be from man or from woman, so that
from thence forth the same shall come
nomore vnto them. The gall is good
to anoynte or to strake the eyes withal,
where as ther is ony blemysh in them,
so shall they be whole.
And Tobias sayd vnto hym: wher
C wylt thou that we remayne? The an-
gell answered and sayde: * Here is a
Nu.36.a nye kynsman of thyne, one Raguell by
name, whiche hath a doughter called
Sara, and hath nother sonne nor dough
ter but her. All his good belongeth vn-
to the, and thou must mary his dough-
ter: and therfore desyre her of hyr fa-
ther, and he shall geue her the to wyfe.
Then answered Tobias and sayde: As
I vnderstande she hath ben maryed vn
to seuen husbandes, & all they are dead: &
I haue herde saye, that the deuel slewe
them. I am afrayed therfore lest suche
thynges happen vnto me also: which yf
it came to passe (seynge I am the onely
sonne of my father and my mother) I
shulde brynge them in theyr age with
sorowe to theyr graues.
D Then sayd the angell Raphael vn
to hym: Heare me, and I wyll tell the,
what they be of whom the deuell hath
power. Namely, they that receaue ma-
riage of suche a fashion, that they shut
God out from them and from theyr hart
* and geue them selues to theyr owne 1.Tes.4.a
lust, euen as it were an horse & moyle, Psa.31.b
which haue no vnderstondynge: vpon
such hath ye deuel power. * But when thou Tobi.8.b
takest her, and art come into the cham-
ber, withold thy self from her thre dayes
and geue thy diligence vnto nothynge
but vnto prayer with her.
And in the fyrst night rost the leuer
of the fysshe, and the deuell shalbe dry-
uen awaye. The seconde nyght shalt
thou be receaued in, to the company of
the holy patriarkes. The thyrde nyght
shalt thou optayne the blessyng of God
so that whole and sounde chyldren shal
be borne of you. After the thyrde nyght
take the mayden in the feare of God, &
more for the desyre of chyldrē, then for
ony fleshly lust: that in the sede of Abra
ham thou mayest optayne the blessyng
in chyldren.

The.vii.Chapter.

They come to Raguel, which recea
ueth them louyngly, and marieth his
doughter Sara vnto Tobias.
A Then wente they in to Ra-
guel, which receaued them
ioyfully. And whan Ragu-
el loked vpon Tobias, he
sayd vnto Anna his wyfe:
How lyke is this yonge man vnto my
systers sonne. And whan he had spoken
this, he sayde: Whence be ye good bre-
thren? They said: Of the trybe of Neph
tali, out of the captiuite of Niniue.
Then sayd Raguel vnto them: Know
ye my brother Tobias? They said: yee,
we knowe hym well. And whan he had
spoken muche good of hym, the angell
sayd vnto Raguel: Tobias of whome
thou axest, is this yonge mans father.
Then Raguel bowed hym selfe down
and wept, toke hym aboute the neck, & Tobi.9.b.
kyssed hym, and sayd: * Gods blessyng
haue thou my sonne, for thou art ye sonne
of a good vertuous man. And Anna
his wife and Sara his doughter wept
also.
B Now whan they had talked toge-
ther, Raguel bad kyll a wether, and to
make a feast. And whan he prayed them
to syt downe to dyner, Tobias sayde:
I wyll nother eat nor drynke here this
daye, excepte thou fyrst graunt me my
peticyon, and promyse me to geue me thy
doughter Sara. Whan Raguel herde
this, he was astonnyed, for he knewe,
what had happened vnto the other se-
uen men, that went in vnto her: and he

beganne to feare that it shulde chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, & gaue the yonge man no answere, ÿ angell sayd vnto hym: Feare not to geue hym thy doughter, for vnto this man that feareth God, belongeth thy doughter to wyfe, therfore myght none other haue her.

C Then sayd Raguel: I doute not, but God hath accepted my prayers & teares in his syght: and I trust he caused you to come vnto me for the same intẽt, that this doughter of myn might be maryed in hir owne kynred, *accordynge to the lawe of Moses. And now doute thou not, but I wyll geue her vnto the: So he toke ÿ ryghthande of his doughter, and gaue her in to the ryght hande of Tobias, and sayd: The God of Abraham, the God of Isaac, and the God of Jacob be with you. And they toke a letter and made a wrytynge of ÿ mariage. And then made they mery, & praysed God. And Raguel called Anna his wyf vnto hym, and bad her prepare another chamber, & thyther he brought Sara his doughter, and she wepte. Then sayde he vnto her: Be of good cheare my doughter, the LORDE of heauen geue the ioye, for the heuynesse that thou hast suffered.

Num.36.c
Tobi.6.c

The.viii.Chapter.

Tobias goynge to bed with his wyfe ordreth hymselfe as the angel bad him, and so both he and his wyfe are preserued from euel.

A Now after ÿ they had supped, they brought ÿ yonge mã in to her. Thẽ thought Tobias vpon the wordes of the angell, and toke out of his bagge a pece of the leuer of the fysh, and layed it vpon the whote coales. So the angell Raphael toke holde of the deuill, and sent hym awaye, and bounde hym in the wyldernesse of the hyer Egipte. Then spake Tobias vnto the virgyn, and sayd: Up Sara, *let vs make our prayer vnto God to daye, tomorow, and nexte morowe: for these thre nyghtes wyll we reconcyle our selues with God: and whan the thyrd holy nyght is past, we shall ioyne together in the dewty of mariage. For we are the chyldren of holy men, & we may not come together as the Heythen that knowe not God.

1.Cor.7.a.

B *Then stode they vp both together, and besought God earnestly, that he wolde preserue them. And Tobias sayd: O LORDE God of oure fathers, praysed be thou of heauen and earth, of the see, welles, and floudes, and of all the creatures that be therin. *Thou madest Adam of the moulde of ÿ earth, and gauest hym Eua for an helper. And now LORDE thou knowest, ÿ it is not because of voluptuousnesse, ÿ I take this syster of mine to wyfe, but onely for the loue of chyldren, in whom thyn name be blessed for euer. And Sara sayd: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

Tobi.6.d
Gene.2.d

C And aboute the cocke crowe, it happened, that Raguel called his seruauntes, and they wente with hym, to make a graue. For he sayd: It is chaunced vnto hym peraduenture, as it dyd vnto ÿ other seuen mẽ, that went in vnto her. Now whan they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her: sende one of thy maydes to loke yf he be dead, that I maye bury hym afore it be lyght daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, and brought good tydynges. D Then Raguel and Anna his wyfe praysed the LORDE, & said: Praised be thou O LORDE God of Israel. For it is not happened vnto vs, as we thought, for thou hast dealt mercyfully with vs, and put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause them to magnifie the more perfectly, and to offre the the sacrifice of thy prayse, and of theyr health: that al people maye knowe, that thou onely arte God in al the earth.

E And immediatly Raguel commaũded his seruauntes, to fyll the graue, ÿ they had made, with earth, afore it was lyght: and bad his wyfe prepare a feast and to make ready all thynges ÿ were necessary for meate, to suche as wente by the waye. He caused two fat kyne also and foure wethers to be slayne, & meates to be prepared for al his neyghbours and frendes.

And Raguel charged Tobias, to remayne with hym two wekes. As for al the good ÿ he had, he gaue Tobias the

one half of it, and made thys wrytyng, that the half whiche remayned, shulde fall vnto Tobias after theyr death.

The.ix.Chapter.

¶ Tobias sendeth the angel vnto Gabelus for the money.

A Then Tobias called vnto hym the angell, whome he thought to haue bene a mā and sayde vnto hym: Brother Azarias, I praye the herken vnto my wordes: Yf I shulde geue my selfe to be thy seruaunt, I shal not deserue thy prouydence. Neuerthelesse I beseke the, that thou wylt take the beastes and the seruauntes, and go vnto Gabelus in Rages the cytye of the Medes, and delyuer hym hys hand wrytynge, and receaue the moneye of him, & pray him to com to my mariage For thou knowest thy selfe, that my father telleth the dayes: and yf I tary ony daye to longe, he wyll be sorye in hys mynde. Now seyste thou how earnestlye Raguell hath requyred me, so that I can not saye hym naye.

Then toke Raphaell fouer of Raguels seruauntes, and two camels, & went vnto Rages the cytye of the Medes: and whan he had found Gabelus, he gaue hym hys handwrytynge, and receaued all the money. He tolde hym also of Tobias the son of Toby, how
B all thynges had happened, and caused hym to come wyth hym to ẏ mariage. Now whan he came in to the house of Raguel, he founde Tobias syttynge at the table: and he leapte vp, and they kyssed one another, & Gabelus wepte
Tobi.7.a. and praysed god, and sayd: * The blessynge of the God of Israell haue thou for thou arte the sonne of a ryghte vertuous and iuste man, and of one that feareth God, and geueth great almes. And blessyng haue thy wyfe, and youre parentes, that ye maye se youre chylderen, and youre chylders chylderen, vnto the thyrde and fourth generacyon, and that youre sede maye be blessed of the God of Israell, whiche regneth worlde wythout ende. And whan they all had sayde Amen, they wente to the feaste: but wyth the feare of the LORDE helde they the feaste of the mariage.

The.x.Chapter.

¶ Tobias father, and mother longe sore for hys commynge: And Raguell seynge that he can kepe hym no longer, sendeth hym awaye with his wyfe.

Now whyle yonge Tobias made longe taryeng by reason of the mariage, hys father was full of care, and heuynesse, and thoughte what shuld be the cause, that my sonne taryeth so longe? Or why shulde he be kepte so longe there? Peraduenture Gabelus is dead, and no mā will geue hym the money. Thus beganne he to be sorowfull, he and Anna hys wyfe wyth hym, and beganne to wepe both together, because theyr sonne was not come agayne vnto them at the daye appoynted As for hys mother, she wepte wyth discomfortable teares, and sayd: Wo is me, my sonne: Oh what ayled vs to sende the awaye in to a straunge contre thou lyghte of oure eyes, A
* thou staffe of oure age, thou comforte of oure lyfe, thou hope of oure generacyon? Seynge the thynges that we haue are onelye in the, we shulde not haue sent the awaye from vs. Tobi.5.d.

Then Tobias comforted her, and sayde: holde thy tunge, and be not dyscomforted, oure sonne is whole, and sounde: the man that we sent hym wythall, is faythfull ynoughe. Neuerthelesse she myghte in no wyse be comforted but daylye wente oute, loked aboute, and wente aboute all the stretes, wherebye she thoughte he shulde come agayne: that (yf it were possible) she myghte se hym commynge a farre of. B

But Raguell sayde vnto hys sonne in lawe: O tarye here and I shal sende a messaunger vnto thy father Tobias, to tell hym that thou arte in good healthe. Tobias sayde vnto hym I am sure, that my father and my mother counte euery daye, and that theyr hartes are sorye

So whan Raguell prayed Tobias wyth manye wordes, and he wolde in no wise heare him, he delyuered Sara vnto hym, and the halfe parte of all hys goods: in seruauntes and handmaydens, in shepe, in camels, & in kyne and muche money, and so sente hym awaye from hym wyth peace and ioye, and sayd: The holy angell of ẏ LORDE be wyth you in youre yourneye, C

and brynge you forth safe and sounde that ye mayе fynde al thynges in good case wyth youre elders, and that myne eyes may se youre chylderen, afore I dye.

So the elders enbraced theyr doughter, kyssed her, and let her go, exhortinge her to honoure hyr father and mother in lawe, to loue hyr husbande, to rule well hyr housholde, to kepe hyr house in good ordre, and to shewe herselfe blamelesse.

The.xi.Chapter.

¶ They returne home: and are welcomed ioyfully. Olde Tobias hath hys syght agayne. They reioyce altogether and geue thankes vnto God.

A Nowe as they were goynge homewarde agayne, vpon the. xi. daye they came to Charra, which lieth in the half waye towarde Niniue. And the angell sayde: Brother Tobias, thou knowest how I hast lefte thy father: therfore yf it please the, we two wyll go before, and let the housholde wyth thy wyfe, and wyth the cattell come softe and fayrly after vs. And whan Tobias was content that they shulde go before, Raphaell sayde vnto hym: Take of the gal of the fysch with the, for it shalbe necessarye. So Tobias toke of the gal, and they went theyr waye. But Anna the mother of Tobias sat dayly by the water syde vpon the toppe of an hyll from whence she

B myghte se fare aboute her.

And whyle she was waytynge there for his commnig, she loked afarre of, and anone she perceaued hyr sonne commynge, and ranne and tolde hyr husbande, sayenge: beholde thy sonne commeth. And Raphael sayd vnto Tobyas: As soone as thou commest in to the house, immediatlye worshyppe the LORDE thy God, and geue thankes vnto hym, then go to thy father, & kysse hym, and strake hys eyes ouer wyth the gall of the fyshe, that thou haste broughte wyth the. For be sure, that hys eyes shall straughte waye be opened, and thy father shal se the lyght of heauen, and shall reioyce at the syghte of the. Then the dogge that had bene wyth them in theyr iourneye, ranne before, and came as a messaunger, and

C wagged wyth hys tayle for gladnesse.

So the blynde father arose, and beganne to runne, and stombled with his fete, and gaue a seruaunte hys hande, ranne to mete hys sonne, receaued him and kyssed hym, he and hys wyfe, and beganne to wepe for ioye.

Nowe whan they had worshypped and thanked God, they sat down. Then toke Tobias of the fysches gall, and anoynted hys fathers eyes: and taryed half an houre, and then beganne the blemyshe to go oute of hys eyes, lyke as it had bene the whyte skynne of an egge: which Tobias toke and drew from hys eyes, and immediatlye he receaued hys syghte. D

Then they praysed god, he and his wyfe, and all they that knew him. And Tobias sayde: O LORDE God of Israell, I geue the prayse and thankes, for thou haste chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sõnes wyfe also whole and sounde wyth al the housholde and cattell, wyth camels and much money of hys wyues, & wyth the money that he had receaued of Gabelus: and he tolde hys father and his mother al the benefites, which god had done for him by the man that led hym. Achior also, and Nabath, Tobias syster sonnes came and were glad, and reioyced with hym, by reason of al the good that god had shewed vnto hym.

And for the space of seuen dayes they made merye, and were ryght ioyfull eueryschone.

The.xii.Chapter.

¶ The father, and the sonne wolde fayne rewarde the angel. He wyl haue nothynge: but sheweth them what he is.

A Then Tobias called hys sonne vnto him and sayd: What may we geue this holy mã, that wente with the? Tobias answered hys father and sayde: Father what rewarde shall we geue hym? Or what thynge can deserue hys benefytes? He hath ben my gyde, & broughte me safe agayne: he receaued the money frõ Gabelus, he caused me to get my wyfe, he droue the euell sprete from her, he hath bene occasyõ of gladnesse to hyr father and mother: he delyuered me, that I was not deuoured of the fysh, he hath

made the to se the lyght of heauen, yea we all haue receaued greate good of hym. Howe shulde we worthelye deserue these thynges vnto hym? But I praye the my father, that thou wylt desyre hym, yf happly he wil vouchesafe to take wyth hym the halfe of all that we haue broughte.

B So the father and the sonne called hym, toke hym asyde, and beganne to praye hym that he wolde be content to take in good worth the half parte of al that they had broughte. Then sayd he secretely vnto them: Prayse the god of heauen, and geue thankes vnto hym before al men lyuing, for he hath shewed hys mercy ☞ vnto vs. It is good to hyde the kynges secrete, but to shewe and to prayse the workes of God, it is an honorable thinge. Prayer is good wyth fastynge: & to geue almes is better, the to hoord vp treasures of gold. * For almes delyuereth from death, clenseth synne, and causeth to fynde euerlastynge lyfe. But they that do syn and vnrighteousnesse, are the enemyes of theyr owne soules.

D (margin: home rea he vnto you.)

(margin: Tobi. 4.b Dan. 4.d)

C Wherfore I tell you the treuth, & wyll hyde nothinge from you. * Whan thou prayedest wyth teares, and buryedest the dead, and leftest thy dyner, and hiddeste the dead in thy house on the daye tyme, that thou myghteste burye them in the nighte, I offred thy prayer before the LORDE. And because thou waste accepte & beloued of God, * it was necessarye, that temptacyon shuld trye the. And now hath ÿ LORDE sente me to heale the, and to delyuer Sara thy sonnes wyfe from the euell spirte. For I am Raphaell an angell, one of the seuen that stonde before the LORDE.

(margin: Tobie.2.a)

(margin: Prou.3.b)

D Whan they herde thys, they were sore afrayed, and trembled, & fel down vpon theyr faces vnto the grounde. Then sayde the angell: Peace be with you, feare not. Where as I haue bene wyth you, it is the wyll of God, geue prayse and thankes vnto hym.

* You thought that I dyd eate, & drynke wyth you, but I vse meat that is inuisible, and drinke, that can not be sene of men.

(margin: Gene.18.a and 19.a. Judi.13.c)

Nowe therfore is the tyme that I muste turne agayn, vnto him that sent me: but be ye thankefull vnto God, & tell oute all hys wonderous workes. And whan he hadde spoken these wordes he was taken awaye oute of theyr syghte, so that they sawe hym no more. Then fell they downe flat vpon theyr faces by the space of thre houres and praysed God: and whan they rose vp, they tolde all hys wonderous workes.

The.xiii. Chapter.

¶ Tobias the elder prayseth God, and exhorteth other men also, to be thankfull vnto hym.

A Then olde Tobias opened hys mouthe, and praysed the LORDE, and sayd: Greate arte thou O LORDE for euermore, and thy kyngdome worlde wythout ende * for thou scourgeste and healeste, thou leadeste vnto hell, and bryngeste oute agayne, and ther is none that maye escape thy hande. O geue thankes vnto ÿ LORDE ye chyldrē of Israel, & prayse hym in the syght of the Heythē: For amōg ÿ Heythē, which know hym not hath he scattred you, to the intent that ye shuld shewe forth hys maruaylous workes: and cause them for to knowe that ther is none other God almyghtye but he. He hath chastened vs for oure mysdedes, and for hys owne mercyes sake shall he saue vs.

(margin: Deut. 32.f 1.Re. 2 b. Sapi.16.c)

Consydre then, howe he hathe dealte wyth you, and praye hym wyth feare and drede, and magnyfie the euer lastynge kynge in youre workes.

B I wyll prayse hym euen in ÿ lond of my captyuyte, for he hath shewed hys maiestye vnto a synfull people. Turne you therfore O ye synners, and do ryghteousnesse before God, and be ye sure, that he wyll shewe hys mercye vpon you. As for me and my soule, we wyll reioyce in God. O prayse the LORDE. all hys chosen, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem * thou cytye God, the LORDE hath punysshed the for the workes of thyne owne handes. O praise the LORDE in thy good thinges, and geue thankes to the euerlastynge God, that he maye buylde vp hys tabernacle agayne in ÿ, that he maye call agayne vnto the, all suche as be in captiuyte, and that thou mayest haue ioy for euermore. * With a fayre lyghte shalte thou shyne, and al the endes of the worlde shall honoure the.

(margin: 2 Pa. 6.a.)

(margin: Luce. 2.c.)

Esa.60.a. *The people shal come vnto the
2.Par.8.a. from farre, they shall brynge gyftes,
Actu.2.a. and worshyppe the LORDE in
the, and thy londe shall they haue for a
Sanctuary for they shall call vpon the
greate name in the.

C Cursed shall they be that despyse
the, and all they that blaspheme the
shall be condempned: but blessed shall
they be, that bylde the vp. As for the
thou shalte reioyce in thy chyldren, for
they all shall be blessed, and gathered
together vnto the LORDE. Blessed
are they all that loue the, and be glad
of thy peace. Prayse thou the LOR-
DE o my soule: for the LORDE
oure God hath delyuered hys cytye
Jerusalem from all hyr troubles. I
wyll counte myselfe happie, yf my sede
remayne to se the clearnesse of Jeru-
salem.

Apoc.21.c. *The gates of Jerusalem shalbe
buylded wyth Saphyre and Sma-
ragde, and all the compasse of hyr wal
les wyth precyous stones. All hyr stre-
tes shalbe paued wyth whyte Marble
stone, and in all hyr stretes shall Alle-
luya be songe. Praysed be the LOR-
DE, which hath exalted her, that hys
kyngdome maye be vpon her for euer-
more, Amen. And so Tobias made an
ende of hys talkynge.

The.xiiii.Chapter.

Tobias beynge olde prophecyeth the destruccyon of Niniue, and the prosperous healthe of Israell. The sonne forsaketh the synfull cytye, as hys father bad hym, and goeth to hys father in lawe.

A AND after that Tobias
had gotten hys syghte a-
gayne, he lyued two and.xl
Job.42.c. yeares, * and saw his chyl
Ps.127.a. ders chylderen. Now whã
he was an hundreth and two yeares,
olde, he dyed, and was buryed honora
bly in Niniue. For whan he was syxe
and fyftye yeares of age, he loste the
syghte of hys eyes, and whan he was
thre score yeare olde, he gat hys syghte
agayne. The residue of hys lyfe led he
in ioye, and increased well in the feare
of God, and departed in peace.
B But in ye hour of hys death he called
vnto hym hys sonne Tobias, and se-
uen yonge spryngaldes his sonnes chil
deren, and sayde vnto them: The des-
truccyon of Niniue is at hande, * for
Naū.1.2. the worde of the LORDE can not
Soph.2. fayle, and oure brethren that are scat-
tered oute of the londe of Israell, shall
come thyther agayne. And the whole
londe of it that hath bene wayste, shall
be fylled: * and the house of God that
1.Esd.3.6. was brent in it, shalbe buylded agayne
3.Esd.5.a. and all suche a feare God shal returne
thyther: the Heithen also shall forsake
theyr Idols, and come to Jerusalem,
and dwell there, and all the kynges of
the earth shalbe glad of her, and wor-
shyppe the LORDE God of Is-
raell.
C And therfore my chylderen, heare
Deu.6.c. youre father, * Serue the LORDE
1.Reg.7.a. in faythfulnesse, seke after hys wyll, &
Josu.24.c. do the thynge that plaseth hym. Com-
maunde youre chylderen that they do
ryght, geue almes, be mindeful of god,
and euer to be thankfull vnto hym in
treuthe, and wyth all theyr power.
Heare me therfore my chyldren, and a-
byde not here: but in what daie so euer
ye haue buryed youre mother besyde
me get you from hence. For I se, that
the wyckednesse of it shall brynge it to
destruccyon and end.
D After the death of hys mother, To-
bias departed awaye from Niniue,
wyth hys wyfe, and chylderen, & with
hys childers chylderen, & came agayne
to hys father, and mother in lawe, and
founde them whole and in a good age
and toke the care of them. And he clo-
sed theyr eyes, and was heyre vnto all
Raguels goodes, and sawe the fyfte
generacyon and chylders chylderen.
And whan he was.xcix. yeare of age, he
dyed in ye feare of the LORDE &
hys kynsfolkes buryed hym. And all
hys posterytie continued in a good
lyfe, and holy conuersacyon:
so that they were loued
and accepted both
of god and mẽ,
and of all
the peo
ple of the londe.

The ende of the boke of Tobias.

¶ The pro-phet Baruch.

¶ These are the wordes of
the boke that Baruch the sonne of
Nerias, the sonne of Maasia, the son
of Sedechias, the sonne of Sedey, the
sonne of Helchia, wrote at Babylon
in the fyfth yeare the seventhe daye of
the moneth: * what tyme as the Cal- 4.Re.25.b
dees wanne Jerusalem, and brente it.

The fyrst Chapter.

¶ Baruch readeth the boke befor the
kynge and all the people, which sende
money to Jerusalem.

A AND Baruch dyd
reade ye
wordes
of thys
boke, ye
Jecho-
nias the
sonne of
Joachi
kyng of
Juda
myghte
heare: &
in ye pre-
sence of all the people, that were come
to heare the boke: yee and before all
the noble kynges sonnes, before ye lor-
des of the counsell and elders: & before
the whole people, from the lowest vn
to the hyghest: before all them that
dwelte at Babylon, by the water of
Sodi. Whiche whan they herde it,
wepte, fasted, and prayed before the
LORDE.
B They made a collection also of mo
ney accordynge to every mans power,
and sent it to Jerusalem vnto Joachym
the sonne of Helchia, the sonne of Sa
lon preste, wyth the other prestes: and
to all the people whiche were wyth hym
at Jerusalem, what tyme as they had
gotten the ornamentes of the temple
of the LORDE (that were taken a-
waye oute of the temple) that they might
brynge them agayne in to the londe
of Juda the .x. daye of the moneth Si-
van: namelye, sylver vessell, (whiche
Sedechias the sonne of Josias kynge
of Juda had made.) After that Nabu
chodonosor kynge of Babylon had ta-
ken Jechonias, wyth all hys prynces,
lordes, and all the people, and ledde
them captyve from Jerusalem vnto
Babylon.
And they sayde: Beholde, we have C
sent you money, * to bye you burntof Deut.14.c
ferynges, and incense wythall: make
you vnleuended bread, and offre for
synne vpon the aulter of the LOR-
DE oure God. * And praye for the Jere.29.b.
prosperyte of Nabuchodonosor kyng 1.Tim.2.a
of Babylon, and of Balthasar his son
that theyr dayes maye be vpon earth,
as the dayes of heauen, that God also
maye geue vs strengthe, and lyghten
oure eyes: that we may lyue vnder the
defence of Nabuchodonosor kynge of
Babylon, and vnder the proteccyon of
Balthasar hys sonne: that we maye
longe do them servyce, and fynde fa-
voure in theyr syghte. Praye for vs al
so vnto the LORDE oure God,
for we have synned agaynst the LOR-
DE oure God, and vnto thys day is
not hys wrath turned yet awaye from
vs. And se that ye reade thys boke
(whiche we have sente vnto you to be
rehearced in the temple of the LOR-
DE) vpon the hyghe dayes, and at
tyme convenient.
Thus shall ye saye: * The LOR- D
DE oure God is ryghteous, but we Baru.2.b.
are worthye of confusyon and shame: Dani.9.a.
lyke as it is come to passe thys daye,
vnto all Juda, and to everye one that
dwelleth at Jerusalem: to oure kyn-
ges, prynces, prestes, prophetes, and to
oure fathers. We have synned before
the LORDE oure God, we have
not put oure truste in hym, nor geven
hym credence: we have not obeyed him
we have not herkened vnto the voyce
of the LORDE oure God, to walke
in the commaundementes that he gave
vs. Sens the daye that he broughte oure
forefathers out of the londe of Egypt
vnto thys present daye, we have bene
ever a mysbeleuynge and vnfaythfull
people vnto the LORDE oure
God: destroyenge oure selves vtterly,
and shrenckynke backe, that we shulde
not heare hys voyce.
* Wherfore ther are come vpon vs E
greate plages and diverse curses, lyke Levit.26.
as the LORDE devysed by Moses Deute.28.

Exo.12.13. hys seruaunt, * whiche broughte oure
14. forefathers oute of the londe of Egipt
to geue vs a londe, that floweth wyth
mylke and hony, lyke as it is to se this
daye. Neuerthelesse, we haue not her=
kened vnto the voyce of ÿ LORDE
oure God, accordynge to all the wor=
des of the prophetes, whome he sente
vnto vs and to oure rulers: but euerye
man folowed hys owne mynde, and
wycked ymagynacyon: to offre vnto
straunge goddes, and to do euell in
the syghte of the LORDE oure
God.

The.ii.Chapter.

¶ They knowlege, that they haue de=
serued punyshemente: God promyseth
them forgeuenesse.

A
Dani.9.b. FOR the whiche cause the
*LORDE our god hath
perfourmed hys deuyce,
whereof he certyfyed vs,
and oure heades that ru=
led in Jerusalem: yee and oure kynges,
oure prynces, wyth all Israell and Ju
da. And suche plages hath the LOR=
DE broughte vpon vs, as neuer came
to passe vnder the heauen: lyke as it is
Deu.28 e. fulfylled in Jerusalem, * accordynge
4.Reg 6.f as it is wrytten in the lawe of Moses:
Tren.4.b. that a man shulde eate the flesh of hys
owne sonne, and the fleshe of hys own
doughter. Moreouer, he hath delyuered
them in to the hondes of all the kinges
that are rounde aboute vs (to be con=
founded and desolate) and scattred thē
abrode in all londes and nacyons.
Thus are we brought beneth and not
B aboue, for we haue synned agaynst the
LORDE oure God, and not bene
Baruc.1.d obedient vnto hys voyce. * Therfore
the LORDE oure God is ryghte=
ous, and we wyth oure fathers (as rea
son is) are broughte to open shame, as
it is to se thys daye. And as for these
plages that are come vpon vs already
the LORDE had deuysed them
for vs: yet wolde we not praye vnto ÿ
LORDE oure God, that we might
euerye man turne from hys vngodde=
lye wayes. So the LORDE hath
caused suche plages to come vpon vs,
for he is ryghteous in all hys workes,
which he hath commaunded vs: which
we also haue not done, nor herkened
vnto hys voyce, for to walke in ÿ com=
maundemētes of the LORDE, that
he had geuen vnto vs.

* And now O LORDE of Is= Dani.9.c.
raell, thou ‡ haste broughte thy people ‡Exo.7.8
out of the londe of Egypte wt a mygh 9.10.11.12
tye honde, wyth tokens and wondres, 13.14.
wyth thy greate power and outstret=
ched arme: and haste gotten thy selfe a
name, as it is come to passe thys daye: C
* O LORDE oure God, we haue Dani.9.c.
synned, we haue done wyckedlye, we
haue behaued oure selues vngodlye
in all thy ryghteousnesses. Turne thy
wrath from vs (we beseke the) for we
are but a fewe lefte amonge the hey=
then, where thou haste scattred vs.
* Heare oure prayers (O LORDE) 2 Pa.6.d
and oure peticyons, brynge vs oute of
captyuyte, for thyne owne sake: get vs
fauoure in the syghte of them, whiche
haue led vs awaye: that al londes may
knowe, that thou arte the LORDE
oure God, and that Israell and hys ge
neracyons calleth vpon thy name.
* O LORDE, loke down from Deu.26.c
thy holy house vpon vs: enclyne thyne Esay.63.c
eare, and heare vs, open thyn eyes, and
beholde. For the dead, that be gone
downe to theyr graues, and whose sou
les are oute of theyr bodies, * ascrybe Psa.113.c
vnto the LORDE nother prayse nor
ryghteousmakynge: but the soule that
is vexed for the multytude of hyr syn=
nes, whiche goeth on heuelye and wea
kelye, whose eyes beginne to fayle: yee
suche a soule ascrybeth prayse, & rygh=
teousnesse vnto the LORDE. O D
LORDE, we poure out our prayers
before the, and requyre mercye in thy
syghte. O LORDE oure God: not
for onye godlynesse of our forefathers
but because thou haste sente oute thy
wrath, and indygnacyō vpon vs: accor
dynge as thou dyddest threaten vs, by
thy seruauntes the prophetes sayēge: Je.27.a.b
* Thus sayeth the LORDE:
Bowe downe youre shulders and nec
kes, and serue the kynge of Babylon,
so shall ye remayne styll in the londe,
that I gaue vnto youre fathers. Yf ye
wyl not do this, nor heare the voyce of
the LORDE youre God, to serue ÿ
kynge of Babylon: I shall destroy you
in the cytyes of Juda, wythin Jerusa
lem, and wythout. I wyl also take frō
you the voyce of myrth, and the voyce
of ioye, the voyce of the brydegrome,
and the voyce of the bryde, and ther
shall no man dwell more in the londe.
But they wolde not herken vnto thy E
voyce, to do ÿ kyng of Babylō seruice

and therfore haste thou perfourmed ÿ
wordes, that thou speakeste by thy ser
uauntes the prophetes: namelye, that
the bones of oure kynges, and the bo-
nes of oure fathers shulde be transla-
ted oute of theyr place.
And lo, now are they layde out in
the heate of the Sonne, and in ÿ colde
of the nyghte, and dead in greate myse
rye: wyth honger, wyth swearde, with
pestylence, and are cleane caste forth.
As for the temple wherein thy name
was called vpon, thou haste layde it
wayste, as it is to se thys day: and that
for the wyckednesse of the house of Is
raell, and the house of Iuda. O LOR
DE oure God, thou hast intreated vs
after all thy goodnesse, and accordyng
to all that greate louing mercy of thyn
lyke as thou spakest by thy seruaunte
Moses, in the day whan thou dyddest
commaunde hym, to wryte thy law be
fore the chylderen of Israell, sayenge:
Deu. 4.d. * Yf ye wyll not herken vnto my voy
28.d ce, then shall thys greate multytude be
turned in to a verye small people, for I
wyl scatter the abrode. Not wtstondig
F I am sure, ÿ thys folke wyll not hear
me: for it is an hardnecked people But
in the lond of theyr captyuite, they shal
remembre them selues, and learne to
knowe that I am the LORDE
theyr God: whan I geue them an hart
to vnderstonde, and eares to heare.
Then shall they prayse me in the londe
of theyr captyuite, and thynke vpõ my
name. Then shall they turne them frõ
theyr harde backes, and from theyr vn
godlynesse Then shall they remembre
the thynges, that happened vnto theyr
forefathers, which synned against me.
So wyll I brynge them agayne in to
the lond, whiche I promysed wt an oth
vnto theyr fathers: Abraham, Isaac, &
Iacob: and they shalbe lordes of it, yee
I wyll increase them, and not mynysh
Heb.8.c them. * And I wyll make another con
Zachar.8.b uenaunt wyth them: suche one as shal
Apoc.21.b endure for euer: namelye, that I wyll
be theyr God, and they shalbe my peo-
ple: and I wyll nomore dryue my peo-
ple the chylderen of Israell, oute of the
londe that I haue geuen them.

The.iii.Chapter.

¶ They praye hartelye beynge in pre-
son, and he exhorteth them to amende.

AND nowe O LORDE al
almyghtye, thou God of Is
raell: oure soule that is in
trouble, and our spret that
is vexed, crieth vnto the:
heare vs (O LORDE) and haue py
tye vpon vs, for thou arte a mercyfull
god: be gracious vnto vs, for we haue
synned before the. Thou enduereste for
euer, shulde we then vtterlye perysshe
O LORDE almyghtye, thou God
of Israell: Heare nowe the prayer Ephe.2.a
of the dead * Israelytes, and of theyre
chylderen, whiche haue synned before
the, and not herkened vnto ÿ voyce of
the LORDE theyr God, * for the Dani.3.e
which cause these plages hange nowe Iere.2.e,
vpon vs. O LORDE, remembre 3 e.5.a
not ÿ wyckednesse of oure forefathers
but thynke vpon thy power and name
now at thys tyme: for thou arte the
LORD oure God, and the (O LOR
DE) we wil prayse. For thou hast put
thy feare in oure hartes, to the intente
that we shuld call vpon thy name, and
prayse the in oure captyuyte: and that Nu.14.a.
we myghte turne from the * wycked Psa.77.a
nesse of oure forefathers, that synned
before the. B
Beholde, we are yet thys daye in
oure captyuyte, where as thou haste
scattred vs, to be an abhomynacyon,
curse, and synne: lyke as it hath happe Psa.78.a
ned vnto * oure fathers also, because
of all theyre wyckednesse, and depar-
tynge from the.
O Israell, heare the commaunde
mentes of lyfe: pondre them well with
thyne eares, that thou mayeste learne
wysedome. But howe happeneth it Is
rael, ÿ thou art in thyn enemyes londe
thou arte waxen olde in a straũge con
tre, and defyled wyth the dead. Why
arte thou become lyke them, that go
downe to theyr graues? Euen because Iere.2.b.
thou haste * forsaken the well of wy-
sedome. For yf thou haddeste walked
in ÿ way of god truly, ÿ shuldest haue
remained styl safe in thyne owne londe Pro.1.a.3.a
* O learne then where discrecyon
is, where vertue is, where vnderston-
dynge is: that thou mayest knowe also Psa.18.b
from whence commeth * longe lyfe, 118.c.
a necessary lyuynge, the lyghte of the
eyes, and quyetnesse. Who euer found
oute hyr place? or who came euer in to
hyr treasures?
Where are the princes of the Hey C
then become, and such as ruled the bea

stes vpon the earth? They that hadde
theyr pastyme wyth the foules of the
ayre, they that hoorded vp syluer and
golde, (wherin men trust so mich) and
made no ende of theyr gatherynge?
What is worthe of them, that coyned
syluer, and were so carefull, and could
not brynge theyr workes to passe?
They be roted out, & go down to hell,
and other men are come vp in theyre
steade. Yonge men haue sene lyghte, &
dwelte vpon earth: but the waye of re=
formacyon haue they not knowne, nor
vnderstonde the pathes therof: nother
haue theyre chylderen receaued it, yee
ryght farre is it from thē. It hath not
bene herde of in the londe of Canaan,
nother hath it bene sene at Theman.
D The Agarenes soughte after wys=
dome, but that which is earthlye, lyke
as the marchauntes of the londe do.
They of Theman are connynge also,
and they laboure for wysdome, and vn
derstondyng: but the waye of true wys
dome they knowe not, nother do they
thynke vpon the pathes therof. O Is=
raell, how greate is the house of God?
and how large is the place of hys pos=
Deut.4.f. sessyon? * Great is he, and hath none
Jere.23.d. ende: hyghe and vnmeasurable. What
Ps.144.a is become of those famouse giauntes,
that were so great bodyes, and so wor
thy men of warre? Those had not the
LORDE chosen, nother haue they
found the waye of reformacyon, ther=
fore were they destroyed: and for so
much as they had no wysedome, they
perysshed because of theyr foolyshnesse.
E Who hath gone vp in to heauen,
to take wisdom there, and brought her
downe from the cloudes? Who hath
gone ouer the see to fynde her, & hath
chosen her, aboue gold and so brought
her hyther? No mā knoweth ẏ wayes
of wysdome, nother is ther onye that
can seke hyr pathes. But he that wo=
teth all thynges, knoweth her, and he
hath founde her oute wyth hys fore=
Gen.1.a. knowlege. * This same is he wich pre
pared the earth at the begynnyng, and
fylled it wyth al maner of foules, and
Iob.10.c beastes. * Whan he sendeth out the
Esa.38.b. lyghte, it goeth: and whan he calleth it
Eccl.46.a agayn, it obeyeth hym with feare. The
starres kepe theyr watch, & geue theyr
lyghte, yee and that gladlye. Whan he
calleth them, they saie: here we be. And
so wyth chearfulnesse they shew lyght
vnto hym, that made them. Thys is
oure God, and ther shall none other be
compared vnto him. It is he, that hath
founde oute all wysdome, and hath
* geuen her vnto Jacob hys seruaunt Deu.4.a.
& to Israell hys beloued. ‡ Afterward Ps.147.a
dyd he shewe hymselfe vpon earth, and ‡ Joh.1.a.
dwelte amonge men. 1.Joh.1.a

The.iiii. Chapter.

¶ A sermon to the people, wyth an ex
hortacyon to pacyence.

This is the boke of ẏ com= A
maundementes of God, &
the lawe that endureth for
euer. All they that kepe it,
shall come to lyfe: but such
as forsake it, shal come to death. Turn
the o Jacob, and take hold of it: walke
by thys way, thorow hys bryghtnesse
and shyne. Geue not thyne honoure to
another, and thy worship to a straung
people. O Israell, * howe happye are Psa.91.a.
we, seynge that God hath shewed vs
suche thynges as are pleasaunte vnto
hym? Be of good cheare, thou people
of God, o ẏ awncient Israell. * Now 4.Re.17.a
are ye solde amonge the Heythen, how and 25.
be it not for youre vtter destruccyon:
but because ye prouoked God ẏ LOR
DE to wrath, and displeasure, ther=
fore were ye delyuered vnto youre ene
myes. For ye displeased ẏ euerlastyng
God that made you, offeringe vnto de
uels, and not God. Ye haue forgotten
hym that broughte you vp, and youre
nurse haue ye greued, o Jerusalem.
When she sawe that the wrathe of B
God was commynge vpon you: she
sayde: Herken o ye that dwell aboute
Syon, for God hath broughte me in to
greate heuynesse: and why? I se ẏ cap=
tyuyte of my people, of my sonnes and
doughters, whiche the euerlastynge
God wyll brynge vpon them. Wyth
ioye dydde I norysshe them, but nowe
muste I leaue them wyth weppynge,
and sorowe.
Let no man reioyce ouer me wydow
and forsaken: whiche for the synnes of
my chyldren, am desolate of euery mā.
For why? they departed from the law
of god: they wolde not know his ryght
teousnesse, nor walke in the way of his
commaundementes, and as for the pa
thes of the treuth, and godlynesse, they
had no luste to go in them.
O ye dwellers aboute Syon: come C
and let vs call to remembraunce the

captiuite that ẏ euerlastinge God hath
brought vpon my sonnes & my dough=
Deu.28.c. Ier.5.c. ters. *He hath brought a people vpon
them frõ farre, an vncurteous people,
and of a straunge language: which nother
regarde the olde, nor pytie ẏ yõge.
These haue caryed awaye the deare
beloued of my wydowes, leauynge me
alone, both desolate and childlesse. But
alas, what can I helpe you? Now he ẏ
hath brought these plages vpon you,
delyuer you also from the handes of
your enemyes.
Go your waye (O my chyldren) go
your waye: for I am desolate and for=
saken. I haue put of the clothynge of
peace, and put vpõ me the sackcloth of
prayer, & for my tyme I wyl cal vpon
the moost hyghest. Be of good cheare,
O my chyldren: *crye vnto the LOR=
Deut.4 c. and 30.a ps.129.a. DE, and he shall delyuer you, from the
power of the prynces, your enemyes.
For verely, I haue euer a good
hope of your prosperous health: yee a
very gladnesse is come vpon me from
the holy one, because of the mercy ẏ ye
shal haue of our euerlastinge sauiour.
D With mournynge and wepynge
dyd I let you go fro me, but with ioye
and perpetuall gladnesse shal ẏ LOR
DE brynge you agayne vnto me. Lyke
as the neghbours of Syon sawe your
captiuite from God. Euen so shal they
also se shortly your saluacyon in God,
which shall come vpon you with great
honoure and euerlastynge worshippe.
2.Reg.16. O my chyldren, *suffre pacyently
the wrath that shall come vpon you.
For the enemy hath persecuted the, but
shortly thou shalt se his destruccyon, &
shalt treade vpon his necke. My derlin
ges haue gone rough harde wayes, for
they are led awaye as a flocke ẏ is scat
tred abrode with the enemyes. But
be of good comforte (O my chyldren) &
crye vnto the LORDE: For he
E that led you awaye, hath you yet in
remembraunce: and lyke as ye haue
bene mynded to swarue from youre
Esa.55.b God, *so shal ye now endeuoure your
selues.x. tymes more, to turne agayne,
& to seke him For he that hath brought
these plages vpon you, shal brynge you
euerlastynge ioye agayne with youre
health. Take a good harte vnto the, O
Ierusalem: for he which gaue the that
name, exorteth the so to do.
Iere.50.a. b.c. *The wicked doers that now put
the to trouble, shall perysshe: and suche
as haue reioyced at thy fall, shalbe pu=
nysshed. The cyties whom thy chyldren
serue, and that haue caryed awaye thy
sõnes, shalbe correcte. For lyke as they
be now glad of thy decaye, so shal they
mourne in theyr owne destruccyon.
The ioye of theyr multitude shalbe ta=
ken awaye, and theyr cheare shalbe tur=
ned to sorowe. For a fyre shall fall vpõ
them from the euerlastynge God, lõge
to endure and it shalbe inhabited of de
uels for a great season.

The.v.Chapter.

He comforteth them, and sheweth ẏ
vocacyõ of the Heythen.

O Ierusalem, loke aboute the A
towarde the East, and be=
holde the ioye that cõmeth
vpon the from God. For lo
thy sõnes (whom thou hast
forsaken, & that were scattred abrode)
come gathered together from the east,
and west, reioycynge in the worde of ẏ
holy one, vnto the honoure of God.
Put of thy mournynge clothes (O
Ierusalem) and thy sorowe, and decke
the with the worshippe and honoure,
that commeth vnto the from God, &
euerlastynge glory. God shall put the
cloake of ryghteousnesse vpon the, and
set a crowne of euerlastyng worshippe
vpon thyn heade: for vpon ẏ wyl God
declare his bryghtnesse, that is vnder ẏ
heauen: Yee an euerlastynge name shal
be geuen the of God, ẏ peace of rygh=
teousnesse, and the honoure of Gods
feare.
Aryse O Ierusalem, stonde vp on B
hye: loke aboute the towarde the east,
and beholde thy chyldren gathered frõ
the easte vnto the west: whiche reioyce
in the holy worde, hauynge God in re=
membraunce. They departe from ẏ on
foote, and were led awaye of theyr ene
myes: but now shall the LORDE
brynge them caryed with honoure, as
chyldren of the kyngdome. For God is
purposed to brynge downe stoute moun
taynes: yee and all hye rockes, to fyll ẏ
valleys, and so to make them euẽ with
the grounde: that Israel may be dilig[ẽ]t
to lyue vnto the honoure of God. The
woodes, and all pleasaunt trees shall
ouershadowe Israel, at the commaun=
dement of God. For hyther shall God
brynge Israel with ioyfull myrth, and
in the lyghte of his maiestye: with the
mercye, and ryghteousnesse, that com=
meth of hymselfe.

¶ A coppye of the epistle, ỹ Jeremy ỹ prophete dyd sẽde vnto the Jewes, which were led awaye presoners by the kynge of Baby lon. Wherin he certifieth thẽ of the thynge that was cõmaunded hym of God.

The.vi.Chapter.

¶ A coppye of the Epistle, that Jeremy sent vnto the Jewes which were led a-waye presoners vnto Babylon.

A Because of the synnes
ỹ ye haue done agaist
Jer.25.a.b God, ye shalbe * led a-
way captiue vnto Ba
bilon, euen of Nabu-
chodonosor the kynge
of Babylon. So whã
ye be come in to Babylon, ye shall re-
mayne there many yeares, & for a lõge
season: namely, vii. generacyons: & af-
ter that wyll I brynge you awaye pea
ceably from thence. Now shall ye se
in Babylon, goddes of golde, and syl-
uer, of wood, & of stone: borne vpõ mẽs
shulders, to cast out a fearfulnesse be-
fore the heythen. But loke ỹ ye do not
as the other: be not ye afrayed, and let
not the feare of them ouercome you.
B Therfore whã ye se the multitude
of people worshippynge them behynde
and before, saye ye in youre hartes: O
Deut,6,c LORDE * it is thou, that oughtest
onely to be worshipped. Myne angell
also shalbe with you, & I my selfe wyl
care for your soules. As for the tymber
of those goddes, the carpenter hath po-
lysshed them: yee gylted be they, & layed
ouer with syluer, yet are they but vayn
thynges, and can not speake. Lyke as a
wench that loueth peramours is trym-
ly deckte, euen so are these made and
hanged with golde. Crownes of golde
verelye haue theyr goddes vppon theyr
heades: so the prestes them selues take
the golde, and syluer frõ them, and put
it to theyr owne vses: yee they geue of
the same vnto harlottes, and trymme
theyr whores withall: Agayne, they
take it from the whores, & decke theyr
goddes therewyth. * Yet can not these Jere.10.a
goddes delyuer thẽselues from rustes
and mothes. Whan they haue couered
them wyth clothynge of purple, they
wype theyr faces for the dust of ỹ tẽple
whereof ther is muche amonge them.
One hathe a ceptre in hys hande, as
though he were a iudge of the contry:
yet can he not slaye such as offẽde hym
Another hath a swearde or an axe in
hys honde, for al that is he nother able
to defende hymselfe from battayl, nor
fro murtherers.
By thys ye maye vnderstãde, that C
they be no goddes: therfore se that ye
nother worshyppe thẽ, nor fear them.
For lyke as a vessell that a man vseth,
is nothynge worth when it is broken:
euen so is it wyth theyr goddes. Whã
they be set vp in the temple, theyr eyes
be full of dust, thorow the fete of them
that come in. And lyke as the dores are
shut in rouñde about vpõ hym, ỹ hath
offẽded ỹ kynge: Or as it were a dead
body kepte besyde the graue: euen so
the prestes kepe the dores wyth barres
& lockes, lest theyr goddes be spoyled
of the robbers. They set vp candels
before thẽ (yee verely and that manye)
wherof they can not se one, but euen
as blockes, so stond they in the temple.
It is sayde, that the serpentes & wor-
mes, which come of the earth gnawe
out theyr hartes, eatynge them & theyr
clothes also, and yet they fele it not.
Theyre faces are blacke, thorow the
smoke that is in the tẽple. The oules,
swalowes, and byrdes flye vpõ them,
yee & the cattes rũne ouer theyr heads. D
By this ye maye be sure, that they
are not goddes, therfore fear them not
The golde that they haue, is to make
them bewtyfull: for all ỹ, except some
bodye dyghte of theyr ruste, they wyll
geue no shyne: & whan they were caste
in to a fourme they felt it not. They
are boughte for mony, & haue no breth
of lyfe wythin them. * They must be Sap.14
borne vpon mens shulders, as those ỹ
haue no fete: wherebye they declare vn-
to men that they be nothynge worth.
* Confounded be they then that wor- psal.114
shyp them. For yf they fal to ỹ grouñde,
they cã not ryse vp agayn of thẽselues:
Yee though one helpe them vp, and set
thẽ ryght, yet are they not able to stãde
alone: but muste haue proppes vnder
them, lyke dead men. As for the thynge

Jere.10. that is offered vnto them, theyr prestes sell it, and abuse it: yee yͤ prestes wyues take therof, but vnto the sycke, & poore they geue nothynge of it, the womā yͭ chylde, & the menstruous laye handes of theyr offerynges. By this ye maye be sure, that they are no goddes, therfore be not ye afrayed of them. From whence commeth it thē, that they be called goddes? The women syt before the goddes of syluer, golde and wood, and the prestes syt in theyr temples, hauing open clothes, whose heades and beardes are shauen, and haue nothynge vpon theyr heades: roarynge and cryeng vpon theyr goddes, as mē do at yͤ feast when one is dead.

E The prestes also take awaye the garmentes of the ymages, & deck theyr wyues and chyldren withal. Whether it be good or euell that ony man do vnto them, they are not able to recompēce it: they can nother sette vp a kynge, nor put hym downe. In lyke maner they may nother geue ryches, nor rewarde

Eccle.5.a. euel. * Though a man make a vowe vnto them & kepe it not, they wyll not requyre it. They can not delyuer a man frō death, nother are they able to defēd the weake from the myghtye. They cā not restore a blynde man to his syghte, nor helpe ony man at his nede. They can shew no mercy to the wydowe, nor do good to the fatherlesse. Theyr goddes of wood, stone, gold and syluer, are but euē as other stones, that be hewen of the mountaynes. They that worshippe them, shalbe confounded. How shulde they then be taken for goddes? yet how dare mē call thē goddes? And though the Caldees [illegible] worshipped them not, hearynge [illegible] they were but domme & coulde [illegible]: Yet they themselues offre [illegible], and wolde fayne haue hym [illegible], as who say, they coulde fele [illegible] may not moue. But when they [illegible] come to vnderstōdynge, they shall [illegible] forsake them, for theyr goddes ha

F ue no felynge. A great sorte of wemen gyrded with coardes, syt in the stretes, and burne olyue beryes. Now yf one of them be conueyed awaye, and lye yͭ ony suche as come by: she casteth hyr nyghburesse in yͤ teth, because she was not so worthely reputed, nor hir coarde broken. What so euer is done for them, it is but in vayne and lost: How maye it thē be thought or sayd that they are goddes? Carpenters and goldsmythes make them, nother be they ony other thynge, but euē what the workmā wyl make them, Yee the goldsmythes them selues that make them, are of no longe continuaunce: How shulde then yͤ thynges that are made of them, be goddes? Wayne therfore are the thynges (yee very shame is it) that they leaue behynde them theyr posterite. For as soone as ther commeth ony warre or plage vpon them, then the prestes ymagyn where they may hyde them selues with them. How can men thinke then, that they be goddes which nother may defende thē selues from warre, nor delyuer thē frō myssfortune? For seynge they be but of wood, of stone, of syluer and of golde: all people and kynges shal knowe herafter, that they be but vayne thynges: yee it shalbe openly declared, that they be no goddes: but euē the very workes of mens hādes, and that God hath no thynge to do with them. They can set no kynge in the lande nor geue rayne vnto men. They can geue no sentēce of a matter, nother defende the londe frō wronge: For they are not able to do so much as a crowe, that flyeth betwixte heauen and earth.

G Whan ther happeneth a fyre in yͤ house of those goddes of wood, of syluer, and of gold, the prestes wyl escape and saue them selues, but the goddes burne as the balkes therin.

They can not withstōde ony kynge or battayll: how maye it then be thought or graūted, that they be goddes? Moreouer, these goddes of wood, of stone, of golde, and syluer maye nother defende them selues from theues nor robbers: yee the very wycked are stronger then they. These, stryppe thē out of theyr apparell, yͭ they be clothed withall, these take theyr golde and syluer from them, and so get them away: yet can they not helpe them selues. Therfore it is much better for a man, to be a kyng and so to shewe his power: or els a profytable vessell in a house, wherin he that oweth it, myght haue pleasure: yee or to be a dore in a house, to kepe suche thynges safe as be therin: then to be such a vayn god. The Sonne, the Moone, and all the starres whan they geue theyr shyne and lyght are obedient, & do mē good. Whan the lyghtnynge glystereth, al is clear: The wynde bloweth in euery cūtre, and whan God commaundeth the cloudes to go rounde about the whole

worlde, they do as they are byddē: whā the fyre is sent downe from aboue and commaunded, it burneth vp hylles and woodes: But as for those goddes, they are not lyke one of these thynges,
D nother in bewty nor strength. Wherfore men shulde not thynke, nor saye ÿ they be goddes, seynge they can nother geue sentence in iudgemēt, nor do men good For so much now as ye are sure, that they be no goddes, then feare thē not. For they can nother speake euell nor good of kynges. They can shewe no tokens in heauen for the Heythen, nother shyne as the Sōne, nor geue lyght as the Moone: yee the vnreasonable beastes are better then they: for they cā get them vnder the rofe, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them [illegible] For lyke as a fraybogarde in a garden of cucūbers kepeth nothynge, euē so are their goddes of wood, of syluer, & of golde: and lyke as a whyte thorne in an orcharde that euery byrde sytteth vpon: yee lyke as a dead bodye that is cast in the darcke. Euē so is it with those goddes of wood, syluer, and golde.

By the purple and scarlet whiche they haue vpon them, and soone faydeth awaye, ye may vnderstande, that they be no goddes: yee they themselues shalbe consumed at the last, which shalbe a great confusion of ÿ lande. Blessed is the godly man, that hath no ymages, and worshippeth none: for he shalbe farre frō reprofe.

¶ The ende of the prophete Baruch which is not in the Canon of the Hebrues.

The boke of Judith.

The fyrst Chapter.

¶ Of the noble cytie Egbathanis. Of Nabuchodonosor the kynge of the Assyrians, of his victory and power.

A Arphaxat the kynge of the Medes subdued many people vnto his dominion, & buylded a noble stronge cytie, which he called Egbathanis. The walles of it made he of fre stone foure squared, seuentye cubytes hye, & thyrtye cubites brode. He made towres therupon of an hundreth cubytes hye. But vpō the foure corners euery syde was twentye foote brode. He made the portes in ÿ heyght, lyke as the towres This kyng trusted in his mighty hoost and in his glorious charrettes.

So in ÿ twelft yeare of his raigne it happened, that Nabuchodonosor ÿ kynge of the Assyrians (which raygned in the great cytie of Niniue) fought agaynst Arphaxat, and ouercame him in the great felde called Ragā, beside Euphrates and Tigris and [illegible] in ÿ felde of Erioch ÿ kyn[illegible] Elikes.

B Then was the kyngdome of Nabuchodonosor exalted, & his harte was lyfte vp: and he sent vnto all them that dwelt in Cilicia, in Damasco, and Libanus, and vnto the Heythen that dwelt in Carmel and Cedar, and to suche as dwelt in Galile in the great feld of Esdrelon, to all them that were in Samaria, and beyonde the water of Iordane vnto Ierusalem and the whole lande of Iesse vnto the mountaynes of Ethiopia. Unto all these dyd Nabuchodonosor the kynge of the Assyrians sende messaungers. But they all with one cōsent wolde not agre vnto hym, & sente the messaungers agayne emptye, and put them awaye without honoure. Thē Nabuchodonosor the kyng toke indignacyon at al those landes, & sware by his trone and by his kyngdom, that he wolde be auenged of all these contrees.

The .ii. Chapter.

¶ The vnsaciable desyre that Nabuchodonosor had to raygne. Of his hoost and tyrannye.

In the .xiii. yeare of kynge Nabuchodonosor, vpon ÿ xxii. day of the fyrst moneth it was deuysed in ÿ courte of Nabuchodonosor ÿ king of the Assirians that he wolde defende hymselfe. So he called vnto hym al the elders, all his captaines & mē of warre and shewed them his secrete coūsel and

tolde them, that his purpose was, to
brynge the whole earth under hys do=
minion. Now whan they were al con=
tent wyth thys sayenge, Nabuchodo=
nosor the kynge called Holofernes the
chefe captayne of hys warres, & sayde
unto hym: Go thy waye forth agaynst
all the kyngdomes of the Weste, and
Ex.9.b. specially agaynste those that haue des=
pysed my commaundement. * Thou
shalt spare no realme, all stronge cyties
B shalt thou bryng in subiectiō unto me.
Then Holofernes called together
all the captaynes and rulers of all the
power in Assiria, & mustered the soul=
dyers unto the hoost (lyke as the kyng
commaunded hym) namely, an hūdreth
and twenty thousande fyghtynge men
upon foote, and twolue thousande ar=
chers upon horsebacke. All hys ord[i]=
naūce sent he before wyth an innume=
rable [illegible]titude of camels, so that the
hoost [illegible]ll prouyded for wyth oxē
and shee[illegible] that wythout nōbre.
He caused c[illegible]o be prepared oute of
all Syria for hys hooste. Much golde
and s[illegible] also toke he out of ẏ kyngs
ho[illegible] took hys yourneye, hē
and [illegible] hoost, wyth charrettes, hors
men and archers: of whom ther were
C so many, that they couered the grounde
of [illegible]ande, lyke the greshoppers.
And whan he was gone paste the
borders of the Assyrians, he came to=
warde the great mountaynes of Ange,
which lye up [illegible]he left syde of Cilicia:
and so he we[illegible]p into all theyr castels,
and wanne euery stronge holde. As for
ẏ welthy cytie of Melothus, he brake
it downe, and spoyled all the chyldren
of Tharsis and the Ismaelites, which
laye towarde the wyldernesse and up=
pon the south syde of the lande of Che
lon. He wente ouer Euphrates also &
came in to Mesopotamia, and brake
downe all the hye cyties ẏ were there,
from the broke of Mambre tyll a man
come to the see: & he toke the borders
in from Celicia unto the coastes of Ja
phet towarde the south. He carryed a=
waye all the Madianites, and spoyled
all theyr goodes: & whosoeuer wyth=
stode hym, he slew thē wyth ẏ sweard.
After thys he went downe into ẏ felde
of Damascus in the tyme of haruest,
and brent up all the corne, and all the
trees, and caused the vynes to be cutte
downe. And the feare of hym fel upon
all them that dwelt on earth.

The.iii. Chapter.

¶ Dyuerse kynges and prynces yelde
them selues for feare. The tyranny of
Holofernes & pryde of the kynge. A

SO the kynges and prynces
of all cyties and lādes sent
theyr embassatours, name=
ly, they of Siria and Me=
sopotamia, Siria Sobal &
Lybia & Celicia, which came to Holo=
fernes, and sayde: Let thy wrath ceasse
toward us: It is better for us to serue
the great kynge Nabuchodonosor &
our lyues, and to be subiecte unto ẏ, thē
that we shuld dye and be slayne, and re
ceaue greater hurte. All our cyties and
possessions, all mountaynes and hylles
all feldes, great and small cattel, shepe,
goates, horses, and camels, all our goo
des and [illegible]holdes, be in thy power,
under th[illegible]ieccyon be it altogether.
We our selues also & our childrē wilbe
thyn owne, come unto us a peaceable
lorde, use our seruyce at thy pleasure.
Then came Holofernes downe frō B
the mountaynes with horsemē & great
power, and conquered al strong fensed
cyties, and all that dwelt in the lande.
And out of al cyties he toke stronge mē
and suche as were mete for the warre,
to helpe hym. * Ther came such a feare Judit.5.a.
also upon those contres, that ẏ indwel
lers of al the cyties, the prynces and ru
lers & the people together, wente forth
to mete hym as he cam, & receaued him
honorably with garlandes & torches,
with daūses, tabrettes, and pypes.
Neuertheles though they dyd this, C
yet myghte they not swage his rygo=
rous stomacke: but he destroyed theyr
cyties, & hewed downe theyr woodes.
For Nabuchodonosor the kynge had
commaunded hym, that he shulde rote
out all the goddes of the lande, to the
intent that he onely [illegible]ht be called &
taken for God, of th[illegible]cyons whiche
Holofernes with his power broughte
under hym. So wente he thorowe Si=
ria Sobal, and thorow all Appamia, &
al Mesopotamia, cam to ẏ Idumeans
in the lande of Gabaa and Seytopoli
and toke theyr cyties, & remayned there
thyrtye dayes, wherin he caused al the
whole multitude of his hoost to be ga=
thered together.

The.iiii. Chapter.

¶ The Jewes are afrayed and care=
full for Jerusalem and the tēple, make
theyr landes strōge, prepare themselues

to the battayll, call vpon God, and E-
lyachim the prest comforteth them.
A Whan the chyldrē of Israell
that dwelt in Jewry herd
this, they were sore afraied
of hym. Ther came suche
tremblynge also and feare
vpon them, that they sorowed he shuld
do vnto the cytie of Jerusalem and the
temple of the LORDE, as he hadde
done to other cyties and their temples
So they sent in to all Samaria rounde
aboute vnto Jericho, toke in and occu
pied all the toppes of the mountaynes
made fast the townes & walles, & pre
pared corne for thē agaynst yͤ battayll.
Elyachim also the prest wrote vn-
to all them that dwelt towarde Esdre-
lon (which lyeth ouer agaynst yͤ great
felde by Dothaim) and vnto all those
by whom men myght haue passage vn-
to them, yͭ they shulde take in yͤ wayes
of the mountaynes, where ther myght
be ony waye and passage to Jerusalē,
and that they shuld hold diligēt watch.
where ony straight waye was betwixt
the mountaynes. And the chyldrē of Is
rael dyd, as Eliachim the prest of the
B LORDE had commaunded them.
Eccli.35.b *And all the people, cryed earnestly, &
humbled their soules with fastynges
& prayers, they and their wyues. The
prestes put on heerie clothes, and layed
the yonge babes before the temple of yͤ
LORDE, and couered the aulter of
the LORDE with an heerie cloth.
And with one accorde cryed they vnto
the LORDE God of Israell, yͭ their
childrē shulde not be geuē in to a praye,
and their wyues in to a spoyle, yͭ their
cyties shuld not be layed wayst, & that
their Sanctuary shulde not be vnhalo
wed and so they to be a shame & rebuk
vnto the Heythen.
C Then Eliachim the hye prest of the
LORDE wente rounde aboute al Is
rael, and spake vnto them, sayenge: Be
ye sure, that the LORDE wyll heare
your peticyons, yf ye contynue stedfast
in fastynges and prayers in the syghte
of the LORDE. Remembre Moses
Exo.17.c. the seruaūt of the LORDE, *which
ouerthrewe thē Amalechites (that tru-
sted in their myght and power, in their
hoost, their shyldes, in their charrettes
& horsmen) not with weapēs but with
holy prayers. Euē so shall al yͤ enemyes
of Israell be, yf ye contynue in this
worke, that ye haue begonne. So vpon
thys exhortaciō they cōtynued in praye
er before the LORDE. In so much yͭ
they which offred burntsacrifices vn-
to the LORDE offred the offerynges
vnto yͤ LORD, beyng arayed in heery
clothes, & had asshes vpō their heades.
And they all besought God from their
whole harte, that he wolde vyset hys
people of Israel.

The.v. Chapter.

Holofernes taketh indignaciō at yͤ
chylderen of Israel, because they go
aboute to defende themselues. Achior
beareth wytnesse to the truth.

A And worde came to Holo-
fernes the prince of yͤ war-
res of yͤ Assyrians, that the
chylderen of Israel prepa-
red themselues to make re-
sistaunce, and how they had stopped
the wayes betwyxte the mountaynes.
Than was he exceadynge wroth, and
called all the princes of Moab and the
captaynes of Ammon, and sayde vnto
them: Tell me, what people is thys yͭ
kepeth the mountaynes? Or what ma-
ner of cyties are they? What is their
power? Or what maner of hooste
haue they? Who is their captayne?
And why do they despyse vs *more Judit.[illegible]
than all those that dwel in the East, &
come not forth to mete vs, that they
myghte receaue vs wyth peace. Judit.[illegible]
*Than Achior the captayne of al
the Ammonites answered and sayde:
Syr yf it please the to heare me, I wyl
tell the truth before yͤ cōcernynge thys
people that dwel in the mountaynes,
& ther shal no lye go out of my mouth.
Thys people is of the generacion B
of the Caldees, they dwelt fyrst in Me
sopotamia: for they wolde not folowe
the goddes of their fathers, that were
in the lande of yͤ Caldees, & so forsoke
they the costumes of their forefathers
(which had many goddes) & worshyp-
ped one God, yͭ made heauē and earth:
which also cōmaunded them that they
*shulde go from thence, and dwell at Gene.11.[illegible]
Haran. ‡ Nowe whan ther came a Gen.46.[illegible]
derth in the whole lande, *they wente Exodi.1.a
downe to Egypte: & there they dwelt *Act.7.[illegible]
foure hūdreth yeares, in the which they Gala.3.[illegible]
multiplyed so greatly, that their hoost
myght not be nombred. * And whan Exodi.1.b
the kynge of Egypte oppressed them, and.5.a
and subdued thē in buyldynge of hys
cyties, wyth makynge of claye & brick

they cryed vnto God theyr LORDE,
which punysshed the whole londe of E
C gipte with dyuerse plages.
*Now whan the kynge of Egipt
Exo.12.f. let them go theyr wayes, and the plage
ceassed, *and then folowed after thē,
Exo.14.b. to take them, and to brynge thē agayne
in to his seruice: whyle they were fly=
enge awaye, the God of heauē opened
the see, so that the waters stode fast vp
pon both the sydes as a wall, & these
wente thorowe the botome of the see
drye shod. In the which place whan an
innumerable people of the Egipcyās
folowed vpon them, they were so ouer
whelmed with the waters, that ther re
mayned not one, to tell them that cam
after, how it happened.
So whan this people was passed
D thorowe the reed see, they cam into the
wyldernesse of moūt Sinai, where ne
uer man myght dwell afore, and where
no sonne of man had euer rested.
*There were the bytter waters made
Exod.15.d swete for them that they might drynke
*and forty yeares had they meate frō
Exo.16.f. heauē. Where so euer they went (with
Deu.8.a out bowe and arowe, without bukler
or swearde) theyr God fought for thē,
and caused them to haue the victory.
Yee no man was able to hurte this peo
ple, excepte it were so, that they depar=
ted vnfaythfully frō the worshippinge
Jud.2.3.4 of the LORDE theyr God. *But
as oft as they worshipped ony other
besyde theyr God, he gaue them ouer
to be spoyled, to be slaine, and to be put
to confusyon. Neuerthelesse as ofte as
they were sory for departynge frō the
worshippe of theyr God, the same god
of heauen gaue them power & strēgth
to withstonde theyr enemyes.
*Moreouer they slewe the kynge
E of the Cananites, Jebusites, Pherezi=
Num.21.a tes, Hethites, Heuites, and Amorites,
Josu.12. & al the myghtye in Hesebon, and toke
theyr landes and cyties in possession:
and so longe as they synned not in the
syght of theyr God, it wente wel wt thē
for theyr God hateth vnrygyteousnes
4.Re.25.a *For in tymes past whā they wēt out
of ye way, which God had geuen thē, yt
they shulde walke in it, they were de=
stroyed in dyuerse battayles of many
nacyons, and many of thē were caryed
awaye presoners in to a straunge con=
1.Esd.1.a tre. *But now lately they haue turned
them selues agayne vnto the LORD
theyr God, and are come together a=
gayne out of the contrees where they
were scattred abrode: & thus haue they
conquered these mountaynes & dwell
therin: & as for Jerusalem where theyr
Sāctuary is, they haue it agayn in pos
session.
And therfore my lorde make diligēt F
inquisicyon, yf this people haue done
wickednesse in the syght of theyr God,
then let vs go vp agaynst thē: for dout
les theyr God shall delyuer them in to
thy handes, and subdue them vnto thy
power. But yf this people haue not dis
pleased theyr God, we shall not be able
to withstande thē, *for theyr God shal Judi.6.c.
defende them, & so shall we be a shame
to all the worlde.
Now whan Achior hadde spoken
out these wordes all the prynces of Ho
lofernes were wroth, and thought to
slaye hym, & sayd one to another what
is he this, which darre saye, that ye chil
dren of Israell are able to withstonde
Nabuchodonosor ye kyng & his hoost?
where as they are an vnwapened peo=
ple, without strength and vnderstan=
dynge of the feates of warre? That A=
chior therfore may knowe, that he hath
deceaued vs, we wyl go vp into ye moū
taynes: and whan the myghtye men of
them are taken, he also shalbe stickte wt
the swearde, that all the people maye
knowe, that Nabuchodonosor is the
God of the earth, and that ther is none
other without hym.

The.vi.Chapter.

Achior for tellynge the trueth is ta=
ken and delyuered vnto the people of ye
Jewes: vnto whom he telleth all the
matter, which moued the people to cry
vpon God.

SO whan they had lefte of A
speaking, Holofernes toke
sore indignacyon, and sayd
vnto Achior: For so muche
as thou hast prophecied vn
to vs, sayenge: *that the people of Is Judi.5.f
rael shalbe defēded of theyr God, I wil
shewe the, that ther is no God but Na
buchodonosor. Yee whan we slaye thē
al as one man, thou also shalte perysshe
with them thorowe the swearde of the
Assyrians, & al Israel shalbe destroyed
with the, and then shalt thou fele yt Na
buchodonosor is the lorde of ye whole
earth. Then shall the swearde of my
knyghthode go thorow thy sydes, and
thou shalt fal downe stickte amōge the
woūded of Israel, and shalt not come

to thy selfe agayne, but be utterly de-
stroyed with them. But yf thou thyn-
kest thy prophecye to be true, why dost
thou then chaunge thy coloure? why
art thou afrayed? Thynkest thou that
my wordes are not able to be perfour-
B med? But that thou mayeste knowe,
that thou shalt fele these thinges with
them, beholde, from this houre forth
wyll I sende the unto yonder people, ẏ
whan the punyshment of my swearde
(which they haue worthely deserued)
falleth upon them, thou mayest be pu-
nyshed with them.

So Holofernes commaunded his
seruauntes to take Achior, and to cary
hym unto Bethulia, and to deliuer hym
in to the handes of the chyldren of Is-
rael. Then Holofernes seruaũtes toke
hym, and went thorow the playne feld.
But whan they drewe they nye unto ẏ
mountaynes, the slyngcasters came
out agaynst them: Neuerthelesse they
gat them awaye by the syde of ẏ moũ-
tayne, and bound Achior hande & foote
to a tre, and so left hym boũde and tur
ned agayne unto theyr lorde.

Notwithstondynge the chyldren
of Israel wente downe from Bethu-
lia, came unto hym, lowsed hym, brou-
ght hym to Bethulia, set hym in ẏ myd
dest of the people, and axed hym what
the matter was, that the Assyrians had
left hym bounde.

C Osias the sonne of Micha of the
trybe of Simeõ, and Charmini (which
is also called Gothoniel) were the prin
cypall rulers at the same tyme. Now
whan Achior stode in the myddest of ẏ
Senatours, and before thẽ all, he tolde
Judit.5.b. them, * what answere he gaue Holo-
fernes, to the thynge that he axed hym,
& how Holofernes people wolde haue
slayne hym for so sayenge and how Ho
lofernes hymselfe was wroth, and cõ-
maunded hym for the same cause to be
delyuered unto ẏ Israelites: that whã
he ouercame the chyldren of Israel, he
myght cõmaunde Achior also to be put
Judit.5.c to death with dyuerse tormentes, because
he sayd: * the God of heauen is theyr
defender.

And whan Achior had playnely
tolde out all these thynges, all ẏ people
fel downe upon theyr faces, praysynge
the LORD, poured out theyr prayers
together unto ẏ LORD, with a gene-
rall cõplaynte & weppynge, & sayde: O
LORDE God of heauen & earth, be-
holde theyr pryde, & loke upõ our lowe
lynesse, & consydre how it standeth wt
thy sayntes, & make it to be knowẽ, ẏ
thou forsakest not those, whiche holde
them fast by the, & that thou bryngest
thẽ lowe, that presume of them selues,
& make theyr boast in theyr owne stre-
gth. So whan the weppynge & prayer D
of the people (whiche they had made ẏ
whole daye longe) was ended, they cõ-
forted Achior sayenge: the God of oure
fathers, whose power and strength ẏ
hast praysed, shall so rewarde the, that
thou shalt rather se theyr destruccyon.
Whan the LORDE oure God then
shall geue his seruauntes this lyberty,
God be with the also amonge us: so ẏ
yf it please the, thou with thyn mayest
dwell with us.

Now whan Osias had ended the
cousel, he toke hym in to his house, and
made a great supper, called all the El-
ders to it, and so they refreshed thẽ sel-
ues after the fastynge, And afterward
was al ẏ people called together, which
made theyr prayers all the nyght longe
in the congregacyon, and besought the
God of Israel, for helpe.

The.vii.Chapter.

Holofernes layth sege to Bethulia,
The chyldren of Israel crye upõ God,
Holofernes taketh the water frõ thẽ,
so that they in ẏ cytie haue great thyrst
& are unpacient. Osias cõforteth thẽ, &
appoineth v. dayes to ẏ grace of God

The next day Holofernes cõ A
maũded his hoost, to go up
agaynst Bethulia. * Thei Judit.11
were an.C.and.xx.thousãd
fyghtynge men on foote, &
two and twenty thousande horsemen,
besyde the preparynge of them ẏ were
wonne, and cam to them on euery syde
out of the contres and cyties which he
had taken. All these prepared them sel
ues unto the battayll agaynst the Isra
elites, and came on by the hyll syde, un-
to the toppe that loketh ouer agaynst
Dothaim, from the place which is cal
led Belma, unto Chelmon that lyeth to
warde Esdrelon.

Now whan the chyldren of Israel B
saw so great multitude of the Assiriãs
they fell downe flat upon the groũde,
strowed ashes upon theyr heades, and
prayed with one accorde, ẏ the God of
Israel wolde shewe his mercy upõ his
people. And so they toke theyr weapẽs
& sat betwixte the moũtaynes in ẏ na-

rowe plete, and kepte the waye, day &
nyghte. But whyle Holofernes was
goynge aboute, he founde the water
sprynge, which frō the south syde was
conueyed in to the cytye by a coudyte:
thys commaunded he to be directe ano
ther waye, and to cut theyr condite in
sunder. Ther were welles also not far
from the walles, whiche they vsed se-
cretelye, more for pleasure then for ne-
cessyte.
C Then wente the Ammonytes, and
the Moabytes vnto Holofernes, and
sayde: The chylderen of Israell truste
nother in speare nor arowe, but haue
taken in, and kepe the mountaynes, &
hylles. That thou mayeste ouercome
them therfore wythoute the stry-
kynge of the ony battayll, set men to
kepe the welles, that they draw no wa
ter out of them: so shalt thou destroye
them wythout swearde, or at the leaste
they shall be so feble, that they muste
be fayne to geue ouer the cytye, whiche
they thynke not able to be wonne, for
so muche as it lyeth in y mountaynes.
These wordes pleased Holofernes
Judi.16.a well and all hys men of war, and * he
set an hundrethe men at euerye well
rounde aboute.
D And whan thys watch had endu-
red twentye dayes, the cysternes and
all springes that had water, fayled thē
that dwelt in the cytye of Bethulia, so
that in the whole cytye they hadde not
drynke ynough for one day, for the peo
ple had water geuen them daylye in a
measure. Then came the men and wo-
men, yonge personnes and chylderen,
all vnto Osias, and sayde al with one
Gen.17.a voyce: * God be iudge betwen vs and
the, for thou haste dealte euel with vs:
thou woldeste not speake peaceably w
the kynge of the Assyryans, therfore
hath God solde vs in theyre handes, &
ther is no man to helpe vs, where as
we are broughte downe before theyre
eyes in thyrste and greate destruccyon.
Therfore gather nowe together al the
people that be in the cytye, that we may
all yelde oure selues wyllyngly vnto y
people of Holofernes: for better it is
that we be captyue and prayse the
LORDE wyth oure lyues, then to
be slayne and peryshe, & to be laughed
to scorne & shamed of euery man whan
we se oure wyues and chyldren dye be
fore our eyes. We take heauen & earth
thys daye to recorde, & the God of our
fathers (which punysheth vs accordig
to the deseruynge of oure synnes) and
geue you warnynge, that ye geue vp y
cytye nowe in to the power of Holo-
fernes hooste, that oure ende maye be
shorte wyth the swearde, whiche els
shall endure longe for wante of water
and for thyrste.
Whan they had spoken oute these E
wordes, ther was a greate weppynge, &
howlynge in the whole congregacion,
and that of euery man, and they cryed
an whole houre longe vnto God with
one voyce, sayenge: * we haue synned Psal.105.a
with our fathers, we haue don amysse
we haue dealte wyckedlye. Thou that
arte gracious, haue mercye vpon vs,
punyshe oure vnryghteousnesse wyth
thyne owne scourge, and geue not tho
se ouer that knowlege the, vnto a peo-
ple whiche knoweth the not, leste they
saye amonge the Heythen: * where is Psa.113.b
theyr God?
And whan they were so werye
wyth thys cryenge and weppynge, that
they helde theyr tunges, Osias stode
vp wyth watrye eyes, and sayde: * O Judi.8.b.
take good hartes vnto you (deare bre-
thren) and be of good cheare, and let vs
wayte yet these fyue dayes for mercye
of the LORDE: peraduenture he
shall cut awaye hys indignacyon, and
geue glorye vnto hys name. But yf he
helpe vs not whan these fyue dayes
are past, we shall do as ye haue sayde.

The.viii. Chapter.

¶ Judith reproueth the elders that
set a tyme to the mercye of God: she ex
horteth the people to amendemente, &
to prayer, rehearseth the benefytes of
God, and telleth them hyr deuyce.

And it happened whan the- A
se wordes came to the ca-
res of Judith a wyddow,
whiche was the doughter
of Merary, the sonne of
Idor, the sonne of Joseph, the sonne
of Osias, the sonne of Elai, the sonne
of Jamnor, the sonne of Jedeon, the
sonne of Raphoim, the sonne of Achi-
tob, the sonne of Melchia, the sonne
of Enam, the sonne of Nathania, the
sonne of Salathiell, the sonne of Sy-
meon, the son of Ruben. And hyr hus-
bande was called Manasses, whiche
dyed in the daye of the barlye har-
ueste. For whyle he was byndynge

the sheaues together in the felde, the heate came vpō his heade, and he dyed at Bethulia hys cytye, and there was he buryed besyde hys fathers. Nowe
B was Judith hys desolate wydow thre yeares and syxe monethes. And in the hygher partes of hyr house she made hyrself a preuy chābre, where she dwelt beynge closed in wyth hyr maydens. She dyd weare a smocke of heere, and fasted all the dayes of hyr lyfe, excepte the Sabbathes, and new moones and the solempne dayes that the people of Israell kepte. She was a fayre and bewtyfull personne. Hyr husbande also had lefte her greate rythes, a plenteous housholde, great vnmoueable possessions and many cattell. Thys Judith was a woman of a verye good reporte wyth euery one, for she feared the LORDE greatlye, and ther was no bodye that spake an euell worde of her.

Whan thys Judith herde, howe Osias had promysed ẏ people, * that after the fyft daye he wolde geue vp ẏ cytye vnto the Assyryans, she sente for the elders Chambry and Charmin: and whan they came to her, she sayde: what thynge is thys, wherein Osias hath cōsented, that yf God helpe not wythyn fyue dayes, he wyll geue ouer the cytie to the Assirians? What are ye, that ye tempte the LORDE? Thys deuyce optayneth no mercye of God, but prouoketh hym vnto wrath & displeasure. Wyll ye set the mercye of the LORDE a tyme, and appoynt him a daye after youre wyll?

Judit.7.c

C Neuerthelesse for so muche as the LORDE is patient, let vs rather amende oure selues pourynge oute teares, and beseking him for grace. * For God threateneth not as a man, nother wyll he be prouoked vnto wrath as ẏ chylderen of men. And therfore let vs hartelye fall down before hym & serue hym wyth a meke sprete, and wyth weppynge eyes saye vnto the LORDE, that he deale wyth vs accordyng to hys owne wyll and mercy: that lyke as oure harte is now vexed, & broughte lowe thorowe the pryde of them. It may so be comforted thorow his grace in so muche as we folowe not the synnes of oure fathers, whiche forsoke theyr God, and worshypped other goddes: * For the whiche synne they peryshed wyth the swearde, were spoy-

Jere.18.a. and.25.a

Judic.2.b. 4.a.6.a.

led and broughte to shame of all theyre enemyes. As for vs, we knowe none other God, but onelye hym, for whose comforte let vs tarye wyth mekenesse. * He shall requyre and make inquysycyon for oure bloude, from the vexacyons of oure enemyes: he shall brynge downe all the Heythen, that ryse vp agaynste vs, and put them to dyshonoure, euen the LORDE oure God.

Deu.32.e

D Therfore deare brethren, seynge ye are the honorable and elders in ẏ people of God, vnto whome al the people haue respecte, and vpon whom the lyfe of the people stondeth, lyfte vp theyre hartes wyth youre exhortacyon, that they may cal to remembraunce, * how oure fathers also in tymes paste were tempted, that they myghte be proued, yf they worshypped theyr god a right. They ought to remembre, * how our father Abraham beynge tempted, and tryed thorowe manye trybulacyons, was founde a louer and frend of god, so was * Isaac, so was Jacob, so was Moses, ‡ and all they that pleased God, beynge tryed thorowe manye troubles, were found stedfast in faith. Agayne they that receaued not theyre temptacyons ī the feare of God, but put thēselues forth wyth vnpacyencye and murmurynge agaynste God, * peryshed of the destroyer, and were slayn of serpentes. And therfore shulde not we vndertake to be auenged, for the thyng that is done vnto vs: but to consydre, that all these punishementes are farre lesse then oure synnes and mysdedes: Beleuynge also, * that thys correcyon commeth vnto vs (as to the seruauntes of God) for amendement, and not for oure destruccyon.

Deut.8.a. 2.Pa.32.c.

Gen.17.a. and.22.a.

Gen.28.a ‡Psa.3.a Heb.11.a

Num.11.a and.21.a. 1.Co.10.a

Roma.5.a

E Then sayde Osias and the elders vnto Judith: All that thou speakeste, is true, and no man can reproue thy wordes. Praye thou for vs therfore vnto God, for thou arte an holy woman, and fearest god. And Judith sayd vnto them: * Seynge ye knowe, that my wordes are of God, then proue my counsell and deuyce. yf it be of God, and beseke God, that he wyll brynge my counsell to a good ende.

1.Co.14.d 1.Joh.4.a 1.Tes.5.d.

* Thus haue I deuysed: Ye shall stonde thys nyghte before the porte, and I wyll go forthe wyth Abra my mayden: Praye ye therfore vnto God, that he wyll graciouslye remembre his

Judit.10.a

people of Israell wythyn fyue dayes, as ye haue sayde. As for the thing that I go in hande wythall, are ye no questyons of it, tyll I open it vnto you my self: do ye nothynge els, but praye vnto the LORDE youre God for me. Then Osias the prynce of the people of Juda sayde vnto her: Go thy waye in peace, the LORDE be with the that we maye be auenged of oure enemyes. And so they wente from her agayne.

The.ix.Chapter.

¶ Judith goeth in to hyr oratory, and prayeth feruentlye vnto God, for the delyueraunce of hyr people.

A Now whan they were gone theyr waye, Judith wente in to hyr oratory, put on an heery smock, strowed ashes vpon hyr heade, fell down before the LORDE, and cryed vnto hym, sayenge: O LORDE God of my father Symeon* which gauest hym a swearde for a defence agaynste the enemyes, that vsed violence & wylfulnesse, and that rauyshed the virgyn and put her to dyshonestye. (Gen.34.d) Thou that gauest theyr wyues in to a praye, and theyr doughters in to captyuyte, and al theyr praye for a spoyle vnto thy seruauntes, whiche hare a zele vnto the: helpe me wydowe O LORDE my God, I beseke the. For thou haste done all thynges from the beginnyng, and loke what thou hast taken in hād and deuysed, it came euer to passe. For al thy wayes are prepared, and thy iudgementes are done in euerlastyng foreknowlege. O loke now vpon the armyes of the Assirians,* like as it was thy pleasure somtyme to loke vpō the hooste of the Egypcyans, whan they beynge weapened, persecuted thy seruauntes, and put theyr truste in theyre charrettes, horsmen, and in the multytude of theyr men of warre: But thou lokedeste vpon theyr hooste, castynge a thyck darcknesse befor them: and whan they came in to the depe, the waters ouerwhelmed them. (Exo.14.c)

B Euen so LORDE let it go with these, that truste in the power and multytude of theyr men of warre, in theyr charrettes, arowes and speares, and knowe not, that thou onely arte oure God,* which destroyest warres from the begynnynge, & that thou art the LORDE. (Psa.45.b.) O lyfte vp thyne arme now lyke as euer from the begynnyng and in thy power brynge theyr power to naught, cause theyr myghte to fal in thy wrath. They make theyre boaste that they wyll vnhalowe and defyle thy Sanctuarye, and to wayste the tabernacle of thy name, & to cast downe the horne of thyne aulter wyth theyre swearde. Brynge to passe (O LORDE) that the pryde of ŷ enemy may be cut downe wyth hys owne swearde: that he maye be taken wyth the snare of hys eyes in me, & that thou mayeste smyte hym with the lyppes of my loue O geue me a stedfaste mynde, that I maye despyse hym and hys strengthe, and that I maye destroye hym.

C Thys shall brynge thy name an euerlastynge remembraunce,* yf the hande of a woman ouerthrowe hym. ‡ For thy power (O LORDE) stondeth not in the power of men, nother hast thou eny pleasure in the strength of horses. Ther was neuer proude person that pleased the, but in ŷ prayer of the humble and meke, hath thy pleasure bene euermore. (Judic.4.d and.5.d. ‡2 pa.14.c 16.b.20.a. Judi 7.a. Ps.146.b)

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callynge vpon the, and puttynge my truste in thy mercye.* Remembre thy couenaunt O LORDE, and mynyster wordes in my mouthe, and stablyshe thys deuyce in my harte, that thy house maye contynue styll in holynesse, and that all the Heythen maye knowe and vnderstond, that thou arte God, and that ther is none other but thou. (Eccl.36.a.)

The.x.Chapter.

¶ Judith decketh herselfe of the beste fashion taketh hyr mayden wyth her, and goeth forth by nyghte in to Holofernes tente.

A And whan she had lefte of cryenge to the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hyr mayden, wente downe in to hyr house, layed the heerye cloth from her,* put of the garmentes of hyr wydowhode, washed hyr bodye, anoynted herselfe wyth precyous thynges of swete sauoure, broyded and plated hyr heere, set an hoode vpon hyr heade, & (Judi.16.)

put on such apparell as belongeth vnto gladnesse, slyppers vpon hir fete, armelettes, spanges, earynges, fyngerrynges, and decke herselfe wyth al hyr beste araye.

The LORDE gaue her also a special bewty and fayrnesse (for al this deckynge of hyrselfe was not done for ony voluptuousnesse, and pleasure of the fleshe, but of a ryghte dyscrecyon and vertue, therfore dydde the LORDE increase hyr bewtye) so that she was exceadynge amiable and well fauoured ind all mens eyes. She gaue hyr mayde also a bottell of wyne, a pot wyth oyle, pottage, cakes, bread, and chese, and wente hyr waye.

B Nowe whan she came to the port of the cytye, she founde Osias and the elders of the cytye waytynge there. Which whan they saw her, they were astonnyed, and maruayled greatlye at hyr bewtye, neuerthelesse they axed no questyon at her, but let her go sayenge: The god of oure fathers geue the hys grace, and wyth hys power perfourm all the deuyce of thyne harte: that Jerusalem may reioice ouer the, and that thy name maye be in the nombre of the holye and ryghteous. And all they that were there, sayde wyth one voyce: so be it, so be it. Judith made hyr prayer vnto the LORDE, and wente oute at the porte, she and hyr mayde.

And as she was goynge downe ẏ mountayne, it happened that aboute ẏ sprynge of the daye, the spyes of the Assyryans met wyth her, and toke her, sayenge: whence commest thou? Or whyther goest thou? She answered: I am a doughter of ẏ Hebrues, and am fled from them, for I know, that they shall be geuen vnto you to be spoiled: because they thought scorn to yeld thẽselues vnto you, that they might fynde mercye in youre syghte. Therfore haue I deuysed by my selfe after thys maner: I wyll go before the prynce Holofernes, and tell hym all theyr secretes, and wyll shewe hym, howe he maye come by them, and wynne them, so that not one man of hys hooste shall perysshe.

C And whan these men had herde hyr wordes, and consydered hyr fayre face, they were astonnyed (for they wõdred at hyr excellente bewtye) and sayd vnto her: Thou haste saued thy lyfe by fyndynge oute thys deuyce, that thou woldest come downe to oure lord: and be thou sure, that whan thou commeste vnto hym, he shall intreate the well, and thou shalte please hym hartelye. So they broughte her in to Holofernes pauylyon, and tolde him of her. Nowe whan she came in before hym, immediatlye he was ouercome and taken wyth hyr bewtye. Then sayde hys seruauntes: who wolde despyse ẏ people of the Jewes, that haue so fayr women? Shulde we not by reason fyghte agaynste them for these? So whan Judith sawe Holofernes syttynge in a canappe, that was wroughte of purple, sylke, golde, smaragde, and precyous stones, she loked fast vpon hym, & fell downe vpon ẏ earth. And Holofernes seruauntes toke her vp agayn, at theyr lordes commaundemente.

The .xi. Chapter.

Judith telleth Holofernes the cause of hyr commynge, which pleaseth hym well.

Then sayde Holofernes vnto her. Be of good chere, and feare not in thyn hart for I neuer hurted man, that wolde serue Nabuchodonosor the kynge. As for thy people, yf they had not despysed me, I shulde not haue lyfte vp a speare agaynste them. But tell me nowe, what is the cause that thou arte departed from them, and wherfore arte thou come vnto vs? A

And Judith sayde vnto hym: Syr vnderstonde the wordes of thy handmayden: For yf thou wylt do after the wordes of thy handemayden the LORDE shall brynge thy matter to a prosperous effecte. As truely as Nabuchodonosor a lorde of the lond lyueth, and as truely as his power lyueth, whiche is in the to ẏ punyshemente of all men that go wrong, all men shall not onelye be subdued vnto hym thorow the, but all the beastes also of the felde. For all people speake of thy prudente actiuyte, and it hathe euer bene reported, howe thou onelye arte good and myghty in all hys kyngdome, and thy dyscrecyon is commended in all londes.

* The thynge is manyfeste also, that Achior spake, & it is well knowne what thou commaundeste to do vnto hym. For this is playn and of a suerty that oure god is so wroth ẇ vs (by the B Judit. 5

reason of our synne) that he hath shew ed by hys prophetes vnto the people, how that for theyr synnes he wyll delyuer them ouer vnto theyr enimye. And for so muche as the chyldren of Israel knowe ỹ they haue so displeased theyr god, they are sore afrayed of the. They suffre great honger also, and for want of water, they are dead now in a maner. Morouer, they are appoynted to slaye all theyre cattell, that they maye drynke the bloude of them: and are purposed to spende all the holye ornamentes of theyr God (whiche he hath forbydden them to touch) for corne, wyne and oyle. Seynge now ỹ they do these thinges, it is a playne case, ỹ they must

C nedes be destroied. Which whan I thy handmayden perceaued, I fled from them, and the LORDE hath sente me vnto the, to shew the these things. For I thy handmayden worship God euen here now besyde the, and thy handmayden shal go forth, and I wil make my prayer vnto God, and he shall tell me, whan he wyll rewarde them theyr synne: then shall I come and shewe the and bryng ỹ thorow the myddest of Ierusalem, so that thou shalt haue all the people of Israell as the shepe without a shepherde: ther shall not so muche as one dogge barck agaynst the, for these thynges are shewed me by the prouydence of God: and for so much as God is displeased wyth them, he hath sente me to tell the the same.

D These wordes pleased Holofernes and all his seruauntes, which maruayled at the wysedome of her, and sayde one to another: ther is not suche a woman vpon earth, in bewtye and discrecyon of wordes. And Holofernes sayd vnto her: God hath done well, that he hath sent the hyther before thy people, that thou mayest geue them in to oure handes. And for so muche as thy promyse is good, yf thy God perfourme it vnto me, he shall be my God also, and thou shalte be excellente and greate in the courte of Nabuchodonosor, and thy name shall be spoken of in all the londe.

The.xii Chapter.

B Iudi. 8 ¶ Holofernes commaūdeth to intreate her well, and geueth her libertye to go in and oute to hyr prayer, maketh a greate supper, byddeth her to it, and is dronken.

A Then commaunded he her to go in where hys treasure laye, and charged that she shulde haue hyr dwellyng there, and appoynted what shulde be geuen her from hys table. Iudith answered hym, and sayde: *As for the meate that thou hast commaunded to geue me, I maye not eate Gene. 34. f of it as now (lest I displease my God) but I wyll eate of suche as I haue brought wyth me. Then sayde Holofernes vnto her: Yf these thinges that thou haste broughte wt the, fayle, what shal we do vnto the? And Iudith saide: As truelye as thou lyueste my lorde, thy handmayden shall not spende all thys, tyll God haue broughte to passe in my hande, the thynge that I haue deuysed.

B So hys seruauntes broughte her in to the tent, where as he had appoynted. And as she was goynge in, she desyred that she myghte haue leue to go forth by nyght and before daye, to hyr prayer, and to make intercessyon vnto the LORDE. Then commaunded Holofernes hys chamberlaynes: that she shulde go oute and in at hyr pleasure, to praye vnto hyr God those thre dayes.

And so in the nyghte season she wente forth in to the valleye of Bethulia, and washed herselfe in the welwater. Then wente she vp, and besoughte the LORDE God of Israel that he wolde prospere hyr waye, for the delyueraunce of hys people. And so she went in, and remained clene in hyr tēt, tyll she toke hyr meate in the euenyng.

C Upon the fourthe daye it happened, that Holofernes made a costly supper vnto hys seruauntes, and sayd vnto Vagao hys chamberlayne: Go thy waye, and counsell thys Hebrewesse, that she maye be wyllynge to consente to kepe company with me. For it were a shame vnto all the Assyryans, that a woman shuld so laugh a man to scorn, that she were come from hym vnmedled wythall.

Then wente Vagao vnto Iudith, and sayde: Let not the good doughter be afrayed, to come in to my lorde, that she maye eate, and drynke wyne, and be merye wyth hym. Unto whome Iudith answered: Who am I, that I shulde saye my Lorde naye? what so euer is good before hys eyes, I shall

do it? and loke what is hys pleasure,
that shall I thynke well done, as long
as I lyue.
D So she stode vp, and deckte her
selfe wyth hyr apparell, and wente in=
and stode before hym. And Holofer=
nes harte was whole moued, so that
he brente in desyre towarde her. And
Holofernes sayd vnto her: drynke now
and syt downe, and be merye, for thou
haste founde fauoure before me. Then
sayde Judith: Syr, I wyll drynke, for
my mynde is merver to daye, then euer
it was in all my lyfe. And she toke and
ate and dranke befor hym, the thynges
that hyr mayden had prepared for her.
And Holofernes was merye wyth her,
and dranke more wyne, then euer he
dydde afore in hys lyfe.

The.xiii.Chapter.

Judith seketh oportunite, prayeth
vnto God for strength, smyteth of the
heade of dronken Holofernes, and brin
geth it in to the cytye, where the peo=
ple reioyce and prayse God.

A NOw whan it was late in
the nyghte hys seruaun=
tes made hayst, euery man
to hys lodgynge. And Ua=
gao shut the chamber do=
Eccli.31.c. res & wente hys waye, for * they were
all ouerladen with wyne. So was Ju
dith alone in the chamber. As for Ho=
lofernes, he laye vpon the bedde all
dronken, and of verye dronkennesse he
fell a slepe.
Then cōmaunded Judith hyr mayde
to stonde wythoute before the dore, &
to wayte. And Judith stode before the
bedde, makynge hyr prayer wyth tea=
res, and moued hyr lyppes secretelye,
and sayde. Strengthe me O LOR=
DE God of Israell, and haue respect
vnto the workes of my handes in this
houre, that thou mayeste set vp thy cy=
tye of Jerusalem lyke as thou hast pro
mysed: O graunte that by the I maye
perfourme the thynge, whiche I haue
deuysed thorowe the beleke that I
haue in the.
B And whan she hadde spoken thys,
she wente to the bedsteade, and lowsed
the swearde that hanged vpon it, and
drewe it oute. Then toke she holde of
the heerie lockes of his heade, & sayde:
Strength me O LORDE God in
thys houre, and wyth that, she gaue
hym two strokes vpon the neck, and
smote of hys heade. Then toke she the
canapye awaye, and rolled the dead bo
dy asyd. Immediatly she gat her forth
and delyuered the head of Holofernes
vnto hyr mayden, and bad her put it in
hyr wallet.
And so these two wente forth toge
ther after theyr costume, as thoughe
they wolde praye, and so passed by the
hooste, and came thorowe the valleye
vnto the port of the cytye. And Judith
cryed afarre of vnto the watchmen v=
pon the walles: Open the gates (sayde
she) for God is wyth vs, whiche hathe
shewed his power in Israel. And whā
they herde hyr voyce, they called the el=
ders of the cytye together. And they
came all to mete her, lytle and greate,
yonge and olde, for they thoughte not
that she shuld haue come so soone. So
they lyghted candels, and gathered a=
boute her eueryche one, but she went vp
into an hyghe place, and caused sylen=
ce to be proclamed,
Whan euerye man now helde hys C
tunge Judith sayde: O prayse the
LORD our God, for he hath not des
pysed, nor forsakē them, that put theyr
truste in hym: and in me hys handmay
den he hathe perfourmed hys mercye,
which he promysed vnto the house of
Israell, yee in my hande thys same
nyghte hathe he slayne the enemye of
hys people.
And wyth that she toke forthe the
heade of Holofernes oute of the wal=
let, and shewed it them, sayenge: Be=
holde the heade of Holofernes the cap
tayne of the Assyryans, and thys is the
canapy, wherein he laye in hys dronkē
nesse: where the LORDE oure
God hath slayne hym by the hande of
a woman.
But as truelye as the LORDE
lyueth, hys angell hath kept me goyng
thither, remaining there, and comming
hyther agayne from thence. And the
LORDE hath not suffered me his
handmayden to be defyled, but with=
oute ony fylthynesse of synne hathe he
broughte me again vnto you: and that
wyth greate victorye, so that I am es
caped, and ye delyuered. O geue than=
kes vnto hym eueryche one, * for he is Ps.[illegible]
gracious, and his mercye endureth for and.[illegible]
euer.
So they praysed the LORDE D
altogether and gaue thākes vnto him
And to her they sayd: The LORDE

hath blessed the in hys power, for tho-
rowe the he hathe broughte oure ene-
myes to naughte.

And Ozias the chefe ruler of ye peo
ple of Israell, sayde vnto her. Blessed
arte thou (O doughter of the LOR-
DE the hyghe God,) aboue all we-
men vpon earth.

Blessed be the LORDE the
maker of heauē, and earth which hath
gyded the a ryghte to wounde and to
smyte of the heade of the captayne of
oure enemyes. For thys daye he hathe
made thyn name honorable, that thy
prayse shal neuer come out of ye mouth
of men, whiche shall alwaye remembre
the power of the LORDE: seynge
thou haste not spared thyne owne self
but put the in peoperdy, consyderynge
the anguyshe and trouble of thy peo-
ple, and so haste helped theyr fall befor
God oure LORDE. And all the peo
ple sayde: Amen, Amen.

E Achior also was called, and he cam
Then sayde Judith vnto hym The
God of Israell vnto whome thou ga-
uest wytnesse, ye he wold be auenged of
hys enemyes, euen he hath thys nyght
thorowe my hande smytten of ye heade
of al ye vnfaythfull. And that thou ma-
yest se that it so is, behold, thys is the
heade of Holofernes, which in hys pre
sumptuous pryde despysed the God of
the people of Israell, and threatened ye
Judit.6.a wyth destruccyon, sayenge: * whan ye
people of Israel is taken, I shal cause
the also to be stickte wyth the sweard.
Whan Achior saw Holofernes heade
he fell down vpon hys face to ye groūd
for verye anguysh and feare, so that he
sowned wythall. But after that he
was come agayne to hymself, he fell
downe before her and praysed her, say
enge: Blessed arte thou of thy God in
all the tabernacles of Jacob: for all
the people that heare of thy name, shal
prayse the God of Israell because of
the.

The.xiiii. Chapter.

Holofernes heade is stickte vp vpō
ye walles. The chyldrē of Israel fal v-
pon theyr enemyes, whiche take theyre
flyght. Achior commeth in to the nom-
bre of the people of God.

A Judith sayde vnto all the
people: Brethren heare me,
Styck vp this heade vpon
oure walles, and whan the
Sonne aryseth, take euery
man hys weapen, and fall [illegible]
ly, not as though ye wolde go besyde
them, but to renne vpon the violen-
ce. Whā the spyes in the tentes se this
they shall of necessyte be compelled to
flye backwarde, and to rayse vp theyre
captayne to the battayll. So whan
theyr captaynes com in to Holofernes
pauylyon, & fynd the dead body wrap
ped in the bloude, fearfulnesse shal fal
vpon them: and whā ye perceaue that
they flye, folowe thē wythout all care,
for God shall delyuer them vnto you,
to be destroyed.

Then Achior seyenge the power
of God which he had shewed vnto the
people of Israell, fell of from hys hey
tenysh belefe, and put hys trust in god,
and let hymself be circumcysed: and so
was he nombred amonge the people of
Israell, he and all hys posterytye vnto
thys daye.

Nowe as soone as it was daye, B
they stickte vp Holofernes head vpon
the walles, & euery man toke his wea-
pen, and so they wente oute wyth an
horryble crye. Whan the spyes sawe
that, they ranne vnto Holofernes tent
And they that were wythyn the tente,
came before hys chamber, and made a
greate russhynge, to wake hym vp, be-
cause they thoughte wyth the noyse
to haue raysed hym. For ther durste
not one of the Assyryans knocke, go in,
nor to open.

But whan the captaynes & prynces
and all the chefe in the kyng of the
Assyryans hooste came together, they
sayde vnto the chāberlaynes: Go your
waye in, and wake hym vp, * for the 1.Re.14.b
myse are crepte oute of theyre holes,
and darre prouoke vs vnto battayll.

Then wente Vagao vnto hys C
chamber, stode before the bedde, & clap
ped wyth hys handes, for he thoughte
he had ben sleppynge wyth Judith.

But whan he had herkened per-
fectlye wyth hys eares, and coulde per
ceaue no sterynge, he wente nyer to the
bed, and lyft it vp, and then sawe he ye
dead body of Holofernes lyenge there
without an head, weltred in his bloud
vpon the earth. Then cryed he wt loud
voyce, and wyth wepynge rente hys
clothes, and wente in to Judiths tent
and found her not: And so he leapt out
vnto the people, and saide: One womā
of the Jewes, hath brought al Nabu-
chodonosors people to shame.

For lo, Holofernes lyeth vpon the grounde, and hath no heade.

Whan the chefe of the Assyryans hooste herde that, they rente theyr clothes, and ther fell an intollerable feare and trembling vpon them, so that their myndes were sore afrayed. And ther was an exceadynge greate crye in the whole hooste.

The.xv.Chapter.

Holofernes hoost are out of theyr wyttes after hys death, the Israelytes folowe vpon them, the other cytyes of Israell helpe them, they wynne greate spoyles, and commende Judith.

A Nowe whan all the hooste herd that Holofernes was headed, theyre mynde, and counsell fell from them: & such a feare came vpon thē that they undertoke to defende them selues by flyenge awaye: one spake not to another, but hanged downe theyre heades, lefte all behynde them, & made hayste to escape from the Hebrues: for they herde, that they were haystynge to com after with theyr weapens, and so they fled by the wayes of the feldes and thorowe all the foote pathes of the dayles.

And whan the chyldren of Israell sawe that they fled, thy folowed vpō them, and went downe wyth trompettes, blowynge and makynge a greate crye after them. As for the Assyrians, they had no ordre, and kepte not them selues together, but fled theyr waye. Neuerthelesse the chyldrern of Israell fell vpon them wyth one companye, and ordre, and dyscomfyted as manye as they myghte get. And Ozias sente messaungers vnto all the cytyes and contryes of Israell.

B So all the regions and euery cytye sente oute theyre beste men after them in harnesse, and smote them wyth the swearde, tyll they came to ye vttemooste parte of theyr borders. And the other that were in Bethulia, came in to the tentes of the Assyryans, and toke all ye they whiche were fled, hadde lefte behynde them, and so the founde greate good. And they that came agayn to Bethulia from the battayl, toke wyth thē suche thynges as had bene theyrs: ther was no nombre of the cattell, and of al the costlye Jewels, so that from the lowiste vnto the hyghest, they were all made ryche of the spoyles of them.

And Joachym the hyghe prest at Jerusalem, cam to Bethulia wyth al the elders, that they myghte se Judith.

C Nowe whan she came oute vnto them, they beganne all to prayse her wt one voyce, sayenge: thou worshyppe of the cytye of Jerusalem, thou ioye of Israell, thou honour of our people, thou hast done manlye, and thy harte is cōforted, because thou haste loued clenlynesse, and chastyte, and haste knowne no man but thyne own husbande: therfore hath the hande of the LORDE comforted the, and blessed shalte thou be for euer. And all the people sayde: so be it, so be it.

Judit.10.
Judi.13.

In thyrtye dayes coulde the people of Israell scarse gather vp the spoyles of the Assyryans. But al that belonged vnto Holofernes, & had bene hys specially, (whether it were of golde, of sylver, precious stones, clothynge and all ornamentes) they gaue it vnto Judith. And all the people reioyced, both wemen, maydens, and yonge people wyth pypes, and harpes.

The.xvi.Chapter.

¶ Judith syngeth prayse vnto the LORDE. The people come together vnto Jerusalem to geue thankes and prayse vnto the LORDE. How Judith made hyr ende.

A Then sange Judith thys songe vnto the LORDE: Beginne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O synge vnto hym a new songe of thankesgeuing, be ioyfull and call vpon hys name. * It is the LORDE yt destroyeth warres, euen the LORDE is hys name. Which hath pitched hys tentes in the myddeste of hys people, that he myght delyuer vs from the hande of all oure enemyes. Assur came oute of the mountaines in the multitude of his strēgth. * Hys people stopped the water brokes, and theyr horses couered the valleis. He purposed to haue brent vp my londe, and to slaye my yonge men with the swearde.

Gene.7.
Esa.32.
Psal.103.
Psa.45.b
Judi.7.c

B He wolde haue caryed awaye my chylderen, and virgins in to captyuyte but the almyghtye LORDE hurte hym, and delyuered hym in to the handes of a woman, whiche brought hym to cōfusiō, For theyr myghty was not

2.Reg.
Judi.13.

destroyed of the yonge men. It was
not the sones of Tytan that slew him,
nother haue the great giauntes set thẽ
selues agaynst hym: but Judith ẏ dou-
ghter of Merari with hir fayre bewty
hath discomfyted and brought hym to
Judit.10.a nought. * For she layed awaye hir wy-
dowes garment, and put on the appa-
reil of gladnesse in the reioycynge of ẏ
chyldren of Israell. She anoynted hir
face, and bounde hir heere in an hoode,
to begyle hym. Hyr slyppers rauyshed
his eyes, hyr bewty captiuated his myn-
de, * with the sswearde smote she of his
Judi.13.b. necke. The Persians were astonnyed
at hir stedfastnesse, and the Medes at
hir boldnesse. Thẽ howled the armyes
of the Assirians, whan my symple ap-
C peared, drye of thyrst. The sonnes of ẏ
doughters haue pearsed them thorow,
and slayne them as fugitiue chyldren:
they peryshed in the battayll, for ẏ ve-
ry feare of the LORDE my God.
Let vs synge a songe of thãkesgeuyng
vnto the LORDE: a new songe of
prayse wyll we synge vnto oure God.
LORDE LORDE thou art a great
God, myghtye in power, whom no mã
maye ouercome. Al thy creatures shuld
serue the, * for ẏ spakest but the word
Gene.1.a. and they were made: ‡ thou sentest thy
Psa.32.a spirete, and they were created, & no man
Psa.103.d. mayr withstande thy voyce. The mouñ-
taynes shall moue from the fundacyõs
with the waters, the stony rockes shall
melt before thy lyke ware. But they ẏ
feare the, shalbe great with the in all
thynges. Wo vnto the people that ryse
vp agaynst my generacyon, for the al-
Psa.45.a myghtye LORDE wyll auenge hym
selfe of them, and in the daye of iudge-
ment wyll he vyset them. For he shall
geue fyre and wormes in to theyr flesh,
that they mayr burne, & fele it for euer
more.
D After this it happened, that after ẏ
victory all the people came to Jerusa-
lem, to geue prayse and thankes vnto
Judi.7.a the LORDE. And whan they were
purified, they offred all theyr burntsa-
crifices, and they promysed offerynges
And Judith offred al Holofernes wea-
pens, and all the jewels, that the peo-
ple had geuen her, and the canapy that
2.Reg.8.b she toke from his bed, * & hanged them
Judi.13.b vp vnto the LORDE. The people
was ioyfull, as the vse is: and this ioye
by reason of the victory with Judith,
endured thre monethes.

So after theses dayes euery man
wente home agayne & Judith was in
great reputaciõ at Bethulia, & ryght
honorably takẽ in al the lãde of Israel.
Unto hir vertue also was chastite ioy-
ned, so that after hir husband Manas-
ses dyed, she neuer knewe man all the
dayes of hir lyfe. Upon the hye solẽpne
dayes she wente out with great wor-
shippe. She dwelt in hir husbandes
house an hundreth and fyue yeare, and
lefte hir handmayden fre, and dyed, &
was buryed besyde hir husbande in Be-
thulia. * And all the people mourned Gene.50.d
for her seuen dayes. So longe as she ly-
ued, ther was none that troubled Is-
raell, and many yeares also after hyr
death.

The daye wherin this victory was
gotten, was solemly holden, and reke-
ned of the Jewes in the nombre of
the holy dayes, and is yet
greatly holden of the
Jewes euer
sence, vnto this
daye.

The ende of the boke of Judith.

The Chapters in the boke of Hester, which are not founde in the texte of the Hebrue, but in the Greke and Latyn.

The .xi. Chapter after the Latyn.

¶ In this Chapter is descrybed the dreame of Mardocheus.

MArdocheus the sonne B
of Jayr, the sonne of 1 Hester.2.a
Semey, the sonne of
Cisey of the trybe of
Ben Jamin a Jewe,
which had his dwel-
lynge in Susis, a mã
of great reputacyon,
& excellent amonge al them ẏ were in ẏ
kynges court (Neuertheles he was one
of the presoners, * whom Nabucho- 4.re.24 b
donosor the kynge of Babilon, had ca- Jere.24.a
ryed awaye frõ Jerusalẽ vnto Babilõ
with Jechonias the kynge of Juda)

In the seconde yeare of the raygne of
great Artaxerses in the fyrst day of the
moneth Nisan had this Mardocheus
suche a dreame: he thought he herde a
great tempest, horrible thōderclappes,
earthquakes, and great vproure in the
lande: and that he sawe two great dra
gons, ready to fyght one agaynst ano=
B ther. Theyr crye was great. At ẏ which
roarynge and crye al Heythen were vp
to fyght agaynst the ryghteous people.
And the same daye was full of darck=
nesse, and very vncleare, ful of trouble,
and anguyshe, yee a great fearfulnesse
was ther in al the lāde. The ryghteous
were amased, for they feared the plage
and euell that was deuysed ouer them
and were at a poynt with them selues
to dye. So they cryed vnto God, and
whyle they were cryeng, the lytle welle
grew in to a great ryuer and in to ma=
ny waters. And with that it is was
daye, and the Sonne rose vp agayne.
And the lowly were exalted, & deuou=
red the glorious and proude.

Now whā Mardocheus had sene
this dreame, he awoke and mused sted=
fastly in his hart, what God wold do:
and so he desyred to knowe all the mat
ter: and his mynde was ther vpon vn=
tyll the nyght.

The.xii. Chapter.

In this chapter is declared, howe Mardocheus vttereth the treason of the two seruaūtes agaynste the kynge, and therfor doth the kynge rewarde hym.

A At ẏ same tyme dwelt Mar
docheus with Bagatha, &
Thares the kynges chāber
laynes and porters of ẏ pa
Hester.1.d and.6.a. lace. *But whan he herde
theyr deuyce, and had diligently consy=
dered theyr ymaginacyons, he percea=
ued that they wente about to laye theyr
cruel handes vpon the kynge Artaxer=
ses: and so he certified the kynge ther=
of. Then caused the kynge to examen
the two gelded with tormentes. And
whan they had graunted it, they were
put to death.
B This the kynge caused to be put in
the Cronicles for an euerlastynge re=
membraunce, and Mardocheus wrote
vp the same matter. So the kynge cō=
maunded, that Mardocheus shulde do
seruyce in the court, and for this fayth
fulnesse of his, he gaue hym a rewarde
But Aman the sonne of Amadathi the
Agathite, whiche was holden in greate
honoure and reputacyon in the kynges
courte, vndertoke to hurt Mardoche=
us, and his people, because of the two
chamberlaynes ẏ were put to death.

The.xiii. Chapter.

The copye of the cōmaūdement which kynge Artaxerses (by ẏ entysynge of Aman) sent out in al contres, for the destruccyon of the Jewes. The prayer of Mardocheus.

The great kynge Artaxerses A
which raygneth from In= Hester.3.c
dia vnto Ethiopia, ouer an & Hest.7.a
hundreth and seuen & twē=
ty londes sendeth his frend
ly salutacyon vnto all the prynces and
debytes of the contres, which be sub=
iecte vnto his dominiō. Whan I was
made lorde ouer many people, and had
subdued the whole earth vnto my do=
mynion, my mynde was not with cru=
eltye and wronge to exalte my selfe by
the reason of my power: but purposed
with equite alwaye and gentylnesse, to
gouerne those that be vnder my iuris=
diccyon, & wholy to set in a peaceable
lyfe, & therby to bryng my kyngdom in
tranquillite, that men myght safely go
thorow on euery syde, & to renue peace
agayne, which all men desyre. Now B
whan I axed my counselers, howe
these thynges myghte be broughte to
a good ende, ther was one by vs, excel
lent in wysedome, whose good wyll,
trueth and faythfulnesse hath ofte ben
shewed and proued, (whiche was also
ẏ pryncypall & next to the kynge) Aman
by name, which certified vs, how that
in all landes ther was crepte in a rebel
lious folk, that made statutes & lawes
agaynst all other people, and haue al=
waye despysed the proclamed cōmaun
dements of kynges: and how that for
this cause it wer not to be suffred, that
such rule shulde continue by you & not
to be put downe. Seynge now we per=
ceaue the same that this people alone
are contrarye vnto euery man, vsynge C
straunge and other maner of lawes, &
withstande oure statutes and doynges
and go aboute to stablysh shrewd ma=
ters, that our kyngdome shulde neuer
come to good estate and stedfastnesse.

Therfore haue we commaunded, that all they that are appoynted in wrytyng and shewed vnto you by Aman (which is ordeyned and set ouer all our busynes, and the moost pryncypall next vnto the kyng, and in maner as a father) shall with theyr wyues and chyldren be destroyed, & roted out with ye swearde of theyr enemyes and aduersaries: and that ther shalbe no mercy shewed, and no man spared. And thys shalbe done ye xiiii. day of the moneth called Adar, of this yeare, that they which of old (and now also) haue euer bẽ rebellious, may in one daye wt violence be thrust downe in to the hell, to the intent yt after this maner, oure Empyre maye haue peace and tranquillite.

D But ✠ Mardocheus thought vpõ al the workes & noble actes of ye LORDE and made his prayer vnto hym, sayenge: O LORDE LORD, thou valeaunt and all myghtye kynge (for all thynges are in thy power, and yf yu wylt helpe and delyuer Israell, ther is no man that can withstond nor let the: for thou hast made heauen and earth, and what wonderous thynge so euer is vnder the heauen: thou art LORD of all thynges, and ther is no man that can resyste the O LORDE.) Thou knowest all thynges, yu wotest LORDE, that it was nother of malyce, nor presumpcyon, nor for ony desyre of glorye, that I wolde not bowe downe my selfe nor worshippe yonder proude presumptuous Aman (for I wolde haue ben content, and that with good wyll, yf it myght haue don Israel ony good, to haue kyst euen his footsteppes) but that I dyd it, because I wold not sette the honoure of a man in the steade of ye
E glorye of God, & because I wold worshippe none but only the my LORD. And thus haue I done of no pryde nor presumpcyon.

And therfore O LORDE thou God and kynge, haue mercy vpon thy people for they ymagyn how they may brynge vs to naught, yee theyr mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thyne enheritaunce of olde. O despyse not thy porcyon, which thou haste delyuered, and broughte out of Egypte for thyne owne selfe. Heare my prayer, and be mercyfull vnto thy people, whom thou hast chosẽ for an heretage vnto thyselfe. Turne our complaynt and sorow in to ioy, that we may lyue O LORDE, and prayse thy name. O LORDE, suffre not the mouthes of them that prayse the, to be destroyed.

All the people of Israell in lyke maner cryed as earnestly as they could vnto the LORDE, for theyr deathe, and destruccyon stode before theyre eyes.

The.xiiii. Chapter.

Of the sorow complaynt and prayer of quene Hester.

Quene Hester also beynge in the battayll of death, resorted vnto the LORD, layed awaye hyr glorious apparell, and put on the garmentes that serued for syghynge, & mournynge. In the steade of precious oyntement, she scattred asshes & donge vpon hyr heade: & as for hyr bodye, she humbled it, and brought it very low. All the places where she was wont to haue ioye afore, those fylled she wyth the heere, that she plucte out of herselfe. She prayed also vnto the LORDE God of Israell wyth these wordes: A

O my LORDE, thou onely art oure kynge, helpe me desolate woman, whiche haue no helper but the, for my mysery and destruccion is harde at my hand. ✻ Fro my youth vp I haue herd oute of the kynred of my father, that thou tokest Israell from amonge all people (and so haue oure fathers of theyre forelders) that they shulde be thy perpetuall inheritaunce, and loke what thou diddest promyse them, thou hast made it good vnto them. Deut.4.c. and.7.a

Now well LORDE we haue B
synned before ye, ✻ therfor hast thou geuen vs in to the handes of oure enemyes, because we worshypped theyr goddes. LORDE thou arte ryghteous. Neuerthelesse it satisfyeth them not, that we are in bytter and heuye captiuyte, and oppressed amonge them, but thou haste layed theyre handes vpon ye handes of their goddes: so that they begynne to take awaye the thynge, that thou wyth thy mouth haste ordened, & appoynted, to destroye thyn inheritaũce, to shut and to stoppe the mouthes of them that prayse the, to quenche the glorye and worshyppe of thyn house & thyne aulter, and to open the mouthes of the Heythen, that they maye prayse Jere.32.c

the power, and vertue of the goddes, & to magnifye the fleshly kynge for euer.

C O LORDE, geue not thy cepter vnto them that be nothynge, lest they laughe vs to scorne in our mysery and fall: but turne theyr deuyce vpon them selues, and punysh hym, that hath begonne the same ouer vs, and set hym to an example. Thynke vpõ vs O LORDE and shewe thy selfe in the tyme of our distres & of our trouble. Strength me O thou kynge of goddes, ÿ LORDE of all power, * geue me an eloquent & pleasaunt speche in my mouth before the Lyon. Turne his harte in to the hate of our enemye, to destroy him, and all such as consent vnto hym. But delyuer vs with thy hande, and helpe me desolate woman, which haue no defence nor helper but onely the. LORD thou knowest all thynges, thou wotest that I loue not the glory and worship of the vnryghteous, and that I hate & abhorre the bed of the vncircumcysed and of all Heythen.

Exod.4.c. Iere.1.a

D Thou knowest and wotest my necessite, that I hate the token of my preeminẽce, and worshippe, which I bear vpon my heade, what tyme as I muste shewe me selfe, and be sene, and that I abhorre it as an vncleane cloth, & that I weare it not whã I am quyete alone by my selfe. Thou knowest also that I thy handemayden haue not eaten at Amans table, & that I haue had no pleasure nor delyte in the kynges feast, that I haue not dronke the drynkeofferynges, and that I thy handmayden haue had no ioye sence the daye that I was brought hyther vnto this day: but onely in the O LORDE. O thou God of Abraham, O thou myghtye God aboue all, heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of the wycked, and delyuer me out of my feare.

The.xv.Chapter.

¶ Quene Hester appeareth before the kinge, with an heuy hart for the trouble of hir people, and God turneth the kynges harte.

A AND vpon the thyrd day it happened, that Hester layed awaye the mournynge garmentes, and put on hyr glorious apparel, and decte her selfe goodly, after that she hadde called vpon God, which is the preseruer and Sauiour of al thynges, toke two maydens with her: vpon the one she leaned herselfe, as one that was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewty made hir face rose coloured. The similitude of hir face was chearfull & amyable, but hir harte was sorowfull for great feare. She wente in thorow all ÿ dores, and stode before the kynge. The kynge sat vpon the trone of his kyngedome, and was clothed in his goodlye araye, all of golde, & set with precyous stones, and he was very terryble. He lyft vp his face, that shone in the clearnesse, and loked grymly vpon her. The fell the Quene down, was pale & faint leaned herself vpõ the head of ÿ mayde that wente with her.

1.Hest.5.a

B Neuertheles * God turned ÿ kynges mynde, that he was gentle, that he leapt out of his seate for feare, and gat her in his armes, and helde her vp tyll she came to her selfe agayne. He gaue her louynge wordes also, and sayd vnto her: Hester what is the mater? I am thy brother, be of good cheare ÿ shalt not dye: for our commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande and layed it vpon hir necke, and embraced her frendly, and sayd: Talke with me Then sayd she: * I sawe the (O Lorde) as an angell of God, and my hart was troubled for fear of thy maiestye and clearnesse. For excellent and wonderfull art thou (o lorde) and thy face is full of amyte. But as she was thus speakynge vnto hym, she fell downe agayne for fayntnesse: for ÿ which cause the kynge was afrayed, & all his seruauntes comforted her.

Prou.21.a

Gen.33.b 2.Reg.14

The xvi. Chapter,

¶ A coppye of the commaundement which kynge Artaxerses caused to be proclamed in al the contres of his domynyon, for the wealth of the Iewes.

A THe great kynge Artaxerses which raygneth from India vnto Ethiopia, ouer an hundreth and.xxvii. landes sendeth vnto the prynces & rulers of the same landes, such as loue hym, his frendly salutacyon. Ther be many that for the sundry frendshippes

and benefites, which are dyuersly done vnto them for theyr worshippe, be euer the more proude and hye mynded & vndertake not onely to hurte our subiectes (for plenteous benefytes may they not suffre, and begyn to ymagyn some thynge agaynst those that do thē good, and take not onely all vnthankfulnesse from men) but in pryde and presumpcyon (as they that be vnmyndfull and vnthankfull for the good dedes) they go about to escape the iudgemēt of God, that seith al thinges, which (iudgemēt) hateth and punysheth all wyckednesse. It happeneth oft also, that they which be set in office of the higher power, and vnto whom the busynesses & causes of the subiectes are commytted to be hādled, ware proude, and defile themselues with sheddynge of innocent bloude, which bryngeth thē to intollerable hurt Which also with false and deceatfull wordes, and with lyenge tales, deceaue and betraye the innocent goodnes of prynces.

B Now is it profytable and good, ỹ we take hede, make search therafter, & cōsyder, not only what hath happened vnto vs of olde, but the shamefull, dishonest, and noysome thynges, that the debytes haue now taken in hande before our eyes: and therby to beware in tyme to come, and that we maye make the kyngdome quyet, & peaceable for al mē, and that we might somtime drawe it to a chaunge: and as for the thynge ỹ now is present before our eyes to withstande it, and to put it downe, after the moost frendly maner.

2.hest.3.a * What tyme now as Aman the sonne of Amadathi the Macedonian (a straunger verelye of the Persians bloude, and farre from our goodnes) was come in amonge vs as an aleaūt, and had optayned the frendshippe that we bear to ward al people, so ỹ he was called our father, & had in hye honour of euery mā, as the next and pryncypall vnto the kynge, he coulde not forbeare hymselfe frō his pryde, hath vndertakē not onely to robbe vs of the kyngdom, but of our lyfe also.

C With manyfolde deceate also hath he desyred to destroy Mardocheus our helper and preseruer, which hath done vs good in all thynges: and innocēt Hester ỹ lyke partaker of our kyngdome, with al hir people. For his mynde was (whan he had takē them out of ỹ way, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedonia. But we fynde, that the Iewes (which were accused of the wicked, that they myght be destroyed) are no euell doers, but vse reasonable and ryght lawes, and that they be the chyldren of the moost Hye lyuynge God, by whom the kyngdome of vs and our progonitours hath bene well ordred hytherto. Wherfore as for the letters and commaūdementes, that were put forth by Aman, the sonne of Amadathi, ye shall do well, yf ye holde them of none effecte: for he that set thē vp and inuented them, hanged thē at Susys before ỹ porte, with all his kynred, and God (whiche hath all thynges in his power) hath rewarded him after his deseruynge.

And vpon this ye shall publysh and set vp the copy of this letter in all places, that the Iewes maye frely & without hynderaunce holde themselues after theyr owne statutes, and that they maye be helped, and that vpon the.xiii. daye of the.xii.moneth Adar, they may be auenged of them, which in the tyme of theyr anguysh & trouble wolde haue oppressed them. For the God that gouerneth all thynges, hath turned to ioye, the day wherin the chosen people shulde haue peryshed. D

Moreouer, amonge ỹ hye solemne dayes that ye haue, ye shall holde this daye also with all gladnesse, that nowe and in tyme to come, this daye may be a remembraunce to good, for all suche as loue the prosperite of the Persians but a remembraunce of destruccyon to those that be sedicious vnto vs.

All cyties and landes that do not this, shall horrybly peryshe and be destroyed with the swearde and fyre, and shal not only nomore be inhabited of mē, but be abhorred also of the wylde beastes and foules.

The boke of wysedome.

The fyrst Chapter.

¶ An exhortacyon for Judges, and rulers to loue wysedome. The spirete of wysedom hateth falshed, dissimulacyō, and ypocrysie, rebuketh vnryghteousnesse and abhorreth wycked doers.

A
Some reade ryghteousnesse.
1.Par 15.c

O Set youre affeccyō vp
pon ☞ wysedome, ye
that be Judges of the
earth. Haue a good o=
pinion of the LORDE
and seke him in the sin
glenesse of hart. * For
he wyll be founde of them that tempte
hym not, and appeareth vnto suche as
put theyr trust in hym. As for froward
thoughtes, they separate frō God, but
vertue (yf it be alowed) refourmeth the
vnwyse. And why? wysedome shal not
entre in to a frowarde soule, nor dwell
in ẏ body ẏ is subdued vnto sinne. For
the holy goost abhorreth fayned nur=
toure, and withdraweth hemselfe frō
the thoughtes that are without vnder
stondyng: and where wyckednes hath
the vpperhande, he flyeth from thence.
Gala. 5. c. * For ẏ spirete of wysedom is louyng,
gentle, and gracyous, and wyl haue no
pleasure in hym that speaketh euell w
his lyppes. For God is wytnesse of his
reynes, a true searcher out of his hart,
Esa.6.a. and an hearer of his tunge. * For the
Jere.23.d. spirete of the LORDE fylleth ẏ roūde
Actu.7.c compasse of the worlde, and the same
that vpholdeth all thynges, hath know
lege also of the voyce.
B Therfore he that speaketh vnrygh
3.Reg.2.g. teous thinges, can not be hyd, * nother
Math.6.a maye he escape the iudgemēt of reprofe
Heb.4.b And why? inquisicion shalbe made for
the thoughtes of the vngodly, and the
reporte of his wordes shall come vnto
God, so that his wickednesse shalbe
punyshed. For the eare of gelousy hea=
reth all thynges, and ẏ noyse of ẏ grud
gynges shal not be hyd. Therfore be=
ware of murmuring, which is nothing
worth, and refrayne youre tunge from
Luce.12.a sklaunder. * For ther is no worde
so darke and secrete that it shall go for
naught: and the mouth that speaketh
lyes, slayeth the soule.
O seke not your owne death in ẏ C
errour of your life, * destroy not your Deu.4.
selues thorow ẏ workes of your owne
handes. For God hath not made death
nother hath he pleasure in the destruc=
cyon of the lyuynge. For he created all
thynges, that they myght haue theyr be
ynge: yee al the people of the earth hath
he made that they shulde haue health,
that ther shulde be no destruccyō in thē,
and that the kyngdome of hell shulde
not be vpon earth (for ryghteousnesse
is euerlastynge and immortall, but vn=
righteousnesse bryngeth death.) Neuer
thelesse, the vngodly call her vnto them
both with wordes and workes, & while
they thynke to haue a frend of her, they
come to naught: for the vngodly ẏ are
confederate with her, & take hyr parte,
are worthy of death.

The.ii.Chapter.

¶ The ymagynacyons and thoughtes of the vngodly, how they geue themselues ouer vnto synne, and persecute all vertue and trueth.

For the vngodly talke, and A
ymagyn thus amonge thē
selues (but not aryght:)
* The tyme of oure lyfe is Job.7.a
but short, and tedious, and Psal.[illegible]
whan a man is once gone, he hath no 1.Par.[illegible]
more ioye nor pleasure, nother knowe
we ony man that turneth agayne from
death: for we are borne of naught, we
shalbe herafter as thoughe we had ne=
uer ben. For our breth is as a smoke in
our nosetrels, and the wordes are as a
sparck to moue our harte. As for oure
body, it shalbe very asshes that are quē
ched, and our soule shall vanysh as the
soft ayre: our lyfe shall passe awaye as
the trace of a cloude, & come to naught
with the myst that is dryuen awaye w
ẏ beames of the Sōne, and put downe
with the heate therof. Our name also
shalbe forgottē by lytle & lytle, & no mā
shal haue our workes in remēbraunce.
* For our tyme is a very shadowe B
that passeth awaye, and after our ende 1.Par.[illegible]
ther is no returnynge, for it is fast sea=
led, so that noman commeth agayne.
* Come on therfore, let vs enioye the Esa.22.[illegible]
pleasures that ther are, & let vs soone and 56.[illegible]
vse the creature lyke as in youth. We
wyll fyll our selues with good wyne,

and oyntment, ther shall no floure of ỷ tyme go by vs. We wyll crowne oure selues with roses afore they be wythered. Ther shalbe no fayre medowe, but our lust shall go thorow it. Let euery one of you be partaker of our voluptuousnes. Let vs leaue some token of our pleasure in euery place, for that is oure porcyon, els get we nothynge. Let vs oppresse ỷ poore ryghteous, let vs not spare the wedowe nor olde man, let vs not regarde the heades that are graye for age. Let ỷ law of vnryghteousnesse be our auctorite, for the thynge that is
C feble is nothynge worth. Therfore let vs defraude the ryghteous, and why? he is not for our profyt, yee he is cleane contrary to our doynges. He checketh vs for offendynge agaynst the lawe, & sklaundreth vs as transgressours of al nurtoure. He maketh his boast to haue the knowlege of god, yee he calleth him
Joh 7. a selfe Gods sonne. * He is the bewrayer of our thoughtes. ‡ It greueth vs al
Esa.53.a so to loke vpon hym, for his lyfe is not lyke other mens, his wayes are of another fashion. He couteth vs but vayne persones, he withdraweth himselfe frō our weyes as from fylthynesse: he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father. Let vs se whē yf his wordes be true, let vs proue what shal come vpon hym: so shal we knowe what ende
D he shal haue, * For yf he be ỷ true sonne
Psa.21.a. of God, he wyll receaue hym, and delyuer
Mat.27.e hym from the handes of hys enemyes.
Jer.11.d ‡ Let vs examē hym with despitfull rebuke, and tormentynge, that we maye knowe his dignite, and proue his pacyence. Let vs condempne hym with the moost shamefull death: for lyke as he hath spoken, so shal he be rewarded.

Suche thynges do the vngodly ymagyn, and go astraye, for theyr owne wyckednesse hath blynded them. As for the mysteryes of God, they vnderstōde them not: they nother hope for the rewarde of ryghteousnesse, nor regarde the worshippe ỷ holy soules shal haue.
B For God created man to be vndestroy
Gen.1.d. ed, yee * after the ymage of his lyknesse
Gen.3.a made he hym. ‡ Neuerthelesse thorow enuye of the deuel came death in to the
Joh.8.d worlde, * and they that holde of his syde, do as he doth.

The.iii. Chapter.

¶ The felycite & health of godly people, though they be here put to trouble & heuynesse. Agayne, what sorow shal happen to the vngodly & theyr chyldrē.

But the * soules of the ryghteous are in the hande of God, & the payne of death shall not touch them. * In the syght of ỷ vnwyse they appeare to dye, and theyr ende is takē for very destruccion. The waye of the ryghteous is iudged to be vtter destruction, but thy are in rest. And though they suffre payne before men, * yet is theyr hope full of immortalite. They are punysshed but in fewe thynges, neuertheless, in many thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for hymselfe: yee as golde in the fornace doth he trye them, and receaueth them as a burntofferynge, and whan the tyme cōmeth, they shalbe loked vpon.

A Deut.33.a
Sap.5.a.
Hebr.11.f.
Rom.8.c.
2.Cor.5.a.
1.Pet.1.c.

* The ryghteous shal shyne as the sparkes that rūne thorow ỷ rede bush. ‡ They shal iudge the nacions, & haue dominion ouer the people, and theyre LORDE shall raygne foreuer. They that put theyr trust in hym, shal vnderstande the truth: and such as be faythful, wyl agre vnto him in loue: for hys chosē shal haue gyftes & peace. * But ỷ vngodly shal be punysshed accordyng to theyr owne imaginacions, for they haue despysed the ryghteous, and forsaken the LORDE.

B Mat.13.e.
1 Cor.15 e
‡ mat.19.c
1.Cor.6.a.
Mat 25.B

Whoso despyseth wysdeme, and nourtoure is vnhappy, and as for the hope of such, it is but vayne, theyr labours vnfrutefull, and theyre workes vnprofitable. Theyre wyues are vndiscrete, and theyre chyldeeren mooste vngodlye. Theyre creature is cursed. Blessed is rather the baren and vndefyled, which hath not knowen the synfull bed, she shall haue frute in the rewarde of the holy soules. * And blessed is the gelded, which wyth hys handes hath wrought no vnryghteousnes nor imagined wycked thynges against God. For vnto hym shal be geuen the speciall gyfte of fayth, and the mooste acceptable porcion in the tēple of God. For glorious is the frute of good labours, and the roote of wysedome shal neuer fayde awaye. As for the chyldrē of aduouterers, they shall come to an ende: and the sede of an vnryghteous bed, shalbe roted out. And though they

C
Esa.56.b.
D

lyue longe, yet shall they be nothynge re
garded, and theyr last age shalbe with
out honoure. Yf they dye haistely, they
haue no hope, nother shall they be spo=
ken to in the day of knowlege. For hor
rible is the death and ende of the vn=
ryghteous.

The.iiii. Chapter.

¶ To lyue chaist and godly withal, is commendable. A dispraise of the wycked. The honoure of vertuous age. The shamefull death of the vngodly.

A O How fayre is a chaist gene=
racyon with vertue? The
memoriall therof is immor
tall, for it is knowen with
God, and men. When it is
present, men take example therat: and
yf it go awaye, yet they desyre it. It is
alway crowned, and holden in honour
and wynneth the rewarde of the vnde=
fyled battayl. But the multitude of vn
godly chyldren is vnprofitable, and the
thynges that are planted with whore=
dome, shall take no depe rote, nor laye
Iere.17.b. ony fast fundacyon. * Though they be
Mala.1.a. grene in the braunches for a tyme, yet
Math.7.c shall they be shaken with ẏ wynde: for
they stande not fast, and thorow ẏ ve=
hemence of the wynde they shalbe ro=
ted out. For the vnperfecte braunches
shalbe broken, theyr frute shalbe vnpro
fytable and soure to eate, yee mete for
nothynge. And why? all the chyldren ẏ
are borne of the wycked, must beare re
corde of the wyckednesse agaynst theyr
fathers & mothers, when they be axed.
But though the ryghteous be ouerta=
ken with death, yet shall he be in reste.
B Age is an honorable thynge: neuer
thelesse it stondeth not onely in ẏ length
of tyme, nor in the multitude of yeares
but a mans wysedome is ẏ gray heere,
and an vndefyled lyfe is the olde age.
He pleased God, and was beloued of
hym: so that where as he lyued amonge
Hebr.11.a. synners, he translated hym. * Yee so=
denly was he taken awaye, to the intent
that wyckednesse shulde not alter his
vnderstandynge, and that ypocrysye
shulde not bigile his soule. For the craf
ty bewitchyng of lyes make good thyn
ges darke, the vnstedfastnesse also and
wyckednesse of voluptuous desyre, tur
ne asyde the vnderstandynge of ẏ sym=
ple. Though he was soone dead, yet ful
fylled he much tyme. For his soule plea
sed god, therfore haisted he to take him
away from amonge the wycked. This
the people se, and vnderstande it not:
they laye not vp such thynges in theyr
hartes, how that the louynge fauoure
and mercy of God is vpō his sayntes,
& that he hath respecte vnto his chosē.
Thus the ryghteous that is dead, C
condemneth the vngodly which are ly=
uynge: and the youth ẏ is sone brought
to an ende, the longe lyfe of the vnrygh
teous. For they se the ende of the wyse
but they vnderstande not what God
hath deuysed for hym, and wherfore ẏ
LORDE hath taken hym away. And
why? they se hym & despyse hym, ther=
fore shall God also laugh thē to scorne:
So that they themselues shall dye here
after (but without honour) yee & shame
amonge the dead for euermore. For
without ony voyce shall he burst those
that be puft vp, and remoue them frō
the fundacyons, so ẏ they shalbe layd
wayst vnto the hyghest. They shall
mourne, and the memoriall shall remē
bre theyr synnes, and theyr owne wyc
kednesse shall bewraye them.

The.v. Chapter. ✠

¶ How ẏ iust men shal stonde agaynst the wycked, that haue put them here to trouble, and what sorow shal come vpon the vngodly. Agayne what ioye shall happē the ryghteous, which haue God hymselfe for theyr defence.

A T Hen shall the ryghteous
stōde in great stedfastnesse
against such as haue dealt
extremely with them, and
take away theyr labours.
Whā they se it, they shalbe vexed with
horrible feare, and shall wonder at the
haistynesse of the sodayne health, gro=
nynge for very distresse of mynde, and
shall saye within them selues (hauynge
inwarde sorowe, and mournynge for
very anguyshe of mynde:)
These are they, whom we somtyme
had in derysyon, and gested vpō. * We
fooles thought theyr lyfe very madnesse
and theyr ende to be without honoure.
But lo, how they are counted amonge
the chyldren of God, and theyr porcyon
is amonge the sayntes. ✠
Therfore we haue erred from
the waye of trueth, the lyght of ryghte=
ousnesse hath not shyned vnto vs, and
the Sonne of vnderstandyng rose not
vpon vs. We haue weeryed our selues
in the way of wyckednesse, and destruc
cyon. Tedyous wayes haue we gone

but as for the waye of the L O R-
D E, we haue not knowne it.
B What good hath oure pryde done
vnto vs? Or, what profyte hathe the
4.Par30.c pompe of ryches broughte vs? * All
Sap.2.b. those thynges are passed awaye lyke a
shadow, and as a messaunger runnyng
before: as a shyppe that passeth ouer yͤ
Pro.30.b. wawes of the water, * whiche whan
it is gone by, the trace thereof can not
be founde, nother the pathe of it in the
floudes. Or as a byrde that flyeth tho-
rowe the ayre, and no man can se onye
token where she is flowen, but onelye
heareth the noyse of hyr wynges, bea-
ting the light wind, parting yͤ ayre tho
row yͤ vehemēce of hyr going & flyeth
onshaking hyr wynges, where as after
warde no token of hyr waye can be
founde Or lyke as whan an arowe is
shote at a marche, it parteth the ayre,
whiche immediatlye commeth toge-
ther agayne, so that a man can not
know where it went thorow: Euen so
we in lyke maner as soon as we were
borne, beganne immediatlye to drawe
to oure ende: and haue shewed no to-
ken of vertue, but are consumed in our
awne wyckednesse.
C. Such wordes shall they that haue
Job.8.a. synned, speake in the hell: * for the ho-
Psa.1.b. pe of the vngodlye is lyke a drye thys-
Pro.10.b. tell flore (or duste) that is blown away
Job.11.a wyth the wynde: lyke as thyn scōme
Jaco.1.b. that is scattered abrode wyth yͤ storm:
lyke as the smoke whiche is dyspersed
here and there wyth the wynde, and
as the remembraunce of a straunger,
that taryeth for a daye, and then de-
parteth.
Psa.39.a. * But the ryghteous shall lyue
for euer more: theyr rewarde also is wᵗ
the L O R D E, and theyr remembraū-
ce wyth the hyghest. Therfore shall
they receaue a glorious kyngdom, and
a bewtyfull crown of yͤ L O R D E S
hande: for wyth hys ryghthande shall
he couer them, and wyth hys own arm
shall he defende them. Hys gelousy al-
so shall take awaye the harnesse, and
he shall wapen the creature to be auen
Ephe.6.b. ged of the enemyes. * He shall put on
ryghteousnesse for a brestplate, and
take sure iudgemente in steade of an
helmet. The inuincyble shyld of equite
shall he take, hys cruell wrath shall he
sharpen for a speare, and the whole
compasse of the worlde shal fight with
hym agaynste the vnwyse.

Then shall the thonder boltes go D
oute of the lyghtenynges, and come
oute of the rayne bowe of the cloudes
to the place appoynted: oute of the
harde stonye indygnacyon ther shall
fall thycke hayles, and the water of yͤ
see, shall be wroth agaynste them, and
the floudes shall runne roughly toge-
ther. Yee a myghtye wynde shal stonde
vp agaynste them, and a storme shall
scatter them abrode Thus the vnrigh
teous dealynge of them shall brynge
all the londe to a wyldernesse, and wic
kednesse shall ouerthrowe the dwellyn
ges of the myghtye.

The.vi.Chapter.

¶ An exhortacyon vnto suche as be in
rule and authoryte, to receaue wyse-
dome. A commendacyon of wysdome.

Wysdome is better than A
strengthe, and a man of vn Eccls.9.d
derstādyng, is more worth
then one that is stronge.
* Heare therfor (O ye kyn Psal.2.b.
ges) and vnderstonde: O learne ye that
be iudges of the endes of the earthe.
Geue eare ye that rule the multytudes
and delyte in muche people. * For the Rom.13.a
power is geuen you of the L O R D E
and the strenthe from the Hyghest:
whiche shall trye youre workes, and
searche oute youre ymaginacyons.
Howe that ye beynge officers of hys
kyngdome, haue not executed true iud
gemente, haue not kepte the lawe of
ryghteousnesse, nor walked after hys
wyll. Horrybly and that ryghte soone
shall he appeare vnto you: for an hard
iudgemente shall they haue that beare B
rule. * Mercye is graunted vnto the Eccli.10.c
symple, but they that be in authoryte
shall be sore punished. For God which
is L O R D E ouer all, shal excepte
no mans person, nother shal he stonde
in awe of onye mans greatnesse: for he
hath made the small, and great, and ca
reth for all alyke. But the myghty shal
haue the sorer punyshmente.
Unto you therfore (o ye kynges)
do I speake, that ye maye learne wys-
dome and not go amisse: for they that
kepe ryghteousnesse, shal be ryghteous
ly iudged: and they that are learned in
ryghteous thynges, shall fynde to ma-
ke answere. Wherfore set youre luste
vpō my wordes, and loue them, so shal
ye come by nourtoure. Wysdom is a

noble thyng, and neuer fadeth away: yee she is easely sene of them that loue her, and founde of suche as seke her.
C She preuenteth them that desyre her, that she maye fyrste shewe herselfe vnto them. Who so awaketh vnto her by tymes, shall haue no greate trauayle, for he shall fynde her syttynge readye at hys dores. To thynke vpon her, is perfecte vnderstandynge: and who so watcheth for her, shalbe safe, and that soone. For she goeth aboute, sekynge suche as are mete for her, sheweth herself cherefully vnto them in theyr goinges, and meteth them wyth all dyligence. For the vnfayned desire of reformacyon is hyr begynnyng: to care for nurtoure is loue, * and loue is the keping
Rom. 13. b of hyr lawes. Nowe the kepyng of the lawes is perfeccion, and an vncorrupt lyfe maketh a man famyliar with god And so the desyre of wysedome ledeth
D to the kyngdome euerlastynge. * Yf
Nu. 27. c. youre delyte be then in royall seates, & 2. Re. 14. c. cepters (o ye kynges of the people) set 3. Reg. 3. a youre luste vpon wysdom, that ye may raygne for euermore. O loue the lyght of wysdome, al ye that be rulers of the people. As for wysdome what she is, & howe she came vp, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her oute from the begynnynge of the natyuyte, and bryng the knowlege of her in to light, and wyll not kepe back the treuth: Nether wyll I haue to do wyth consumynge enuye, for suche a man shall not be partaker of wysdome. But the multytude of the wyse is the welfare of the worlde, and a wyse kynge is the vpholdynge of the people. O receaue nourtoure then thorowe my wordes, & it shall do you good.

The. vii. Chapter.

All men haue lyke intraunce in to the world, yet who so calleth vpon god for wysedome, shall haue hys desyre. The profyte that commeth by wysedome passeth all other thynges.

A I Myself also am a mortall man lyke as all other, and am come of the earthy generacion of hym that was
Sap. 10. a. b fyrst made, and * in my mothers wombe was I fashyoned to be fleshe: In the tyme of ten monethes was I broughte together in bloud thorowe the sede of man, and the commodious appetyte of slepe. When I was borne, I receaued lyke ayer as other men, and fell vpon earth (which is my nature) cryenge, and weppynge at the fyrste, as all other do. I was wrapped in swadlynge clothes, and brought vp wyth greate cares. For ther is no king that hath had onye other begynnynge of byrth. * All men then haue one in- Job. 1. c.
traunce vnto lyfe, and one goynge out 1. Ti. 6. b
in lyke maner. B
Wherfore I desyred, and vnderstandynge was geuen me: I called and the sprete of wysedome came into me. I set more by her then by kyngdomes, and royall seates, and counted ryches nothynge in comparison of her. * As Job. 28.
for precyous stone, I compared it not vnto her: for al gold is but grauel vnto her, and syluer shal be counted but clay before hyr syghte. I loued her aboue welfare, and bewtye, and purposed to take her for my lyghte, for hyr shyne cā not be quenched. * All good thynges 3. Reg. 3.
came to me wyth her, and innumera- Math. 6.
ble ryches thorowe hyr handes. I was glad in them al, for thys wysdom went before me, and I knewe not that she is the mother of all good thynges. Now as I myself learned vnfaynedly, so do I make other men partakers of her, & hyde hyr ryches from no man: for she is an infinite treasure vnto mē, which who so vse, become partakers of the loue and frendshyppe of God, and are accepted vnto hym for the gyftes of wysedome.
God hathe graunted me to talke C
wysely, and conuenientlye to handle ẏ thynges that he hath gracioulsye lente me. For it is he, that ledeth vnto wysedome, and teacheth to vse wysedome a ryghte. * In hys hande are we & oure Sap. 3. a
wordes: yee all oure wysdome, our vnderstandynge, and knowlege of al oure workes. For he hath geuen me the true sciēce of these thynges: so that I know howe the worlde was made, and the powers of the elementes: the begynnynge, endynge and myddeste of the tymes, how the tymes altre, howe one goeth after another, and how they are fulfylled: the course of the ayer: the ordinaunces of the starres: ẏ natures and kyndes of beastes: the furiousnesse of beastes: the power of the wyndes, the ymaginacyons of men, the dyuersyty

es of yonge plantes: the vertues of roo tes, and all suche thynges as are secret and not loked for, haue I learned. For the workmaster of all thynges hathe
D taughte me wysdome. In her is the spyrete of vnderstandynge, which is holy, manyfolde, one onelye, sotyll, curteous, dyscrete, quyck, vndefyled, playn, swete, louynge the thyng that is good, sharp, which forbyddeth not to do wel gentle, kynde, stedfast, sure, fre, hauing all vertues, circumspecte in all thinges receauynge all spyretes of vnderstondynge, beynge cleane, and sharpe. For wysdome is nymblyer then all nymble thynges: she goeth thorowe, and attayneth to all thynges, because of hyr clennes. For she is the breth of the power of God, and a pure cleane expressynge of the clearnesse of Almyghtye God. Therfore can no vndefyled thing com in to her. * For she is the bryghtnesse of the euerlastynge lyghte, the vndefyled myrroure of the maiestye of God, and the ymage of hys goodnesse. And for so muche as she is one, she maye do
C all thynges: and beynge stedfast herself she renueth all, and amonge the people conueyeth she herself in to the holy soules. She maketh Gods frendes, and prophetes: For God loueth no man, but hym in whome wysdom dwelleth. For she is more bewtyfull then the Sonne, and geueth more lyghte then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth nyghte. But wyckednesse cā not ouercome wysdome, and foolyshenesse maye not be wyth her.

Job.1.c. 1.Ti.6.b. Job.28.b. Heb.1.a. 3.Reg.3.b. Math.6.d.

The.viii.Chapter.

¶ Wysdome shulde be receaued in youth. He that maryeth hymselfe vnto her, shal optayne loue of God and men.

A Wysdom reacheth from one ende to another myghtely, and louyngly dothe she ordre all thynges. I haue loued her, and laboured for her euen fro my youth vp: I dyd my dilygence to marye myself with her, such loue had I vnto hyr bewtye. Who so hath the companye of God, commendeth hyr nobilite, yee the LORDE of all thynges hymself loueth her. For she is the scolemastresse of the nurtour of God, and the choser out of hys workes. Yf a man wolde desyre ryches in thys lyfe, what is rycher then wysdom that worketh all thynges? Thou wylt saye: vnderstandynge worketh. What is it amonge all thinges, that worketh more then wysdome? Yf a man loue vertue, and ryghteousnesse, let hym laboure for wysdome, for she hath great vertues. And why? she teacheth sobernesse and prudēce, ryghteousnesse, and strengthe, whiche are suche thinges as men can haue nothynge more profytable in theyr lyfe. Yf a man desyre much
B knowlege, she can tel the thynges that are paste, and dyscerne thynges for to com: she knoweth the sotyltyes of wordes, and can expounde darke sentēces. She can tell of tokēs and wonderous thynges, or euer they come to passe, & the endes of all tymes and ages. So I purposed after thys maner: I wyll take her vnto my cōpany, and comune louyngly wyth her, no doute she shall geue me good counsell and speake comfortablye vnto me in my carefulnesse, and grefe. For hyr sake shall I be wel and honestlye taken amonge the comuns, and Lordes of the counsell. Though I be yonge yet shall I haue sharpe vnderstandynge: so that I shal be maruaylous in the syghte of greate men, and the faces of prynces shall wonder at me. * Whā I hold my tung Job.26.c. they shall abyde my leysure: whan I speake, they shall loke vpon me: and yf I talke much, they shall laye theyr handes vpon theyr mouth. Moreouer, by the meanes of her I shall optayne immortalyte, and leaue behynde me an euerlastynge memoryall, amonge them that come after me. I shall set the people in ordre, and the nacyons shall be subdued vnto me. Horrible tyrauntes shalbe afrayed, whan they do but hear of me: amonge the multytude I shall be counted good, and myghtye in battayll. Whan I come home, I shall fynde reste wyth her: for hyr companye hath no bytternes, and hyr felowshyp hath no tediousnesse, but myrthe and ioye.
C Nowe whan I consydered these thynges by my selfe, and pondered thē in my harte, howe that to be ioyned vnto wysedome, is immortalyte, and greate pleasure to haue hyr frendeshyppe: howe that in the workes of hyr handes are infynyte ryches: howe that who so kepeth companye wyth her shall be wyse: and that he whiche talketh wyth her, shal come to honour

Sap.3.a.

I wente aboute sekynge, to get her
vnto me. For I was a ladde of a rype
wyt, and hadde a good vnderstan-
dynge.
But whan I grewe to more vn-
derstandynge, I came to an vndefyled
bodye. Neuerthelesse whan I percea-
ued that I coulde not kepe myselfe
Jaco.i.b. chaste, * excepte God gaue it me (and
that was a poynte of wysedome also,
to knowe whose gyfte it was) I stepte
vnto the LORDE, and besoughte
hym, and wyth my whole hart, I sayd
after thys maner:

The.ix.Chapter.

A prayer vnto God for the gyfte of
wysedome.

A O God of my fathers, * and
3.Reg.3.b. LORDE of mercie, (‡ thou
‡ Gen. i.c. that haste made all thinges
wyth thy worde, and ordey-
ned man thorowe thy wys-
dome, that he shulde haue domynyon
ouer the creature, whiche thou haste
made, that he shulde ordre the worlde
accordynge to equyte and ryghteous-
nesse, and execute iudgemente wyth a
trewe harte) geue me wysdome, which
is euer aboute thy seate, and put me
not oute from amonge thy chylderen:
Ps. 115.b. for * I thy seruaunt, and sonne of thy
handmayden, am a feble person, of a
shorte tyme, and to yonge to the vnder-
standynge of iudgemente and the law-
es. And though a man be neuer so per-
fecte amonge the chylderen of men, yet
yf thy wysedome be not wyth hym, he
1.Pa.29.b shall be nothing regarded. * But thou
2 Par.1.a haste chosen me to be a kynge vnto thy
people, and the iudge of thy sonnes,
and doughters.
B Thou haste commaunded me to
buylde a temple vpon thy holy mount,
and an aulter in that citie wherin thou
dwelleste: a lykenysse of thy holy taber-
nacle, whiche thou haste prepared frõ
the begynnynge, and thy wysedome &
the, whiche knoweth thy workes:
* Whiche also was wyth the whan
Pro.8.c. thou maydeste the worlde, and knewe
Jo.1.a. what was acceptable in thy sight, and
ryghte in thy commaundementes. O
sende her oute of thy holy heauẽs: and
from the trone of thy maiesty, that she
maye be wyth me, and laboure wyth
me: that I maye knowe, what is accep-
table in thy syghte. For she knoweth,
and vnderstandeth al thynges, and she
shal lede me soberly in my workes, and
preserue me in hyr power. So shal my
workes be acceptable, and then shal I
gouerne thy people ryghteouslye, and
be worthye to syt in my fathers seate.
* For what mã is he, that may know Esa 40.b
the counsel of god? Or who cã thynke Rom.11.d
what the wyl of god is? For ŷ though 1.Cor.2.d.
tes of mortall men are myserable, and
oure forecastes are but vncertayne.
And why? a mortall and corruptible C
bodye is heuy vnto the soule, * and ŷ
earthy mansyon kepeth downe the vn- 2.Cor.5.a
derstandynge that museth vpon many
thynges. Very hardly can we discerne
the thynges that are vpon earthe, and
great laboure haue we, or we can fynd
the thynges whiche are before oure
eyes: Who wyl then seke out ŷ groũd
of the thynges that are done in heauẽ?
Oh LORDE who can haue know-
lege of thyn vnderstandynge and mea-
nynge, excepte thou geue wysedome, &
sende thy holy goost from aboue: that
the wayes of them whiche are vpon
earth may be refourmed: that mẽ may
learne the thynges that are pleasaunt
vnto the, & be preserued thorow wyse-
dome.

The.x.Chapter.

What profyte and good came by
wysedome in the olde tyme.

Wysdome preserued ŷ fyrst A
man, whome * God made Gene.1.d
a father of the worlde, and.2.b.
whan he was created alon
broughte hym oute of hys
offence, toke hym oute of the moulde
of the earthe, and gaue hym power to Gene.4.b.
rule all thynges. * Whan the vnrygh-
teous went awaye in his wrath from
thys wysedome the brotherheade pe-
rysshed thorowe the wrath of murthur Ge.6.7.8.
* Agayne, whan the water destroyed
the whole worlde, wysedome preser-
ued the ryghteous thorow a poore tre,
whereof she was gouerner herselfe. Gene.11.b
* Morouer whan wyckednesse had
gotten the upperhande, so that the na-
cyons were pufte vp wyth pryde, she
knewe the ryghteous, preserued hym
fautlesse vnto God, and layed vp sure
mercye for hys chylderen. * She pre- Gene.19.a
serued the ryghteous, whan he fledde
from the vngodly that perysshed, what
tyme as the fyre fell downe vpon the B
fyue cytyes: Lyke as yet thys daye the
vnfrutefull, wayst & smokinge lond ge-
ueth testimony of their wickednes: yee

the vnrype and vntymelye frutes that
growe vpon the trees.
As for a token of remembraunce of
the vnfaythfull soule, ther standeth a
pyler of salte. For all suche as regar-
ded not wysdome, gat not onelye thys
hurte, that they knewe not the thinges
which were good, but also left behynd
them vnto men, a memoryall of theyre
foolyshnesse: so y^t in the thynges wher-
in they synned, they coulde not be hyd.
But as for suche as take hede vnto
wysedome, she shal delyuer them from
sorowe.
C * When the ryghteous fledde be-
Gen. 28. d. cause of hys brothers wrath, wysdom
led hym the ryghtway, shewed hym the
kyngdome of God, gaue hym knowle-
ge of thy thynges, made hym ryche in
hys laboures, and broughte to passe y^e
thynges that he wente aboute. In the
deceatfulnesse of suche as defrauded
hym, she stode by hym, and made hym
ryche. She saued hym from the enemy-
es, and defended hym from the decea-
uers. She made hym stronge in bat-
tayll, and gaue hym the victorye, that
he myghte knowe, how that wysdom
Gene. 37. e is stronger then all thynges. * Whan
Jer. 7. b. the ryghteous was solde, she forsoke
hym not, but delyuered hym from syn-
ners. She wente downe wyth hym in
to the doungeon, and fayled hym not
Gen. 41. f. in the bandes: * Tyll she had brought
hym the cepter of the realme and pow
er agaynste those that oppressed hym.
As for them that had accused hym, she
declared them to be lyers, and brought
D hym to perpetuall worshyppe.
Exod. 1. b. * She delyuered the ryghteous
and. 3. 4. 5. people, and fautlesse sede, from the na-
7. 9. cions that oppressed them She entred
in to the soule of the seruaunt of God,
and stode by hym in wonders and to-
kens agaynste the horrible kinge. She
gaue the ryghteous the rewarde of
theyr labours, and ledde them forthe a
maruaylous waye on the day tyme: she
Exo. 14. f. was a shadow vnto them, and a lyght
of starres in the nyghte season. * She
broughte them thorowe the reed see, &
caryed them thorow the greate water.
She drowned theyre enemyes in the
see, and broughte them oute of the de-
pe: So the ryghteous toke the spoyles
Exod. 15. a of the vngodlye, and * praysed thy ho-
ly name (O L O R D E) and magny-
Psal. 8. a. fyed thy vyctoryous hande wyth one
Mat. 2 b accorde. * For wysedome openeth the
mouthe of the domme, and maketh the
tunges of babes to speake.

The .xi. Chapter.

How wysdome leadeth the ryght-
teous, and howe the vngodlye are pu-
nyshed thorowe the myghtye hande
of God.

She ordred theyr workes in A
the handes of the holy pro-
phet: * so that they wente Exo. 16. a
thorowe the wyldernesse,
that was not inhabyted, &
pytched theyre tentes in the wayste de-
serte. They stode agaynste theyre ene-
myes, and were auenged of theyre ad-
uersaryes. * Whan they were thyrsty Exo. 17. b.
they called vppon the, and water was Nu. 20. a.
geuen them out of the rocke, and theyr
thyrstye slaked oute of the harde stone.
For by y^e thynges, where thorow theyr
enemyes were punyshed, were thy hel-
ped in theyr nede. For vnto the enemy-
es thou gauest mans bloude in steade
of lyuynge water. And where as they
had scarcenesse in y^e rebuke whan theyr
chylderen were slayne, thou gauest vn-
to thyne owne a plenteous water vn-
loked for: declarynge by the thyrst that
was at that tyme, howe thou woldeste B
brynge thyne owne to honoure, & slay Deut. 8. a.
theyr aduersaryes. * For whan they
were tryed and nourtoured wyth fa-
therlye mercye, they knowleged howe
the vngodlye were iudged, and punys-
hed thorowe the wrath of God. These
haste thou exhorted as a father, & pro-
ued them: but vnto the other thou hast
bene a dredefull kynge, layed harde to
theyr charge, and damned them. Whe-
ther they were absent or present, theyre
punyshemente was a lyke. For theyr
grefe was dubble: namely mournyng,
and the remembraunce of thynges past.
But whan they perceaued that theyre
punyshementes dydde them good, they
thoughte vpon the L O R D E, and
wondered at the ende. For at the laste
they helde muche of hym, of whome in
the outcastynge they thoughte scorne,
as of an abiecte. Neuerthelesse y^e ryght-
teous dyd not so whan they were thyr-
sty: but euen lyke as the thoughtes of
the foolysh were, so was also theyr wic- C
kednesse. * Where as certayn men now Sap. 12. e.
(thorowe erroure) dydde worshyppe Roma. 1. c
domme serpentes and vayne beastes, y^u
sandeste a multytude of domme beas-
tes vpon them for a vengeaunce, y^t they

myghte knowe, that loke where wyth
all a man synneth, by y same also shall
Leui. 26.d he be punished. *For unto thy almygh
Sap. 16.a ty hande, y made the world of naught,
Iere. 8.c. it was not unpossible, to sende among
them an heape of Beeres, or woode ly-
ons, or cruel beastes of a straung kynd
such as are unknowne, or spoute fyre,
or caste oute a smokyng breth, or shote
horrible sparkes oute of theyr eyes:
which myghte not onelye destroye thē
wyth hurtyng, but also kill them with
theyr horrible syghte. Yee wythout the
se beastes mighte they haue ben slayne
wyth one wynde, beynge persecuted of
theyr owne workes, and scattered a-
brode thorowe the breth of thy power.
D Neuerthelesse thou haste ordred
all thynges in measure, nombre and
weyghte. For thou hast euer had great
strengthe and myghte, and who maye
wythstonde the power of thyne arme?
And whyrlyke as the small thyng that
the balaunce weyeth, so is the worlde
before the: yee as a droppe of the mor-
nynge dewe, that falleth downe upon
earth. Thou haste mercye upon all, for
Rom. 2.a. thou hast power of all thynges: * and
makest the as though thou sawest not
the synnes of men, because they shulde
amende. For thou louest all the thyn-
ges that are, and hatest none of them
whome thou haste made: nother dyd-
deste thou ordeyne or make ony thyng
of euell wyll.
How myghte ony thinge endure
yf it were not thy wyll? Or how could
ony thynge be preserued, except it were
called of the? But thou sparest all,
for all are thyne, O LORDE,
thou louer of soules.

The.xii. Chapter.

¶ God is mercifull and suffereth long
to the intente that synners shulde a-
mende.

A O LORDE, howe graci-
ous and swete is thy spret
in all thynges? Therfore
chastenest y the measura-
blye that go wronge, and
warneste them, concernynge the thyn-
ges wherein they offende: thou spea-
keste unto them (O LORDE) and
exhorteste them to leaue theyr wycked
nesse, and to put theyr truste in the.
Deut. 9.a. * As for those olde inhabiters of thy
12.b. 18.b. holye londe, thou myghteste not away
wyth them, for they commytted abho-
mynable workes against the: as witch
craft, sorcery and Idolatry: they slewe
theyr owne chylderen wythout mercy:
they dydde eate up mens bowels, and
deuoured the bloude: Yee because of
suche abhominacyons, mysdeedes and
offerynges, thou slewest the fathers
of the desolate soules by the handes of
oure fathers: that the londe whiche
thou louest aboue all other, myghte
be a dwellynge for the chylderen of
God.
Neuerthelesse thou sparedest them B
also (as men) and sandeste the forrun-
ners of thine hooste, euen hornettes to
destroye them oute by lytle and lytle.
Not that thou wast unable to subdue
the ungodly unto the ryghteous in bat
tayll, or wyth cruell beastes, or wyth
one rough worde to destroye them to-
gether: * But thy mynde was to driue Exo. 23
them oute by lytle and lytle, geuynge Deut. 7
them tyme and place to amende know
ynge wel that it was an unrighteous
nation and wicked of nature, and that
theyr thoughe myghte neuer be alte-
red. For it was a cursed sede from the
begynnynge, and feared no man: Yet
haste thou pardoned theyr synnes.
For who wyll saye unto the: why hast
thou done that? Or who wyl stonde a-
gaynste thy iudgemente? or who wyll
come before thy face an auenger of un
ryghteous men? Or who wyll blame
the, yf the people perysshe, whome thou C
hast made? For ther is none other god
but thou, * that carest for all thynges: 1. Pet. 5
that thou mayest declare how that thy
iudgemente is not unryghte. Ther
darre nother kynge, nor tyraunt in thy
syght requyre accomptes of them, who
thou haste destroyed.
For so muche then as thou arte
ryghteous thy selfe, thou ordreste all
thynges ryghteouslye, * and punishest Job. 9.a
euen hym that hath not deserued to be
punysshed, and takest hym for a straun
ger and an aleaunte in the londe of thy
power. For thy power is the begyn-
nynge of ryghteousnesse: and because
thou arte LORDE of all thynges,
therfore arte thou gracious unto all
Whan men thinke the not to be of full
strengthe, thou declareste thy power:
and boldlye delyuerest thou them ouer
that knowe the not. But thou LOR-
DE of power iudgeste quietlye, and
ordreste us wyth great worshyppe, for
thou mayeste do as thou wylt.

D By suche workes nowe haste thou
taught thy people, ye a man also shulde
be iuste and louynge: and haste made
thy chylderen to be of a good hope: for
euen whan thou iudgest, thou geueste
rowme to amende from synnes. For
in so muche as thou haste punysshed, &
wyth such diligence delyuered the ene
myes of thy seruauntes, whiche were
worthye to dye (where thorowe thou
gauest them tyme and place of amen-
B demente that they myghte turne from
theyr wyckednesse) wyth howe greate
diligence then punysheste thou thyne
owne chylderen, vnto whose fathers
thou haste sworn and made conuenan
tes of good promyses? So where as
thou doeste but chasten vs, thou puny-
sheste oure enemyes diuerse wayes: to
Exo. 23. the intent that whan we punyshe, we
Deut. 7. b shulde remembre thy goodnesse: and
whan we oure selues are punysshed, to
put oure truste in thy mercye.
E Wherfore where as men haue ly-
ued ignorauntlye and vnryghteously,
thou hast punysshed them sore, euē tho
rowe the same thynges that they wor-
Sap. 11. c. shypped. *For they went a stray very
Roma. 1. c longe in the waye of erroure, and held
the beastes (which euen theyr enemyes
despysed) for goddes, lyuynge as chyl-
deren of no vnderstandynge. Therfor
haste thou sente a scornefull punyshe-
C ment amonge them, as amonge ye chyl
1. Pet. 5. a deren of ignoraunce. As for suche as
wolde not be refourmed by those scor-
nes and rebukes, they felte the worthy
punysshement of God. For the thynges
that they suffered, they bare them vn-
pacyentlye, beyng not content in them
but vnwyllynge. And whan they perys-
shed by the same thynges ye they toke
for goddes, they knowleged then, that
Job. 9. a ther was but one true God whome a-
fore they wolde not knowe, therfore
came the ende of theyr dampnacyon v-
pon them.

The.xiii.Chapter.

¶ Vayne are they that haue not the
knowlege of the lyuyng God, but turn
vnto the creatures: vnhappy are they
that honoure ymages.

A Vayne are all men, whiche
haue not the knowlege of
Roma. 1. b God: * as were they that
oute of the good thynges,
which are sene, knew not
hym, that hymself is euerlastynge. No
ther toke they so muche regarde of the
workes that are made, as to knowe,
who was the craftesman of them.
* But som toke the fyre, some ye wynd Deut. 4. c.
or ayre, some the courses of the starres and. 17. b.
some ye water, some toke the Sonne &
Moone, or the lyghtes of heauē which
rule the earth for goddes But though
they had such pleasure in theyr bewty
that they thoughte them to haue bene
goddes: yet shulde they haue knowne
how much more fayrer he is that made
them. For the maker of bewty hath or
dened al these thinges. Or yf they mar
uayled at the power, and workes of
them, they shulde haue perceaued ther-
by, that he whiche made these thinges
is myghtyer then they.
For by the greatnesse and bewty of B
the creature, the maker therof maye
playnelye be knowne. Not wythston-
dynge they are the lesse to be blamed, ye
soughte God and wolde haue founde
hym, and yet myssed. And why? for so
muche as they wente about in his wor
kes and soughte after them, it is a to-
ken that they regarded and held much
of hys workes that are sene: howebeit
they are not wholy to be excused. For
yf theyr vnderstondynge and knowle
ge was so greate, that they could dys-
cerne the worlde and ye creatures, why
dyd they not rather fynde out ye LOR-
DE therof?
But vnhappye are they, & amonge
the dead is theyre hope, that call them
God, whiche are but the workes of
mens handes: golde, syluer and the
thynge, that is found out by conning,
the symylitude of beastes, or ony vayn
stone that hath bene made by hande of
olde. * Or as whan a carpēter cutteth Esa 44. b
downe a tree oute of the wood, and pa Jere. 10. a.
reth of the barck of it connyngly: and
so wyth the one parte maketh a vessell
to be vsed, and dighteth meate wyth ye
resydue. As for the other parte that is
lefte, which is profytable for nothyng
(for it is a croked pece of wood & full
of knobbes) he carueth it diligentlye
thorowe hys vanyte, and (accordynge
to the knowlege of hys connynge) he
geueth it some proporcyon fashioneth
it after the symylitude of a man, or ma
keth it lyke some beast, straketh it ouer
wyth read and paynteth it, and loke
what foule spot is in it, he casteth som
coloure vpon it. Then maketh he a
conueniente tabernacle for it, setteth
it in the wall and maketh it fast wyth

pron, prouydynge so for it, lest it hap-
pen to fall: for it is well knowne, that
it can not helpe it selfe: And why? it is
but an ymage, and muste of necessyte
be helped.
D Then goeth he and offereth of hys
goodes unto it for hys chylderen and
for hys wyfe, he seketh helpe at it, he
aseth counsell at it: he is not ashamed
to speake unto it that hathe no soule:
for health he maketh hys peticyon un-
to hym that is syck: for lyfe, he prayeth
unto hym that is dead: he calleth upon
hym for helpe, that is not able to helpe
hymself: and to sende hym a good iour-
neye, he prayeth hym that may not go.
And in all the thynges that he taketh
in hande (whether it be to optaine ony
thynge or to worke) he prayeth unto
hym that can do no maner of good.

The .xiiii. Chapter.

¶ The worshyppynge of ymages. The power of God. Punyshement of them, that make ymages, and such as worshyppe them. Howe ymages came up fyrste. The honourynge of ymages is the cause, begynnynge, and ende of all myschefe.

A Agayne another man pur-
posinge to sayle, and begin-
nynge to take hys iourney
thorowe the ragyng see, cal-
leth for helpe unto a stocke
that is farre weaker, then the tre that
beareth hym. For as for it, couetous-
nesse of moneye hath founde it, and the
craftesman made is wyth hys conning
But thy prouydence (O father) gouer-
Exo. 14. d neth all thynges from the begynnynge
* For thou haste made a waye in the
see, and a sure path in the myddeste of
the wawes: declarynge therebye, that
thou haste power to helpe in all thyn-
ges, yee though a man weute to the see
wythoute shyppe. Neuerthelesse, that
the workes of thy wysedome shulde
Gene. 6. c. not be vayne, * thou hast caused an arke
to be made: and therfore do men com-
mytte theyre lyues to a small pece of
wood passynge ouer the see in a shyp:
and are saued.
B * For in the olde tyme also whan
Gene. 7. b. the proude giauntes perysshed, he (in
whome the hope was lefte to increase
the worlde) went in to the shyp, which
was gouerned thorowe thy hande,
and so lefte sede behynde hym unto the
worlde. For happye is tre wherethor-
rowe ryghteousnesse cometh: but cur-
sed is the imag of wood, that is made
wyth handes: * yee both it, and he that psal. 113. b
made it. He, because he made it: and and. 134. c.
it, because it was called God, where as Baruc 6. a
it is but a frayle thynge. * For the un-
godly, and hys ungodlynesse are both Psal. 7. a
lyke abhominable unto God. Euen so
the worke, & he that made it also, shall
be punyshed together. Therfore shall
ther a plage come upon the ymages of
the Hethen: for out of the creature of
God, they are become an abominacion,
a temtacion unto the soules of men, &
a snare for the fete of the unwyse. And
why? the sekynge out of ymages, is the
begynnynge of whordome: & the brin-
gynge up of them, is the destruction of
lyfe. For they were not from the begyn-
nynge, nother shall they contynue for
euer. The welthy ydelnes of men hath C
founde them out upon earth, therfore
shal they com shortly to an ende. Whan
a father mourneth for hys sonne that
was taken awaye from hym, he made
hym an ymage (in all the hast) of hys
dead sonne: and so began to worshyp
hym as God, which he was but a dead
man, & ordyned hys seruauntes to offre
unto hym. Thus by processe of tyme &
thorowe longe custume, thys errour
was kepte as a lawe, and tyrauntes
compelled men by uiolence to honoure
ymages. As for those that were so far
of, that men myghte not worshyp them
presently, theyr picture was broughte
from farre (lyke the ymage of a kynge
whome they wolde honoure) to the in-
tent that with great diligence they might
worshyppe hym which was farre of,
as though he had ben present. Agayne,
the singular connynge of the craftesman
gaue the ignoraunt also a greate occa-
sion to worshyp ymages. For the work-
man wyllynge to do hym a pleasure that
set hym a worke, laboured wyth al hys
connynge to make an ymage of the best
fashion. And so (thorow the bewty of D
the worke) the commune people was de-
ceaued: in so much, that they toke hym
now for God, which a lytle afore was
but honoured as a man. And thys was
the errour of mans lyfe, whan men
(ether for to serue their own affections,
or to do some pleasure unto kynges)
ascrybed unto stones and stockes the
name of God, which ought to be geuen
unto no man.

Moreouer, this was not ynoughe
for them that they erred in ye knowlege
of God: but where as they lyued in the
great warres of ignoraunce, those ma-
ny and great plages called they peace.
For other * they slewe theyr owne chil
dren and offred them, or dyd sacrifice in
the nyght season, or els helde vnreaso-
nable watches: so that they kepte no-
ther lyfe nor mariage cleane: but ether
one slew another to death maliciously
or els greued his neyghboure with ad-
C uoutrye. And thus were all thynges
myxte together: bloude, manslaughter,
thefte, dissimulacyon, corrupcyon, vn-
faythfulnesse, sedicion, periury, disquie
tynge of good mē, vnthankfulnesse, de-
fylynge of soules, chaungyng of byrth,
vnstedfastnesse of mariage, misordre of
aduoutrye and vncleanesse. And why-
the honourynge of abhominable yma-
ges, is the cause, the begynnynge, & end
of all euell. For they that worshippe I
dols, other they are madde whan they
be mery, or prophecye lyes, or lyue vn-
godly, or els lyghtly forsweare themsel
ues. For in so much as theyr trust is in
the Idols (which haue nother soul nor
vnderstandynge) thoughe they sweare
falsly, yet they thynke it shall not hurte
them.

Therfore commeth a great plage
vpon them, and that worthely: for they
haue an euell opinion of God, geuyng
hede vnto Idols, swearynge vniustlye
to deceaue, and despysynge ryghteous-
nes. For theyr swearynge is no vertue,
but a plage of thē that synne, and goeth
euer with the offence of the vngodly.

The.xv. Chapter.

¶ The faythfull haue respecte vnto
God and not vnto ymages.

a But thou (O oure God) arte
swete, longe sufferynge and
true, and in mercy ordrest ye
all thynges. Though we
synne, yet are we thyne, for
we knowe thy strength. Yf we synne
not, then are we sure that thou regar-
dest vs. For to knowe the, is perfecte
ryghteousnes: Yee to knowe thy rygh-
teousnesse and power, is the rote of im
mortalite. As for the thyng ye men haue
founde out thorowe theyr euell science
it hath not deceaued vs: as ye payntyng
of the picture (a vnprofitable labour) &
carued ymage, with dyuerse colours,
whose syght entyseth the ignoraunt: so
that he honoureth and loueth ye picture
of a dead ymage, that hath no soule.

Neuerthelesse, they that loue suche B
euell thynges are worthy of death: they
that trust in them, they that make thē,
they that loue them, and they ye honour
them. The potter also taketh and tem-
pereth soft earth, laboureth it & geueth
it the fashion of a vessell, what so euer
serueth for our vse, and so of one pece
of claye he maketh some cleane vessell
for seruyce, and some contrarye. But
where to euery vessell serueth, that kno
weth the potter hymselfe. So with his
vayne laboure he maketh a God of the
same claye: this doth euen he, whiche a
lytle afore was made of earth hymself,
& within a lytle whyle after (whā he dy
eth) turneth to earth agayne.

Notwithstandyng, he careth not the C
more because he shall laboure, nor be-
cause his lyfe is shorte, but stryueth to
excell goldsmythes, the syluersmythes,
and coppersmythes, & taketh it for an
honoure to make vayne thynges. For
his hart is asshes, his hope is but vayne
earth and his lyfe is more vyle thē claye:
for so muche as he knoweth not his
owne maker, that gaue hym his soule
to worke, and brethed in hym the breth
of lyfe. They counte our lyfe but a pa-
styme, and our conuersacyon to be but
a market, and that men shulde euer be
gettynge, yee and that by euell meanes.
Now he that of earth maketh frayle
vessell and ymages knoweth hymselfe
to offende aboue all other.

All the enemyes of thy people and D
that holde them in subieccyon, are vn-
wyse, vnhappy and exceadynge proude
vnto theyr owne soules: * for they iud- Psa.113.b
ge all the Idols of the Heythen to be
goddes, which nother haue eyesyghte
to se, nor noses to smell, nor eares to
hear, nor fyngers of hādes for to grope
and as for theyr fete, they are to slowe
to go. For man made them, and he that
hath but a borowed spirete, fashioned
them. But no mā can make a God lyke
vnto hym: for seynge he is but mortall
hymselfe, it is but mortall that he ma-
keth with vnryghteous handes. He
hymselfe is better then they whome he
worshippeth, for he lyued though he
was mortall, but so dyd neuer they.
Yee they worshippe beastes also, which
are moost myserable: for compare thyn-
ges that can not fele vnto them, & they
are worse thē those. Yee is ther not one
of these beastes, that with his syght cā

beholde ony good thynge, nother haue
they geuẽ prayse nor thanke vnto God

The.xvi. Chapter.

¶ God punysheth the wycked, but de-
fendeth the godlye, and that by greate
wonders.

A FOr these & such other thyn-
ges haue they suffered wor-
thy punyshment, & thorow
ỹ multitude of beastes are
they roted out. In stead of
the which punyshmentes thou hast gra
cyously ordred thyne owne people and
geuen them theyr desyre that they lõged
Num.11.f for: a new and straunge tast, * prepa-
rynge them quayles to be theyr meate:
to the intẽt that (by the thynges which
were shewed and sent vnto them) they
that were so gredy of meate, myghte
be withdrawen euen from the desyre ỹ
was necessary. But these within shorte
tyme were brought vnto pouerte, and
tasted a new meate. For it was requy-
site that (without ony excuse) destruc-
cyon shulde come vpon those which v-
sed tyranny, and to shewe onely vnto ỹ
other, how theyr enemyes were destroy
Num.21.a ed. * For whan the cruell woodnesse
of the beastes came vpon them, they pe
rysshed thorow the stynges of the cruel
serpentes.

B Notwithstandynge thy wrath en-
dured not perpetually, but they were
put in feare for a lytle season, that they
myght be refourmed, hauynge a token
of saluacyon to remembre the cõmaun
dement of thy lawe. For he that cõuer-
ted, was not healed by the thynge that
he sawe, but by the, O saueour of all.
So in this thou shewedest thyne ene-
myes, that it is thou, which delyuerest
Exod.1?.d from all euell. As for them, * whã they
were bytten with greshoppers & flyes,
they dyed, for they were worthy to pe-
rysshe by suche. But nother the teth, of
dragons, nor of venymous wormes o-
uercame thy childrẽ, for thy mercy was
euer by them and helped them. Ther-
fore were they punysshed to remembre
thy wordes, but haistely were they hea-
led agayne: lest they shulde fall in to so
depe forgetfulnesse, ỹ they myghte not
vse thy helpe.

C It was nother herbe nor plaister
ỹ restored them to health, but thy word
(O LORDE) which healeth all thyn-
ges. It is thou (LORDE) that hast
Deut.32.f the power of lyfe and death: * thou lea
1.Reg.2.b. dest vnto deathes dore, and bringest vp
agayne. But man thorow wyckednesse
slayeth his owne soule, and whan hys
spryete goeth forth, it turneth not agayn,
nother maye he call agayne the soule ỹ
is taken awaye. It is not possible to es
cape thy hande: For the vngodly that
wolde not knowe the, were punysshed
by the strength of thyne arme: * with Exo.9.
straũge waters, hayles & raynes were
they persecuted, and thorow fyre were
they consumed. For it was a wonde-
rous thynge, that fyre myght do more
then water which quẽcheth al thinges:
but the worlde is the auẽger of ỹ rygh-
teous. Somtyme was the fyre so tame
that the beastes which were sent to pu
nysh the vngodly, brẽt not: and that be
cause they shulde se and knowe ỹ they
were persecuted with the punyshment
of God. And somtyme brent the fyre in
the water on euery syde, that it myghte
destroye the vnryghteous nacyon of ỹ D
earth. * Agayne thou hast fed thyne Exo.16.a
owne people with angels foode, & sent
them bread ready from heauẽ (without
theyr laboure) beynge very pleasaunt &
well gusted. And to shewe thy ryches &
swetnesse vnto thy chyldren, thou ga-
uest euery one theyr desyre, so that eue-
ry mã might take what lyked hym best
But the snowe and yse abode the vio-
lence of the fyre, and melted not: ỹ they
myght knowe, that the fyre burnynge
in the hayle and rayn, destroyed ỹ frute
of the enemyes: the fyre also forgat his
strengthe agayne, that the ryghteous
myght be norysshed. For the creature ỹ
serueth ỹ (which art ỹ maker) is fearse
in punysshynge the vnryghteous, but it
is easy and gẽtle to do good, vnto such
as put theyr trust in the. Therfore dyd E
all thynges altre at the same tyme, and
were all obediẽt vnto thy grace, which
is the norse of all thynges, accordynge
to the desyre of them that had nede ther
of: that thy chyldren (O LORD) whõ Deut.8.a
thou louest, myght knowe, * that it is Math.4.a
not nature and the growyng of frutes
that fedeth mẽ, but that it is thy worde
whiche preserueth them that put theyr
trust in the. For loke what myghte not
be destroyed with the fyre, as soone as
it was warmed wt a lytle Sõne beame
it melted: that all men myght knowe, ỹ
thankes ought to be geuen vnto the be
fore the Sõne ryse, and that thou ough
test to be worshipped before the daye
sprynge. For the hope of the vnthank-
full shall melt away as the wynter yse.

and perysshe as water that is not ne-
cessarye.

The.xvii.Chapter.

¶ Of the great darknesse in Egipte, & blyndnesse of the ungodly.

A GReat are* thy iudgemẽtes (O LORDE) and thy
Rom.11.d counsels can not be expres-
sed: therfore men do erre, y
wyl not be refourmed with
Exo.10.c. thy wysedome.* For whã the unrygh
teous thought to haue thy holy people
in subieccyon, they were bounde with
the bondes of darknesse & longe nyght,
shut under y rofe, thynkynge to escape
the euerlastynge wysedome. And while
they thought to be hyd in the darknesse
of theyr synnes, they were scattered a-
brode in the very myddest of the darke
couerynge of forgetfulnesse: put to hor
rible fear and wonderously vexed. For
the corner where they were, myght not
kepe them from feare: because y soũde
came downe and vexed them: yee many
terrible and straunge visions made thẽ
afrayed.

B No power of the fyre myghte geue
them lyght, nother myght the cleare flã
mes of the starres lyghten that horry-
ble nyght. For ther appeared unto thẽ
a sodayne fyre, very dredefull: At the
(which whan they sawe nothyng) they
were so afrayed, that they thought the
thynge which they saw, to be the more
Exod.7.b. fearfull.* As for the sorcery & enchaũ-
tement that they used, it came to derisi
on, & the proude wysedome was brou-
ght to shame. For they that promysed
to dryue away the fearfulnesse & drede
from the weake soules were sycke for
feare of them selues, and that & scorne
And though none of thẽ wõders feared
them, yet were they afrayed at the bea-
stes which came upon them, and at the
hissynge of the serpentes: In so muche
that wyth tremblynge they sowned, &
sayd they sawe not the ayre, whiche no
man yet may escape.

C For it is an heuy thynge whan a
mans owne conscience beareth recorde
of his wyckednesse and condempneth
hym. And why? a vexed and wounded
conscience, taketh euer cruell thynges
Psa.45.a. in hande.* Fearfulnes is nothyng els
but a declaryng that a mã seketh helpe
and defence, to answere for hymselfe.
And loke how much lesse the hope is &
in, the more is y uncertaynte of y mat-
ter, for the which he is punysshed. But
they that came in the myghtye nyghte,
slepte the slepe that fell upon them frõ
under and from aboue, somtyme were
they afrayed thorow the feare of y wõ
ders, and somtyme they were so weake
that they sowned withall: for an hasty
and sodayne fearfulnesse came uppon
them. Afterwarde yf ony of them had
fallen, he was kepte and shut in presõ,
but without chaynes. But yf ony
dwelt in a village, yf he hadde ben an
hyrd or husbandman, he suffred intolle
rable necessite: for they were all bounde
with one chayne of darknesse.

Whether it were a blasynge wynde D
or a swete songe of the byrdes amonge
the thycke braunches of the trees, or y
vehemence of haistye runnynge water
or great noyse of the fallynge downe of
stones, or the playenge and runnyng of
beastes whom they sawe not, or y migh
ty noyse of roaryng beastes, or y soũde
that answereth agayne in the hye moũ
taynes: it made them sowne for verye
feare. For all the earth shyned & cleare
lyght, and no mã was hyndered in his
laboure. Onely upon them ther fell an
heuy nyght, and ymage of darcknesse y
was to come upõ them. Yee they were
unto them selues the moost heuy & hor-
rible darcknesse.

The.xviii.Chapter.

¶ How God destroyed the fyrst borne in Egipt. Gods people eat the Easter-lãbe ioyfully. The Egipcyãs mourne. God punyssheth the synners in y wyldernesse. Moses intreateth for the people.

NEuertheles thy saintes had A
a very great lyght (and the
enemyes herde theyr voice,
but they sawe not y fygure
of them.) And because they
suffred not the same thinges, they mag
nified thẽ: and they that were vexed a-
fore (because they were not hurte now)
thanked the, and besought the (o God)
that ther myght be a differẽce * Ther Exo.13.e.
fore had they a burnynge pyler of fyre,
to leade them in the unknowen waye
and thou gauest them the Sonne for a
fre gyft without ony hurte. Reason it
was, that they shulde wante lyght and
to be put in y presõ of darknesse, which
kepte thy chyldren in captiuite, by whõ
the uncorrupte lyght of the law of the B
worlde was for to be geuen. * Whan Exod.1.c.
they thoughte to slaye to babes of thy

ryghteous (one beynge layed out, & yet
preserued to be leader vnto the other)
Exo.14.c. *thou broughtest out the whole mul-
tytude of the chyldren, and destroydest
these in ẏ mighty water. Of this night
were our fathers certified afore, that
they knowynge vnto what othes they
had gauen credence, myght be of good
cheare. Thus thy people receaued the
health of the ryghteous, but the vngod
ly were destroyed. For lyke as thou
hast hurt our enemies, so hast thou pro
moted vs whom thou calledest afore.
For the ryghteous chyldren of ẏ good
men offred secretly and ordred the lawe
of ryghteousnes vnto vnite: that ẏ iust
shulde receaue good & euell in lyke ma-
ner, syngynge prayses vnto the father
of all men. Agayne, ther was herde an
inconuenient voyce of the enemyes, &
a pyteous crye for chyldren that were
C bewayled. The mayster & the seruaunt
were punyshed alyke, the meane man &
the kynge suffred in lyke maner. For
they all together had innumerable that
dyed one death.
*Nother were the lyuynge sufficiēt
Exod.12.c to bury the dead, for in the twinchlyng
of an eye the noblest nacion of thē was
destroyed. As oft as God helped them
afore, yet wold it not make thē beleue:
but in the destruccyon of the fyrst borne
they knowleged, that it was the people
of God. For whyle all thynges were
styll, and whan the nyght was in the
myddest of hir course, thy Almyghtye
worde (O LORDE) leapt downe frō
heauē out of thy roial trone, as a rough
man of warre, in the myddest of ẏ lōde
that was destroyed: & ẏ sharpe sweard
parfourmed thy straygh commaunde-
ment, standynge and fyllynge all thyn
ges with death: yet it stode vpō ẏ earth
& reached vnto ẏ heauen. The syght of
the euell dreames vexed them sodenlye,
and fearfulnesse came vpon them vn-
wares.
D Then laye there one here, another
there, halfe dead halfe quycke, and she-
wed the cause of his death. For the vy-
syōs that vexed them, shewed thē these
thynges afore: so that they were not ig
noraunt, wherfore they peryshed.
The temtacyon of death touched
the ryghteous also, and amonge ẏ mul
tytude in the wyldernesse ther was in-
surreccyon, but thy wrath endured not
Nu.16.g longe. *For the blamelesse man wente
in all the haist, & toke ẏ battayll vpon
hym, brought forth the wapen of hys
ministracion: euen prayer and the cen-
sours of reconcilynge, set hymselfe a-
gaynste the wrath, and so broughte the
misery to an ende, declarynge therby
that he was thy seruaunt. For he ouer
came not the multitude wyth bodely
power, nor wyth wapens of myghte:
but wyth the worde he subdued hym ẏ
vexed him, puttynge the in remembraūce
of the oth and conuenaunte made vnto
the fathers. For whan the dead were
fallen downe by heapes one vpon ano-
ther, he stode in the myddeste, pacifyed
the wrath, and parted the waye vnto
the lyuynge. And why? *In hys longe Exo.28.c
garmente was all the worlde, & in the foure
rowes of stones was the glorye of the
fathers grauen, and thy maiestye was
wrytten in the crowne of hys heade.
Unto these the destroyer gaue place, &
was afrayed of them: for it was only
a temptacion worthy of wrath.

The.xix. Chapter.

¶ Lyke as ẏ wycked are euer slaynge
more and more, so doth the wrath of
God neuer ceasse, tyl they be destroyed.
Of them that were punyshed in the
tyme of Loth.

As for the vngodlye, the I
wrath came vpō thē with-
out mercye vnto the ende.
For he knewe before what
shulde happen vnto them:
how that (whan they had consented to
let them go, and had sent them oute wyth
great diligēce) they wolde repent, and
folowe vpon them. * For whan they Exo.14.b
were yet mournynge and makynge la-
mentacion by the graues of the dead,
they deuysed another folyshnesse: so ẏ
they persecuted them in theyr fleynge,
whome they had caste oute afore wyth
prayer. Worthy necessite also brought
thē vnto thys ende, for they had clene
forgotten the thynges that had happe-
ned vnto them afore. But the thynge
that was wantynge of theyre punysh-
ment, was requisite so to be fulfylled
vpon them wyth tormentes: that thy
people myght haue a maruaylous pas-
sage thorowe, and that these myghte
fynde a straunge death.
Than was euerye creature fashio- B
ned agayne of the new, accordynge to
the wyl of theyr maker, obeyng thy co-

maundements, that thy chyldren myght
be kept without hurte. For the cloude
ouershadowed theyr tentes, and y drye
earth appeared, where afore was wa-
ter: so y in the reed see ther was a way
without impediment, & the great depe
became a grene felde: were thorow all
the people went y were defended with
thy hande, seynge thy wonderous and
maruaylous workes. For as y horses,
so were they fed, and leapt lyke lambes
praysynge the (O LORDE) which
haddest delyuered them. And why: they
were yet myndfull of the thynges, that
happened whyle they dwelte yet in the
lande: how the grounde brought forth
flyes in steade of cattell, and how y ry-
uer scrawled w the multitude of frog
ges in steade of fysshes.
C *But at y last they saw a new crea-
Exo.16.c. cyō of byrdes, what tyme as they were
Num.11.g deceaued with lust, and desyred delicat
meats. For whan they were speakyng
of theyr appetite, the quayles came vp-
pon them from the see, & punyshmētes
cam vpon the synners, not without the
tokens which came to passe afore by y
vehemence of the streames: for they suf
fred worthely accordynge to theyr wic
kednesses, they dealt so abhominably &
churlesly with straungers. Some recea
ued no vnknowē gestes, some brought
the straungers in to bondage that dyd
them good. Besyde all these thynges
ther were some, that not only receaued
no straungers with theyr wylles, but
persecuted those also, * and dyd them 3.Joh.b.
much euel, that receaued them gladly.
Therfore were they punysshed w blynd Gene.19.e
nesse, *lyke as they that were couered 4 Re.6.d.
with sodayne darcknesse at the dores
of the righteous: so y euery one sought D
the intraunce of his dore.
Thus the elementes turned in to
them selues, lyke as whan one tune is
chaunged vpō an instrumēt of musyck
and yet all the resydue kepe theyr melo
dye: which may easely be perceaued, by
the syght of the thynges that are come
to passe. The drye lande was turned in
to a watery: and the thynge that afore
swamme in the water, wente now vpō
the drye grounde. The fyre had power
in the water (cōtrarye to his owne ver
tue) & the water forgat his owne kinde
to quench. Agayne the flammes of the
noysome beastes hurte not the fleshe of
them that wente with thē, nother mel-
ted they the yse, which els melteth lygh
tely. In all thynges hast thou promo-
ted thy people (O LORD) & brought
them to honoure: thou hast not de-
spysed them, but alwaye and
in all places hast thou
stonde by them.
(.?.)

The ende of the boke of wysedome.

Ecclesiasticus called Jesus Syrac.

The prologe of Jesus the sonne of Syrac vnto his boke.

Many and great men haue declared wysedome vnto vs out of the lawe, out of the prophetes and out of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctrine and wysdome: Therfore they that haue it & reade it, shuld not onely themselues be wyse there thorowe, but serue other also with teachynge and wrytynge.

After that my graundfather Jesus had geuen diligent laboure to reade the lawe, the prophetes and other bokes that were lefte vs of our fathers, and had well exercysed hymselfe therin: he purposed also to wryte some thynge of wysdome and good maners, to the intent that they which were wyllynge to learne and to be wyse, myghte haue the more vnderstandynge, and be the more apte to leade a good conuersacyon.

Wherfore I exhorte you to receaue it louyngly, to reade it with diligence, & to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thynge that is wrytten in the Hebrue tunge, soundeth not so wel whan it is translated in to another speche. Not only this boke of wysdome, but also the lawe, the prophetes, and other bokes sounde farre otherwyse, then they do, whan they are spoken in theyr owne language.

Now in the .xxxviii. yeare whan I came in to Egipte in the tyme of Ptolome Euerges, and continued there all my lyfe, I gat lybertye to reade and wryte many good thynges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And consyderynge that I hadde tyme, I laboured and dyd my best to perfourme this boke, and to brynge it vnto lyght: that the straungers also which are disposed to learne, myght applye themselues vnto good maners, and lyue acordynge to the lawe of the LORDE.

The fyrst Chapter.

¶ All wysedome cometh of God, for he onely is wyse. ¶ The frute of Gods feare.

A All wysedome *cometh of God ye LORDE, & hath bene euer with hym, & is before al tyme. 3.Reg.3.b. and.4.c. Job. 28.a. Jacob.1.a
Who hath nombred the sonde of ye see, the droppes of the rayne and the dayes of tyme?
Who hath measured the heyght of heauen, the bredth of ye earth, and the depnesse of the see? Who hath sought out the grounde of Gods wysedome, which hath bene before all thynges. Rom.1
*Wysedome hath ben before all thynges, and the vnderstondynge of prudence from euerlastynge. (Gods word in the heyght is the well of wysedome, and the euerlastynge commaundementes are the intraunce of her.) Unto whom hath the rote of wysedome bene declared? Or who hath knowen hir wyt? Unto whom hath the doctrine of wysedome bene discouered and shewed? and who hath vnderstande ye manyfolde intraunce of her.
Ther is one: euen the Hyghest, the maker of all thynges, the Almyghtye, the kynge of power (of whom men ought to stonde greatly in awe) which sytteth

ryd his owne trone, beyng a god of dominiō: He hath created her thorow the holy gooste: he hath sene her, nombred her, and measured her: He hath poured her out vpon all his workes, and vpon all flesh accordynge to his gyfte: he geueth her rychelye vnto them that loue hym. The feare of the LORDE is worshipe & triūphe, gladnesse, & a ioyful crowne. The fear of ye LORD maketh a mery hart, geueth gladnesse, ioy and lōge lyfe. Who so feareth ye LORDE, it shal go well with hym at ye last, and in the daye of his death he shall be blessed.

C The loue of God is honorable wysdome: loke vnto whome it appeareth, they loue it, for they se what wonderous thynges it doth. * The feare of ye LORDE is the begynnynge of wysedom, and was made with the faythful in the mothers wombe: it shall go with the chosen women, and shalbe knowen of the ryghteous and faythfull. The feare of the LORDE is the ryght Gods seruice, that preserueth and iustifyeth the hart, and geueth mirth & gladnesse. Who so feareth the LORDE, shalbe happye: and whan he hath nede of comforte, he shalbe blessed. To feare God, is the wysedome ye maketh rych, and bryngeth all good with her. She fylleth the whole house with hir gyftes, and the garners with hir treasure. The feare of the LORD is the crowne of wysedom, & geueth plenteous peace and health He hath sene her and nombred her, knowlege and vnderstādynge of wysedome hath he poured out as rayne: and them that held her fast, hath he brought to honoure.

...l.110.b
...9.b

D The feare of the LORDE, is the rote of wysedome, and hir braūches are longe lyfe. (In the treasures of wysdome is vnderstandynge and deuocion of knowlege, but wysedome is abhorred of synners) The fear of the LORDE dryueth out synne, for he that is without feare, can not be made ryghteous, and his wylfull boldnesse is his owne destruccyon. A pacyent man wyll suffre vnto the tyme, and then shall he haue the rewarde of ioye. A good vnderstandynge wyl hyde his wordes for a tyme, & many mens lyppes shal speak of his wysedome. In the treasures of wysedome is the declaracyon of doctrine, but the synner abhorreth the worshippe of God. My sonne yf thou desyre wysedome, kepe the commaundement, and God shall geue her vnto the: for the feare of the LORDE is wysdom and nurtoure, he hath pleasure in fayth and louynge mekenesse, & he shal fyll the treasures therof. Be not obstinate and vnfaythful to the feare of the LORDE, and come not vnto hym wt a double harte. Be not an ypocrite in ye sight of men, and take good hede what thou speakest. Marck well these thynges, lest thou happen to fall and brynge thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the myddst of the congregacyon: because thou woldest not receaue ye feare of God, and because thy harte is ful of faynednesse and deceate.

The.ii.Chapter.

An exhortacyon vnto pacyence and to the feare of God.

A My sonne, * yf thou wylte come in to ye seruice of god, stande fast in ryghteousnes and feare, & arme thy soule to temptacyon: satle thyne harte, & be pacyent: bowe downe thyne eare, receaue the wordes of vnderstandynge, and shrenke not awaye whan ye art entysed. Holde thy fast vpon God, ioyne thy self vnto him and suffre, that thy lyfe maye encrease at ye last. What so euer happeneth vnto the, receaue it: suffre in heuynesse, and be pacyēt in thy trouble. * For lyke as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersite. Beleue in God, and he shall helpe the: ordre thy way aright, and put thy trust in hym. Holde fast his feare, and grow therin. O ye that feare the LORDE take sure holde of his mercy: shrenke not awaye from hym, that ye fall not. O ye that feare the LORDE, beleue hym, and your reward shal not be emptye. O ye that fear the LORDE put your trust in hym, and mercy shal come vnto you for pleasure O ye yt feare the LORDE, set your loue vpon hym, & your hartes shalbe lyghtened.

Mat. 4.a.
2.Tim.3.b
2.Pet.4.b

Sapi.3.a
Pro.17.a.

B Consyder the olde generacyons of men (O ye chyldren) and marcke them well: * was ther euer ony one confounded that put his trust in the LORDE? Who euer continued in his feare and was forsaken? Or whom dyd he euer despyse, that called faythfully vpō him For God is gracyous and mercyfull,

Psa.30.a.
Esa.26.a.

he forgeueth synnes in the tyme of trou
ble, and is a defender of all them that
seke hym in trueth. Wo be vnto hy..
that hath a double harte, wycked lyp-
pes and euell occupyed handes: and to
the synner that goeth two maner of
wayes. Wo be vnto thē that are lowse
of harte, which put not theyr truste in
God, and therfore shall they not be de-
fended of hym. Wo be vnto them that
haue lost pacyence, forsaken the ryghte
wayes, and are turned backe into fro-
ward wayes. What wyl they do, whā
the LORDE shal begyn to vysyt thē?
C They that feare the LORDE,
Joh.14.b. wyll not mystrust his worde: * & they
that loue hym, wyll kepe his commaū-
dementes. They that feare the LOR-
DE wyl seke out the thynges that are
Rom.13.b pleasaunt vnto hym: * and they ẏ loue
hym shall fulfyll his lawe. They that
feare the LORDE wyll prepare theyr
hartes, and humble theyr soules in his
syght. (They that feare the LORDE
kepe his commaundementes, and wyll
be pacyent, tyll they se hymselfe) sayeng
2.Re.24.c * Better it is for vs to fall in to ẏ han
Susan.d des of the LORDE, then in to the hā
des of men: for his mercye is as greate
as hymselfe.

The.iii. Chapter.

A doctrine for chyldren, how they
shulde honoure father and mother: and
how men ought to be gentle & lowly.

A The chyldren of wysedome
are a congregacyon of the
ryghteous and theyr exer-
cyse is obedience and loue
Heare me your father (O
my deare chyldren) and do therafter ẏ
Exo.20.b. ye maye be safe. * For the LORDE
Deut.5 b wyll haue the father honoured of the
Ephe.6.a chyldren, and loke what a mother com-
maundeth hir chyldren to do, he wyll
haue it kepte. Who so honoureth his
father, his synnes shalbe forgeuē hym:
and he that honoureth his mother, is
lyke one that gathereth treasure toge-
ther. Who so honoureth his father,
shall haue ioye of his owne chyldren: &
whan he maketh his prayer he shall be
Ephe.6.a. herde. * He that honoureth his father,
shal haue a lōge lyfe: and he that is obe
dient for the LORDES sake, his mo
ther shall haue ioye of hym.
B He that feareth the LORDE, ho-
noureth his father and mother, & doth
them seruyce, as it were vnto ẏ LOR
DE hymselfe. Honoure thy father in
dede, in worde, and in all pacience, that
thou mayest haue his blessynge: * for ẏ
blyssynge of the father buyldeth vp the
houses of the chyldren, but the mothers
curse roteth out the fundacyons. Re-
ioyce not whan thy father is reproued,
for it is no honour vnto ẏ, but a shame.
For the worshippe of a mans father, is
his owne worshippe, and where the fa
ther is without honoure, it is the disho
nestye of the sonne. My sonne make
muche of thy father in his age, & greue
hym not as longe as he lyueth. And yf
his vnderstandynge fayle, haue pacient
with hym, and dispyse hym not in thy
strength. For the good dede that
thou shewest vnto thy father, shall not
be forgotten: and whan thou thy selfe
wantest, it shalbe rewarded the (& for
thy mothers offence thou shalt be reco-
pensed with good, yee it shalbe foūded
for the in rightheousnesse) and in ẏ day
of trouble thou shalt be remembred: thy
synnes also shall melt awaye, lyke as ẏ
yse in the fayre warme wether.
He that forsaketh his father, shall C
come to shame: and he that defyeth his
mother, is cursed of God. My sōne per
fourme thy workes with louynge mek
nesse, so shalt ẏ be beloued aboue other
men. The greater thou art the more hū
ble thy selfe (in al thynges) & thou shalt
fynde fauoure in the syght of god. For
great power belongeth only vnto God
and he is honoured of the lowly.
* Seke not out the thynges that
are aboue thy capacite, and search not
the grounde of suche thynges as are to
myghtye for the: * but loke what God
hath cōmaunded the, thynke vpon that
alwaye, and be not curious in many of
his workes. For it is not nedefull for
the, to se with thyne eyes, the thynges
that are secrete. Make not thou to
much search in superfluous thynges, &
be not curious in many of his workes:
for many thynges are shewed vnto the
already, which be aboue the capacite of
men. The medlynge with such hath be
gyled many a man, & tangled theyr wit
tes in vanite. Now he that loueth pa-
rell, shall perysshe therin. D
An harde hart shall fare euell at the
last, (an hart ẏ goeth two wayes, shall
not prospere: and he that is frowarde
of harte, wyll euer be the worse and
worse.) A wicked harte shalbe laden w
sorowes, and the vngodly synner wyll
heape one synne vpō another. The con

fall of the proude hath no health, for ye
plance of synne shall be roted oute in
them. The harte of hym that hath vn-
derstondynge, shall perceaue hyghe
thynges, and a good eare wyll gladlye
herken vnto wysedome. An harte that
is wyse and hath vnderstondyng, wyl
abstayne from synnes, and increase in
the workes of ryghteousnesse. Water
Eccl. 40.a quencheth burnynge fyre, * and mer-
Dan. 4.d. cye reconcyleth synnes. God hath res-
Math. 5.a pecte vnto hym that is thankfull: he
thynketh vpon hym agaynste the tyme
to come: so yt whan he falleth, he shall
fynde a stronge holde.

The.iiii. Chapter.

¶ Wysdome learneth to be mercyfull and louynge vnto euerye man. What rewarde wysedome geueth to the that loue her and seke her.

A My sonne, * defraude not ye
Deu. 15.a. poore of hys almes, and
[illegible] turn not away thyne eyes
frō hym yt hath nede. Des-
pyse not an hongry soule,
and desyre not the poore in hys necessy-
te. Greue not the harte of hym that is
helplesse, and wythdrawe not the gyfte
from the nedefull. Refuse not ye prayer
of one that is in trouble, and turne not
away thy face from the nedy. Cast not
thyne eyes asyde from the poore, that
thou geue hym no occasyon to speake
euell of the. For yf he complayne in
the bytternes of hys soule, hys prayer
shall be herde: euen he that made hym,
shall heare hym. Be curteous vnto the
cōpany of the poore, humble thy soule
vnto ye elder, and bow down thy heade
to a man of worshyp. Let it not greue
the to bowe downe thyne eare vnto
the poore, but paye thy det, and geue
hym a frendelye answere, and that wt
mekenesse.

B * Delyuer hym that suffereth
[illegible].14.c. wronge from the hande of the oppres-
[illegible].2.b. soure, and be not faynte herted, whan
thou syttest in iudgemente. Be mercy-
full vnto the fatherles as a father: and
be in steade of an husbande vnto theyr
mother: so shalt thou be as an obedient
sonne of the hyghest, and he shal loue
the more then thy mother doth. Wyse-
dome bretheth lyfe in to hyr chylderen,
receaueth them that seke her, and wyll
go before them in the waye of ryghte-
ousnesse. He yt loueth her, loueth lyfe:
and they that seke diligentlye, shall
haue greate ioye. They that kepe her,
shal haue ye heritage of lyfe: for whe-
re she entreth in: there is the blessynge of
God. They that honoure her shall be
the seruauntes of the holye one: and
they that loue her, are beloued of God.
Who so geueth eare vnto her, shal iud-
ge the Heythen: and he that hath res-
pecte vnto her, shall dwell safelye.

He that beleueth her, shal haue her C
in possessyon, and hys generacyon shal
endure: for whan he falleth, she shal go
wyth hym before all. Feare, drede, and
temptacyon shall she brynge vpō hym,
and trye hym in hyr doctryne, tyll she
haue so proued hym in his thoughtes,
that he commytte hys soule vnto her.
Then shal she stablyshe hym, brynge ye
ryghte waye vnto hym, make hym a
gladde man, shewe hym hyr secretes,
and heape vpon hym the treasures of
knowlege, vnderstondynge and rygh-
teousnesse. But yf he go wronge, she
shall forsake hym, and geue hym ouer
in to the handes of hys enemye. D

My sonne, * make muche of the Ephe. 5.b.
tyme, eschue the thynge that is euell, ‡ Ma. 10.c
‡ and for thy lyfe, shame not to saye
the treuth. For ther is a shame that
bryngeth synne, and ther is a shame
that bryngeth worshyppe and fauour. Leui. 19.d.
* Accepte no person after thyne owne
wyll, that thou be not confounded to
thyne owne decaye. Be not ashamed
of thy neghboure in hys aduersyte,
and kepe not back thy counsell, whan
it maye do good, nother hyde thy wy-
sedome in hyr bewtye. For in the tung
is wysedome knowne, so is vnder-
standynge, knowlege, and learnynge
in the talkynge of the wyse, and sted-
festnesse in the workes of ryghteous-
nesse. In no wyse speake agaynste the
worde of treuthe, but be ashamed of
the lyes of thyne owne ignoraunce.
Shame not to confesse thyne erroure,
and submytte not thyselfe vnto euerye
man, because of synne. Wythstande
not the face of the myghtye, and stryue
not agaynste the streame. But for the
treuthe stryue thou vnto deathe, and
God shal fyghte for the agaynst thyne
enemyes. Be not haystye in thy tunge,
nother slacke and negligente in thy
workes. Be not as a lyō in thyne own
house, destroyenge thy housholde fol-
kes, and oppressynge them that are
vnder the. * Let not thyne hande Actu. 20.c

be stretched out to receaue, and shutte
whan thou shuldeste geue.

The.v.Chapter.

¶ Let no man truste in hys ryches, let
no man leane vpon hys owne power,
no man despyse the mercye, and longe
sufferynge of God.

A Truste not vnto thy ryches
Luce 12.b * and saye not, tush: I haue
Eccli.11.c. ynough for my lyfe. (For
it shall not helpe in yͤ tyme
of vengeaunce and temp-
tacyon.) Folowe not the luste of thyne
owne harte in thy strengthe, and saye
not: tushe, howe shulde I, or who wyl
caste me down because of my workes?
for doutles God shall auenge it. And
saye not: I haue commytted mo syn-
nes, but what euel hath happened me?
For the Almyghtye is a pacyente re-
Rom.7.a. warde. * Because thy synne is forge-
uen the, be not therfore wythout fear,
nother heape one synne vpon another,
Eccli.27.a * And saye not: tushe, the mercy of the
LORDE is greate, he shall forge-
ue my synnes, be they neuer so many.
Eccli.16.b * For lyke as he is mercyfull, so goeth
wrath frō hym also, & his indignacion
commeth downe vpon synners.
B Make no taryenge to turne vnto
the LORDE, and putte not of
from daye to daye: for sodenlye shall
hys wrath come, and in tyme of ven-
Pro.10.a. geaunce he shall destroye the. * Trust
and 11.a not in wycked ryches, for they shal not
Eze.7.b. helpe in the daye punyshemente, and
Soph.1.c. wrath. Be not caryed aboute to euery
wynde, and go not in to euerye waye:
for so doth the synner that hath a dub-
ble tunge. (Stonde faste in the waye
of the LORDE) be stedfaste in thy
vnderstondynge, abyde by thy worde,
and folowe the worde of peace, and
ryghteousnesse. Be gentle to heare the
worde of God, that thou mayeste vn-
derstonde it, and make a true answere
Jaco.1.b. wyth wysedome. * Be swyfte to hear
but slowe and pacient in geuynge an-
swere. Yf thou haste vnderstondynge,
shape thy neghboure an answere: Yf
no, laye thyne hande vpon thy mouth:
leste thou be trapped in an vndyscrete
worde, and so confounded. Honoure
and worshyppe is in a mans wyse tal-
kynge, but the tunge of the vndyscrete
Leui.19.d. is hys owne destruccyon. * Be not a
preuye accusar as long as thou lyuest,
and vse no sklaundre wyth thy tung.
For shame and sorowe goeth ouer the
thefe, and an euell name ouer hym,
that is dubble tunged: but he that is a
preuye accuser of other men, shall be
hated enuyed and confounded. Be
that thou iustyfye small, and greate a-
lyke.

The.vi.Chapter.

¶ Of true and false frendeshyppe.
And exhortacyon to herken vnto wys-
dome.

Be not thy neghbours ene- A
mye for thy frendes sake:
for who so is euell shall be
the heyre of rebuke and dy-
shonoure, and who so euer
beareth enuye and a dubble tunge, of-
fendeth. * Be not proude in the deuyce Rom.12
of thyne owne vnderstandynge, leste Phil.2
thy leaues wyther, and thy frute be de-
stroyed, and so thou be lefte as a drye
tre. For a wycked soule destroyeth
hym that hath it, maketh hym to be
laughed to scorne of hys enemyes (and
bryngeth hym to the porcyon of the vn
godlye.) * A swete worde multyply- Eccli.2
eth frendes, and pacyfyeth them that
be at variaunce, and a thankful tunge
wyll be plenteous in a good man.
Holde frendeshyppe wyth manye, ne-
uerthelesse, haue but one counseler of a
thousande.
Yf thou gettest a frende, * proue B
hym fyrste, and be not hastye to geue Deut.13
him credence. For some man is a frend and 33.b
but for a tyme, and wyll not abyde in Mich.7
the daye of trouble. And ther is some
frende that turneth to enemyte, and ta-
keth parte against the: and yf he know
onye hurte by the, he telleth it oute.
* Agayne, some frende is but a compa- Eccli.37
nyon at the table, and in the daye of ne-
de he contynueth not. But a sure frend
wyll be vnto the euen as thyne owne
selfe, and deale faythfully wyth thyn
housholde folke. Yf thou suffre trou-
ble and aduersyte, he is wyth the, and
hydeth not hymself from the. Departe
from thyne enemyes, yee and beware
of thy frendes.
A faythfull frende is a stronge de- C
fence: who so fyndeth suche one, fyn-
deth a noble treasure. A faythful frend
hath no peare, the weyghte of golde,
and siluer is not to be compared to the
goodnesse of hys faythe. A faythfull
frende is a medecyne of lyfe, and they
that feare the LORDE, shall
fynde hym. Who so feareth the LOR

he, shall prospere wyth frendes: and
as he is hymselfe, so shall hys frend be
also My sonne, receaue doctryn from
thy youth vp, so shalt thou fynde wys
dome tyll thou be olde . Go to her as
one that ploweth, and soweth, & waite
Eccli. 51.d pacyentlye for hyr good frutes.* For
thou shalt haue but lytle labour in hyr
worke, but thou shalte eate of hyr fru-
tes ryghte soone O howe exceadynge
sharpe is wysdome to vnlearned mẽ:
an vnstedfaste body wyl not remayne
in her. Unto suche she is as it were a
twichstone , and he casteth her from
hym in all the hayste : for wysedome
is wyth hym but in name , ther be but
fewe that haue knowlege of her.
(But wyth them that knowe her , she
abydeth euen vnto the appearynge of
God:)
D Geue eare (my sonne) receaue my
doctryne, and refuse not my counseil.
Mat.11.c. Put thy foote in to hyr lynckes,* and
take hyr yocke vpon thy necke : bowe
downe thy shulder vnder her, bear her
pacyentlye , and be not weerye of hyr
bandes. Come vnto her with thy who
le harte , and kepe hyr wayes wyth all
thy power. Seke after her, and she shal
be shewed the: and whã thou hast her,
forsake her not For at the laste thou
shalte fynde reste in her, and that shall
be turned to thy greate ioye . Then
shall hyr fetters be a strong defence for
the, and hyr yock a glorious rayment.
For the bewtye of lyfe is in her , and
hyr bandes are the couplynge toge-
ther of saluacyon. Yee a glorpous ray-
mente is it , thou shalte put it on, and
the same crowne of ioye shalte thou
weare.
E My sonne, yf thou wylt take hede
thou shalte haue vnderstondynge: and
yf thou wylt applye thy mynde , thou
shalte be wyse . Yf thou wylt bowe
downe thyne eare, thou shalte receaue
doctryne: and yf thou delyte in hearing
thou shalte be wyse. Stonde wyth the
multytude of suche elders as haue vn-
derstandynge, and consente vnto theyr
Eccli.8.a wysedome wyth thyne harte : * that
thou mayest heare all godly sermons
and that the worthye sentences escape
the not . And yf thou seyste a man of
dyscrete vnderstandynge, get the soon
vnto hym, and let thy foote tread vpon
Psal.1.a. the steppes of hys dores. * Let thy
mynde be vpon the commaundemen-
tes of God , and be earnestlye occupy-
ed in hys lawes: so shall he stablish thy
harte, and geue the wysedome at thyn
owne desyre.

The.vii.Chapter.

Manye goodlye lessons and docu-
mentes.

DO no euell, so shall ther no A
harme happen vnto the
Departe awaye from the
thyng that is wycked, and
no mysfortune shall medle
wyth the. My sonne, sow no euel thyn
ges in the forowes of vnryghteousnes
se, so shalte thou not reape them seuen
folde. Laboure not vnto man for onye
lordshyppe, nother vnto the kynge for
the seate of honoure. * Iustifye not Ps.142.a.
thy selfe before God. (for he knoweth Eccls.7.c.
the harte) and desyre not to be reputed Job.9.a c.
wyse in the presence of the kyng Ma- Luce.18.b.
ke no laboure to be made a iudge, ex-
cept it so wer, that thou couldest migh
telye put downe wyckednesse : for yf
thou shuldeste stonde in awe of the pre
sence of the myghtye , thou shuldeste
fayle in geuinge sentence. Offende not
in the multytude of the cytye, and put
not thyself among the people.* Bynd Eccli. 12.c
not two synnes together, for in one syn
shalt thou not be vnpunyshed . Saye
not: tushe, God wyl loke vpon the mul
tytude of my oblacyons , and whan I
offre to the Hyghest God, he wyll ac-
cepte it.
Be not faynte harted whan thou B
makeste thy prayer, nother slacke in ge
uynge of almes. Laugh no mã to scorn
in the heuynesse of hys soule , for God
(which seyth all thynges) is he, * that 1.Re. 2.b.
cand brynge downe, and set vp agayn.
Accepte no lesynge agaynste thy bro-
ther, nother do the same agaynst frend
Use not to make ony maner of lye, for
the costume therof is not good. Make
not manye wordes, whan thou arte a-
monge the elders , * and whan thou Mat. 6.b.
prayeste, make not muche bablynge.
* Let no laborious worke be tedious Rom. 12.b
vnto the, nother the husbãdrye, which
the Almyghty hath created Make not
thy boaste in the multytude of thy wyc
kednesse, but humble thyselfe euen frõ
thyne harte : and remembre that the
wrath shall not be longe in taryenge, &
that the vengeaunce of the fleshe of ye
vngodly is a very fyre & worme Geue
not ouer thy frende for onye good, nor
thy faythfull brother for the best gold.

Departe not from a dyscrete, and good woman, that is fallen vnto the for thy porcyon in the feare of the LORDE, for the gyfte of hyr hone-
Leui. 19.c styeis aboue golde. * Where as thy seruaunt worketh truely, intreate him not euell, nor the hyrelynge that is faythfull vnto the. Loue a dyscrete ser uaunte as thyne owne soule, defraude hym not of hys lybertye, nother leaue
Deu. 25.a. hym a poore man. * Yf thou haue cat-
tell, loke well to them: and yf they be
Eccli. 30.a for thy profyte, kepe them. * Yf thou haue sonnes, brynge them vp in nur-toure and learnynge, and holde them in awe from theyr youth vp. Yf thou haue doughters, kepe theyr bodye, and shewe not thy face chearfull towarde them. Marye thy doughter, and so shalte thou perfourme a weyghtye matter: but geue her to a man of vn-derstondynge. Yf thou haue a wyfe after thyne owne mynde, forsake her not: (but commytte not thyselfe to the hatefull.)

Eccli. 3 a. * Honoure thy father from thy
Toby. 4.a. whole hart, and forget not the sorow-ful trauayle that thy mother had with the: remembre that thou waste borne
D thorowe them, and howe canste thou recompense them the thynges that they haue done for the? Feare the LORDE wyth all thy soule, and honoure hys mynystres. Loue thy maker wyth
Deu. 12 c. all thy strengthe, * and forsake not his seruauntes. Feare the LORDE wyth all thy soule, and honoure hys
Nu. 18.b.c prestes. * Geue them theyr porcyon of the fyrste frutes, and increase of the earth, lyke as it is commaunded the: geue them the shulders, and theyre ap-poynted offerynges, and fyrstelynges. Reache thyne hande vnto the poore, that God maye blesse the wyth plen-
Gala. 6.b. teousnesse. * Be lyberall vnto all men
‡ Tob. 1.d lyuynge. ‡ Yet let not but do good e-uen to them that are dead.

Rom. 12.b * Let not them that wepe be wyth
Mat. 25.e oute comforte, but mourne wyth suche as mourn. * Let it not greue ye to visit ye syck, for yt shal make ye to be beloued. What so euer thou takest in hande, re membre the ende, and thou shalt neuer do amysse.

The.viii. Chapter.

¶ He teacheth to beware of stryfe, to thynke scorne of nomã, to auoyde suer tyshyppe, to beware of braynlesse and cruell people.

Stryue not wyth a myghty
A man leste thou chaunce to fal in to his handes. * Ma
Math. 5.a ke no variaunce wyth a ryche man, leste he happen to brynge vp an harde quarell agaynst
Eccli. 31.a the. * For golde and syluer hathe vn-done manye a man, yee euen the har-tes of kynges hath it made to fall. Stryue not wyth a man that is ful of wordes, and laye no styckes vpon hys fyre. Kepe no company wyth ye vnlear ned, leste he geue thy kynred an euell re
Gala. 6.a porte. * Despyse not a man that tur-
2. Cor. 2.b neth hymselfe awaye from synne, and caste hym not in the teth wythall: but remẽbre that we are frayle euerichone.
Leui. 19.g * Thynke scorne of no man in his olde age, for we ware old also. Be not glad of the deathe of thyne enemye, but re-membre that we muste dye all the sorte of vs (and fayne wolde we come into
Eccli. 6.f ioye.) * Despyse not the sermons of suche elders as haue vnderstandynge, but acquaynte thyselfe wyth the wyse sentences of them, thou shalte learne wysdome, and the doctryne of vnder-standynge, and howe to serue greate men wythoute complaynte.

B Go not from the doctryne of the elders, for they haue learned it of their fathers. For of them thou shalte learn vnderstondynge, so that thou mayeste make answere in the tyme of nede. Kyndle not the coales of synners, leste thou be brente in the fyrye flammes of theyr synnes. Resyste not the face of ye blasphemer, that he laye not wayte for
Eccli. 29.a thy mouth. * Lende not vnto hym that is myghtyer then thyself: Yf thou lendeste hym, counte it but loste. Be not suertye aboue thy power: yf thou be, then thynke surely to paye it. Go not to lawe wyth the iudge accordyng
Gene. 4.b hys owne honour. * Trauayle not by the waye wyth hym that is braynlesse lest he do the euell: for he foloweth hys owne wylfulnesse, and so shalt thou pe ryshe thorowe hys folye.

C
Pro. 22.b * Stryue not wyth hym that is
Esa. 3.a angrie, and cruell, and go not wyth hym in to the wyldernesse: for bloude is nothynge in hys syghte, and where ther is no helpe, he shal murthur the.
Eccli. 9.a * Take no counsell at fooles, for
37.a.b they loue nothynge, but the thyn-ges that please themselfe.

Make no counsell before a straun-

ger, for thou canste not tell what wyll
come of it. Open not thyne harte vnto
euerye man, leste he be vnthankfull to
the, and put the to reproke.

The.ix.Chapter.

¶ Howe men shulde behaue them sel-
ues wyth theyr wyues, and howe olde
frendeshippe oughte not to be broken.
&c. wyth manye other good lessons.

A Be not gelous ouer ye wyfe
of thy bosome, yt she shewe
not some shrewed poynte
of wycked doctryne vpon
the. Geue not the power of
thy lyfe vnto a woman, leste she come
wythyn thy strengthe, and so thou be
confounded. Loke not vpon a woman
that is desyrous of manye men, leste
thou fall in hyr snares. Use not ye com
pany of a woman, that is a plaier and
daunser, and heare her not, leste thou
peryshe thorowe hyr entysynge. Be-
holde not a mayden, that thou be not
Prou.5.a. hurte in hyr bewtye. * Caste not thy
mynde vpon harlottes in onye maner
of thynge, leste thou destroye both thy
selfe and thyn heretage. Go not about
gasynge in euery lane of the cytye, no
ther wandre thou abrode in the stretes
Math.5.c. thereof. * Turne awaye thy face from
a bewtyfull woman, and loke not vpō
B the fayrnesse of other.
Gen.34.a * Manye a man hath peryshed
2.Re.11.A. thorowe the bewty of women, for tho
Judit.10 row it the desyre is kyndled as it were
and.11.12. a fyre. (An aduouterous woman shall
be troden vnder fote as myre, of euery
one that goeth by the waye. Manye a
mā wondering at ye bewty of a straūg
woman, haue bene caste oute, for hyr
wordes kyndle as a fyre.) Syt not by
another mans wyfe by onye meanes,
lie not wyth her vpon the bedde, make
no wordes wyth her at the wyne: leste
thyne harte consente vnto her, and so
thou wyth thy bloude fal in to destruc
cyon. Forsake not an olde frende: for
the newe shall not be lyke hym.

A newe frende is newe wyne: let
hym be olde, and thou shalte drynke
hym wyth pleasure. Desyre not the ho
noure, and ryches of a synner, for thou
knowest not what destruccion is for to
come vpon hym. Delyte not thou in
the thynge that the vngodly haue plea
sure in: beynge sure that the vngodde-
lye shall not be accepted vntyll theyre
graue.

Kepe the from the man that hath C
power to slaye, so nedeste thou not to
be afrayed of death. And yf thou com-
meste vnto hym, make no faute, lest he
happen, to take awaye thy lyfe. Re-
membre that thou goeste in the myd-
deste of the snares, and vpon the bul-
workes of the cytye. Beware of thy
neghboure as nye as thou canste, * &
medle wyth such as be wyse, and haue Eccli.8.c. and.37.a.b.
vnderstandynge. Let iuste men be thy
gestes, let thy myrthe be in the feare of
God, let the remembraunce of God be Deut.6.b
in thy mynde, * and let all thy talking and.11.c
be in the commaundementes of the
Hyghest. In the handes of craftesmē
shall the workes be commended, * so 3.Reg.3.b
shall the prynces of the people in the
wysdome of theyre talkynge. A man
full of wordes is parlous in hys cytye:
and he that is temerarious, and paste
shame in hys talkynge, is to be abhor-
red.

The.x.Chapter.

¶ Of iudges and rulers of the peo-
ple. Howe pryde oughte to be eschued.

A Wyse iudge wyl ordre his A
people wyth dyscrecyon, &
where a man of vnderstan
dynge beareth rule, there
goeth it well. * As the iud Pro.29.b
ge of the people is hymself, euen so are
hys offycers: and loke what maner of
man the ruler of the cytye is, suche are
they that dwell therein also. * An vn- 3.Re.12.a
wyse kynge destroyeth hys people, but
where they that be in authorite are mē
of vnderstondynge, there the cyty pros
pereth.

The power of the earthe is in the
hande of God, and whan hys tyme is,
he shall set a profytable ruler vpon it.
In the hande of God is the power of
man, and vpon the scrybes shall he lay
hys honoure * Remembre no wronge Leui.19.c.
of thy neghbour, and medle thou wyth
no vnryghteous workes. Pryde is ha
tefull before God and men, and al wyc
kednesse of the Heythen is to be abhor
red. * Because of vnryghteous dea- Iere.27.a
lynge, wronge, blasphemyes, and dy- Dan.4.c.
uerse deceate, a realme shalbe transla-
ted from one people to another.

Ther is nothynge worse then a B
couetous man. What auaūchest thou
the, o thou earthe and asshes? Ther is
not a more wycked thynge, then to

loue moneye. And why? suche one hath
hys soule to sell: yet is he but fylthye
donge whyle he lyueth.

And though the physycyan shewe
hys helpe neuer so longe, yet in conclu-
syon it goeth after thys maner: to day
a kynge, tomorowe dead. For whan a
man dyeth, he is the heyre of serpẽtes,
beastes and wormes. The bygynnyng
of mans pryde, is to fall awaye from
God: and why? his harte is gone from
hys maker, for pryde is the orygynall
of all synne. Who so taketh holde ther
of, shall be fylled wyth cursynges, and
at the laste it shall ouerthrowe hym.
Therfor hath the LORDE brought
the congregacyon of the wycked to di-
shonoure, and destroyed them vnto the
ende.

C
Sapi.6.b. * God hath destroied the seates of
Luce.1.d. proude princes, and set vp the meke in
14.b.18.b. theyre steade. God hath wythered the
rotes of the proude Heythen, and plan
ted the lowlye amonge them * God
Gen.19.c. hath ouerthrowne the londes of ỳ Hey
then, and destroyed them oute of the
grounde. He hath caused them to wy-
ther awaye, he hath broughte them to
naught, and made ỳ memoryall of thẽ
to ceasse from oute of the earthe. (God
hath destroyed the name of the proude
and lefte the name of the humble of
mynde.) Pryde was not made for mã,
nother wrothfulnes for mens chyldren
The sede of men that feareth God,
shalbe broughte to honoure: but ỳ sede
whiche transgresseth the commaunde-
mentes of the LORDE shalbe sha
med. He that is the ruler amonge bre-
theren is holden in honoure amonge
them, and he regardeth syche as feare
the LORDE.

D The glorye of the ryche, of the ho
norable, and of the poore is the feare
of God.

Despyse not thou the iuste poore
man, and magnifye not the ryche vn-
godlye. Greate is the iudge and myghtye
in honour, yet is ther none greater
then he that feareth God. * Unto the
Pro.17.a. seruaũte that is dyscrete, shall the fre
do seruyce. * He that is wyse and wel
2.Re.12.b nurtoured, wyll not grudge whan he
is refourmed, and an ignoraunt bodye
shal not com to honour. Be not proud
to do thy worke, and dyspayre not in
Pro.12.d. the tyme of aduersyte. * Better is he
that laboureth and hath plenteousnes
of all thynges, then he that is gorgy-
ous, and wanteth bread.

My sonne, kepe thy soule in meke E
nesse, and geue her hyr due honoure.
Who shall iustifye hym, that synneth
agaynste hymselfe? Who wyll honour
hym, that dyshonoureth his own lyfe?
The poore is honoured for hys fayth-
fulnesse and treuthe, but the ryche is
had in reputacyon because of hys goo-
des. He that ordreth hymselfe honestly
in pouerte, how much more shal he be-
haue hymselfe honestlye in ryches?
And who so ordrethe hymselfe vnho-
nestlye in ryches, howe muche more
shall he behaue hymselfe dyshonestlye
in pouerte?

The.xi. Chapter.

Many good instruccyons.

The wysedome of hym that A
is broughte lowe, shall lyft Gen.41.
vp hys heade, and shall ma Dan.6.a.
ke hym to syt among great
men. Commende not a man
in hys bewtye, nother despyse a man
in hys vtter appareaunce. The Bey is
but a small beaste amonge the foules,
yet is hyr frute exceadynge swete. Be
not proude of thy raymente, * and ex- Iohn.?.a.
alte not thyselfe in the daye of thy ho-
noure: for the workes of the Hyghest
onelye are wonderfull: yee gloryous,
secrete and vnknowne are his workes
Manye tyraunts haue bene fayne to
syt downe vpon the earth, * and ỳ vn 1.Re.15.
lykely hath worne the crowne. Many 1 Reg.6.?
myghtye men haue bene brought low,
and the honorable haue bene delivered Deu.1.a.
in to other mens handes. * Condemne and.17.a.
no man, before thou haue tried out the Iosu.7.a.
matter: and whan thou haste made in- and.22.a.
quisytyon, then refourme rightrously.
* Geue no sentence before thou haste Pro.18.a.
herde the cause, but fyrste let men tell
oute theyr tales.

Stryue not for a matter that tou B
cheth not thyself, and stonde not in the
iudgement of synners. My sonne, med
le not wyth many matters: * and yf Mat.19.c.
thou wylt be ryche, thou shalte not be 1.Ti.6.b.
vngyltye: and though thou folowe af-
ter, yet shalte thou not get it: & though
thou runneste thy waye afore, yet shalt
thou not escape. * Ther is some man Pro.10.a.
that laboureth and the more he weery
eth hymselfe, the lesse he hath. Agayne,
some man is slowthfull, hathe nede of
helpe, wanteth strengthe, and hathe
greate pouerte, and Gods eye loketh

vpon hym to good, setteth hym vp
Job.42.c from hys lowe estate,* and lyfteth vp
hys heade: so that manye man mar-
uayll at hym, and geue honoure vnto
God.

C *Prosperyte and aduersyte, lyfe
Job.1.c. and death, pouerte and ryches come al
Esa.28.a. of the LORDE.(Wysdome, nur-
toure and knowlege of the lawe are
of god. Loue & the wayes of the good are
wyth hym. Erroure and darknesse are
made for synners: & they that exalte them
selues ware old in euel) The gift of god
remayneth for the ryghteous, and hys
good wyll shall geue prosperyte for e-
uer. Some man is rych by lyuing nyg
gardely, and that is the porcyon of his
Luce.12.b. rewarde, in that he sayeth: * nowe
haue I gotten reste, and nowe wyll I
eate and dryncke of my goodes myselfe
alone. And yet he consydereth not, that
the tyme draweth nye, that he muste
leaue all these thynges vnto other mē,
and dye hymselfe. Stonde thou faste
in thy conuenaunt, and exercise thyselfe
therein, and remayne in the worke vn-
to the age. Continue not in the workes
D of synners, but put thy truste in God,
and byde in thyne estate: for it is but
an easye thynge in the syghte of God,
to make a poore man riche, and that so
denlye. The blessynge of God hasteth
to the rewarde of the ryghteous, and
maketh hys frutes soone to floryshe,
and prospere. Saye not: what helpeth
it me? and what shall I haue the whyle?
Agayne, saye not: I haue ynough how
Eccli.18.c can I wante? * When thou arte in
well fare, forget not aduersite: & whan
it goeth not wel wyth the, haue a good
hope, that it shall be better. For it is
but a small thynge vnto God, in the
daye of deathe to rewarde euerye man
accordynge to hys wayes. The aduer-
syte of an houre maketh one to forget
all pleasure, and whan a mā dyeth, his
workes are dyscouered. Prayse no bo-
dy before hys death: for a man shall be
knowne in hys chylderen.

E Brynge not euerye man in to thyn
house, for the deceatfull layeth wayte
diuersye. Lyke as a Patrich in a
maunde, so is the harte of the proude:
and lyke as a spye, that loketh vpon
the fall of hys neghboure. For he tur-
neth good vnto euell, and sklaundreth
the chosen. Of one sparke is made a
greate fyre, and an vngodlye man lay-
eth wayte for bloude. Beware of the
deceatfull, for he ymagyneth wycked
thynges, to brynge the to a perpetuall
shame. Yf thou takeste an aleaunt vn-
to the, he shall destroye the in vnquiet-
nesse and dryue the from thyne owne
wayes.

The.xii.Chapter.

How and to whome a man shulde
do good.

A When thou wylt do good,
know to whom thou doest
it, and so shalte thou be
Gala.6.b. greatlye thanked for thy be
1.Tim.5.a nefytes.* Do good vnto
the ryghteous, and thou shalte fynde
greate rewarde: though not of hym,
yet (no doute) the LORDE hymselfe
shall rewarde the. He stondeth not in
a good case, that is alwaye occupyed
in euell, and geueth no almes: for the
Hyghest hateth the synners, and hath
mercye vpon them that shewe the wor
kes of repentaunce. Geue thou vnto
suche a feare God, and receaue not a
synner: As for the vngodlye and syn-
ners, he shall recompence vengeaunce
vnto them, and kepe them to the daye
of wrath. Geue thou vnto the good,
and receaue not the synner: do well vn
to hym that is lowlye, but geue not to
the vngodlye. Let not thy bread be ge-
uen hym, that he be not myghtyer then
thyselfe therein. For so shalte thou re-
ceaue twyse as muche euell, in all the
good that thou doeste vnto hym: And
why? the Hyghest hateth synners,
and shall rewarde vengeaunce to the
vngodlye.

B In prosperyte a frende shall not
be knowne, and in aduersyte an ene-
mye shall not be hydde. For whan a
man is in welthe, it greueth hys ene-
myes: but in heuynesse and trouble a
man shall knowe hys frende. Truste
neuer thyne enemy, for lyke as an yron
rusteth, so doth hys wyckednesse. And
though he make muche crouchynge,
and knelynge, yet kepe well thy mynd,
and beware of hym. Set hym not by
the, nother let hym syt at thy ryght-
hande: leste he turne hym, get in to thy
place, take thy rowme, and seke thy
seate, and so thou at the laste remem-
bre my wordes, and be prycked at my
sayenges.

C * Bynde not two synnes toge-
Eccli.7.a. ther, for ther shall not one be vnpunys
and.21.a. hed. Who wyll haue pytye of the char
mer, that is stynged of the serpente, or

of all suche as come nye the beastes?
Euen so is it wyth hym that kepeth
companye wyth a wycked man, and
lappeth hymselfe in hys synnes. For a
season wyll he byde wyth the, but yf
thou stomble, he taryeth not.
Iere. 41.b * An enemye is swete in hys lyp-
pes, he can make manye wordes, and
speake manye good thynges: Yee he
can wepe wyth hys eyes, but in hys
harte, he ymagineth howe to throwe
the in to the pytte: and yf he may fynd
oportunyte, he wyll not be satysfyed
wyth bloude. Yf aduersite come vpon
the, thou shalte fynde hym there fyrst:
and though he pretende to helpe the,
yet shall he vndermyne the. He shall
shake hys heade, and clap hys handes
ouer the for very gladnesse, and whyle
he maketh manye wordes, he shall
dysguyse hys countenaunce.

The.xiii. Chapter.

¶ Howe the poore shulde kepe hym-
selfe from the ryche.

A Who so toucheth pitche,
Deut.7.a. shalbe fyled wythal: * and
he that is famylyar wyth
the proude, shall cloth hym
selfe wyth pryde. He ta-
keth a burthen vpon hym, that accom-
panyeth a more honorable man then
hymselfe. Therfore kepe not familiari-
te wyth one that is rycher than thyself
Howe agre the kettell and the pot to-
gether? for yf the one be smytten a-
gaynste ẏ other, it shall be broken. The
rych dealeth vnrighteouslye, & threate-
neth wythall: the poore beynge oppres-
sed, and wrongeouslye dealte wythall,
suffereth scarcenesse, and geueth fayre
wordes. Yf thou be for hys profyt, he
vseth ẏ: but yf thou haue nothynge, he
shall forsake the. As long as thou hast
ony thynge of thyne owne, he shall be
a good felowe wyth the. Yee he shall
make the a bare man, and not be sorye
for the. Yf he haue nede of the, he shall
defraude the, and (with a preuy mock)
shall he putte the in an hope, and geue
the all good wordes, and saye: what
wanteste thou? Thus shall he shame
the in hys meate, vntyll he haue supte
the cleane vp twyse or thryse, and at
the laste shal he laugh ẏ to scorn. After
warde, whan he seyth that thou haste
nothynge, he shall forsake the, and
shake hys heade at the (humble thy-
selfe vnto God, and abide hys handes)
Beware that thou be not deceaued
and broughte downe in thy symple- B
nesse. (Be not to humble in thy wys-
dome, leste whan thou arte broughte
lowe, thou be deceaued thorowe foo-
lyshnesse.) Yf thou be called of a mygh-
tye man, absente thy selfe, so shall he
call the to hym the more ofte. Prease
not thou vnto hym that thou be not
shotte oute: but go not thou farre of,
leste he forgette the. Wythdrawe not
thyself frõ hys speche, but beleue not
hys manye wordes. For wyth muche
communycacyon shall he tempte the,
and (wyth a preuye mock) shall he que-
styon of thy secretes. The vnmercy-
full mynde of hys shall marck thy wor-
des, he shall not spare to do the hurte,
and to put the in preson. Beware, and
take good hede to thy selfe, for thou
walkeste in parell of thy ouerthrow-
ynge.
(Nowe whan thou heareste hys
wordes, make the as though thou we- C
reste in a dreame, and wake vp. Loue
God all thy lyfe longe, and call vpon
hym in thy nede) Euerye beaste loueth
hys lyke, euen so let euerye man loue
hys neghboure. All fleshe wyll resorte
to theyre lyke, and euerye man wyll
kepe companye wyth suche as he is
hymselfe. But as the wolfe agreeth
wyth the lambe, so doth the vngodlye
wyth the ryghteous. * What felow- 2.Co.6.c
shyppe shulde an holye man haue with
a dogge? Howe can the ryche and the
poore agre together? The wylde asse
is the lyons praye in the wyldernesse,
euen so are poore men the meate of the
ryche. Lyke as the proude maye not a-
waye wyth lowlynes, euen so doth the
ryche abhorre the poore. Yf a ryche
man fall, hys frendes set hym vp a-
gayne: but whan the poore falleth, his
frendes forsake hym. Yf a ryche man
fall in to an erroure, he hath many hel-
pers: he speaketh proude wordes, and
yet men iustyfye hym.
But yf a poore man go wronge,
he is punyshed: yee though he speake D
wysely, yet can it haue no place. Whã
the ryche man speaketh, euerye bodye
holdeth hys tunge: and loke what he
sayeth, they prayse it vnto the cloudes.
But yf the poore man speake, they say
What felowe is thys? and yf he do a-
mysse, they shall destroye hym. Ryches
are good vnto hym that hath no synne
in his cõscience: & pouerte is a wicked

thynge in the mouth of the vngodlye.
The harte of man chaungeth hys coũ-
tenaũce, whether it be in good or euel.
A chearful countenaunce is a token of
a good harte: for els is it an harde
thynge to knowe the thoughte.

The.xiiii. Chapter.

¶ The vnfaythfulnesse & wyckednesse
of rych nyggardes. An exhortacion to
do good, and to cleue vnto wysdome.

Blessed is the man yͭ hathe
A not fallen wyth the worde
Eccli.19.c of hys mouth, and is not
and.25.b. prycked with the consciẽce
Jacob.3.a of synne. Happy is he that
hath had no heuynesse in hys mynde,
and is not fallen from his hope. It be-
cõmeth not a couetous man and a nig-
garde to be ryche: and what shulde a
nyggarde do wyth golde? He that wᵗ
all hys carefulnesse heapeth together
vnrighteously, gathereth for other fol-
kes, and another man shall make good
cheare wyth hys goodes. He that is
wycked vnto hymself, how shuld he be
good vnto other men? How can such
one haue ony pleasure of hys goodes?
Ther is nothynge worse, than whan
one disfauoureth hymselfe, and thys is
a rewarde of hys wyckednesse. Yf he
do ony good, he doth it not knowenge
therof, and agaynste hys wyll: and
at the laste declareth hys vngracious-
Cap.6.a nesse. A nyggarde hath a wycked eye,
he turneth awaye hys face, and despy-
Pro.27.c seth hys owne soule. * A couetous
Eccles.1.a mãs eye hath neuer ynough in the por-
cion of wyckednesse, vntyll the tyme
that he wyther awaye, and haue loste
hys owne soule.
B A wycked eye spareth breade, and
ther is scarcenesse vpõ hys table. My
sonne, do good to theselfe of that thou
hast, and geue the LORDE hys dwe
offerynges. Remembre that death ta-
ryeth not, and how that the couenaũt
of the graue is shewed vnto the: (for yͤ
couenaunte of thys worlde shall dye
Eccli.4.a the death.) * Do good vnto thy frende
Tobi.4.b before thou dye, and accordynge to thy
Luc.16.b. abylite reach out thyne hand, and geue
vnto the poore. Be not disapoynted of
the good daye, and let not the porcion
of the good daye ouerpasse the. Shalt
thou not leaue thy trauayls & labours
vnto other men? In the deuidynge of
the heretage geue and take, and sancti-
fye thy soule. Worke thou ryghteous-
nesse before thy death, for in hell ther
is no meate to fynde.
* All fleshe shall fade awaye lyke Esa.40.a
grasse, and lyke a florysshynge leafe in a 1.Pet.1.d.
grene tre: Some growe, some are caste Jacob.1.b
downe: Euen so is the generacion of
fleshe and bloude, one commeth to an
ende, another is borne.
All transitorye thynges shall fayle C
at the laste, and the worke therof shal
go wythall. Euery chosen worke shal
be iustifyed, & he that medleth withal,
shall haue honoure therin. Blessed is
the man that kepeth him in wysedom,
and exercyseth hymselfe in vnderstan-
dynge, & wyth discrecion shal he thyn-
ke vpon the forknowelege of God:
Which cõsydereth the wayes of wyse-
dom in hys harte, hath vnderstãdynge
in hyr secretes, goeth after her (as one
that seketh her out) and continueth in
hyr wayes. He loketh in at hyr wyn-
dowes, and herkeneth at hyr dores.
He taketh hys reste besyde hyr house,
and fasteneth hys stake in hyr walles.
He shall pytche hys tente nye vnto hyr
hande, & in hyr tente shal good thyngs
rest for euermore. He shall set hys chyl-
deren vnder hyr couerynge, and shall
dwell vnder hyr braũches. Vnder hyr
couerynge shall he be defended from yͤ
heate, and in hyr glory shall he reste.

The.xv.Chapter.

¶ The profite that cõmeth of the fear
of God and wysdome, which the wyc-
ked wyll not receaue.

He that feareth God, wyll A
do good: & whoso kepeth
the law, shal optayne wys-
dom. As an honorable mo-
ther shall she mete hym: &
as a virgine shall she receaue hym.
* Wyth the breade of lyfe & vnderstã- Mat 4.a
dynge shal she fede hym, & geue hym &.Joh 4 b
the water of yͤ holsõ wysdõ to drynk.
Yf he be constant in her, he shal not be
moued: and yf he hold him fast by her,
he shall not come to confusion. She
shall brynge hym to honoure amonge
hys neghbours, and in the myddeste of
the congregacion shall she open hys
mouth. Wyth the spirete of wysdome
and vnderstandynge shal she fyll hym,
and cloth hym wyth the garmente of
glory. She shal heap yͤ treasure of myrth
and ioye vpon hym, & geue hym an e-
uerlastinge name to heretage. Folysh
mẽ wyll not take hold vpõ her, but such
as haue vnderstãdynge wyl mete her:

for she is farre from pryde and deceat.
Men that go about with lyes, wyl not
remembre her: (but men of trueth shall
be founde in her, euen vnto the behol-
dynge of God.) Prayse is not semely
in the mouth of the vngodly, for he is
not sent of the LORDE. For of God
cometh wysedome, and the prayse shall
stande by the wysedome of God, & shal
be plenteous in a faythfull mouth, and
the LORDE shal geue her vnto him.
B Saye not thou: It is the LOR-
DES faute that I am gone by, for y
shalte not do the thynge y God hateth
Say not thou he hath caused me to go
wronge, for he hath no nede of the vn-
godly. God hateth all abhominacyō of
erroure, and they that feare God wyll
Gene. 1. d. loue none such. * God made mā from
the begynnynge, and left hym in y hāde
of his counsell. He gaue hym his com-
maundementes and preceptes: yf thou
wylt obserue the commaundementes
and kepe acceptable faythfulnesse for
Iere. 21. b. euer, they shall preserue the. * He hath
set water and fyre before the, reach out
thyne hande vnto which thou wylt.
Before man is lyfe and death, good &
euell, loke what he lyketh, shalbe geuē
hym. For the wysedome of God is
great and myghty in power, and behol-
Psal. 33. b. deth all men contynually. * The eyes
of the LORDE are vpon them that
feare hym, and he knoweth al the wor-
kes of man. He hath commaunded no
mā to do vngodly, nother hath he geuē
ony man leaue to synne: for he desyreth
no multytude of vnfaythfull & vnpro-
fytable chyldren.

The.xvi. Chapter.

The multitude of euel childrē is not good, for the grace of God is not amōg the vngodly. The pacyence, mercy, and wysedome of God

A Delyte not thou in the mul-
tytude of vngodly chyldren
and haue no pleasure in thē
yf they feare not God.
Trust not thou to theyr lyfe
and regarde not theyr labours: for one
sonne that feareth God is better, then
a thousande vngodly. And better it is
for a man to dye without chyldren, thē
to leaue behynde hym such chyldren as
are vngodly. For by one that hath vn-
derstanding, maye a whole cytie be vp-
holden: but though the vngodly be ma-
ny, yet shall it be waisted thorow them.
Many such thynges hath myn eye sene
and greater thynges then these haue
I herde with myne eares. * In the cō- Eccli. 21. b.
gregacyon of the vngodlye shall a fyre
burne, and amonge vnfaythfull people
shall the wrath be kyndled.
B The olde giauntes optayned no
grace for theyr synnes, * whiche were Gene. 6. a.
destroyed, trustynge to theyr owne strē-
gth. Nother spared he them, amonge
whom Loth was a straunger: * but Gen. 19. a.
smote them, and abhorred thē because
of the pryde of theyr wordes. He hadde
no pytie vpon them, but destroyed all y
people, that were so stoute in synne. Nu. 14. c.
* And for so much as he pytied not the and. 26. f.
syxe hundreth thousand, that gathered
thē selues together in the hardnesse of
theyr harte: it were maruayle yf one be Eccli. 5. a.
ynge hardnecked, shulde be fre. * For
mercy and wrath is ☧ hym: he is bothe
myghtye to forgeue, and to poure out
displeasure. Lyke as his mercye is
great, euen so is his punishment also,
he iudgeth a mā accordyng to his wor
kes. The vngodly shall not escape in
his spoyle, and the longe paciēce of him
y sheweth mercy shal not byde behynd.
All mercye shall make place vnto euery
man accordyng to the deseruyng of his
workes, (and after the vnderstandyng
of his pylgrymage.)
C Saye not thou: I wyll hyde my
selfe from God, for who wyl thynke vp
pon me from aboue? I shall not be kno
wen in so great an heape of people: for
what is my soule amonge so many cre
atures? Beholde, the heauen, yet y hea
uen of heauens, the depe, the earth and
all that therin is, shall be moued at his
presence: the mountaynes, the hylles, &
the fundacyons of the earth shal shake
for feare, whan God vysyteth them.
These thynges doth no harte vnder-
stande, but he vnderstōdeth euery hart,
and who vnderstandeth his wayes?
No mā seyth his storme, and the moost
parte of his workes are secrete. Who
wyll declare the workes of his ryghte-
ousnes? Or who shall be able to abyde
them? for the couenaunt is farre from
some, and the tryenge out of men is in
the fulfyllynge. He that is humble of
hart, thynketh vpon such thynges: but
an vnwyse and erroneous man casteth
D his mynde vnto foolysh thynges.
My sonne herken thou vnto me, &
learne vnderstandynge, and marke my
wordes with thyne harte: I wyll geue
the a sure doctrine, and playnly shal I

instructe the. God hath set his workes in good ordre from the begynnynge, & partes of them hath he sundered frõ the other. He hath garnysshed his workes from euerlastynge, and theyr begynninges accordynge to theyr generacyons. None of them hyndereth another, nether was ony of them disobedient unto his worde. After this, God loked upon the earth, & fylled it with his goodes. With al maner of lyuynge beastes hath he couered the grounde, and they all shalbe turned unto earth agayne.

The.xvii.Chapter.

¶ How God made man, endewed him with gyftes, openynge his wyll & lawe unto hym: but chose Israell out of all people.

A Gene.1.d GOD * dyd shape man of ye earth, and turned hym unto earth agayne. He gaue him the nombre of dayes, & certayne tyme: yee and gaue hym power of the thynges that are upon the earth. He clothed hym with strength, and made him after his owne lykenesse. He made all flesh to stande in awe of hym, so ye he had ye domynion

Gene.2.d of all beastes and soules. * He made out of hym an helper lyke unto hym selfe, and gaue them discrecyon & tũge, eyes and eares, and a hart to understãd and fylled them with instruccyon and understandynge. He created for thẽ also the knowlege of ye spirete, filled theyr harte with understandynge, and shewed them good and euell He set his eyes upon theyr hartes, declarynge unto them his great and noble workes: (ye they shulde prayse his holy name together, reioyce of his wonders, and be tel

Exo.20.a. lynge of his noble actes. * Besydes
Deut.4.5. this, he gaue them instruccyon, and the
and.9. lawe of lyfe for an heretage. He made an euerlastynge conuenaunt with thẽ, and shewed thẽ his ryghteousnesses, & iudgementes. They sawe his glory & theyr eyes, and theyr eares herd the maiestye of his voyce. And he sayde unto them: beware of all unryghteous thynges. He gaue euery man also a commaundement concernynge his neyghboure.

B Theyr wayes are euer before him,
and are not hyd from his eyes. * He
Rom.13.a hath set a ruler upõ euery people, ‡ but
‡ Deu.4.c Israel is the LORDES porcyon.
and.10.c. All theyr workes are as the sonne in ye syght of God, and his eyes are alwaye lokynge upon theyr wayes. All theyr unryghteousnesses are manyfest unto him, and al theyr wyckednesses are opẽ in his syght. * The mercy that a man Eccli.29.b
sheweth is as it were a purse with him and a mans good dede preserueth hym as the apple of an eye. * At the last shal Mat.25.c.
he awake, and rewarde euery man upõ his head as he hath deserued, and shall turne them together in to ye nethermost partes of the earth. * But unto them Actu.3.b
that wyll repent, he hath geuen ye way of ryghteousnes. As for suche as be weake, he cõforteth them, suffreth thẽ, and sendeth them the porcion of ye verite O turne then unto the LORDE forsake thy synnes, make thy prayer before the LORDE, do the lesse offence turne agayne unto the LORDE forsake thyne unryghteousnesse, be an utter enemye to abhominacyon (learne to knowe the ryghteousnes, and iudgementes of God, stonde in the porcyon that is set forth for the, and in the prayer of the moost Hygh God. Go in to the porcyon of the holy worlde, with suche as be lyuynge and geue thankes unto God.)

C * Who wyll prayse the LORDE Psal.6.a.
in the hell? Abyde not thou in ye errour Esa.38.d.
of the ungodly, but geue hym thankes before death. As for the dead, thankfulnesse peryssheth frõ hym as nothyng Geue thou thãkes in thy lyfe, yee whyl thou art lyuynge and whole shalt thou geue thãkes, and prayse God & reioyce in his mercy. O how great is the louynge kyndnesse of the LORDE, and his mercyfull goodnesse unto such as turne unto hym? For all thynges maye not be in man, and why? the sõne of mã is not immortal, & he hath pleasure in ye vanite of wickednesse. What is more cleare thẽ the Sõne? yet shall it fayle. Or what is more wycked, then the thynge that fleshe and bloude hath ymagyned? and that same shalbe reproued. The LORDE seyth the power of the hye heauen, and that all men are but earth, and asshes.

The.xviii.Chapter.

¶ The wysedom of God and ordre of his workes, whiche no man may comprehende. The dayes of man are short. God suffreth longe, rebuketh and teacheth al such as wyll receaue nurtoure.

A
Gene.1.a. HE that lyueth for euermore
* made all thynges toge-
ther. God onely is ryghte-
ous, and remayneth a victo
rious kynge for euer.
Ps.105.a. *Who shalbe able to expresse the wor
Eccli.43.d kes of hym? Who hath sought out the
grounde of his noble actes? Who shal
declare the power of his greatnesse?
Or, who wyll take vpon hym to tell
out his mercy? As for the wonderous
workes of the LORDE, ther may no
nothynge be taken frō them, nothynge
maye be put vnto them, nother maye ÿ
grounde of them be founde out. But
whan a mā hath done his best, he must
begyn agayne: & whan he thynketh to
be come to an ende, he must go agayne
to his laboure. What is man? Wherto
Psa.89.b. is he worthe? What good or euell can
he do? * Yf the nōbre of a mans dayes
be almoost an hūdreth yeare it is much
B Lyke as the droppes of the rayne
are vnto the see, and as a grauell stone
2.Pet.3.b. is in comparison of the sonde: * so are
these fewe yeares to the dayes euerla-
stynge. Therfore is the LORDE pa-
cyent with them, and poureth out his
mercy vpon them. He sawe and percea
ued the thoughtes, and ymagynacyōs
of theyr harte, that they were euel: ther
fore heaped he vp his mercyfull good-
nes vpon them, and shewed them in ÿ
waye of ryghteousnes. The mercy that
a man hath, reacheth to his neyghbour
but the mercy of God is vpon al flesh.
He chasteneth, he teacheth, and nourtu
reth: yee euen as a shepherde turneth a-
gayne his flocke, so doth he all them, ÿ
receaue chastenynge, nurtoure and doc
Esa.66.a. trine. * Mercyfull is he vnto thē that
stonde in awe of his iudgementes.
C My sonne whan thou doest good,
make no grudgynge at it: and what so
euer thou geuest speake no discomfor-
table wordes. Shall not the dew coole
the heate? Euen so is a worde better
Prou.15.a then a gyfte. * Is not a frendly worde
and.25.c. a good honeste gyfte? but a gracyous
Eccl.41.b man geueth them both. * A foole shall
cast a man in the teth and that roughly
and a gyft of the nygarde putteth out
the eyes. Get the ryghteousnes before
thou come to iudgemēt: Learne before
thou speake, and go to physyck or euer
1.Cor.11.d thou be syck: * examen and iudge thy
selfe, before the iudgement come, and so
shalt thou fynde grace in the syghte of
God. Humble thy selfe, afore thou be
syck, and in tyme of thy disease shewe
thy conuersacyon. * Let not to pray al- Luc.18.a 1.Tes.5.c.
waye, and stonde not in feare to be re-
fourmed vnto death: for the rewarde of
God endureth for euer. Before thou
prayest, prepare thy soule, and be not
as one that tempteth God. Thynk vp-
on the wrathful indignacyon that shal
be at the ende, and the houre of venge-
aunce, whan he shall turne awaye his
face. * Whan thou hast ynough, reme Eccli.11.d
bre the tyme of honger: and whan thou
art ryche, thynke vpō the tyme of pouer
te, and scarsenesse.
From the mornynge vntyll the eue D
nynge the tyme is chaūged, and al such
thynges are soone done in the syght of
God. A wyse man feareth God in all
thynges, and in the dayes of transgres-
syon he kepeth hymselfe from synne. A
discrete man hath pleasure in wisdome
& he that fyndeth her, maketh muche of
her. They that haue had vnderstōdyng
haue dealt wysely in wordes, haue vn-
derstande the trueth and ryghteousnes,
and haue sought out wyse sentences,
and iudgementes. * Folowe not thy Rom.6.b and.13.d
lustes, but turne the from thyne owne
wyll. For yf thou geuest thy soule her
desyres, it shall make thyne enemyes to
laugh the to scorne. Take not thy plea-
sure in great voluptuousnesse, & medle
not to much withal. Make not to great
cheare of the thynge that ÿ hast wōne
by auauntage: lest thou fall in to pouer
te, and haue nothynge in thy purse: (&
so shalte thou be enuyous vnto thyne
owne lyfe.)

The.xix.Chapter.

¶ Many good lessons of wysedome. A

A Labourynge man that is ge
uen to dronkennes, shal not
be rych: and he that maketh
not much of smal thynges,
shall fall by lytle and lytle.
* Wyne and * wemen make wyse men Gene.19.f 3.Re.11.a
rennagates, and put men of vnderstan
dynge to reprofe: and he that accompa
nyeth aduouterers, shall become a wyc
ked man. Mothes and wormes shall
haue hym to herytage, yee he shal be set
vp to a greater example, and his soule
shalbe roted out of the nombre. * He Josu.7.a
that is hastye to geue credence, is light
mynded, shalbe mynyshed: (and he that
offendeth agaynst his owne soule, shall
be hated the more.) Who so reioyseth
in wyckednes, shalbe punyshed: he that
hateth to be refourmed, his lyfe shalbe

horsened: and he that abhorreth bab-
blyng of wordes, quencheth wickednes
He that offendeth agaynst his owne
soule, shall repent it: and he that reioy
ceth in wyckednesse, shalbe punished.
B Rehearse not a wycked and chur
lyshe worde twyse, and thou shalt not
be hyndered. Shewe not thy secretes
nother to frende nor fo: and yf thou
hast offended, tell it not out. For he
shall herken vnto the and marke the:
and whan he fyndeth oportunite, he
Eccli. 12.d shall hate the. * Yf thou hast herde a
and 27.c worde agaynst thy neyghboure, let it
be dead within the: and be sure, thou
shalt haue no harme therby. A foole
trauayleth with a worde, lyke as a wo
man that is payneth with bearyng of
chylde. Lyke as an arowe shot in a
dogges thye, so is a worde in a fooles
Leui. 19.d harte * Tell thy frende his faute, lest
Mat. 18.b he be ignoraunt, and saye: I haue not
done it, or yf he haue done it, that he do it
nomore. Reproue thy neyghboure, that
he kepe his tunge: and yf he haue spo-
ken, that he saye it nomore.
C Tell thy neyghboure his faute, for
oftymes an offence is made, and geue
not credence to euery worde. A man
falleth somtyme with his tunge, but
Eccl. 14.a not with his wyll. * For what is he
and 25.b that hath not offended in his tunge?
Jacob. 3.a Geue thy neghboure warnyng, before
thou threaten hym, and geue place vn-
to the law of the LORDE. The fear
of God is all wysedome, and he that
is a ryghteous man kepeth the lawe.
As for the doctrine of wyckednesse, it
is no wysedome, and the prudence of
synners, is no good vnderstandynge: it
is but wyckednesse and abhominacyō,
and a blasphemynge of wysedome. A
symple man of small vnderstandynge
that feareth God, is better then one that
hath much wysedom, and trāsgresseth
the lawe of the Highest.
D A craftye sotle man can be wyse,
but he is vnryghteous, and with gyf-
tes he wrasteth the open and manyfest
lawe. A wycked man can behaue hym-
selfe humbly, and can douke with his
head, and yet is he but a deceauer with
Mat. 6.b in. * He hydeth his face, & disguyseth
it: and because he shulde not be knowē
he preuenteth the.
And though he be so weake that he
can do the no harme, yet whan he may
fynde oportunite, he shal do some euel.
A man maye be knowen by his face, &
one that hath vnderstandynge, may be
perceaued by the loke of his contenaūce.
* A mans garment, laughter and go- Eccli. xx.
ynge, declare what he is.

The. xx. Chapter.

¶ Men ought to geue warnynge, to
exhorte and to rebuke, but not to be cru
el, violent or malicious. Of sylence
and speakynge, and how to beware of A
lyes.

Some man, * reproueth his Eccli. 31.b
neghboure oft tymes, but
not in due season: Agayne,
some man holdeth his tūge
and he is wyse, and discret
It is much better to geue warnynge,
and to reproue, then to beare euel wyl:
for he that knowlegeth hym selfe open
ly, shalbe preserued from hurte, and de-
struccyon. Lyke as whan a chamber-
layne thorow desyre, and lust defyleth
a mayden, euen so is it with hym that
vseth violence and vnryghteousnes in
the lawe: (O how good a thynge is it,
a man that is reproued, to shewe open
ly his repentaunce: for so shalt thou es
cape wylfull synne.)
Some man kepeth sylence, and is
founde wyse: but he that is not ashamed
what he sayeth, is hatefull. Some mā
holdeth his tunge, because he hath not
the vnderstandynge of the language, &
some man kepeth sylence waytynge a
conuenient tyme. * A wyse man wyll Eccls. 3.a
holde his tunge tyll he se oportunite, Eccli. 32.a
but a wanton, and an vndiscrete body
shal regard no tyme. He that vseth ma
ny wordes, shal hurte his owne soule:
and he that taketh auctorite vpō him
vnryghteously, shalbe hated.
Some man hath oftymes prospe-
rite in wycked thynges: Agayne, some
man getteth much, and hath harme &
losse. Ther is some gyfte that is no-
thynge worth: Agayne, ther is some
gyfte, whose reward is dubble. Some
man getteth a fal for beynge to proude
and some commeth to worshippe from
lowe estate. Some man byeth muche
for a lytle pryce, and must paye for it se
uen folde.
* A wyse man with his wordes B
maketh hymselfe to be beloued, but the Eccli. 6.a
fauours of fooles shalbe poured out.
The gyfte of the vnwyse shall do the no
good, for his eyes are seuen folde.
* He shall geue lytle, and saye he gaue Eccli. 18.c
much: he openeth his mouth, & cryeth and. 41.c
out, as it were one that cryeth out wyne.

To daye he lendeth, to morow he axeth
it agayne, and suche a man is to be ha-
ted. The foole sayeth: I haue no frende
I haue no thanke for all my good de-
des: yet euen they that eate my bread,
speak no good of me. O how oft, & of
how many shal he be laughed to scorne?
He taketh a more perlous fall by such
wordes, then yf he fell vpon ye ground:
euen so shall the falles of wycked men
come haistely. In the mouth of hym yt
is vntaught, are many vnconuenient,
and vnmete wordes. A wyse sentence
shall not be alowed at the mouth of ye
foole: for he speaketh it not in due sea-
son.

C Some man synneth not, because
he hath not wherewithall, and in his
rest he shalbe stynged. Some man ther
is that destroyeth his owne soule with
shame, and for an vnwyse bodyes sake
destroyeth he it, (and with acceptynge
of personnes shall he vndo hymselfe.)
Some man promyseth his frende a gift
for very shame, and getteth an enemye
of a man: yet shal it be euer in ye mouth
of the vnwyse. I thesfe is better, then a
man that is accustomed to synne, but
they both shall haue destruccyon to he
retage. The condicyons of lyers are vn
honest, and theyr shame is euer wt them.

D A wyse man shall brynge hymselfe
Gene.41.f to honour with his wordes. * and he
Dani.2.g. that hath vnderstandynge shalbe set by
Pro.12.b. amonge great men. ‡ He that tylleth
his lande, shall increase his heape of
corne: he that worketh ryghteousnesse,
shalbe exalted, & he that pleaseth great
Exo.23.a. men, shall escape much euill. * Rewar
Deu 17.a des and gyftes blynde the eyes of the
wyse, and make hym domme, that he
Eccli.41.c can not tell men theyr fautes. * Wyse
dome that is hyd, and treasure that is
hoorded vp, what profyte is in them
both? Better is he that kepeth his ig-
noraunce secrete, then a man that hy-
deth his wysedome.

The.xxi.Chapter.

All maner of synnes ought to be
eschued. The difference of the wyse &
foolysh.

A My sonne, * yf thou hast sin
Eccli.5.a ned, do it nomore. ‡ but
7.a.12.c praye for thy forsynnes, yt
Psal.40.a they maye be forgeuen the.
Luce.15.c. Flye from synne, euen as
from a serpent: for yf thou comest nye
to her, she wyll byte the. The teth ther
of are as the teth of a Lyon, to slaye ye
soules of men. The wyckednesse of man
is as a sharp two edged sweard, which
maketh suche woundes that they can
not be healed.

Stryfe and wrongeous dealynge
shall waist awaye a mans goodes, &
thorow pryde a rych house shalbe brou
ght to naught, thus the ryches of the
proud shalbe roted out. * The prayer Exod.2[...]
of the poore goeth out of the mouth, & and.12.[...]
commeth vnto the eares, and his ven-
geaunce (or defence) shall come, and yt
haystely. Who so hateth to be refour-
med, it is a token of an vngodly person:
but he that feareth God, wyll remem-
bre hymselfe. A myghtye man is kno-
wen a farre of by his tunge, but he that
hath vnderstandynge, perceaueth that
he shall haue a fall.

Who so buyldeth his house with o- B
ther mens cost, is lyke one that gathe-
reth stones in wynter. * The congre- Eccli.[...]
gacyon of the vngodly is lyke stubble
gathered together, theyr ende is a flam
me of fyre. The waye of the vngodlye
is set with stones, but in theyr ende is
hell, darcknes, and paynes. He that ke-
peth the lawe, wyl holde fast the vnder
standynge therof, and ye ende of ye fear
of God is wysedome. He that is not
wyse, wyll not be taught in good: but
the vnwyse man abundeth in wycked-
nesse: and where bytternes is, there is
no vnderstandynge. The knowlege of
the wyse shall flowe lyke water that
renneth ouer, and his counsell is lyke
a fountayne of lyfe.

The harte of a foole is lyke a bro- C
ken vessell, he can kepe no wysedome.
Whan a man of vnderstandynge hea-
reth a wyse worde, he shal commende it, &
make much of it. But yf a voluptu
ous man heare it, he shal haue no pleasu
re therin, but cast it behinde his backe.
The talkynge a foole is lyke an heuy
burthen by the waye: but to heare a
wyse man speake, it is a pleasure.
Where a doute is in the congregacyon
it is axed at the mouthe of the wyse, &
they shall pondre his wordes in theyr
hartes. Lyke as a house yt is destroyed,
euen so is wysedome vnto a foole: As
for the knowlege of the vnwyse, it is
but darcke wordes. Doctrine is vnto
hym that hath no vnderstandynge, euẽ
as fetters aboute his fete, and lyke ma
nycles vpon his ryght hande. * A foole Eccli.19.d
lyfteth vp his voyce wt laughter, but a
wyse man shall scarce laugh secretly.

D Learnynge is vnto a wyse man a Je
well of golde, and lyke an armlet vpon
his ryght arme. A foolysh mans foote is
soone in his neghbours house: but one
that hath experience, shalbe ashamed at
the persone of the myghty. A foole wyll
pepe in at the wyndow in to the house:
but he that is wel nurtoured, wyl stode
without. A foolysh man stondeth her-
keyng at the dore: but he that is wyse
wyll be ashamed.
The lyppes of the vnwyse wyll be
tellynge foolyshe thynges, but the wor
des of suche as haue vnderstandynge,
shalbe weyed in the balaunce. The hart
of fooles is i theyr mouth: but y mouth
of the wyse is in theyr hart. Whan the
vngodly curseth the blasphemer, he cur
B seth his owne soule. * A preuy accuser
of other men shal defyle his own soule,
and be hated of euery man: (but he that
kepeth his tunge, and is discrete, shall
come to honoure.)

The.xxii.Chapter.

¶ A foole wyll not be refourmed, nor
rebuked. Be faythfull vnto thy neygh-
boure and frende.

A A Slouthfull bodye is moul-
ded of a stone of claye: he y
toucheth hym, muste wasshe
his handes agayne. A myss-
nurtoured sonne is the dis-
honoure of the father. A foolysh dough
ter shalbe lytle regarded. A wyse dough
ter is an heretage vnto hir husbonde:
but she that commeth to dishonestye,
bryngeth hir father i heuynes. A dough
ter y is past shame, dyshonoureth both
hir father, and hir husband: the vngod
ly shall regarde her, but they both shall
despyse her. The playenge of musycke
is not mete where heuynes is, euen so
is the correcyon, and doctrine of wyse
dome euer vnpleasaunt vnto fooles.
B Who so teacheth a foole, is euen
as one that gleweth a potsherde toge-
ther: as one that telleth a tale to hym
that heareth him not, & as one that way
seth a man out of an heuy slepe. Who
so telleth a foole of wysedome, is euen
as a man, whiche speaketh to one that
is a slepe. Whan he hath tolde his tale,
he sayeth: what is the matter? Whan
one dyeth, a lamentacyon is made for
hym, because the lyght fayleth hym: eue
so let men mourne ouer a foole, for he
wanteth vnderstandynge. Make but
lytle weppynge, because of the dead. For
he is come to rest: but y lyfe of the foole
is worse then the death. * Seuen dayes
do men mourne for hym that is dead,
but the lamentacyon ouer the vnwyse
and vngodly shulde endure al y dayes
of theyr lyfe.
C Talke not much with a foole, and
go not with hym that hath no vnder-
standyng. Beware of hym, lest it turne y
to trauayle, and thou shalt not be defy-
led with his synne. Departe from him,
and thou shalt fynde rest, and shalt not
be drawen backe in to his foolyshnesse.
What is heuyer then leade? And what
shulde a foole be called els, but leade?
* Sonde, salte and a lompe of yron is
easyer to beare, then an vnwyse, foo-
lysh, and vngodly man. Lyke as y bonde
of wood bounde together in the fun-
dacyon of the house can not be lowsed,
euen so is it with the harte that is sta-
blysshed in the thought of counsel. The
thought of the wyse, shall nother fear,
nor be offended at ony tyme.
D Lyke as a fayre plaistered wall in
a wynter house, and an hye buyldynge,
may not abyde the hye wynde & storme:
euen so is a fooles harte afrayed in his
ymagynacyō: he feareth at euery thyng
and can not endure. He that nippeth a
mans eye, bringeth forth teares: and he
that prycketh the harte, bryngeth forth
the meanynge, and thought. Who so
casteth a stone at y byrdes, frayeth thē
awaye: & he that blasphemeth his frēd,
breaketh y frendshippe. Though thou
dryuest a swearde at thy frende, yet dis
payre not: for thou mayest come agayn
to thy frende. Yf he speake sourly, fear
not, for ye maye be agreed together a-
gayne: excepte it be so that thou blas-
pheme hym, disdayne hym, open his se-
cretes, & wounde hym traytourously:
for all such thynges shall dryue away a
frende.
E Be faythfull vnto thy neyghboure
in his pouerte, y thou mayest reioyce w
hym also in his prosperite. Abyde sted
fast vnto hym in the tyme of his trou-
ble, that thou mayest be heyre with him
in his heritage. Lyke as the vapour
and smoke goeth out at the ouen befor
the fyre, euen so euell wordes, rebukes,
and threateninges go before bloudshed
dynge. Be not ashamed to defende thy
frede: as for me I wyl not hyde my face
frō him though he shulde do me harme
Who so euer heareth it, shall beware
of him. * Who shal set a watch before
my mouth, and a sure seale vpon my

Leui.19.d.
Eccli.19.d
Gen.50.b
Pro.27.a
psal.140.a

lyppes, that I fall not with them; and
that my tunge destroye me not?

The.xxiii.Chapter.

¶ A faythfull prayer vnto God, to pre
serue the mouth and tunge frō noysom
wordes and othes, and ẏ hart frō euell
thoughtes. How great abhominacyon
aduoutrye is.

A O LORDE, father and go-
uernoure of my lyfe, leaue
me not in theyr ymaginacy-
on, and counsell. Oh let me
not fall in such reprofe.
Who wyll kepe my thought with the
scourge, and the doctrine of wysdome
in my harte? that he spare not myne ig-
noraunce, that I fall not with them,
lest myne ignoraunces increase, that
myne offences be not many in nombre,
and that my synnes exceade not: lest I
fall before myne enemyes and so my ad
uersary reioyce. O LORDE, thou fa-
ther and God of my lyfe, leaue me not
in theyr ymaginacyon. O let me not
haue a proude loke, but turne away al
voluptuousnes fro me. Take fro me ẏ
lustes of the body, let not the desyres of
vnclennes take holde vpon me, & geue
me not ouer in to an vnshamefast and
obstinate mynde.
B Heare me (O ye chyldren) I wyll
geue you a doctrine, how ye shall ordre
your mouth: who so kepeth it, shall not
perysshe thorow his lyppes, nor be hurt
thorow wycked workes. As for the syn
ner, he shalbe taken in his owne vany-
te: he that is proude and cursed, shall
Exo. 20.b. Eccli. 27 d Math. 5.d fall therin. * Let not thy mouth be ac-
customed with swearyng: for in it ther
are many falles. Let not the namynge
of God be cōtinually in thy mouth: for
lyke as a seruaunt which is ofte puny
shed can not be without some sore, euē
so what so euer he be that sweareth
& nameth God, shall not be cleane pour
ged from synne. A man that vseth much
swearynge, shalbe fylled with wycked-
nesse, and the plage shall neuer go from
his house. Yf he begyle his brother, his
faute shalbe vpon hym: yf he knowlege
not his synne, he maketh a doubble of-
fence: and yf he sweare in vayne, he shal
not be founde ryghteous, for his house
C shalbe full of plages.
Leui. 24.c * The worde of the swearer bryn-
geth death (God graunt that it be not
foūde in the house of Iacob.) But they
that feare God eschue all suche and lye
Ephe. 5. a not weltrynge in synne. * Vse not thy
mouth to vnhonest and fylthy talkyng
for in it is the worde of synne. Remem-
bre thy father and thy mother, whan ẏ
art set amonge great men: lest God for
get the in theyr syght, and lest thou do-
tynge in theyr custome, suffre rebuke, &
wysh not to haue ben borne, & so curse
the daye of thy natiuite. * The man ẏ 2. Re. 16.
is accustomed with the wordes of blas
phemy, wyll neuer be refourmed all ẏ
dayes of his lyfe. To synne twyse is to
muche, but the thyrde bryngeth wrath
and destruccyon. An whote stomacke
can not be quenched (euen lyke a bur-
nynge fyre) tyll it haue swalowed vp
somthinge: euen so an vnchast mā hath
no rest in his fleshe, tyll he haue kynd-
led a fyre.
All bread is swete to an whoremō- D
ger, he wyll not leaue of, tyll he haue
his purpose. A man that breaketh wed
locke, and regardeth not his soule, but
sayeth: * Tush, who seyth me? I am cō Esa. 29.
passed aboute with darcknesse, the wal
les couer me, no body seyth me: whom
nede I to feare? The Hyghest wyl not
remembre my synnes. he vnderstādeth
not that his eyes se all thynges, for all
suche feare of men dryueth awaye the
feare of God from hym: for he feareth
onely the eyes of men, and consydereth
not that the eyes of the LORDE are
clearer then the Sonne, beholdynge all
the wayes of men and the grounde of
the depe, and lokynge euen to mēs har
tes in secrete places. The LORDE
God knewe all thynges or euer they
were made, and after they be brought
to passe also, he loketh vpon them all.
* The same man shalbe openly puny- Leui. 20. Deut. 22.
shed in the stretes of the cytie, and shall
be chased abrode lyke a yōg horse foale
and whan he thynketh lest vpon it, he
shall be taken. Thus shall he be put to
shame of euery man, because he wolde
not vnderstāde ẏ feare of the LORD.
And thus shall it go also wt euery wyfe
that leaueth hir husbande, and getteth
enheritaunce by a straunge mariage.
* Fyrst, she hath ben vnfaythfull vnto Exo. 20.
the lawe of the Hyghest: Secondly, she
hath forsaken hir owne husbande.
Thyrdly, she hath played the whore in
aduoutry, and gotten hir chyldren by a
nother man. She shall be brought out
of the congregacyon, and hir chyldren
shalbe loked vpon. Hir chyldren shall
not take rote: and as for frute, hir brau
ches shall brynge forth none. A shamefe

full reporte shal she leaue behynde her
and hir dishonour shal not be put out.
And they that remayne, shall knowe,
that ther is nothynge better, then the
feare of god: & that ther is nothynge
sweter, then to take hede vnto the com
maundementes of the LORDE. A
greate worshippe is it to folowe the
LORDE, for longe lyfe shalbe receyu=
ued of him.

The.xxiiii.Chapter.

A commendacyon of wysedome.

A Wysedome shall prayse hir
selfe, and be honoured in
God and reioyce in the
myddest of his people: In
the congregacions of the
hyest shal she open hir mouth, and try
umphe in the beholdyng of his power
In yͤ myddest of hir people shal she be
exalted, and wondred at in the holyful
nesse: In the multitude of the chosen
she shalbe commended, and amonge
such as be blessed she shalbe praysed, &
shal say: I am come out of yͤ mouth of
the hyest: fyrst borne before all crea
tures. I caused the lyght that fayleth
not to aryse in the heauen, & couered
all the earth as a cloude. My dwel=
lynge is aboue in the heyght my seate
is in the pyler of the cloude. I my self
alone haue gone rounde about the com
passe of heauen, & pearsed the grounde
of the depe: I haue walked in yͤ flou
des of the see & haue stand in all lan=
des: my dominion is in euery people &
in euery nation, and with my powre
haue I trode downe the hartes of all,
both hygh and lowe.
B ✠ In all these thynges also I
sought rest, and a dwellynge in some
enheritaunce. So the creator of all
thynges gaue me a commaundement:
and he that made me appoynted me a
tabernacle, and sayd vnto me: Let thy
dwellyng be in Jacob, and thyn enhe=
ritaunce in Israel, and rote thy self a=
monge my chosen * I was created frō
Pro.8.c the beginnynge and before the worlde
and shall not leaue of vnto the worlde
to come. * In the holy habitaciō haue
Exod.31.a I serued before hym and so was I sta
blished in Sion. * In the holy cytie
Psa.131.b rested I in lyke maner, and in Jerusa=
lem was my power. I toke rote in an
honorable people, euen in the porcion
of yͤ LORDE: and in his heretage
and kept me in yͤ fulnes of yͤ sayntes.
I am set vp on hye lyke a Ceder vpon
Libanus, and as a Cypres tre of the
mount Hermon: I am exalted lyke a
palme tre in Cades, & as a rose plante
in Jericho: As a fayre olyue tre in the
feld, & am exalted like as a planten tre
by the water syde. I haue geuē a smel
in yͤ stretes as a Cinamom and Balme
yͭ hath so good a sauoure: yee a swete
odour haue I geuē, as it were Myrre
of the best. ⁜
I haue made my dwellynges to smell C
as it were of rosyn, Galbanum, of
Clowes and Incense, & as Libanus
whan it is not hewen downe, & myne
odoure is as the pure Balme. As the
Therebynte haue I streched out my
braunches, and my braunches are the
braunches of honoure and louynge fa=
uoure. ✠ * As the vyne haue I Joh.15.a
brought forth frute of a swete sauoure
and my floures are as the frutes of
honoure and ryches. I am the mo=
ther of bewtye, of loue, of feare, of
knowlege and of holy hope. * In me Joh.14.a
is all grace of lyfe and treuth: In me
is all hope of lyfe and vertue. O come
vnto me, all ye that be desyrous of me,
and fyll youre selues with my frutes:
for my spirite is sweter then hony, &
so is myn inherytaunce more then the
hony combe: the remembraunce of me
endureth for euermore. They that eat
me, shall haue more honger: and they
that drynke me, shall thyrste the more.
Whoso herkeneth vnto me, shall not
come to confusion: and they yͭ worke
in me, shall not offende. They that
make me to be knowne shall haue euer
lastynge lyfe. ⁜
All these thinges are the boke of lyf,
the couenaunt of the hyghest, and the
knowlege of the treuth * Moses com= Exo.20.a
maunded the lawe in the preceptes of and.24.a
righteousnes for an heretage vnto the
house of Jacob, and cōmitted the pro=
myses vnto Israel. * Out of Dauid Ps.131.a
his seruaunt he ordened to rayse vp Actu.2.d
a moost myghtye kynge: syttinge in yͤ
seate of honoure for euermore. * This Deut.4.a
fylleth wysdome lyke as the floude of and.29.b
Phison, and as the floude of Tigris,
whan the new frutes are a growinge.
This bryngeth a plenteous vnder= D
stondinge, like Euphrates: and fylleth
it vp * as Jordane in the tyme of har= Josu.3.d
uest This maketh nurtoure to breake
forth as the lyght, and as yͤ water Gi
hō in the haruest. The first hath not
knowne her perfectly, nomore shall
the last seke out the grounde of her.

last seke out ẏ of her. For hyr thought is fuller than the see, and hyr counsell is profounder than the great depe.

I wysdõe haue caste out floudes: I am as a great waterbroke out of ẏ ryuer: I am as ẏ ryuer Dorix, & as a water condute am I come out of the garden of pleasure. I sayde: I wyll water ẏ garden of my yonge plantes, & fyl the frute of my byrth. So my waterbroke became excedynge greate, and my ryuer aproched vnto the see. For I make doctrine to be vnto all mẽ as lyghte as the fayre mornynge, and I shall make it to be euer the clearer. (I wyll pearse thorow al the lower partes of ẏ earth. I wyl loke vpõ all such as be aslepe, & lyghtẽ all them ẏ put theyr trust in the LORDE). I shall yet poure out doctrine lyke as prophecy, and leaue it vnto such as seke after wysdome & theyr generaciõs shal I neuer fayle vnto the
Eccli. 33. b holy euerlastynge worlde. * Beholde how that I haue not laboured for me selfe onely, but for all them that seke after the treuth.

The .xxv. Chapter.

¶ Ther is nothynge better, then an honest verteous woman. Agayne ther, is nothynge worse than an euell, vngodly and frowarde woman.

Thre thynges ther are that
A my spret fauoureth, which
Gene. 13. b be also alowed before God
Rom. 12. a and men: * The vnite of
Eccli. 40. d bretheren, & the loue of neghboures, * and man & wyfe that agre well together.

Thre thynges ther be which my soule hateth, and I vtterlye abhorre the lyfe of them: A poore man that is proude, a ryche man that is a lyare:
Gene. 18. b * and an olde bodye that doteth and is vnchaste.

Yf thou haste gathered nothynge in thy youthe, what wylte thou fynde than in thyne age? O howe pleasaũt a thynge is it, whan grayheaded men are discrete, and whan the elders can geue good counsell? O howe comlye a thynge is wysdome vnto aged men? yee vnderstandynge and counsell is a glorious thynge. The crowne of olde men is to haue much experience, and the feare of God is theyr worshyppe.
B Ther be .ix. thynges, which I haue iudged in my harte to be happye, & the tenth wyll I tell forth vnto men with my tunge. A mã that whyle he lyueth, hath ioye of his children, and seyth the fal of his enemyes. Well is hym that dwelleth with an housewyfe of vnderstandynge, * and that hath not fallen with his tunge, and that hath not ben fayne to serue such as are vnmete for hym. Eccli. 14. a and 19. c Jacob. 3. a
Well is hym, that fyndeth a faythfull frende: and well is hym, which talketh of wysedome to an eare that heareth hym. O how great is he, that fyndeth wysedome and knowlege? Yet is he not aboue hym, and feareth the LORDE. The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Unto whom shall he be lykened, that kepeth it fast? The feare of God is the begynnynge of his loue, and the begynnyng of faith is to cleaue fast vnto it. The heuynes of the hart is all the punyshment, and the wyckednes of a woman goeth aboue all. All punyshment and plage is nothynge in comparison of the plage of the hart: eue so all wyckednes is nothynge to ẏ wickednes of a woman.

C What so euer happeneth vnto a man, is nothynge in comparyson of it that his euell wyllers do vnto hym: & all vengeaunce is nothynge to the vengeaunce of the enemye. Ther is not a more wycked heade then the heade of ẏ serpent, and ther is no wrath aboue ẏ wrath of a woman. * I wyll rather Prou. 21. dwell with a lyon and draggon, thẽ to kepe house with a wycked wyfe. The wyckednesse of a woman chaũgeth hyr face, she shall mosell hir countenaũce as it were a Beer, and as a sacke shall she shewe it amonge the neyghbours. Hir husbande is brought to shame amonge his neghbours, and whã he heareth it, it maketh hym to sygh. All wyckednes is but lytle to the wyckednes of a woman, the porcyon of the vngodly shall fall vpon her.

D Lyke as to clymme vp a sandy way is to the fete of the aged, euen so is a wyfe ful of wordes to a styl quiete mã. * Loke not to narowly vpon the bewtye of a woman, lest thou be prouoked in desyre towarde her. The wrath of a woman is dishonoure and great confusyon. Yf a woman get the maystry, the is she contrary to hir husbande. A wycked wyfe maketh a sory harte, an heuy countenaunce & a dead wounde, (weake Eccli. 41. 2 Reg. 11. a and 12. a

hādes and feble knees, is a womā that
comforteth not hir husbande.) * Of ÿ
Gene.3.a woman came the begynnyng of synne,
1.Tim.2.b and thorowe her we all are dead. Geue
thy water no passage, no not a lytle, no
ther geue a wycked woman hir wyll.
Eccli.14.a Yf she walke not after thy hande, she
Math.19.c shall confounde the in the sight of thyn
Jacob.2.a enemyes. Cut her of then frō thy flesh,
that she do not alwaye abuse the.

The.xxvi Chapter.

¶ A commendacyon and prayse of a good honest woman, and how noysom an euell wyfe is.

A Happy is the man that hath
a vertuous wyfe, for ÿ nom
bre of his yeares shalbe dub
ble. An honest woman ma=
keth hir husbande a ioyfull
man, and she shall fyll the yeares of his
lyfe in peace. A vertuous woman is a
noble gyfte, whiche shalbe geuen for a
good porcyon vnto such as feare God.
Whether a man be ryche or poore, he
may haue euer a mery harte, and chear
full contenaunce. Ther be thre thinges
that my harte feareth, and my face is a
frayed of the fourth. Treason in a cy=
tie, a sedicyous people, and noysome tū
ges, al these are heuyer then the death.
C but whan one is gelous ouer his wyfe
it bryngeth payne and sorowe vnto ÿ
harte: and a woman that telleth out all
thynges, is a scourge of the tunge.
Whan one hath an euel wyfe, it is eueñ
as whan an vnlyke pare of oxen muste
Judic.16. drawe together: * he that getteth her,
getteth a Scorpion. A dronken womā
is a greate plage, for she can not couer
his owne shame.
B The whoredome of a woman maye
be knowen in the pryde of hir eyes and
Eccli.42.b eyelyddes. * Yf thy doughter be not
shamefast, holde her straytly, lest she a=
buse her selfe thorowe ouermuch liber=
tye. Beware of al the dishonestye of hir
eyes, and maruayl not yf she do against
the. Lyke as one that goeth by ÿ waye
& is thyrsty, so shal she open hir mouth
and drynke of euery nexte water that
she maye get.
By euery hedge shall she set her
downe, and open hir quyuer agaynst e=
uery arowe. A louynge wyfe reioyceth
hir husbande: & fedeth his bones with
hir wysedome. A womā of fewe wor=
des is a gyft of God, & to a wel nurtu=
red mynde may nothynge be cōpared.

An honest and manerly woman C
is a gyfte aboue other gyftes, & ther
is no wayght to be compared vnto a
mynde that can rule it selfe. Lyke as ÿ
Sonne whā it aryseth, is an ornamēt
in the hye heauen of the LORDE, so
is a vertuous wyfe the bewty of al hir
house. Lyke as the cleare lyght vpon ÿ
holy candelsticke, so is the bewtye of ÿ
face vpon an honest body. * Lyke as Cant.5.b
the golden pylers are vpon the socket=
tes of syluer, so are the fayre legges vp
pon a womā that hath a cōstant minde
(perpetuall are the fundacyons that
be layed vpon a whole stonye rocke, so
are the commaundementes of God vp
pon an holy woman.)
Ther be two thynges that greue D
my harte, and in the thyrde is a displea
sure come vpon me: Whan an experte
man of warre suffreth scarsenes & po=
uerte: Whan men of vnderstandynge
and wysdome are not set by: And whā
one departeth from ryghteousnesse vn
to synne: Who so doth such, the LOR
DE hath prepared hym to ÿ swearde.
Ther be two maner of thynges, which
me thynke to be harde and perylous.
A marchaūt can not lyghtely kepe him
from wronge, nother a tauerner hym=
selfe from synne.

The.xxvii. Chapter.

¶ Many goodly sentences.

Because of pouerte haue ma A
ny one offēded: and he that
seketh to be ryche, turneth
his eyes asyde. Lyke as a
nayle in ÿ wal sticketh fast
betwixte two stones: euē so doth synne
sticke betwixte the byer & the seller. Yf
he holde hym not diligently in ÿ feare
of the LORDE, his house shal soone
be ouerthrowen. Lyke as whan one syf
teth, the fylthynesse remayneth in the
syue: so remayneth ther some vncleane
thynge in the thought of man. The o= B
uen proueth the potters vessell, * so Sapi.3.a.
doth temtacyon of trouble trye ryghte 1.Pet.1.b.
ous men. ‡ The tre of ÿ felde is knowē ‡ Mat.7.b
by his frute, so is the thought of mans
harte knowen by his wordes. Prayse
no man excepte thou haue herde hym,
for a man is knowen by his wordes.
Yf thou folowest ryghteousnes, thou
shalt get her and put her vpon the as a
fayre garment. (And thou shalt dwell
with her, and she shal defende the euer,
and in the day of knowlege thou shalt
fynde stedfastnesse.) The byrdes resorte

vnto theyr lyke, so doth ẏ trueth turne
vnto them that be occupied withall.
The Lyon wayteth for the praye: so do
the synnes lurke vpon the workers of
wyckednes. The talkynge of hym that
feareth God, is nothing but wisedom:
as for a foole, he chaūgeth as ẏ moone
Yf thou be amōge the vndiscrete, kepe
thy worde to a conuenient tyme, but a-
monge such as be wyse, speake on hard
C ly. The talkynge of fooles is abhomy-
nacyō, and theyr sporte is voluptuous-
Eccli. 23.b nesse and mysnurtoure. * Much swea
rynge maketh the heer to stande vp, &
to stryue with such, stoppeth ẏ eares.
The stryfe of the proude is bloud-
shedynge, and theyr blasphemynge is
Eccli. 19.b heuy to heare. * Who so discouereth se
and. 22. d cretes, leseth his credence, and fyndeth
no frende after his wyll. Loue thy frēd
and bynde thy selfe in faythfulnesse to
hym: but yf thou bewrayest his secre-
tes, thou shalt not get hym agayne.
For lyke as the man is that destroyeth
hys enemy: so is he also ẏ dealeth falsly
in the frendshippe of his neyghboure.
Lyke as one that letteth a byrde go
D out of his hande, can not take her a-
gaine: Euen so thou, yf thou geue ouer
thy frende, thou canst not get hym a-
gayn: Yee thou canst not come by him,
for he is to farre of. He is vnto the as
a Roo escaped out of the snare, for his
soule is wounded. As for woundes,
they maye be bounde vp agayne, and
an euell worde maye be reconcyled: but
who so bewrayeth the secretes of a
frende, ther is no more hope to be had
vnto hym.
* He ẏ wyncketh with the eyes, ymagi
Pro. 10. b. neth some euell, & no mā shal take hym
frō it. Whā ẏ art present he shal hygh-
ly cōmende & prayse thy wordes: but at
the last he shall turne his tale, & slaun
der thy sayng. Many thynges haue I
hated, but nothyng so euel: for ẏ LOR
DE hymselfe also abhorreth such one.
Who so casteth a stone on hye it shal
E fall vpō his owne heade: * and he that
Exod. 21. b smyteth with gyle, woundeth hymself.
Who so dyggeth a pyt, shal fal therin:
and he that layeth a snare, shalbe taken
in it hymselfe. * who so geueth a wyc-
1. Ret. 7. b ked noysome counsell it shall come vp-
Psal. 7. b. pon hymselfe, and he shall not knowe
Pro. 26. c. from whence. The proude blaspheme
Eccli. 10. a and are scornefull, but vengeaunce
lurketh for them as a lion. They that
reioyce at the fal of the ryghteous, shal
be taken in the snare, anguysh of herte
shall consume thē before they dye. An-
ger and rigorousnes are two abhomi-
nable thynges, and the vngodlye hath
them both vpon hym.

The .xxviii. Chapter.

Men ought not to take vengeaūce, but euerye man to forgeue hys neghboure and not to beare euell wyll nor stryue. What harme cometh of false tunges and sklaunderers.

HE * that seketh vēgeaūce, A
shall fynde vengeaunce of Deut. 32. e
the LORDE, which shall Rom. 12. c
surely kepe hym his synnes.
* Forgeue thy neghbure ẏ Math. 5. d
hurte that he hath done the, & so shall 6. b. 18. d
thy synnes be forgeuen the also whan
thou prayest. A man that beareth ha-
tred agaynst another, how darre he de-
syre forgeuenesse of God? He ẏ shew-
eth no mercy to man whiche is lyke
hymselfe, howe darre he are forgeue-
nesse of hys synnes? Yf he that is but
flesh beareth hatred, & kepeth it, who
wyll intreate for hys synnes? Remem-
bre the ende, & let enimite passe, which
seketh death & destruction, and abyde
thou in the commaundementes. Re-
membre the commaundement, so shalt
thou not be rygorous ouer thy negh-
boure. Thynke vpon the couenaunte B
of the Hyghest, and forgeue thy negh-
bures ignoraunce: * Beware of stryfe Eccli. 8. a
and thou shalt make the synnes fewer.
For an angry man kyndleth variaūce,
and the vngodlye disquyeteth frendes,
and putteth discorde amonge thē that
be at peace. * The more woode ther Pro. 26. c
is, the more vehement is the fyre: and
the myghtyer that men be, the greater
is the wrath: and the longer the stryfe
endureth, the more it burneth.
An haystye brawlynge kyndleth a C
fyre, & an haysty stryfe shheddeth bloud
Yf thou blow the spark, it shal burne:
Yf thou spyt vpon it, it shall go forth:
and bothe these go oute of thy mouth.
* The sklaūderer & dubble tunged is Eccli. 21. b
cursed, for many one that be frēds set-
teth he at variaunce. The thyrde tūge
hath disquyeteth many one, and dryuē
them frō one land to another. Strōge
cyties hath it broken downe, and ouer
throwen the houses of greate men.
The thyrde tunge hathe caste out ma-
nye an honest woman, and robbed thē
of theyre labours. Who so herkeneth

vnto suche, shall neuer fynde reste, and neuer dwell safely. The stroke of the rod maketh wedders, but the stroke of the tũge smyteth the bones in sunder. Ther be many that haue perished with the swearde, but m[illegible] thorow the tunge.

D Well is hym that is kepte frõ an euell tunge, and commeth not in the anger therof which draweth not ye yocke of such, and is not bounde in the bondes of it. For the yocke therof is of yrõ & the bonde of it is of stele. The death therof is a verye euell death: hell were better for one, then such a tunge. But the fyre of it maye not opresse thẽ that feare God, and the flamme therof may not burne them. Such as forsake the LORDE, shall fall therin: and it shall burne them, and no man shalbe able to quenche it. It shall fall vpon them as a Lyon, and deuoure them as a Leopard Thou hedgest thy goodes wt thornes: why doest thou not rather make dores & barres for thy mouth? Thou weyest thy golde & syluer: why doest thou not weye thy wordes also vpõ ye balaũce? Beware, ye thou slide not in thy tunge, and so fall before thyne enemyes, that laye wayte for the.

The.xxix.Chapter.

¶ How men shulde haue compassyon and lende vnto theyr neyghbours: and how they that borow ought to behaue thẽ selues agayne. Of vnaduysed suertishippe. How euery man ought to be content with that he hath, & not to be chargeable vnto other.

A W HO so wyll shewe mercy, (Deut.15.a. Luce.6.d.) * lette hym lende vnto his neyghboure: and he that is able, let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede and pay thou thy neghboure agayne in due season. Kepe thy worde, and deale faythfully with hym, and thou shalt alwaye fynde the thynge that is necessary for the. Ther haue ben many, ye whã a thynge was lent thẽ, rekened it to be founde: and made them trauayle and laboure, that had helped them. Whyle they receaue ony thynge, they kysse the handes of such as geue thẽ, & for theyr neyghbours good they humble theyr voyce. But whan they shulde paye agayne they kepe it backe, and geue euel wordes, & make many excuses by reasõ of the tyme: & though he be able, yet geueth he scarse the halfe agayne, & rekeneth the other to be founde. And yf he witholde not his money, yet hath he an enemye of hym, & that vndeserued.

He payeth hym with cursynge & rebuke and geueth hym euell wordes for his good dede. (B) Ther be many one which are not glad for to lende, not because of euell, but they feare to lese the thynge that they lende. Yet haue thou pacyence with the simple, and withold not mercy from hym. Helpe the poore for the commaundementes sake, and let hym not go emptye from the because of his necessite. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, wher it rusteth and corruppeth. * Gather thy treasure after the commaundement of the hyghest, and so shal it brynge the more profyte then golde. (Mat.6.c. Luce 12.d. 1.Tim.6.d.) ‡ Laye vp the almes in the hande of the poore, and it shal kepe the from all euel. (‡ Da.4.d. Luce.11.d. Actu.10.a. Tobi.4.b. Eccli.17.d.) (A mans almes is as a purse with hym, and shal kepe a mãs fauoure as the apple of an eye: and afterwarde shall it aryse, and paye euery man his rewarde vpon his heade.) It shall fyght for the agaynste thyne enemyes, better then the shylde of a giaũte or speare of the myghtye.

A good honest man is suretye for his neyghboure, but a wycked persõne (C) letteth hym come to shame. Forget not the frendshippe of thy suertye, for he hath geuen his soule for the. The vngodly despyseth the good dede of his suertye, and the vnthankfull and ignoraunt leaueth his suertye in daunger. Some mã promyseth for his neghbour and whan he hath lost his honestye, he shall forsake hym. Suertishippe hath destroyed many a rych man, & remoued them as ye wawes in the see. Myghtye people hath it dryuen awaye, and caused them to wãdre in straũge contryes. An vngodly man transgressynge the cõmaundement of ye LORDE, shall fall in to an euell suertishippe: & though he force hymselfe to get out, yet shall he fal in to iudgement. Helpe thy neghboure out after thy power, and beware, that thou thy selfe fall not in such dette.

* The chefe thynge that kepeth in the lyfe, is water and bread, clothynge and lodgynge to couer the shame. (Eccli.39.c.)

Better is it to haue a poore lyuyng (D) in a mãs owne house, thẽ delicate fayre amonge the straunge. * Be it lytle or muche that thou hast, holde the cõtent (Psa.36.b. 1.Ti.6.b.)

Hebr.13.a. withall (and thou shalt not be blamed
as a vagaboundе:) for a myserable lyfe
is it, to go from house to house: & wher
a man is fremde, he dare not open his
mouth. Though one be lodged, & haue
meate and drynke, yet shall he be taken
as an vnworthy, and heare many byt-
ter rough wordes, namely thus: Go thy
waye thou straunger, and prepare a ta
ble (for thy selfe) and fede me also of ỹ
thou hast. Awaye thou straunger (so, ỹ
he regardeth his honoure nomore) my
brother cōmeth in to my house, and so
he telleth hym the necessite of his house
These thynges are heuy to a man that
hath vnderstandynge: namely, the for
byddynge of the house, and that ỹ len-
der casteth hym in the teth.

The.xxx.Chapter.

Who so loueth his childre, teacheth
them, nortoureth them, and chasteneth
them. Health is a noble gyfte.

A Who so louethe his chylde,
Pro.13.c. and.23.d. * holdeth hym styll vnder
correccyō that he may haue
ioye of hym afterward (and
that he grope not after his
Deut.6.a. neyghbours dores.) * He that teacheth
his sonne, shall haue ioye in hym, & not
be ashamed of hym amōge his acquayn
taunce. Who so enfourmeth and tea-
cheth his sonne, greueth the enemye, &
before his frendes he may haue ioye of
hym. Though the father dye, yet is he
as though he wer not dead: for he hath
lefte one behynde hym that is lyke him.
In his lyfe he sawe hym, and had ioye
in hym, and was not sory in his death,
(nother was he ashamed before the ene
myes.) For he left behynde hym an a-
uenger agaynst his enemyes, & a good
doer vnto the frendes. For the lyfe of
chyldren shall bynde woūdes together,
and his harte is greued at euery crye,
An vntamed horse wylbe harde, and a
wanton chylde wylbe wylful Yf thou
brynge vp thy sonne delicatly, he shall
make the afrayed: and yf thou playe &
hym, he shall brynge the to heuynes.
Laugh not with him, lest thou wepe &
hym also, & lest thy teth be set on edge
at the last.
B
Eccle.7.c. * Geue him not lyberte in his youth
and excuse not his foly. Bow downe
his neck whyle he is yonge, hyt him vp
pon ỹ sydes whyle he is yet but a chyld
lest he ware stuburne, and geue nomore
force of the, and so shalt thou haue he-
uynes of soule.) Teache thy chylde and
be dilygēt therin, lest it be to thy shame
Better is the poore beynge whole and
stronge, then a man to be ryche, & not
to haue his health. Health and welfare
is aboue all golde, and an whole body
aboue all treasure. Ther is no ryches a
boue a sounde body, and no ioye aboue
the ioye of the harte. Death is better
then a wretched lyfe, or continuall syc-
nes. The good thinges that are put vp
in a close mouth are lyke as whā meat
is layed vpon the graue. C
What good doth the offerynge vn Bel.a.
to an Idol? * For he can nother eat,
tayst, nor smell. Euen so is it also with
the ryche, whom God maketh to seke:
he seyth it with his eyes, and groneth
therafter, and is euen as a gelded man,
that lyeth with a virgyn and syggeth.
* Geue not ouer thy mynde in to heuy Pro.12.d.
nes, & wery not thy selfe in thyne owne 15.b.17.d.
counsell. ‡ The ioye and chearfulnes of Eccl.14.
the harte is the lyfe of man, and a mās Iyra.14.
gladnes is the prolōgyng of his dayes.
Loue thyne owne soule, and comforte
thyne harte: as for sorow and heuynes,
dryue it farre frō ỹ: * for heuynes hath 2.Cor.7.d.
slayne many a mā and bryngeth no pro
fyte. zele and anger shorten the dayes
of the lyfe: carefulnesse & sorow brynge
age before the tyme. Unto a mery hart
euery thynge hath a good tayst, that he
eateth.

The.xxxi.Chapter.

The mysery of the couetous. How
one shulde behaue hym selfe at the ta-
ble, & be measurable in meate & drynke
What harme commeth of drynkyng to
muche.

Trauayle and * carefulnesse A
for ryches taketh away the 1.Tim.6.
slepe, and maketh the freshe
consume. Whan one lyeth
and taketh care, he waketh
euer vp, lyke as a great syckenes brea-
keth the slepe. The ryche hath great la
boure in gatherynge his ryches toge-
ther, and then with the pleasure of his
ryches he taketh his rest, and is refre-
shed. But who so laboureth and pros-
pereth not, he is poore: and though
he leaue of, yet is he a begger. He that
loueth ryches, shall not be iustifed: and
who so foloweth corrupcyō, shall haue
ynough therof. * Many one are come Eccl.14.
in great myssfortune by the reason of

golde, and haue founde theyr destruccyon before them. It is a tre of fallynge vnto them that offre it vp, and all such as be foolyshe fall therin. Blessed is the rych, which is foūde without blemysh, and hath not gon e after golde, nor hoped in money and treasures. Where is ther suche one? and we shall cōmende hym, and cal him blessed: for great thynges doth he amonge his people. Who so is tryed, and founde perfecte in such thynges, shalbe commended and prayssed. Who myght offende, and hath not offended? Who could do euel, and hath not done it? Therfore shal his good be stablyshed, and the whole congregacyō shall declare his almesses. Yf thou syt at a great mans table, open not thy mouth wyde vpon it, and nake not many wordes. Remembre, that an euel eye is a shrewe.

B What thyng created is worse thē a wycked eye? therfore wepeth it befor euery mans face? Laye not thyne hāde vpon euery thynge that thyne eye seyth and stryue not with hym in the dyshe.
* Ponder by thy selfe what thy neghboure wold fayne haue, and be discrete Math.7.a
in euery poynte. Eat the thynge that is set before the manerly, as it becōmeth a man, and eate not to much, lest thou be abhorred. Leaue thou of fyrst of all because of nortoure, lest ẏ be he, whō no man maye satisfye, whiche maye turne to thy decay. Whan thou syttest amōg many men, reache not thyne hande out fyrste of all. * O how well content is
Eccli.37.d a wyse man with a lytle wyne? so that in slepe thou shalte not be sycke therof, nor fele ony payne. A swete wholsome slepe shall such one haue, and fele no inwarde grefe. He ryseth vp by tymes in the mornynge, and is wel at ease in him selfe. But an vnsaciable eater slepeth vnquyetly, and hath ache and payne of the body. Yf thou felest that thou haste eaten to muche, aryse, go thy waye, cast it of thy stomocke, and take thy rest: (& so shalte thou brynge no syckness vnto thy body.)

C My sonne, heare me, and despyse me not: and at the last thou shalt fynde
Rom.12.b as I haue tolde ẏ. * In al thy workes be diligent & quyck, so shal ther no sykness happen vnto the. * Whoso is lybe
Pro.22.a. rall in dealyng out his meate, many mē shall blesse hym and prayse hym with theyr lyppes: and the same is a sure token of his loue and faythfulnesse.

But he ẏ is vnfaythfull in meate, the whole cytie shall complayne of hym: & ẏ is a sure experiēce of hys infidelite & wyckednesse. * Be not thou a wyne- Ephes.5.b
bebber: for wyne hath destroyed ma- Judit.13.a
ny a mā. The fyre proueth ẏ hard yrō, so doth wyne proue the hartes of the proude, whan they be dronken.
* Wyne soberly dronken quyckeneth the lyfe of man. Yf thou drynkest it measurablye, thou shalte be temperate. What lyfe is it that may cōtinue wythout wyne? Wyne was made frō the begynnynge to make men glad (and not for dronkennesse.) Wyne measurablye dronken is a reioysynge of the soule and body: But yf it be dronken wyth excesse, it maketh bytternesse and sorow vnto the mynde. Dronkennesse fylleth the mynde of the foolyshe wyth shame & ruine, mynisheth the strēgth, and maketh woundes. * Rebuke not Eccli.20.a
thy neghbure at the wyne, and despyse hym not in hys myrth. Geue hym no despyteful wordes, & preasse not vpon hym wyth contrary sayinges.

The.xxxii. Chapter.

¶ To be set in rule and dignite shuld not make a mā proud & hygh mynded but to feare, to be diligent & faythfull vnto them that are committed vn to hym, &c. wyth other good lessons.

Yf thou be made a ruler, A
* heaue not theselfe therī, Deu.17.d
but be thou as one of the
people. * Take diligente Rom.12.b
care for them, & loke well therto: and whan thou haste done all thy dewtye, set the downe, that thou mayest be mery wyth them, & receaue a crowne of honoure. Talke wysely and honestly, for wysedome becōmeth the ryghte well. Hynder not musyke. Speake not where ther is no audiēce:
* and poure not forth wysedome out Eccli.3.a
of tyme, at an importunite. Lyke as ẏ and.20.a.
Carbuncle stone shyneth that is set in golde, so doth a songe garnysh ẏ wyne feast: and as the Smaragde that is set in golde, so is the swetenesse of musik by the myrth of wyn[e].

Thou yonge man, speake that be- B
cōmeth the, and that is profitable, and yet scarce when thou arte twyse axed. Cōprehende much wyth few wordes. In many thynges be as one that is ignorāte, geue eare, and holde thy tūge wythall. Yf thou be amonge men of

hygher authorite, desyre not to cõpare
theselfe vnto them: & whan an elder
speaketh, make not many wordes theri
Before thonder goeth lyghtenynge,
and before nourtoure & shamefastnes
goeth loue and fauoure. Stonde vp by
tymes, and be not the last, but get the
home sone, and there take thy pastyme
and do what thou wilt: so that thou do
no euell, and desyre no man. But afore
all thynges geue thankes vnto hym yt
hath made the, & replenysshed the with
his goodes.
C Who so feareth the LORDE,
wyl receaue his doctrine: and they that
get them to hym by tymes shall fynde
grace. He that seketh the lawe shalbe
fylled with all: As for hym that is but
fayned, he wylbe offẽded therat. They
that feare the LORDE, shall fynde
the iudgement, and theyr righteousnes
shalbe kyndled as a lyght. An vngodly
man wyll not be refourmed, but can
helpe hymselfe with the example of o-
ther in his purpose. A man of vnderstã
dynge despyseth no good counsell but
a wylde and proude body hath no fear
My sonne, do nothynge without aduy
semẽt, so shall it not repent the after
the dede. Go not in the waye where
thou mayest fal, nor where thou mayest
stomble against the stone. Geue not thy
selfe in to a laborious slyppery waye,
and beware of thyne owne chyldren.
In al thy workes put thy trust in God
from thy whole harte, for that is ke-
pynge of the commaundemẽtes. Who
so beleueth Gods worde: taketh hede
to the commaundementes: and he that
putteth his trust in the LORD, shall
wante nothynge.

The.xxxiii.Chapter.

¶ How God ought to be feared, and
his lawe kepte, the difference of dayes
and of men. The ordrynge of chyldren
or housholde.

A THer shall no euell happen
vnto hym that feareth god
but whan he is in temtacy
on, the LORDE shall de-
lyuer hym. A wyse man ha
teth not the lawe, but an ypocrite is as
a ship in a ragynge water. A man of vn
derstandynge geueth credence vnto the
lawe of God, and the lawe is faythful
vnto hym. Be sure of the matter, then
talke therof: Be fyrst well instructe, thẽ
mayest thou geue answere. The harte
of the foolyshe is lyke a cartwhele, and
his thoughtes runne aboute lyke the
axell tre. Lyke as a wylde horse yt ney
eth vnder euery one that sytteth vpon
hym, so is it with a scornefull frende.
Why doth one daye excell another, se-
ynge all the dayes of the yeare come of
the Sõne? The wysedome of ye LOR
DE hath so parted them asunder, and
so hath he ordened the tymes & solẽne
feastes. Some of them hath he chosen
and halowed before other dayes. And
all men are made of the grounde, & out
of the earth of Adam.
In the multitude of science hath B
the LORDE sundered them, & made
theyr wayes of dyuerse fashiõs. Some
of them hath he blessed, made much of
them, halowed them, and claymed thẽ
to hymselfe. But some of them hath he
cursed, brought them lowe, and put thẽ
out of theyr estate. * Lyke as the claye Rom. 9. a
is in the potters hande, and all the or-
dryng therof at his pleasure: so are mẽ
also in the hande of hym that made thẽ
so that he maye geue them as it lyketh
hym best. * Agaynst euell is good, and 2. Co. 6. a
agaynst death is lyfe: so is the vngod-
ly agaynst such as feare God. Beholde
thus are all the workes of the hyghest
and ther are euer ☞ two agaynst two Some w
and one set against another. I am awa de, two
ked vp last of all, as one that gathereth gaynst w
after in haruest. In the gyftes of God
and in his blessynge I am increased, &
haue fylled my wynpresse, lyke a grape
gatherer. * Beholde, how I haue not Eccli. 24. d
laboured onely for my selfe, but for all
such as loue nurtoure & wysedome.
Heare me O ye great men of ye peo C
ple, and herken with your eares ye ru-
lers of the congregacyon. Geue not thy
sonne and wyfe thy brother and frende
power ouer the, whyle thou lyuest: and
geue not awaye thy substaunce & good
to another, lest it repent the, and thou
be fayne to begge therfore the selfe. As
longe as yu lyuest and hast breth let no-
man chaunge the: For better is it that
thy chyldren praye the, then that thou
shuldest be fayne to loke in theyr han-
des. In al thy workes be excellent, that
thyne honoure be neuer stayned. At the
tyme whan thou shalt ende thy dayes,
and fynysh thy lyfe, distribute thyne in-
heritaũce. The fodder, the whippe, and
the burthen belongeth vnto the Asse:
mete correccyon, and worke vnto the
seruaunt.

D Yf thou set thy seruaunte to la-
boure, thou shalte fynde reste. But yf
thou let hym go ydell, he shall seke ly-
berty. The yock and the whyppe bow
downe the necke, but tame thou thy
euell seruaunte wyth bandes and cor-
reccyon. Sende hym to laboure, that
he go not ydle: For ydelnesse bryngeth
muche euell. Set hym to worke, for y
belongeth vnto hym, and becommeth
hym well. Yf he be not obedyent, bynd
hys fete: but do not to much vnto hym
in onye wyse, and wythoute dyscrecy-
on do nothynge. * Yf thou haue a
Eccli. 7. f. (faythfull) seruaunte let hym be vnto
the as thyne owne soule, for in bloude
haste thou gotten hym. Yf thou haue
a seruaunt, holde hym as thy selfe: For
thou haste nede of hym, as thyselfe. Yf
thou intreateste hym euell, and kepest
hym harde, and makeste hym to be
proude, and to runne awaye from the,
thou canste not tell, what waye thou
shalte seke hym.

The .xxxiiii. Chapter.

¶ The hope of the vngodly is vayn.
The ryghteous shalbe preserued, for he
putteth hys truste in God, which wyl
not be reconcyled wyth offrynges, but
wyth an innocent lyfe.

A VNwyse people begyle thē-
selues wyth vayne and de-
ceatfull hope, and fooles
truste in dreames. Who so
regardeth dreames, is lyke
hym that wyll take holde of a shadow
and folowe after the wynde: Euen so
is it wyth y appearynges of dreames.
Before the face is the lykenesse of a fa
ce. Who cā be clensed of the vncleane?
Or what treuth can be spoken of a ly-
ar? Soythsayenge, withcrafte, sorcery
and dreamynge is but vanyte: lyke as
whan a womā trauayleth wyth child,
and hath manye fantasyes in hyr hart
Where as suche vysyons come not of
God, set not thyne harte vpon them.
For dreames haue deceaued manye a
man: and they fayled, that put theyre
truste therein.

B The lawe shalbe fulfylled wyth-
oute lyes, and wysedome is sufficiente
to a faythfull mouthe. A wyse mā that
is wel instructe, vnderstondeth much:
and he that hath good experyence, can
talke of wysedome. He that hath no
experience, knoweth lytle: and he that
erreth, causeth muche wyckednesse.

Whan I was yet in errour, I lear-
ned muche also: yee I was learned,
that I coulde not expresse it all, and
came oft in parell of death thereby, til
I was delyuered from it. Nowe I se
that they whiche feare God, haue the
ryghte sprete: for theyr hope stondeth
in hym, that can helpe them. Who so
feareth the LORDE, stondeth in
awe of no man, and is not afrayed: for
the LORDE is hys hope and com
forte.

Blessed is the soule of hym that C
feareth the LORD: In whome put
teth he his truste? who is his strength?
For * the eyes of the LORDE haue 2. Pa. 16. b
respecte vnto them that loue hym. He
is theyr myghtye proteccyon, a strong
grounde: A defence for the heate, a re-
fuge for the hoate noone daye, a suc-
curre for stomblynge, and an helpe for
fallynge. He setteth vp the soule, and
lyghteneth the eyes: he geueth health,
lyfe, and blessynge. He that geueth an
offerynge of vnryghteous good, his of
ferynge is refused: and the scornefull
dealynges of the vnryghteous please
not God. * God hath no delyte in the Pro. 15. a
offerynges of the vngodlye, nother
maye synne be reconcyled in the mul-
tytude of oblacyons. Who so bryn-
geth an offerynge oute of the goodes
of the poore, doth euen as one that
kylleth the sonne before the fathers
eyes.

The bread of the nedefull is the D
lyfe of the poore: he that defraudeth
hym thereof, is a man of bloude. Who
so robbeth hys neghbour of his lyuing
doth as greate a synne as though he
slewe hym to death * He that defrau- Deu. 24. c
deth the labourer of his hyre, is a blou Eccli. 7. c.
shedder. Whan one buyldeth, and a-
nother breaketh downe, what profyt
haue they then but laboure? Whan
one prayeth, and another curseth, who
se voyce wyll the LORDE heare?
* He that washeth hymselfe because Nu. 19. b.
of a dead bodye, and then toucheth the
dead agayne, what doth his washing?
* So is it with a man that fasteth for Pro. 26. b
hys synnes, and doth the agayne, who 2. Pet. 2. d.
wyll heare hys prayer? Or what doth
hys fastynge helpe hym?

The .xxxv. Chapter.

¶ The offerynge that pleaseth God,
is to kepe hys commaundemētes, to be

thankfull, mercyfull, and to ceasse frō
synne. God is the defender of wydowes
fatherlesse, and oppressed, and heareth
theyr prayer.

A Who so kepeth the lawe, brin
geth offerynges ynough.
Iere.7.c. *He that holdeth faste the
commaundement, offreth ẏ
ryght healthofferynge. He
that is thankefull and recompenceth,
Hebr.13.c. offreth fyne floure. *Who so is mercy
Phi.4.c full and geueth almes, that is ẏ ryghte
thākofferyng. God hath pleasure, whā
one departeth from synne, and to for=
sake vnrighteousnes reconcyleth vs &
Exo.34.a. hym. *Thou shalt not appeare empty
before the LORDE: for all such is done
because of the commaundement. The
offerynge of the ryghteous maketh the
altare fat, and a swete smell is it before
Gene.4.a. the Hyghest. *The offerynge of the
ryghteous is acceptable vnto God, &
shall neuer be forgotten. Geue hym his
honoure with a chearful eye, and kepe
not backe the fyrstlynges of thy hādes.
2.Cor.9.b *In all thy gyftes shewe a mery con=
tenaunce, and halowe thy tythes vnto
God with gladnes. Geue vnto God ac
cordynge as he hath enryched and pros
Tobi.4.b pered the: *and loke what thyn hande
is able, that geue with a chearfull eye:
for the LORDE recompenceth, &
geueth ẏ seuen times as much agayne.
B Geue no vnryghteous gyftes, for
such wyll not he receaue. Beware of
wrongeous offerynges, for the LOR=
Deut.10.d DE is a ryghteous iudge and *re=
gardeth no mās persone: He accepteth
Iudit.4.b not the personne of the poore, *but he
heareth the prayer of the oppressed. He
despyseth not the desyre of the father=
lesse, nor the wyddowe, whan she pou=
reth out hir prayer before hym. Doth
not God se the teares ẏ runne downe
the chekes of the wydowe? Or heareth
he not the cōplaynt, ouer such as make
her to wepe? Who so serueth God af=
ter his pleasure, shalbe accepted, & his
prayer reacheth vnto the cloudes.
Trem.3.d. *The prayer of hym ẏ humbleth hym
Actu.10.a. selfe goeth thorowe the cloudes, tyl she
come nye. She wyll not be comforted,
C nor go hir way, tyl ẏ highest God haue
respecte vnto her, geue true sentence, &
performe ẏ iudgement. And ẏ LOR=
DE wyll not be slacke in cōmynge, nor
tary longe: tyl he haue smytten in sun=
der ẏ backes of the vnmercyful, & auē=
ged hymselfe of ẏ Heythen: tyll he haue
taken awaye the multytude of ẏ cruel
and broken the cepter of the vnryghte
ous: tyll he geue euerye man after hys
workes, and reward thē as they haue
deserued, till he haue delyuered his peo
ple, mayntened theyr cause, and reioy=
ced them in hys mercye. O howe fayre
a thynge is mercye, in the tyme of an=
guyshe and trouble: It is lyke a cloud
of rayne, that commeth in the tyme of
a drouth.

The.xxxvi.Chapter.

An earneste prayer vnto God for
helpe agaynste the enemyes. The pray
se of an honeste woman.

Haue mercye vpon vs O A
LORDE, thou God
of all thynges. Haue res=
pecte vnto vs (shew vs the
lyghte of thy mercyes, and
sende thy feare amonge the Heythen, &
straungers, whiche seke not after the,
that they maye knowe howe that ther
is no God but thou, & that they maye
shew thy wōderous workes.) Lyft vp
thyne owne hande ouer the outlandish
Heythen, ẏ they maye learne to know
thy myghte and power. Lyke as thou
arte halowed in vs befor thē, so bryng
to passe, that thou mayeste be magny=
fyed also in them before vs: that they
maye knowe the, lyke as we knowe
the. For ther is none other God, but
onely thou O LORDE. Renewe ẏ
tokens, and chaunge the wonderous
workes. Shewe thyne hande and thy
right arme gloriously. Rayse thy indig
nacyon, & pour out thy wrath. Take a
way the aduersary, & smyte the enemy
Make the tyme shorte, remēbre thy cō
uenaunt, ẏ thy wōderous workes may
be praysed. Let the wrath of the fyre
consume them, that liue so careles: and
let them perysshe, that do thy people
hurte. Smyte in sunder the heade of ẏ
prynces that be oure enemyes, and say
ther is none other but we.
B Gather all the trybes of Iacob to=
gether agayne, that they maye knowe,
how that ther is none other God but
onelye thou, that they maye shewe thy
wonderous workes, and be thy people
& heretage, lyke as from the beginning
O LORDE haue mercy vpon the peo=
ple that hath thy name, and vpon Is=
rael, *whom thou haste lykened to a Exod.4.b
fyrste borne sonne. O be mercyfull vn=
to Ierusalem the cytye of thy Sanc=

1.Par.6.g watye, * the cytye of thy reste. Fyll
vpon with thyn vnspeakable vertu-
es, and thy people wyth thy glorye.
Geue witnesse vnto thy creature, whō
thou madeste from the begynnynge,
and rayse vp the prophecyes that haue
bene shewed in thy name. Reward thē
that wayte for the, that thy prophetes
maye be founde faythfull. O LORD
heare the prayer of thy seruauntes ac-
cordynge to the blessing of Aaron ouer
Num. 6.d thy people, * that all they which dwel
vpon earthe, maye knowe, that thou
arte the LORDE the eternal God
whiche is from euerlastynge.

C The belye deuoureth all meates,
yet is one meate better then another.
Lyke as the tunge tasteth veneson,
2 Cor.2 b. * so doth an harte of vnderstondynge
marke false wordes. A frowarde hart
geueth heuynesse, but a man of expery-
ence lyfteth hym vp agayne. The wo-
man receaueth euerye man, yet is one
doughter better then another. A fayre
wyfe reioyceth hyr husbande, & a man
loueth nothynge better. Yf she be lo-
uynge and vertuous wythall, then is
not hyr husbande lyke other men. He
that hathe gotten a verteous woman,
hath a goodlye possessyon: she is vnto
hym an helpe and pyler where vpon he
resteth. Where no hedge is, ther ŷ goo
des are spoyled: and wher no husband
is, there the fredles mourneth. Like as
ther is no credence geuē to a robber, ŷ
goeth from one cytye to another: So
is not ŷ mā beleued, that hath no nest,
and must turne in, where he may abide
in the nyghte.

The.xxxvii.Chapter.

¶ Of true and false frendshyp. Good
counsell oughte to be soughte at them,
whiche are verteous and feare God,
but fyrste at God hymselfe. Of wyse-
dome and sobernesse.

A EVery frende sayeth: I will
be frendelye vnto him also
But ther is some frende,
whiche is onelye a frende
in name. Remayneth ther
not heuynesse vnto death whan a com-
panyon and frende is turned to an ene
mye? O moost wycked presumpcyon:
From whence arte thou spronge vp,
to couer the earth wyth falsede, and de
Eccli.6.b ceate? * Ther is some companyon,
whiche in prosperyte reioyceth wyth
hys frende: but in the tyme of trouble,
he taketh parte agaynste hym. Ther is
some companion, that mourneth with
hys frende for the bely sake: but whan
trouble commeth, he taketh holde of ŷ
shylde. Forget not thy frende in thy
mynde, thynke vpō hym in thy ryches.
* Euerye counseler bryngeth forthe Eccli.8.c.
hys counsell. Neuerthelesse ther is and.9.c.
some, that counseleth but for hys own
profyte. Beware of the counseler, and
be aduised afore wherto thou wylt vse
hym, for he wyll geue counsell for hym
selfe. Lest he cast the lot vpon the, and
saye vnto the: Thy waye and purpose
is good, and afterwarde he stande a-
gaynst the, and loke what shal become
of the.

Aske no counsell at hym, that sus- B
pecteth the for an enemye, and hyde
thy counsell from such as hate the. Aske
no counsell at a woman, concernynge
thynges that she longeth for: Nor at a
fearfull and faynte harte body, in mat
ters of warre: Or at a marchaūt, how
dear he wyl cheape thy wares toward
hys: Or at a byer of sellynge: Or at an
enuyous man, of thankesgeuynge: Or
at ŷ vnmercyful of louyng kindnesse:
At the slouthful, of workynge: Or at
and hyrelynge which hath no house, of
profyt or wealth. (An ydle bodye wold
not gladlye heare speake of muche la-
boure.) Take no such folke to counsel
but be dylygente to seke counsell
at a vertuous man, that feareth God,
suche one as thou knowest to be a ke-
per of the commaundementes, whiche
hath a mynde after thyne owne mynd,
and is sorye for the whan thou stom- C
bleste.

And hold thy counsell fast in thyne
hart, for ther is no man more faythful
to kepe it, thē thou thyself. For a mans
mynde is somtyme more dysposed to
tel oute, then seuen watchmen that syt
aboue in an hyghe place lokyng about
them. And aboue all thys praye the hy
gheste: that he wyll lede thy waye in
faythfulnesse and treuth. Before al thy
workes aske counsell fyrste, and or euer
thou doeste ony thynge, be well aduy-
sed. Ther be four thynges that declare
a chaunged harte, wherout ther spryn
geth euell and good, deathe and lyfe, &
a masterfull tunge that bableth muche
Some man is apte and well instructe
in manye thynges, and yet very vnpro
fytable vnto hymselfe. Some mā ther
is, that can geue wyse and prudente
counsell, and yet is he hated, and cont

neth a begger: for that grace is not geuen hym of God, to be accepted. Another is robbed of all wysedome, yet is he wyse vnto hymselfe, and the frute of vnderstondynge is faythfull in hys mouthe.

D A wyse man maketh hys people wyse, and the frutes of hys wysedome fayle not. A wise man shalbe plenteously blessed of God: and all they that se hym, shall speake good of hym. The lyfe of man stondeth in the nombre of the dayes, but the dayes of Israell are innumerable. A wyse man shal opteyn faythfulnesse and credence among hys people, and hys name shall be perpetuall. My sonne, proue thy soule in thy lyfe: and yf thou se onye euell thynge
1.Co.6.c. and.10.c. geue it not vnto her. * For al thynges are not profytable for all men: nother hath euerye soule pleasure in euery thynge. Be not gredye in euerye eatynge, and be not to haystye vppon all
Eccli.31.b meates. * For excesse of meates bryngeth syckenesse, and glotonye commeth at the laste to an vnmeasurable heate. Thorowe glotonye haue many one perysshed: but he that dyeteth hymselfe temperatlye, prolongeth hys lyfe.

The .xxxviii. Chapter.

¶ Phisycyans and medecyns oughte not to be despysed, but vsed as a gyfte of God: neuerthelesse God hymself is fyrste to be soughte in all syckenesse. Men shulde be measurable in mournynge for the dead, and prepare themselues also vnto death. Euerye workman oughte to be dylygente in hys laboure, and to please God with keping hys commaundementes.

A Honoure the Physycyan: honoure him because of necessyte. God hath created hym (for of the Hyghest commeth medicyne) and he shall receaue gyftes of the kynge. The wysedom of ye phisicyan bringeth hym to greate worshyppe, and in the syghte of the greate men of this world he shal be honorably take. The LORDE hath created medecyne of ye earth
Exod.15.d 4.Re.4.c and he that is wyse, wyll not abhorre it. * Was not the bytter water made swete with a tre that me myght learn to knowe the vertue thereof? The LORDE hath geuen men wisdom and vnderstondynge, that he myghte be honoured in hys wonderous workes. With such doth he heale men, and taketh awaye theyr paynes: Of suche doth the Apotecary make a confeccion yet can no man perfourme al hys workes. For of the LORDE commeth prosperous welthe ouer all the earth.

My sonne, despyse not thys in thy sykenesse: * but praye vnto the LORDE, and he shall make the whole. B Esa.38.a 2.Pa.16.a
Leaue of from syn, and ordre thy handes a ryght: clense thyne harte from al wyckednesse. Geue a swete sauoured offerynge, and the fyne floure for a token of remembraunce: make the offerynge fat, as one that geueth the fyrste frutes, and geue rowme to the Phisycyan. For the LORDE hath created hym: let hym not go from the, for thou haste nede of hym. The houre maye come, that the seke maye be helped thorowe them, whan they praye vnto the LORDE, that he may recouer, and get healthe to lyue longer. He that synneth before hys maker, shall fall in the handes of the Physycyan.

My sonne, * brynge forth thy teares ouer the dead: & begynne to mourn C Eccli.22.
as yf thou haddeste suffered greate harme thy selfe: and then couer hys body after a conueniente maner, and despyse not hys buryall. Enforce thy selfe to wepe, and prouoke thyselfe to
mourne, * and make lamentacyon expediently, and that a daye or two, lest 1.Tes.4.
thou be euell spoken of: and then comforte thyselfe because of the heuynesse
* For of heuinesse commeth death, the Pro.12.d.
heuynes of the harte breaketh strength and.17.d.
Heuynesse and pouerte greueth ye hart Eccli.30.c.
in temptacyon and offence. Take no heuynesse to harte, dryue it awaye, and remembre the last thynges. Forget it not, for ther is no turnynge agayne. Thou shalte do him no good, but hurt thy selfe. Remembre hys iudgemente, thyne also shalbe lykewyse: vnto me
yesterdaye, vnto the to daye. * Let the 2.Re.12.
remembraunce of the dead ceasse in hys reste, and conforte thyselfe agayn ouer him, seyng his spret is departed fro hi.

The wysdome of the scrybe is at D
conuenyente tym of rest, and he that ceasseth from exercyse and laboure, shall be wyse. He that holdeth the ploughe, and hathe pleasure in proddynge and dryuynge the oxen, and goeth aboute wyth suche workes, he can speake of oxen. He setteth hys harte to make forowes, and is dylygent to geue ye kyne

fodder. So is euerye carpēter also and workmaster that laboureth styl nyght and daye: he carueth, graueth and cutteth oute, and hys desyre is in sondrye connynge thynges, and hys hart ymagyneth, how he maye connynglye caste an ymage, hys dylygence also and watchynge perfourmeth the worke. The yronsmyth in lyke maner bydeth by his styhie, and doth hys dylygence to laboure the yron. The vapoure of the fyre brenneth hys fleshe, and he muste fyghte wyth the heate of the fornace. The noyse of the hammer soundeth euer in hys eares, and his eyes loke styl vpon the thynge that he maketh. He hath set hys mynde thervpon, that he wyll make oute hys worke, and therfore he watcheth, howe he maye set it oute, and brynge it to an ende.

E So dothe the potter syt by hys worke, he turneth the whele aboute wyth hys fete, he is dylygent and carefull in all hys doynges, and his labour and worke is wythoute nombre. He fashyoneth the claye wyth hys arme, and wyth hys fete he tempereth it. Hys harte ymagyneth howe he maye make it pleasaunte, and hys dylygence is to clense the ouen. All these hope in theyr handes, and euerye one thynketh to be connynge in hys worke. Wythoute these maye not the cytyes be mainteyned, inhabyted, nor occupied: yet come they not hyghe in the congregacyon: they vnderstonde not the conuenaunte of the lawe: they can not declare equyte and iudgemente: they can not fynde out the darke sentences: but thorowe them shall the creature of the worlde be manteyned: theyr prayer concerneth onelye the worke and laboure connynge.

The .xxxix. Chapter.

¶ Wysedome and the feare of God excell all other thynges. All thynges are made to serue the faythfull.

A But he that applyeth hys mynde to vnderstande the lawe of God doth diligentlye seke oute the wysdome of them of the olde tyme, & exercyseth hymselfe in the prophetes. He kepeth the sayenges of famous mē and preasseth to the vnderstondinge of darke sentences of wysedome. He seketh oute the mysterye of secrete sayenges, and exercyseth hymselfe therein contynually. He dothe seruyce among greate men, and appeareth before the prynce. He goeth in to a straung contre, & trauayleth thorow it: loke what good or euell is amonge men, he proueth it, and seketh it oute. He purposeth in hys harte, to resorte earlye vnto the LORDE that made hym, and to praye before the hyghest God. He openeth hys mouthe in prayer, and prayeth for hys synnes.

When the greate LORDE B
wyll, he shall be fylled wyth the sprete of vnderstondynge, that he maye then poure oute wyse sentences, and geue thankes vnto the LORDE in his prayer. He shal ordre his deuyce, & lede hys knowlege a ryghte, and geue hym vnderstondynge of secrete thynges. He shall shewe forth the science of his learnynge, and reioce in the conuenaunt of the law of the LORDE. The whole congregacyon shall commende hys wysedome, and it shall neuer be put oute. The remembraunce of hym shall neuer be forgotten, and hys name shall continue from one generacyon to another. * Hys wysdome Eccl.44.A
shall be spoken of, and the whole congregacyon shall openlye declare hys prayse. Whyle he lyueth he hath a greater name then a thousande besyde, and after hys death, the same name remayneth vnto hym. Yet wyll I speake of mo men of vnderstondynge, for I am full as the Moone.

Herken vnto me (ye holye verte- C
ous chylderen) brynge forth frute, as the rose that is planted by the brokes of the felde, and geue ye a swete smell as Lybanus. Floryshe as the rose garden, synge a songe of prayse. O geue thankes vnto God ouer all hys workes. Geue glorye and honoure vnto ye LORDE, shewe hys prayse & youre lyppes. Yee euē with the song of your lyppes, wyth harpes, and playeng, and in geuynge thankes vnto hym, saye after thys maner. * All the workes of Gene.1.D
the LORDE are exceadynge good, and all hys commaundementes are mete, and conuenyente in due season.

I mā nede not to say: what is this? D
what is that? for at tyme conueniente they shal al be soughte. * At hys com- Gene.7.D
maundemente the water was a wall, and at the worde of hys mouthe the

waters stode styll. In hys commaun-
demente is euerye thynge acceptable,
and reconcyled, and hys healthe cã not
be mynyshed. The workes of all fleshe
are before hym, and ther is nothynge
hyd from hys eyẽ. He seyth from euer-
lastynge to euerlastynge, and ther is
nothynge to wonderfull or hyghe vn
to hym. A man nede not to saye then,
what is this, or ẏ? For he hath made
all thynges to do good vnto man. Hys
blessynge shall runne ouer as ẏ stream,
and moysture the earthe lyke a floude
of water. Like as he maketh the water
for drouthe, so shall hys wrath fall vp
pon the Heythen.

E *Hys wayes are playne, & ryght
Ose.14.b. vnto the iuste, but the vngodlye stom-
Rom.8.d. ble at them. * For the good are good
thynges created from the begynnynge
and euell thynges for the vngodlye.
Eccli. 29.c *All thynges necessarye for the lyfe of
man are created from the begynninge:
water, fyre, yron, and salt, meel, whcat
and honye, mylke and wyne, oyle, and
1.Tim.4.a clothynge. * All these thynges are crea
ted for the beste to the faythfull: But
to the vngodlye shall all these thynges
be turned to hurte and harme. Ther
be spretes that are created for vengea-
unce, and in theyre rygorousnesse haue
Mat. 25.d they fastened theyre tormentes. * In
the tyme of the ende they shall poure
oute theyre strengthe, and pacifye the
Eccl.40.b wrath of him that made them. * Fyre,
hayle, honger, and death: all these thyn
ges are created for vengeaunce.
F The teth of wylde noysom beastes
the scorpions, serpentes, and ẏ sweard
are created also for vengeaunce, to the
destruccyon of the vngodly. They shal
be glad to do hys commaundementes:
and whan nede is, they shalbe readye
vpon earthe: and whan theyr houre is
come, they shall not ouerpasse the com
maundement of the LORDE.

Therfore haue I taken a good co
rage vnto me from the begynning, and
thoughte to put these thynges in wry-
tynge, and to leaue them behynde me.
Gene. 1.b. *All the workes of the LORDE
are good, and he geueth euerye one in
due season, and whan nede is. So that
a man nede not to saye: thys is worse
then that. For in due season they are
all pleasaunt, and good: And therfore
prayse the LORDE wyth whole
harte and mouthe, and geue thankes
vnto hys name.

The.xl. Chapter.

¶ The lyfe of man is a battayll. All
thynges passe awaye, but the treuth a-
bydeth for euer. The lyberall and lo-
uynge condicyons of the ryghteous.
The vnfaythfulnesse and nygardnes
of the vngodlye.

A Greate trauayle is created A
for all men, and an heuye
yocke vpon all mens chyl-
deren, from the day ẏ they
go oute of theyre mothers
wombe, tyl they be buryed in (ẏ earth)
the mother of al thinges: namely, their
thoughtes and ymagynacyons, feare
of the harte, counsel, meditacyons, lon
gynge and desyre, the daye of deathe:
from the hyghest that sytteth vpon
the glorious seate, vnto the lowest &
mooste symple vpon the earth: from
hym that is gorgeouslye arayed: and
weareth a crowne, vntyll hym that
is but homelye and symply clothed.
Ther is nothynge but wrath, zele, fear
fulnesse, vnquietnesse, & feare of death
rygorous anger, and stryfe. And in the
nyghte whan one shulde rest and slepe
vpon hys bedde, the slepe chaungeth
hys vnderstandynge and knowlege.
A lytle as nothynge is hys reste, in the
slepe, as well as in the daye of labour.
He feareth and is dysquyeted in B
the vysyon of hys harte, as one ẏ run-
neth oute of a battayll: and in the tym
of healthe he awaketh and maruay-
leth that the feare was nothynge.
Suche thynges happen vnto all fleshe
both man and beast: but seuenfold to ẏ
vngoddelye. Morouer death, bloud-
sheddynge, stryfe, and sweard, oppres
syon, honger destruccyon, and punyshe
mente: * these thynges are all created Eccli.39.c
agaynste the vngodlye, ‡ and for theyr ‡Gen.7.d
sakes came the floude also. * All that Gen.3.c
is of the earthe, shall turne to earthe Eccli.41.d
agayne: and all waters ebbe agayne in
to the see. All brybes and vnryghteous
nesse shalbe put awaye, but faythful-
nesse and treuthe shall endure for euer.
The substaunce and goodes of the vn
godlye shall be dryed vp and syncke a-
waye as a waterfloude, and they shall
make a sounde lyke a greate thonder
in the rayne.
Lyke as the ryghteous reioyceth C
whan he openeth hys hande, so shall
the transgressours be faynt, whã their
goodes vanyshe and consume awaye.

Eccli.41.b * The chylderen of the vngoddelye
shall not optayne manye braunches, &
the vncleane rotes vpon the hyghe roc
kes shalbe roted oute before the gras
by the watersyde and vpon the ryuer
bankes.

Frendelynesse and lyberalyte in
the increasynge and blessynge of God
is lyke a paradyse, and garden of plea
1.Ti.6.b. sure: such mercye also and kyndnesse
Phil.4.b. endureth for euer. * To laboure and
to be contente wyth that a man hathe
is a swete pleasaunt lyfe: and that is
to finde a treasure aboue al treasures.
To beget chyldren, and to repayre the
cytye, maketh a perpetuall name: but
an honest woman is more worth then
they both. Wyne and mynstrelsye re-
ioyce the harte, but the loue of wyse-
dome is aboue them both.

D Pyppynge and harppynge make a
swete noyse, but a frendly tunge goeth
beyõd them both. Thyne eye desyreth
fauoure and bewtye but a grene sede
tyme rather then they both. A frende &
companyon come together at opportu
Eccli.25.a nyte, * but aboue them both is a wyfe
that agreeth wyth hyr husbande. One
brother helpeth another in the tyme of
trouble, but almes shall delyuer more
then they both. Gold and sylver fasten
the fete, but a good counsell is more
pleasaunte then they both. Temporall
substaunce and strengthe lyfte vp the
mynde: but the feare of the LORD
more then they both. The feare of the
LORDE wanteth nothyng, and
nedeth no helpe. The feare of the
LORDE is as a pleasaunt gar-
den of blessynge, and nothynge so bew
tyful as it is. My sonne, lede not a beg
gers lyfe, for better it were to dye then
to begge. Who so loketh to another
mans table, taketh no thought for his
owne lyuynge howe to vpholde hys
lyfe, for he fedeth hymselfe wyth other
mens meate. But a wyse and wel nor
toured man wyll beware therof.
Beggynge is swete in the mouthe of
the vnshamefast, but in hys belye ther
burneth a fyre.

The.xli.Chapter.

Death is fearfull vnto the wycked
but a ioye vnto the ryghteous. The
cursyng of the vngodly. A good name
is a noble thynge. What the thynges
be whereof a man oughte to be asha-
med.

O Death, howe bytter is the A
remembraunce of the to a
man that seketh reste and
comforte in hys substaunce
and ryches, vnto the man
that hathe nothynge to vexe hym, and
that hath prosperyte in al thynges, yee
vnto hym that yet is able to receaue
meate? O death, howe acceptable and
good is thy iudgemente vnto the nede
full, and vnto hym whose strengthe
fayleth, and that is nowe in hys laste
age, and that in all thynges is full of
care and fearfulnesse: vnto hym also
that is in dyspayre, and hath no hope,
nor pacyence? Be not thou afrayed of
death: remembre them that haue bene
before the: and that come after the, Gene.3.d.
* thys is the iudgemente of ye LOR
DE ouer all fleshe. And why woldest
thou be agaynste thys pleasure of the
Hyghest? Whether it be ten, an hun-
dreth, or a thousande yeares: death
careth not howe longe one haue lyued.

The chylderen of the vngodlye B
are abhominable chylderen, and so are
they that kepe companye wyth the vn
godlye. * The inheritaunce of vngod Eccl.40.a
lye chyldren shall come to naught, and
theyr posterytye shall haue perpetuall
shame and confusyon. The chylderen
complayne of an vngodlye father: and
why? for hys sake they are rebuked &
desdysed. Wo be vnto you (O ye vn-
godlye) which haue forsaken the lawe
of the Hyghest God: Yf ye be borne,
ye shall be borne to cursynge: yf ye dye,
the curse shall be youre porcyon.

* All that is of the earthe, shall Gene.3.d.
turne to earthe agayne: so go the vn- Eccl.40.b
godlye also oute of the curse in to des-
truccyon. The sorowe of men is in
theyr bodye: but the name of the vn-
godly shalbe put out, for it is nothyng
worth. * Laboure to gette the a good Pro.22.a
name, for that shall contynue surer by
the, then a thousande greate treasures
of golde. A good lyfe hath a nombre of
dayes, but a good name endureth euer.

My chylderen kepe wysedome in C
peace: for wysedome that is hyd, and a
treasure that is not sene, what profyt
is in them both? * A man that hydeth Eccli.20.d
hys foolyshnesse is better then a man
that hydeth hys wysedome. Therfore
be ye turned at my wordes: for it is
not good in all thynges, and alwaye
to be ashamed. True fayth must proue
and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce and men of auchorytie: Of synne, befor the iudge and ruler: Of offence, before the congregacyō and people: Of vnryghteousnesse, before a companyon, and frende: Of
Roma.1.b thefte, before the neghbours. * As for the treuthe of God, and hys conuenaunte, be not ashamed thereof.

Be ashamed to lye wyth thyne elbowes vpon the bread: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to geue: Be ashamed also to loke vpon another mans wyfe, & to make many tryflyng wordes wyth hyr mayden, or to stonde by hyr bedsyde. Be ashamed to vpbrayde thy frende: and whan thou geuest onye thynge, caste hym not in the tethe wythall.

The.xlii. Chapter.

Where one oughte not to be ashamed. The care and bryngynge vp of chylderen. The power and wysedome of God.

A Rehearse not a thynge twyse, and dysclose not ỹ wordes that thou haste harde in secrete. Be shamefaste and well manered in dede, so shall euerye man fauoure the. Of these thynges be not thou ashamed, & accepte no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God: of the conuenaūt of iudgemente: to brynge the vngodlye from hys vngodlynesse vnto ryghteousnesse, and to make hym a good man: to deale faythfully wyth neghboure & companyon: to destrybute ỹ heretage vnto the frendes: to be dylygente to kepe true measure & weyght: to be contente, whether thou gettest muche or lytle: to deale truely wyth tēporal goodes in beynge and sellyng: to brynge vp chylderen wyth dylygence: to correcte an euel seruaunt: to kepe ỹ thyng is from an euell wyfe: to set a locke where manye handes are: what ỹ delyuerest & geuest out to be kept, to tell it, and to wey it: to wryte vp al the delyuerynge & receauynge: to enfourm the vnlearned, and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be dylygente in these thynges, truelye thou shalt be learned and wyse and accepted of all men.

The doughter maketh the father B
to watche secretelye: and the carefulnesse that he hath for her, taketh away his slepe: yee in the youth, lest she shuld ouergrowe hym: And whan she hathe an husbande, leste she shulde be hated, and leste she shulde be defyled or rauysshed in hyr virgynyte, or gotten wyth chylde in hyr fathers house: Or (whan she commeth to the man) leste she behaue herselfe not ryghte, or contynue
Eccl.26.b vnfrutefull. * Yf thy doughter be wāton, kepe her stratelye, leste she cause thyne enemyes laugh the to scorne, and the whole cytye to geue the an euell reporte, and so thou be fayne to hear thy shame of euerye man, and be confoun-
Eccl.9.a ded befor all the people. * Behold not euerye bodyes bewtye, and haue not muche dwellynge amonge women.
Gene.3.a For lyke as the worme and moth commeth oute of clothynge, * so doth wyckednesse come of women.

It is better to be wyth an euell man, C
then wyth a frendelye wyfe that putteth one to shame and rebuke. I wyll remembre the workes of the LORDE, and declare the thynge that I haue sene. In the wordes of the LORDE are hys workes. The Son ouerloketh al thynges wyth his shyne, and all hys workes are full of the clearnes thereof. Hath not the LORDE broughte to passe, that hys sayntes shulde tell oute al hys wonderous workes, which the almyghtye LORD hath stablysshed? All thynges endure in hys glorye. He seketh oute the ground of the depe, and the hart, and he knoweth all theyr ymagynacyon and wysedome. For the LORDE knoweth
all scyence and he loketh in to the toke D
of the tyme. He declareth the thynges
Job.42.a that are past and for to come, and dys-
Esa.29.b closeth thynges that are secrete. * No thoughte may escape hym, nother may onye worde be hyd from hym. He hath garnysshed the hyghe excellent workes of hys wysedome, and he is from euerlastynge to euerlastynge. Unto hym maye nothynge be added nother can he be mynysshed, he hathe no nede also of onye counsell. O howe amiable are al his workes, and as a sparke to loke vpon? They lyue all, and endure for euer: and whā soeuer nede is, they are all obedyente vnto hym. They are all
Deu.32.b double, one against another, * he hath

made nothynge that hath faute or ble-
myshe. He hath stablyshed the goodes
of euerychone: and who may be satys-
fyed with hys glorye, whā he seyth it?

The.xliii.Chapter.

¶ The bewtye of the fyrmamente, wherebye the power and wysedom of God is knowne, and shulde by ryghte be praysed.

A THe glorye of the heyghte,
Psa.8.a. *is the fayre and cleare fir
mamente, the bewty of the
heauē in his glorious clear
nesse. The Sonne whan it
appeareth, declareth the daye in the
goynge oute of it, a maruaylous wor-
ke of the Hyghest. At noone it burneth
the earthe, and who maye abyde the
heate thereof? Who so kepeth an ouen
whan it is hote, thre tymes more doth
the Sonne burne vpon the mountay-
nes whan it bretheth out the fyrye bea
mes, and shyneth: with the bryghtnesse
of it, it blyndeth the eyes. Great is the
LORDE that made it, and in hys
commaundemente he causeth it to run
ne haystelye.
Gene.1.b *The Moone also is in all, and at
conueniente season it sheweth ŷ tymes
Exod.12.a and is a token of the tyme. * The
token of the solempne feaste is ta-
ken of the Moone, a lyght: that my-
nysheth, and increaseth agayne. The
Moneth is called after the Moone, it
groweth wonderouslye, in hyr chaun-
gynge.
B The army of heauen also is in the
heyght in the fyrmament of heauen it
geueth a clar & glorious shyne. Thys
is ŷ clearnesse of the starres, the bewty
full apparell of heauen, the apparell
that the LORDE lyghteneth in the
heyghte. At hys holye worde they con
tynue in theyr ordre, and not one of thē
Gen.9.b. fayleth in hys watch. * Loke vpon ŷ
rayne bow, and prayse hym that made
it: verye bewtyfull is it in hys shyne.
He compasseth the heauen about with
hys clearnesse and glorye, the handes
of the Hyghest haue bended it. Thor-
rowe hys commaundement he maketh
the snowe to fall, and the thonder of
hys iudgemente to smyte haystelye.
Thorowe hys commaundemente the
treasures are opened, and the cloudes
flye as the fooles. In hys power hath
he strengthened the cloudes, and bro-
ken the hayle stones.
The mountaynes melte at the
syghte of hym, the wynde bloweth ac-
cordynge to hys wyll. The sounde of
hys thonder beateth the earthe, and so
doth the storm of the north: the whyrle
wynde also lygheteth downe as a fethe
red fowle, casteth oute and spredeth the
snowe abrode: and as the greshoppers
that destroye all, so falleth it downe.
The eye maruayleth at the bewtye of
the whytenesse thereof, and the harte
is afrayed at the rayne of it. He pou-
reth oute the froste vpon earthe, lyke
salt, & whan it is frosen, it is as sharpe
as the prycke of a thystle.
Whan the colde north wynde C
bloweth, harde Chrystall commeth of
the water. He lygheteth downe vpon al
gatherynges together of water, & put-
teth on the waters as a brestplate. He
deuoureth the mountaynes, and bur-
neth the wyldernesses: & loke what is
grene, he putteth it oute lyke fyre. The
medicyne of all these is, whan a cloude
commeth haystelye: and whan a dewe
commeth vpon the heate, it shall be re-
freshed agayne.
(In hys worde he stylleth ŷ wind)
In hys counsel he setteth the depe, and
(the LORDE) Jesus planted it.
They that sayle ouer the see, tel of hys
parels and harmes: and whan we
heare it wyth oure eares, we maruayll
therat. For ther be straunge wonde-
rous workes, dyuerse maner of wyre
beastes, whalfyshes. Thorowe hym
are all thynges sette in good ordre and
perfourmed, and in hys worde all
thynges endure.
I speake muche, but I can not suf D
fycyentlye attayne vnto it, for he hym-
self onelye is the perfeccyon of al wor-
des. We shuld prayse the LORDE
after all oure power, for he is greate
in all hys workes. * The LORDE Psal.95.a
is to be feared yee verye greate is he,
and maruallous is his power. Prayse
the LORDE, and magnifye hym as
much as ye maye, yet doth he farre ex-
cede all prayse. * O magnifye hym Ps.105.a.
wyth all youre power, and labour ear
nestlye, yet are ye in no wyse able suffi
cyentlye to prayse hym. * Who hath Deute.5.c
sene hym that he myghte tel vs? Who Iob.1.b
can magnifye hym so greatly as he is?
For ther are hyd yet greater thynges
then these be: as for vs, we haue sene
but fewe of hys workes. For ŷ LOR
DE hath made all thynges, and geuē
wysedome to suche as feare God.

The.xliiii.Chapter.

¶ A commendacyon of the olde vertuous fathers.

¶ A commendacyon and prayse of the
olde fathers.

A Let vs commende the no-
ble famous men, and the
generacyon of oure forel-
ders and fathers. Manye
more gloryous actes hath
the LORDE done, and shewed hys
great power euer sence the beginning.
The noble famous men raygned in
theyr kyngdomes, and bare excellente
rule. In theyr wysedome and vnder-
stondynge, they folowed the counsell
Exo.18.c. shewed in the prophecyes. * They led
the folke thorowe the counsell and wy
sedome of the scrybes of the people.
Wyse sentences are founde in theyr in
struccyon. They soughte the swetenes
and melody of musyck, and broughte
forth the pleasaunte songes in scryp-
ture. They were ryche also, and could
comforte and pacifye those that dwelt
wyth them. All these were very noble,
and honorable men in theyr generacy-
ons, and were well reported of in their
tymes. These haue left a name behind
them, so that theyr prayse shall alway
be spoken of. Afterwarde ther were
some, whose remembraunce is gone.
Gene.7.d. * They came to naught, and perysshed
as though they had neuer bene: and be
came as though they had neuer bene
borne, yee and theyre chylderen also
wyth them.
B Neuerthelesse these are louynge
men, whose ryghteousnesse shal neuer
be forgotten: but continue by theyr po
sterytе. Theyr chylderen are an holye
good heretage: Theyre sede endured
faste in the conuenaunte. For theyr sa-
kes shall theyr chylderen, and sede con-
tinue for euer, and theyr prayse shal ne
uer put downe. Theyr bodyes are bu-
ryed in peace, but theyre name lyueth
for euermore. The people can speake
of theyre wysdome, and the congrega-
Gene.5.c. cyō can talke of theyr prayse. * Enoch
Eccl.49.c. walked ryghte and acceptablye before
the LORDE: therfore was he tran
slated for an example of amendement
Gene.6.b to the generacyons. * Noe was a sted
and.7.8 faste and ryghteous man: and in the
tym of wrath he became a reconcylyng
Therfore was he left a remnaūt vnto
the earth, whan the floude came. * In Gen.9.b.
euerlastynge conuenaunte was made
wyth hym, that all fleshe shulde perysh
nomore wyth the water.
* Abraham was a greate father C
of manye people, in glorye was ther Gen.12.a
none lyke vnto hym. He kept the lawe 15.a.17.a.
of the hyghest, and came in to a con-
uenaunt wyth hym. He set the conue-
naunte in hys fleshe, * and whan he Gen.22.a
was tempted, he was founde faythful
Therfore swore God vnto hym wyth
an oth that he wolde blesse all people
in hys sede, that he wolde multyplye,
& increase hym as the dust of ye earth,
and to exalte hys sede as the starres:
yee and that hys sede shulde haue the
possessyon and inherytaunce of ye lond
from see to see, and from the ryuer vn-
to the borders of the londe.
* Wyth Isaac dydde he stablyshe Gen.26.a.
the same conuenaunt, for Abrahā hys
fathers sake. Yee that gracious bles-
synge and healthe of all men, and con-
uenaunte dyd he stablyshe wyth Isaac
and made it to reste vpon the heade of
Iacob. He knewe hym, * in yt he pros Gen.28.
pered hym so well and rychely, & gaue 29.30.
him an heretage, and sundered his por
cyon by it selfe, * & parteded it among Josu.13.
the twolue trybes. Mercyfull men
broughte he oute of hym, which found
fauoure before all fleshe.

The.xlv.Chapter.

¶ Of the faythfull worthyes, & theyr
noble actes. Of the presthode and offe-
rynges. The punishment of sedicious.

Moses beloued of God and D
men, whose remembraunce Exo.11.a
is in hygh praise: him hath Actu.7.c
the LORDE made lyke
in the glorye of the saintes
and magnifyed hym so that the enemy
es stode in awe of hym, thorowe hys
wordes he dydde greate wonders. He
made hym great in the syght of kinges
gaue hym commaundement befor hys
people, and shewed hym hys gloryous
power. * He stablyshed hym in fayth- Num.12.
fulnesse and mekenesse, and chose hym
oute of all men. For he herde hys voy-
ce, and ledde hym in the darcke cloude:
* and there he gaue him the commaun Exo.19.
dementes: yee the lawe of lyfe, and wy
sedome that he myghte teache Ia-
cob the conuenaunte, and Israell hys
lawes.

B ✱He chose Aaron hys brother al-
Exod.4.c. so oute of the trybe of Leui, exalted
Exo.28.a. hym, and made hym suche lyke. ‡ In
euerlastynge conuenaunte made he w
hym, and gaue hym the presthode in the
people. He made hym gloryous in bew
tyfull araye, and clothed hym wyth y
garmente of honoure. He put perfecte
ioye vpon hym, and gyrded hym wyth
strengthe. He deckte hym wyth syde
clothes and a tunycle, wyth an ouerbo
dy cote also and gyrdle. Rounde about
made he hym belles of golde, and that
Exo.28.f. manye: ✱ that whan he wente in, the
sounde myghte be herde, that they
myghte make a noyse in the Sanctua-
rye, and geue the people warnynge.
The holye garmente was wrought &
brodered wyth golde, yalowe sylke,
and purple. And in the brestlappe
ther was a goodlye worke, wherein
was fastened lyghte and perfectnesse.
C Upon the same also ther was a
worke fastened and set wyth costly pre
cious stones all bounde wyth golde:
& thys he brought in his ministracion.
The stones also were fastened for a re
membraunce, after the twolue trybes
of Israell. Upon hys myter ther was
a plate of pure golde, a grauen ymage
of holynesse, a famous and noble wor-
ke, garnysshed, and pleasaunte to loke
vpon. Before hym were ther sene no
suche fayre ornamentes, and these it
behoued hym alwaye to vse: Ther
myght none other put them on, but on
lye hys chylderen, and hys chylders
chylderen perpetuallye. Dayly per-
fourmed he hys burntofferynges two
Leui.8.a. tymes. ✱ Moses fylled hys handes, &
anoynted hym wyth holye oyle.
D Thys was nowe confyrmed hym
wyth an euerlastynge conuenaunte,
and to hys sede, as the dayes of heauē:
namelye that hys chylderen shulde al-
waye mynystre before hym, and per-
fourme the offyce of the presthode, and
blyss the people good in hys name.
Before all men lyuynge chose he hym,
that he shulde offre before the LOR-
DE, and make odours for a swete sa-
uoure, and remembraunce, that he
shulde reconcyle the people of the
LORDE wyth hym agayne.
Deu.17.c. and.21.a. ✱ He gaue hym authoryte also in hys
Mala.2.a commaundementes, and in the conue-
naunte, that he shulde teache Jacob
the statutes, and testymonyes, and to
enfourme Israell in hys lawe.

✱ Therfore ther stode vp certayn E
agaynst hym, and had enuye at hym in Nu.16.a
the wyldernesse: namelye, they that
were of Dathan and Abirams syde,
and the furyous congregacyon of
Core. Thus the LORDE sawe,
and it displeased hym, & in hys wroth
full indygnacyon were they consumed
A greate wonder dyd he vpon them,
and consumed them wyth the fyre.
✱ Besydes thys, he made Aaron yet Nu.17.b.
more honorable and gloryous. He gaue
hym an heretage, and parted the fyrste
frutes vnto hym. ✱ Unto hym special Exo.25.f Leui.24.b
ly he appoynted the bread for suste-
naunce (for the prestes dyd eate of the
offerynges of the LORDE) thys Deu.12.b.
gaue he vnto hym, and hys sede. ✱ Els and 18.a.
had he no heretage nor porcyon in the Eze.44.b
londe, and wyth the people. For the
LORDE hymselfe is hys porcy-
on, and enheritaunce.
The thyrde noble, and excellente F
man is ✱ Phineas the sonne of Elea Num.25.b
sar, which pleased the God of Israell,
because he had the zele and feare of the
LORDE. For whan the people
were turned backe, he put hymselfe
forth ryghtsoone, and that w a good
wyll to pacifye the wrath of the LOR
DE towarde Israell. Therfore was
ther a conuenaunt of peace made with
hym, that he shulde be the prynecypall
among the ryghteous, and the people:
that he and hys posteryte shulde haue
the offyce of the presthode for euer (Ly
ke as ther was made a conuenaunte
wyth Dauid of the trybe of Juda, that
from amonge hys sonnes onely ther
shuld be a kyng:) And that Aaron also
and hys sede shulde be the heretage, to
geue vs wysedome in oure harte, to
iudge hys people in ryghteousnesse:
that hys goodes shulde not come in to
forgetfulnesse, and that theyr honoure
myghte endure for euer.

The.xlvi. Chapter.

¶ The manlynesse of Josue and Ca-
leb. Of the rulers in Israell, vnto the
tyme of faythfull Samuell.

MAnly and stronge in battaill A
was ✱ Jesus the sonne of Josu.12.c.
Naue ‡ which in steade of Nu.27.d.
Moses the prophet was ge Deu.34.b
uen to be captayne of the Josu.1.a.
people (which accordig vnto his name

was a greate sauioure, vnto the electe of God) to punyshe the enemyes, that rose vp agaynste Israell, that Israell myghte optayne theyre inheritaunce.
Josu. 8. O howe greate, noble and excellente was he, * whan he lyfte vp hys hand, and drewe oute hys swearde agaynste the cytyes? Who stode so manly befor
Josu. 10. c hym? For the LORDE hymself brought in the enemyes. * Stode not the Sonne styll at hys commaundement, and one daye was as longe as two? He called vpon the hyghest, and moost myghtye, whan the enemyes preassed vpon hym on euerye syde: and the LORDE herde hym wyth the hayle stones. They smote the Heythenyshe people myghtely, and in fallinge downe they slewe all the aduersaryes: so that the Heythen knewe hys hoost, and all hys defence, that the LORDE hymselfe foughte agaynst them: for he folowed vpon the myghtye men of them.

B
Nu. 14. a. * In the tyme of Moses also he and Caleb the sonne of Jephune, dyd a good worke which stode agaynst the enemyes, wytholde the people from synne, and styllled the wycked murmu-
Nu. 26. g. rynge. * And of syxe hundreth thousande people on foote, they two were preserued, whan they were broughte in to the heretage, namelye, a lond that
Josu. 14. c floweth wyth mylke and hony. * The LORDE gaue strengthe also vnto Caleb, whiche remayned wyth hym vnto hys age: so that he wente vp in to the hyghe places of the londe, and hys sede conquered the same for an heretage: that all the chylderen of Israel myghte se, howe good a thynge it is, to be obedyent vnto the LORDE. And the iudges or rulers (euery one after hys name) whose harte wente not a whorynge, nor departed from the LORDE, and that forsoke not the LORDE vnfaythfully, whose remembraunce hath a good report Yee their bones florish out of their place, & their
C name shall neuer be chaunged. Samuell the prophet beloued of the LOR-
1. Re. 10. a. and 16. DE, * ordyned a kynge, and anoynted the princes ouer the people. In the lawe of the LORDE ruled he, and iudged the congregacyon, and the LORDE had respecte vnto Jacob, the prophet was founde dylygente in hys faythfulnesse: yee in hys faythfulnes was the faythfulnesse of the visyon knowen. * He called vpon the 1. Re. 7. b
LORDE the myghtye, whan the enemyes preassed vpon hym on euery syde what tyme as he offred the suckynge lambes. And the LORDE thondred from heauen, and made hys voyce to be herde wyth a greate noyse. He dyscomfyted the prynces of Tyre, and all the rulers of the Phylystynes. * Be- 1. Re. 12. a
fore hys laste ende, he made protestacyon in the syghte of the LORDE, and hys anoynted, that he toke nother substaunce, nor good of ony man, no not so muche as a shue: and no man myght accuse hym. After thys he tolde, that hys ende was at hande, and shewed the kinge also his ende, and death: and from the earthe lyfte he vp hys voyce in the propheceye, that the vngodly people shulde perysshe.

The .xlvii. Chapter.

¶ Of Nathan, Dauid and Salomon.

After warde in the tyme of A
kynge Dauid, * ther rose 2. Re. 12. a
vp a prophet called Nathan. Forlyke as the fat is taken away from the offerynge, so was Dauid chosen oute of the chylderen of Israell. He toke hys pastyme wyth the lyons as wyth kyddes, and wyth beares lyke as wyth lambes.
* Slewe he not a giaunte, whan he 1. Re. 17. f
was yet but yonge, and toke awaye ye rebuke from hys people? what tyme as he toke the stone in hys hande, and smote downe proude Goliath wyth ye slynge? For he called vpon the hyghest LORDE, which gaue him strength in his right hād, so yt he ouerthrewe yt mighte giaunte in the battayll, yt he myght set vp the horne of hys people agayne.
B * Thus brought he hi to worshyp
2. Re. 5. b. aboue all prynces, & made him to haue a good report in ye prayse of ye LORD
2. Re. 5. a. that he shuld weare a crown of glory.
* For he destroyed ye enemyes on euery syde, roted out ye Phillistines his aduersaryes, and brake theyr horn in sunder lyke as it is broken yet thys daye. In al his workes he praysed ye hyghest and holyest, and ascrybed the honoure vnto hym. Wyth hys whole harte dyd he prayse and loue hym that made him
1 Pa. 16. a. * He set syngers also before the aulter, and in theyre tune he made swete songes. He ordeyned to kepe the holye dayes worshypfully, and that the solempne feastes thorow the whole yeare

shulde be honorably holden, with pray
synge the name of the LORDE,
and wyth syngynge by tymes in the
mornyng in the Sanctuarye.

C *The LORDE toke awaye
2.Re.12.c. hys synnes and exalted hys horne for
euer. He gaue hym the conuenaunte of
the kyngdome, and the trone of wor
3.Reg.3.c shyppe in Israell. * After hym ther ro
se vp the wyse sonne called Salomon,
and for hys sake he droue the enemyes
awaye farre of. Thys Salomon rayg
ned wyth peace in hys tyme (for God
gaue hym reste from hys enemyes on
euerye syde, that he myghte buyld him
an house in hys name, and prepare the
Sanctuarye for euer) lyke as he was
well instructe in hys youth, and fylled
wyth wysdom and vnderstondynge as it
were wyth a waterfloude. He coue
red and fylled the whole londe wyth
symplytudes and wyse prudente sen
tences.

D Hys name wente abrode in the I
les, because of hys peace he was belo
ued. All londes maruayled at hys son
ges, prouerbes, symplytudes, and at
hys peace, and at the name of the LOR
3.Re.10.e DE God, whiche is called the God of
Israell. * He gathered golde as tynne
and he had as muche syluer as leade.
3.Re.11.a. * He was moued in vnordinate loue
towarde women, and was ouercome
in affeccyon. He stayned hys honoure,
and worshyppe, yee hys posterytye defy
led he also, in bryngynge the wrath of
3.Re.12.c. the LORDE vpon hys chylderen,
and sorowe after hys ioye: * so that
hys kyngdome was diuyded, and E
phrayme became an vnfaythful, and an
2.Reg.7.e vnconstante kyngdome. * Neuerthe
lesse God forsoke not hys mercye, no
ther was he vtterly destroyed, because
of hys workes, that he shulde leaue
hym no posterytye.

E As for the sede that came vpō hym
(whiche he loued) he broughte it not vt
terlye to naughte, but gaue yet a rem
naunte vnto Iacob, and a rote vnto
Dauid oute of hym. Thus rested Sa
lomon wyth hys fathers, and oute of
hys sede he lefte behynde hym a verye
foolishnesse of the people, and such one
as had no vnderstondynge: namelye.
3.Re.12.b * Roboā whiche turned awaye the peo
ple thorowe hys counsell, and Ierobo
3.Re.12.d. am the sonne of Nebat, * whiche cau
sed Israell to synne, and shewed E
phraym the waye of vngodlynesse: In

so muche that theyr synnes, and mys
dedes had the vpperhande so sore, that
at the laste they were driuen oute of
the londe for the same: Yee he soughte
oute, and broughte vp all wyckednesse
tyll the vengeaunce came vpon them.

The .xlviii. Chaptere.

Of Elyas, Ezechias and Esay.

Then stode vp * Elyas the A
prophet as a fyre, and hys 3.Re.17.a
worde brent lyke a creshet.
He broughte an honger v
pon them, and in hys zele
he made them fewe in nombre. (For
they myghte not awaye wyth the com
maundementes of the LORDE.)
Thorow the worde of the LORDE
he shut the heauen, * and thre tymes 3.Re.18.e
broughte he the fyre downe. Thus be 4.Re.1.c.
came Helyas honorable in hys wonde
rous dedes. Who may make his boast
to be lyke hym? * One that was dead 3.Re.17.c.
raysed he vp from death: and in the
worde of the Hyghest he brought him
out of the graue againe. He cast down
kynges and destroyed them, and the
honorable from theyr seate. Vpon the
mount Syna he herde the punishment
and vpon Horeb the iudgement of the
vengeaunce. He prophecyed recompen
synge vnto kynges, * and ordeyned 3.Re.19.c.
prophetes after hym. ‡ He was ta ‡4.re.2.c.
ken vp in the storme of fyre, in a char
ret of horses of the LORDE. He was
ordeyned in the reprouynges in tyme,
to pacyfye the wrath, * to turne the har Luce.1.b
tes of the fathers vnto the chylderen,
and to set vp the trybes of Iacob a
gayne. Blessed were they that saw the
and were garnyshed in loue: for we ly
ue in lyfe.

*Elyas was couered in the storm, B
but Helyseus was fylled wyth hys 4.Re.2.c.
mouthe. Whyle he lyued he was afra 3.4.
yed of no prynce, and no man myghte
ouercome hym. Ther coulde no worde
deceaue hym, * and after his death his 4.Re.13.e
bodye prophecyed. ‡ He dyd wonders ‡4.Re.5.
in hys lyfe, and in death were hys wor 6.7.13.
kes maruaylous. For all thys, the peo
ple amended not, nother departed they
from theyr synnes: * tyll they were 4.Re.18.b
caryed awaye presoners out of the lond
and were scattred abrode in all con
trees, so that of them ther remayned
a verye lytle people, and a prynce vn
to the house of Dauid. Howe be it

some of them dyd ryghte and some hea
ped vp vngodlynesse.
2.Pa.32.a ✱ Ezechyas made hys cytye strōg,
conueyed water in to it, dygged tho-
4.Re.18.c rowe the stonye rock wyth yron, and
Esa.36.a. made vp a wel by the water syde. ✱ In
hys tyme cam Senacheryb vp, & sent
Rabsaches, lyfte vp his hāde agaynst
Syon, defyed them wyth grete pryde.
Then trembled theyr hartes, and han-
des, so that they sorowed lyke a wo-
man trauaylynge with chyld. So they
called vpon the LORDE, whiche
is mercyfull, and lyfte vp theyre han-
des before hym. Immedyatlye the
LORDE herde them oute of hea-
uen, and delyuered them by the hande
4.re.19.g. of Esay. ✱ He smote the hoost of the
Assyryans, and hys angell destroyed
them. For Ezechyas had done ŷ thyng
that pleased the LORDE, and re-
mayned stedfastlye in the waye of Da
uid hys father. Whiche Esay was
greate and faythfull in hys vysyons.
4.Re.20.b ✱ In hys tyme the Son wente back-
Esa.38.b. warde, and he lengthened the kynges
lyfe. Wyth a ryghte sprete prophecyed
he, what shulde come to passe at ŷ last:
and to suche as were sorowfull in Sy
on he gaue consolacyon, wherewyth
they myghte comforte themselues for
euermor. He shewed thinges that were
for to come and secrete, or euer they
came to passe.

The.xlix.Chapter.

¶ The actes of good Josyas. The de
caye of Jerusalem. Of the prophetes
and patriarckes.

A THe remembraunce of Jo-
4.Re.22.a ✱ syas is lyke as whan ŷ
and.23. Apotecarye maketh ma-
2.pa.34.a nye precyous swete smel-
lynge thynges together.
Hys remembraunce shall be swete as
honye in all mouthes, and as the play-
enge of musycke by the wyne. He was
appoynted to turne the people agayn,
and to take awaye all abhomynacy-
ons of the vngodlye. He dyrected hys
harte vnto the LORDE, and in the
tyme of the vngodlye he set vp ŷ wor-
shyppe of God agayne. All kynges (ex-
cepte Dauid, Ezechyas and Josyas)
commytted wyckednesse: for euen the
kynges of Juda also forsoke the lawe
of God. For they gaue theyr horne vn
to other, theyre honoure and worshyp
vnto a straunge people,

✱ Therfore was the electe cytye of B
the Sanctuarye brente wyth fyre, and 4.Re.2[illegible]
the stretes thereof laye desolate and
wayste: for they intreated Jeremye e-
uell, which neuertheles was a prophet
ordeyned from hys mothers wombe.
✱ that he myghte rote oute, breake of, Jere.1.b
and destroye: and that he myght buyld
vp, and plante agayne. ✱ Ezechyell Eze.1.a
sawe the glorye of the LORDE in a
vysyon, which was shewed hym vpon
the charret of the Cherubyns. For he
thoughte vpon the enemyes in ŷ rayn,
to do good vnto suche as had ordred
theyr wayes a ryghte. And the bones
of the twolue prophetes florysshe from
oute of theyre place: for they gaue com
fort and consolacyon vnto Jacob, and
delyuered them faythfully. ✱ Howe Agge.1.a
shall we prayse Zorobabell, which was 1.Esd.3.a
as a rynge in the ryghte hande? 3.Esd.5.a
✱ So was Jesus also the sonne C
of Josedec: these men in theyr tymes Agge.1.a
buylded the house, and set vp the San and.2.a
ctuarye of the LORDE agayne,
which was prepared for an euerlastig 2 Esd.1.a
worshyppe. ✱ And Neemyas is al- ‡2.Esd.7.a
waye to be commended, ‡ which set
vp for vs the walles that were broken
downe, made the portes and barres a-
gayne, and buylded oure houses of a
newe. ✱ But vpon earth is ther no Gen.5.c
man created lyke Enoch, for he was ta eccli.44.b
ken vp from the earthe. ‡ And Joseph Heb.11.a
which was lorde of hys brethren, and ‡Ge.41.f
the vpholder of hys people: hys bo- 42.a.45.a
nes were couered and kepte. Seth,
and Sem were in greate honoure a-
monge the people: and so was Adam
aboue all the beastes, whan he was
created.

The.l.Chapter.

¶ A commendacyon of Symon the
sonne of Onias.

SYmon ✱ the sonne of O- A
nyas ŷ highe preste, which 2.Ma.1.b
in hys life set vp the house
agayne, and in hys dayes
made fast the temple. The
heyght of the temple also was foun-
ded of hym, the dubble buyldynge, and
the hyghe walles of ŷ temple. In hys
dayes the welles of water flowed oute
and were exceadynge full as the see.
He toke care for hys people, and dely-
uered them from destruccyon. He kept
hys cytye and made it stronge, that it
shulde not be beseged. He dwelte in hys

noure, and worshyppe amonge hys people, and enlarged the intraunce of the house and the courte. He geueth lyghte as the mornynge starre, in the myddeste of the cloudes, and as the Moone whan it is full. He shyneth as the Sonne in the temple of God. He is as bryghte as the rayne bowe in the fayre cloudes, and florysheth as y flouers and roses in the sprynge of y year, and the lylyes by the ryuers of water: Lyke as the braunches vpon y mount Lybanus in the tyme of Sommer: As a fyre & incense that is kyndled: Lyke as an whole ornamente of pure golde, set wyth al maner of precyous stones: and as an olyue tre that is frutefull, and as a Cypres tre whiche groweth vp an hyghe.

B When he put on the garmente of honour, and was clothed wyth al bewtye: whan he wente to the holy altare, to garnyshe the couerynge of the Sanctuarye: whan he toke the porcyōs out of the prestes hande, he hymselfe stode by the herth of the altare, and hys brethren rounde aboute in ordre, as the braunches of the Cedre tre vpon the mounte Lybanus, so stode they round aboute hym. And as the braunches of the olyue tre, so stode all the sonnes of Aaron in theyr glorye. And that he myghte sufficyentlye perfourme hys seruyce vpon the altare, and garnyshe the offerynge of the hyghest God, he stretched out hys hande and toke of y drynkofferynge, and poured in of the wyne: so he poured vpon the botome of the aulter a good smell vnto the hyghest prynce.

Then beganne the sonnes of Aaron to synge, and to blowe wyth trompettes, and to make a greate noyse, for a remembraunce and prayse vnto the LORDE. Then were the people astrayed, and fell downe to the earth vpon theyre faces, to worshyppe the LORDE theyr God, and to geue thankes to almyghtye God. They sung goodly also with theyr voyces, so that ther was a pleasaunt noyse in y great house of the LORDE. And the people in theyre prayer besoughte the LORDE the hyghest, that he wold be mercyfull, tyll the honoure of the LORDE were perfourmed. Thus ended they theyre mynystracyon, and seruyce.

C Then wente he downe, and stretched oute hys handes ouer the whole mutytude of the people of Israel, that they shulde geue prayse, and thankes oute of theyre lyppes vnto the LORDE, and to reioyce in hys name. He beganne yet once also to praye, that he myghte onelye shewe the thankesgeuynge before the hyghest, namelye thus: O geue prayse and thankes (ye all) vnto the LORDE oure God, which hath euer done noble, and great thynges: whiche hathe increased oure dayes from oure mothers wombe, and dealte wyth vs accordynge to hys mercye: that he wyll geue vs the ioyfulnes of harte, and peace for oure tymes in Israell. Which faythfully kepeth hys mercye for vs euermore, and alway delyuereth vs in due season.

Ther be two maner of people, that I abhorre fro my hart: as for y thyrd, whome I hate, it is no people: They that sytte vpon the mountayne of Samarya, the Phylystynes, and the foolyshe people that dwell in Sychymys. D

I Jesus the sonne of Syrac Eleazarus of Jerusalem, haue marked vp these informacyons and documentes of wysedome and vnderstandynge in thys boke, and poured oute the wysedome of my harte. Blessed is he that exercyseth hymselfe therein: and who so taketh suche to harte, shall be wyse. Yf he do these thinges, he shal be strōg in all. For the lyghte of the LORDE ledeth hym.

The. li. Chapter.

A prayer of Jesus y son of Syrac.

A prayer of Jesus Syrac. Wysedome calleth the ignoraunte vnto her.

I Thanke the O LORDE kynge, and prayse y, O God my Saueoure I will yelde prayse vnto thy name: for thou arte my defender and helper, and haste preserued my bodye from destruccyon, from the snare of traytorous tunges, and frō the lyppes that are occupyed wyth lyes. Thou haste bene my helper, from suche as stode vp agaynste me and hast delyuered me after the multytude of thy mercye, and for thy holye names sake. Thou haste delyuered me from the rorynge of them, that prepared A

them selues to deuoure me, oute of the handes of suche as soughte after my lyfe: from the multytude of them that troubled me, and wente aboute to set fyre vpon me on euery syde, so that I am not brente in the myddeste of the fyre: From the depe of hel, from an vncleane tunge, from lyenge wordes, frō the wycked kynge, and from an vnryghteous tunge. My soule shal prayse the LORDE vnto death, for my lyfe drewe nye vnto hell.

B They compassed me round about on euerye syde, and ther was no man to helpe me. I loked aboute me, yf ther were onye man that wolde succoure me: but ther was none. Then thoughte I vpon thy mercy O LORDE, and vpō thy actes that thou hast done euer of olde: namelye, that thou delyuerest suche as put theyr truste in the, and ryddeste them oute of the handes of the heythen. F

Thus lyfte I vp my prayer from the earth, and prayed for delyueraunce from death. I called vpon the LORDE my father, that he wold not leaue me wythoute helpe, in the daye of my trouble, and in the tyme of ỹ proude. I praysed thy name continually, yelding honoure and thankes vnto it: and so my prayer was herde. Thou sauedest me from destructyon, and delyueredst me from the vnryghteous tyme. Therfore wyl I aknowlege and prayse the, and magnifye the name of the LORDE.

C When I was yet but yonge, or euer I wente astraye, I desyred wysedome openly in my prayer. I came therfore before the temple and soughte her vnto the laste. Then floryshed she vnto me, as a grape that is soone rype. My harte reioyced in her, then wente my foote the ryght way, yee from youth vp soughte I after her: I bowed downe myne eare and receaued her. I founde me muche wysedome and prospered greatlye in her. Therfore wyll I ascribe the glory vnto hym, that geueth me wysdome: for I am aduysed to do therafter. I wyll be gelous to cleue vnto ỹ thynge that is good, so shall I not be confounded. My soule hath wrasteled wyth her, and I haue bene diligent to be occupyed in her. I lifte vp myne handes on hyghe, then was my soule lyghtned thorowe wysdom, that I knowleged my foolyshnesse. I ordred my soule after her, she & I were one harte from the begynnynge, and I found her in clennesse. And therfore shall I not be forsaken.

D My harte longed after her, and I gat a good treasure. Thorowe her the LORDE hathe geuen me a newe tunge, wherewyth I wyll prayse him. O come vnto me ye vnlearned, & dwel in the house of wysedome: wythdrawe not youre selues from her, but talke, and comon of these thynges, for youre soules are verye thyrstye. I opened my mouthe, and spake: * O come and bye wysedome wythoute moneye, bowe downe youre necke vnder hyr yocke, and youre soule shal receaue wysdom. (Esay.55.a) She is harde at hande, and is content to be founde. Beholde wyth your eyes * howe that I haue had but lytle laboure, and yet haue founde much rest. (Eccli.6.e) O receaue wysdome, and ye shall haue plenteousnesse of syluer and golde in possessyon. Let youre mynde reioyce in hys mercye, and be not ashamed of his praise. Worke his worke by times and he shall geue you youre rewarde in due tyme.

The ende of Ecclesiasticus, otherwyse called Iesus the sonne of Syrac.

(*)

The prayer of Azaryas and the songe of ỹ thre chylderen after Theodotions translation: which wordes are wrytē in the thyrde chapter of Daniell after the olde texte in Latyn.

AND they walked in ỹ myddeste of the flame praysīg God, & magnifynge ỹ LORDE. Azaryas stode vp & prayed on thys maner. Euen in the myddeste of the fyre opened he hys mouth, and sayd, Blessed be thou (O LORD

God of oure fathers) ryght worthy to
be prapsed and honoured is that na-
me of thyne forever: for thou art rygh
wous in all the thynges that thou hast
done vnto vs. Yee faythfull are al thy
workes, thy wayes are ryghte, and thy
iudgmentes true. In all the thynges
that thou haste brought vpon vs, and
vpon the holy cytie of our fathers (euē
Ierusalē) thou hast executed true iudg-
ment: Yee accordynge to ryghte, and
equite hast thou broughte these thyng-
es vpon vs, because of oure synnes.

For why? we haue offended, and
done wyckedly, departynge from the:
Dan.9.c. * In all thynges haue we trespassed,
and not obeyed thy cōmaundementes,
nor kepte them, nather done as thou
haste bydden vs, that we myghte pros-
Baru.2.b. pere. * Wherfore, all that thou haste
broughte vpon vs, and euery thynge
that thou hast done vnto vs, thou hast
done them in true iudgment: As in de-
lyuerynge vs in to the handes of oure
enemyes, amonge vngodlye & wycked
abhominacions, and to an vnryghte-
ous kynge: yee the mooste frowarde
vpon earth. And now we maye not o-
pen oure mouthes, we are become a
shame and a reproke vnto thy seruaū-
tes, and to them that worshyppe the.

Yet for thy names sake (we beseke
the) geue vs not vp forever, breake not
thy couenaunte, and take not awaye
thy mercye from vs for thy beloued A-
brahams sake, for thy seruaūt Isaacs
sake, and for thy holy Israels sake: to
whome thou haste spoken and pro-
Gen.15.c. mysed, * that thou woldest multiplye
22.c. 26.a theyr sede as the starres of heauē, and
Deu 10.d. as the sande ỳ lyeth vpon the see shore.
For we (o LORDE) are become lesse
than oty̆e people, and be kepte vnder
thys daye in all the worlde, because of
oure synnes: So that nowe we haue
nother prynce, duke, prophete, burnt-
offrynge, sacrifice, oblacion, incense,
nor Sanctuarye before the.

Neuerthelesse, in a contrite hart, &
an humble spirete let vs be receaued, ỳ
we maye optayne thy mercy. Lyke as
in the burntoffrynge of rammes and
bullokes, and lyke as in thousādes of
fat lambes: so let oure offerynge be in
thy syght thys daye, that it may please
1.Pet.2.a. the: * for ther is no confusiō vnto thē
Rom.10.c. that put theyr truste in the. And nowe
Esay.28.d we folowe the wyth all oure harte, we
Rom.9.g. feare the and seke thy face. Put vs not
to shame, but deale wyth vs after thy
louynge kyndnesse, and accordynge to
the multitude of thy mercyes. Delyuer
vs by thy myracles (o LORDE)
and get thy name an honoure: that all
they which do thy seruaūtes euel: may
be confoūded. Let thē be ashamed thorow
thy Almyghtye power, & let theyr
strength be broken: ỳ they may knowe
how that thou onely art the LORD
God and honoure worthy thorow out
all the worlde.

And the kynges seruauntes that
put them in, ceassed not to make the o-
uen hote, with wylde fyre, drye strawe
pitch, faggottes: so ỳ the flamme went
out of the ouen vpō a.xlix. cubytes: yet
it toke awaye and brent vp those Cal-
dees, ỳ it gat hold vpon besyde ỳ ouē.
But the angell of the LORDE came
downe in to the ouen to Azarias, and
his felowes, and smote the flamme of
the fyre out of the ouen, and made the
myddest of the ouen, as it had bene a
coole wynde blowyng: so that the fyre
nother touched them, greued them, nor
dyd them hurte. Then these thre (as
out of one mouth) prapsed, honoured,
and blessed God in the fornace, saieng:

* Blessed be thou, O LORDE 1.mac.4.d.
God of our fathers: for thou art praise
and honoure worthy, yee & to be mag-
nified for euermore. * Blessed be the Psal.71.d
holy name of thy glory, for it is wor-
thy to be prapsed, and magnyfyed in al
worldes. Blessed be thou in the holy tē-
ple of thy glorye, for aboue all thynges
thou art to be praysed, yee & more then
worthy to be magnyfyed for euer. Bles-
sed be thou in the trone of thy kyng-
dome, for aboue all thou arte worthye
to be wel spoken of, and to be more thē
magnyfyed for euer. Blessed be thou,
that lokest thorow the depe * & syttest Psa.79.a
vpon the Cherubins: for thou art wor-
thy to be prapsed, and aboue all to be
magnyfyed for euer. Blessed be thou in
the fyrmament of heauen, for thou art
prayse and honoure worthy for euer.

O all ye workes of the LORDE
speake good of the LORDE, prayse
hym, and set hym vp for euer.

* O ye angels of the LORDE, Psa.102.c
speake good of the LORDE: prayse and.148.a
hym, and set hym vp for euer.

O ye heauens, speake good of the
LORDE: prayse hym, and set hym
vp for euer.

O all ye waters that be aboue the
fyrmament, speake good of ỳ LORD

them selues to deuoure me, oute of the handes of suche as soughte after my lyfe: from the multytude of them that troubled me, and wente aboute to set fyre vpon me on euery syde, so that I am not brente in the myddeste of the fyre: From the depe of hel, from an vncleane tunge, from lyenge wordes, frō the wycked kynge, and from an vnryghteous tunge. My soule shal prayse the LORDE vnto death, for my lyfe drewe nye vnto hell.

B They compassed me round about on euerye syde, and ther was no man to helpe me. I loked aboute me, yf ther were onye man that wolde succoure me: but ther was none. Then thoughte I vpon thy mercy O LORDE, and vpō thy actes that thou hast done euer of olde: namelye, that thou delyuerest suche as put theyr truste in the, and ryddeste them oute of the handes of the heythen.

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D My harte longed after her, and I gat a good treasure. Thorowe her the LORDE hathe geuen me a newe tunge, wherewyth I wyll prayse him. O come vnto me ye vnlearned, & dwel in the house of wysedome: wythdrawe not youre selues from her, but talke, and comon of these thynges, for youre soules are verye thyrstye. I opened my mouthe, and spake: * O come and bye wysedome wythoute moneye, bowe downe youre necke vnder hyr yocke, and youre soule shal receaue wysdom. She is harde at hande, and is content to be founde. Beholde wyth your eyes * howe that I haue had but lytle laboure, and yet haue founde much rest. O receaue wysdome, and ye shall haue plenteousnesse of syluer and golde in possessyon. Let youre mynde reioyce in hys mercye, and be not ashamed of his prayse. Worke his worke by times and he shall geue you youre rewarde in due tyme.

Esa. 55. a

Eccli. 6. c

The ende of Ecclesiasticus, otherwyse called Jesus the sonne of Syrac.

(*)

The prayer of Azaryas and the songe of ye thre chylderen after Theodotions translation: which wordes are wryttē in the thyrde chapter of Daniell after the olde texte in Latyn.

AND they walked in the myddeste of the flam praysing God, & magnifynge ye LORDE. Azaryas stode vp & prayed on thys maner. Euen in the myddeste of the fyre opened he hys mouth, and sayd, Blessed be thou (O LORDE

God of oure fathers) ryght worthy to
be praysed and honoured is that na-
me of thyne foreuer: for thou art ryght
wous in all the thynges that thou hast
done vnto vs. Yee faythfull are al thy
workes, thy wayes are ryghte, and thy
iudgmentes true. In all the thynges
that thou haste broughte vpon vs, and
vpon the holy cytie of our fathers (euē
Ierusalē) thou hast executed true iudg-
ment: Yee accordynge to ryghte, and
equite hast thou broughte these thyng-
es vpon vs, because of oure synnes.

For why? we haue offended, and
done wyckedly, departynge from the:
Dan.9.c. * In all thynges haue we trespassed,
and not obeyed thy cōmaundementes,
nor kepte them, nather done as thou
haste bydden vs, that we myghte pros-
Baru.1.b. pere. * Wherfore, all that thou haste
broughte vpon vs, and euery thynge
that thou hast done vnto vs, thou hast
done them in true iudgment: As in de-
lyuerynge vs in to the handes of oure
enemyes, amonge vngodlye & wycked
abhominacions, and to an vnryghte-
ous kynge: yee the mooste frowardst
vpon earth. And now we maye not o-
pen oure mouthes, we are become a
shame and a reprofe vnto thy seruaūn-
tes, and to them that worshyppe the.

Yet for thy names sake (we beseke
the) geue vs not vp foreuer, breake not
thy couenaunte, and take not awaye
thy mercye from vs for thy beloued A-
brahams sake, for thy seruaūte Isaacs
sake, and for thy holy Israels sake: to
whom thou haste spoken and pro-
Gen.15.a. mysed, * that thou woldest multiplye
22.c. 26.a. theyr sede as the starres of heauē, and
Deu.10.d. as the sande ŷ lyeth vpon the see shore.
For we (o LORDE) are become lesse
than other people, and be kepte vnder
thys daye in all the worlde, because of
oure synnes: So that nowe we haue
nother prynce, duke, prophete, burnt-
offrynge, sacrifice, oblacion, incense,
nor Sanctuarye before the.

Neuerthelesse, in a contrite hart, &
an humble spyrete let vs be receaued, ŷ
we maye optayne thy mercy. Lyke as
in the burntofferynge of rammes and
bullokes, and lyke as in thousādes of
fat lambes: so let oure offerynge be in
thy syght thys daye, that it may please
1.Pet.2.a. the: * for ther is no confusiō vnto thē
Rom.10.c. that put theyr truste in the. And nowe
Esa.28.d. we folowe the wyth all oure harte, we
Rom.9.g. feare the and seke thy face. Put vs not
to shame, but deale wyth vs after thy
louynge kyndnesse, and accordynge to
the multitude of thy mercyes. Delyuer
vs by thy myracles (o LORDE)
and get thy name an honoure: that all
they which do thy seruaūtes euel: may
be confoūded. Let thē be ashamed tho-
row thy Almyghtye power, & let theyr
strength be broken: ŷ they may knowe
how that thou onely art the LORDE
God and honoure worthy thorow out
all the worlde.

And the kynges seruauntes that
put them in, ceassed not to make the o-
uen hote, with wylde fyre, drye strawe,
pitch, faggottes: so ŷ the flamme went
out of the ouen vpō .xlix. cubytes: yee
it toke awaye and brent vp those Cal-
dees, ŷ it gat hold vpon besyde ŷ ouē.
But the angell of the LORDE came
downe in to the ouen to Azarias, and
his felowes, and smote the flamme of
the fyre out of the ouen, and made the
myddest of the ouen, as it had bene a
coole wynde blowyng: so that the fyre
nother touched them, greued them, nor
dyd them hurte. Then these thre (as
out of one mouth) praysed, honoured,
and blessed God in the fornace, saieng:

* Blessed be thou, O LORDE 1.Mac.4.d.
God of our fathers: for thou art prayse
and honoure worthy, yee & to be mag-
nified for euermore. * Blessed be the Psal.71.
holy name of thy glory, for it is wor-
thy to be praysed, and magnyfyed in al
worldes. Blessed be thou in the holy tē-
ple of thy glorye, for aboue all thynges
thou art to be praysed, yee & more then
worthy to be magnyfyed for euer. Bles-
sed be thou in the trone of thy kyng-
dome, for aboue all thou arte worthye
to be wel spoken of, and to be more thē
magnyfyed for euer. Blessed be thou,
that lokest thorow the depe * & syttest Psa.79.a.
vpon the Cherubins: for thou art wor-
thy to be praysed, and aboue all to be
magnyfyed for euer. Blessed be thou in
the fyrmament of heauen, for thou art
prayse and honoure worthy for euer.

O all ye workes of the LORDE
speake good of the LORDE, prayse
hym, and set hym vp for euer.

* O ye angels of the LORDE, Psa.102.c
speake good of the LORDE: prayse and.148.a
hym, and set hym vp for euer.

O ye heauens, speake good of the
LORDE: prayse hym, and set hym
vp for euer.

O all ye waters that be aboue the
fyrmament, speake good of ŷ LORDE

prayse hym, and set hym vp for euer.
O all ye powers of the LORDE speake good of the LORDE: prayse hym, and set hym vp for euer.
Psal. 148. a *O ye Sonne, and Moone, speake good of the LORDE: prayse hym, & set hym vp for euer.
Psal. 135. a *O ye starres of heauen, speake good of the LORDE: prayse hym, & set hym vp for euer.
O ye showers and dewe, speake good of the LORDE: prayse hym, & set hym vp for euer.
O all ye wyndes of God, speake good of the LORDE: prayse hym, & set hym vp for euer.
O ye fyre and heate, speake good of the LORDE: prayse hym, and set hym vp for euer.
O ye wynter, and sommer, speake good of the LORDE: prayse hym, & set hym vp for euer.
O ye dewes, & frostes, speake good of the LORDE: prayse hym, and set hym vp for euer.
O ye frost and colde, speake good of the LORDE: prayse hym, and set hym vp for euer.
O ye yse and snowe, speake good of the LORDE: prayse hym, and set hym vp for euer.
O ye nyghtes & dayes, speake good of the LORDE: prayse hym, and set hym vp for euer.
O ye lyght and darcknesse, speake good of the LORDE: prayse hym, & set hym vp for euer.
O ye lyghtenynges, & cloudes, speak good of the LORDE: prayse him, & set hym vp for euer.
O let the earth speake good of the LORDE: ye let it prayse hym, and set hym vp for euer.
O ye mountaynes & hylles, speake good of the LORDE: prayse him, and set hym vp for euer.
O all ye grene thynges vpon earth speake good of the LORDE, prayse hym, and set hym vp for euer.
O ye welles, speake good of the LORDE prayse hym, and set hym vp for euer.
O ye sees and floudes, speake good of the LORDE: prayse him, and set hym vp for euer.
O ye whalles and all that lyue in ye waters, speake good of the LORDE prayse hym, and set hym vp for euer.
O all ye foules of the ayre, speake good of the LORDE: prayse hym, & set hym vp for euer.
O al ye beastes, and cattel, speake good of the LORDE: prayse hym, & set hym vp for euer.
O ye chyldren of men, speake good of the LORDE: prayse hym, & set hym vp for euer.
O let Israell speake good of the LORDE, prayse hym, and set hym vp for euer.
O ye prestes of the LORD, speak good of the LORDE: prayse hym, & set hym vp for euer.
*O ye seruauntes of the LORD speake good of the LORDE: prayse hym and set hym vp for euer. Psal. 112. a 134. a and. 133. a Apoc. 19. a
O ye spretes, and soules of ye ryghteous speake good of the LORDE: prayse hym, and set hym vp for euer.
O ye holy and humble men of hart speake ye good of ye LORDE: prayse hym, and set hym vp for euer.
O Ananyas, Azarias and Mysael, speake ye good of the LORD: prayse ye hym, and set hym vp for euer.
*Which hath delyuered vs from the hell, kept vs from the hande of deathe, ‡ rydde vs frō the myddest of the burnynge flamme, and saued vs euen in ye myddest of the fyre *O geue thankes therfore vnto the LORDE: for he is kynde harted, and his mercy endureth for euer. O all ye deuoute men, speake good of the LORDE, euen the God of all goddes: O prayse hym, and geue hym thankes, for his mercye endureth worlde without ende. Esa. 43. b Iere 20. c 1. Mac. 2. f ‡ psal. 106. a 105. a 106. a 139. a *psal. 117. a

Here endeth the sōnge of the thre chyldren.

The story of Susanna which is the xiii. chapter of Daniel after the Latyn.

There dwelte a man in Babilon, called Joachim, that toke a wife whose name was Susanna, (the doughter of Helchias) a verye fayre woman, & suche one as feared God.

hyr father, and hir mother also were
godly people, & taught their doughter
accordyng to the law of Moses. Now
Joachym (hir husbande) was a great
ryche man, and had a fayre orcharde ioy
nynge vnto his house. And to hym re-
sorted the Jewes co̅munly: because he
was a man of reputacyon amonge the̅.
The same yeare were ther made two
iudges, such as the LORDE speaketh
of: All the wyckednesse of Babylon, co̅
meth from the elders (that is) from the
iudges, which seme to rule the people.
These came ofte to Joachims house:
and all such as had ony thynge to do in
the lawe, came thyther vnto them.

B Now wha̅ the people came agayn
at after noone, Susanna wente in to
hir husbandes orcharde, to walke. The
elders [illegible] this, that she went in day
lye and walked: they burned for lust to
her, yee they were elmoost out of theyr
wyttes, & cast down theyr eyes, yt they
shulde not se heauen, nor remembre, yt
God is a ryghteous iudge. For they
were both wounded with the loue of
her, nother durst one shew another his
grefe. And for shame they durst not tell
her theyr inordynate lust, yt they wolde
fayne haue had to do with her. Yet
they layed wayte for her earnestlye fro̅
daye to daye, that they myghte (at the
leest) haue a syght of her. And the one
sayd to the other: Up, let vs go home,
for it is dyner tyme. So they we̅t theyr
waye from her.

Whan they returned agayne, they
came together, enquerynge out ye mat-
ter betwixt them selues: yee ye one tolde
the other of his wycked lust. Then ap-
poynted they a tyme whan they myght
take Susanna alone.

C It happened also that they spyed
out a conuenient tyme, whan she went
forth to walke (as hir maner was) and
no body with her but two maydens, &
Gen. 18. thought * to washe herselfe in the gar-
2.Re.11.a. den, for it was an hote seaso̅. And ther
was not one persone there, excepte the
two elders that had hyd them selues,
to beholde her. So she sayd to hir may
dens: go fet me oyle and sope, and shut
the orcharde dore, that I maye washe
me. And they dyd as she bad them, and
shut the orcharde dore, and wente out
the selues at a backe dore, to fet ye thing
that she had co̅maunded: but Susa̅na
knewe not, that the Elders laye there
hyd within. Now whan the mayde[s]

were gone forth, the two elders gat the̅
vp and ranne vpon her, sayenge: Now
the orcharde dores are shut, that no
man can se vs: we haue a luste vnto
the, therfore consente vnto vs, and lye
wyth vs.

Yf thou wylt not, we shall bryng D
a testymonyall agaynste the, that ther
was a yonge felow wyth the, and that
thou haste sente awaye thy maydens
from the for the same cause. Susanna
syghed, & sayde: Alas * I am in trou- 2.Re.24.b
ble on euerye syde. Though I folowe
youre mynde, it wyll be my death: and
yf I consente not vnto you. I can not
escape youre handes. Well, it is better
for me, to fall in to youre handes with
oute the dede doynge, then to synne in
the syghte of the LORDE: and
wyth that, she cryed oute wyth a loud
voyce: the elders cryed also oute a-
gaynste her.

Then ranne ther one to the or-
charde dore, and smote it open. Nowe
whan the seruau̅tes of the house herd
the crye in the orcharde they rushed in
at the backe dore, to se what the mat-
ter was. So wha̅ the elders told the̅,
the seruauntes were greatly ashamed:
for why, ther was neuer suche a report
made of Susanna. On the morowe af- E
ter came the people to Joachym hyr
husbande, and the two elders came al-
so ful of myscheuous ymagynacyo̅s a
gaynst Susa̅na, to bryng her to death,
& spake thus before ye people: Sende
for Susanna ye doughter of Helchyas
Joachyms wife. And immediatly they
sente for her. So she came wyth hyr fa
ther and mother, hyr chylderen, and all
hyr kynred. Nowe Susanna was a
tender person, and maruaylous fayre
of face. Therfore the wycked men co̅-
maunded to take of the clothes from
hyr face (for she was couered) that at
the leest, they myghte so be satisfyed in
hyr bewtye. Then hyr frendes, yee
and all they that knewe her, beganne
to wepe. These two elders stode vp in
the myddeste of the people, * and lay- Leui.24.a
ed theyr handes vpon the heade of Su
sanna: which wept & loked vp toward
heauen for hyr harte had a sure truste
in the LORDE. And the elders sayd:
As we were walkynge in the orchard
alone, thys woman came in wyth hyr
two maydens: whome she sente awaye
from her, and sparred the orcharde do-
res. Wyth that, a yonge felow (which

ther was hyd)came vnto her, and laye
with her. As for vs, we stode in a cor-
F ner of the orcharde. And whā we sawe
this wyckednes, we ranne to her, & per
ceaued that they had medled together.
But we coulde not holde hym, for he
was stronger than we, thus he opened
the dore, and gat hym awaye. Now
whan we had taken thys woman, we
axed her, what yonge felow this was:
but she wolde not tell vs. This is the
mater, and we be wytnesses of ye same.
The commune sorte beleued them, as
those that were the elders and iudges
of the people, and so they condempned
her to death. Susanna cryed out with
a loude voyce, and sayd: O euerlastyng
Hebr.4.c. God, * thou searcher of secretes, thou
that knowest all thynges afore they
come to passe: thou wotest, yt they haue
borne false wytnes agaynst me: and be
holde I muste dye, where as I neuer
dyd ony such thinges, as these mē haue
maliciously inuented agaynst me. And
the LORDE herde hir voyce. For
when she was led forth to the death, ye
LORDE raysed vp the sprete of a
yonge chylde, whose name was Dani
el, whiche cryed with a loude voyce:
2.Reg.3.f * I am clene from this bloude. Then
Matth.20.d. all the people turned thē toward hym,
G and sayd: What meane these wordes
that thou hast spoken? Daniel stode in
the myddest of them and sayd: Are ye
suche fooles (O ye chyldren of Israel)
that ye can not discerne? Ye haue here
condempned a doughter of Israel vn-
to death, & knowe not the trueth wher
fore go ye agayne on iudgement agayne, for
they haue spokē false wytnes agaynst
her.
Wherfore ye people turned agayne
in al ye haist. And the elders (yt is ye prin
cypal heades) sayd vnto hym: Come syt
downe here amōge vs, & shewe vs this
matter, seynge God hath geuen the as
great honour, as an elder. And Daniel
3.Reg.3.d sayd vnto thē. * Put these two asyde
one frō another & then shal I hear thē.
When they were put asunder one frō
another, he called one of thē, & sayd vn
to hym: O thou olde canckerde carle, yt
hast vsed thy wyckednesse so lōge: thyn
vngracyous dedes whiche yu hast done
afore, are now come to lyght. For thou
hast geuen false iudgemētes, thou hast
oppressed the innocent, & lettē ye gyltye
Exod.23.a go fre, where as yet ye LORD sayeth:
Psal.14.17.c * The innocent [illegible]

not. Well thē, yf yu hast sene her, tel me,
vnder what tre sawest yu thē talkynge
together? He answered: Under a Mul
bery tre. And Daniel sayd: very well.
Now thou lyest euen vpon thyn heed.
Lo ye messaunger of the LORDE, hath
receaued ye sētēce of hī, to cut ye in two.
Then put he hym asyde & called for
the other, & sayd vnto hym: O yu sede
of Canaā, but not of Iuda: Fayrnes
hath deceaued the, & lust hath subuer-
ted thyne harte. Thus dealt ye afore wt
the doughters of Israel, and they (for
feare) consented vnto you: but ye dough
ter of Iuda wold not abyde your wyc
kednesse. Now tell me thē, vnder what
tre dyddest thou take them speakynge
together? He answered: vnder a Pom
granate tre. Then sayd Daniel vnto
hym: very wel, now thou lyest also vpō
vpon thyne heade. The messaunger
of the LORDE standeth waytynge
with the sweard to cut the in two, and
to slaye you both.
With that, all the whole multy-
tude gaue a great shoute, and prayse
God, * which alwaye delyuereth them Psal.36.f
that put theyr trust in hym. And they
came vpon the two elders (whom Da-
niel had cōuicte by theyr owne mouth
that they had geuē false wytnesse) and
dealte with thē, euen lykewyse as they
wolde haue done with theyr neyghbou
resse: Yee they dyd * accordynge to the Deut.19.d
lawe of Moses, and put thē to death. Pro.19.a
Thus the innocent bloude was saued
the same daye.
Then Helchias and his wyfe pray
sed God for theyr doughter Susanna
with Ioachim hir husbande, & all the
kynred: that ther was no dishonestye
founde in her. From that daye forth
was Daniel had in great reputacyon
in the syght of the people.

The ende of the story of
Susanna.

The story of
Bell: which is the .xiiii. Chapter of Daniel after the Latin.

A There was at Babilon an ymage, called Bel: and ther were spent vpon him euery daye xii. cakes, xl. shepe, & sixe greate pottes of wyne. Hym dyd the kynge worshippe him self, and wente dayly to honoure him: but Daniel worshipped his owne god. And the kynge sayde vnto him: Why doest not thou worshippe Bel? He answered & sayde: * Because I maye not worshippe thynges yt be made wt hondes, but the lyuynge God which made heauen and earth, and hath power vpon all flesh. The kynge sayde vnto him: Thenkest thou not, that Bel is a lyuynge God? Or seyst thou not, how much he eateth and drynketh euery daye? Daniel smiled, and sayde: O kynge deceaue not thyself: Thys is but made of claye wtin: & of matall wt out * nether eateth he euer eny thynge.

Deu.4.c
[illegible]5.a
Exo.20.a
Deu.6.b
[illegible]4.a
[illegible]37.c

B Then the kynge was wroth, & called for hys prestes: and sayde vnto them: If ye tell me not who this is, that eateth vp these expences, ye shal dye: But yf ye can certifie me yt Bel eateth them, then Daniel shall dye: for he hath spoken blasphemye agaynst Bel. And Daniel sayd vnto the kynge: Let it be so, accordynge as thou hast sayde. The prestes of Bel were .lxx. besyde theyr wyues & chyldren. And the kynge wet with Daniel in to the temple of Bel. So Bels prestes sayde: Lo, we wyll go out, & se thou yt thou set the meate there (O kyng) and poure in the wyne, then shut yt dore fast, and seale it with thine owne signet: and tomorow whan thou comest in, yf thou fyndest not that Bel hath eaten vp all, we wyl suffre death: or els Daniel that hath lyed vpon vs. The prestes thought them selues sure ynough, for vnder the altar they had made a preuy intraunce, and there went they in euer, & dyd eate vp what there was.

C So when they were gone forth, the kyng set meates befor Bel. Now Daniel had commaunded his seruauntes to brynge asshes & these he syfted throw out all yt temple, that the kynge myght se. Then wente they out, and sparred the dore, sealynge it with the kynges signet: and so departed. In the nyght cam the prestes with theyr wyues and children (as they were wonte to do) & dyd eate and drynke vp all. In yt mornynge by tymes at the break of yt daye the kynge arose and Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: yee (O kynge) they be whole. Now as soone as he had opened the dore, the kynge loked vnto the altare, and cryed with a loude voyce: Great art thou O Bel, & wt the is no deceate. Then laughed Daniel & held the kynge that he shuld not go in, & sayde: Beholde the pauemente, marke wel, whose footesteppes are these? The kynge sayde: I se the footsteppes of men, women & chyldre.

D Therfore the kynge was angrye, & toke the prestes, with their wyues and chyldren, and they shewed hym the preuy dores, where they came in, and dyd eate vp such thynges as were vpon yt altare. For the which cause the kynge slewe them, * and delyuered Bel in to Daniels power, which destroyed hym and hys temple.

Jere.51.g
Esa.46.a
Jere.50.a

And in the same place ther was a great dragon, which they of Babilon worshypped. And the kynge sayde vnto Daniel: Sayest thou, yt thys is but a god of matall also? lo he lyueth, he eateth and drynketh, so that thou canst not saye yt he is no lyuynge God, therfore worshyppe hym. Daniel sayde vnto the kynge: I wyll worshyppe the LORDE my God * he is the true lyuynge God: as for thys he is not the God of lyfe. But geue me leaue (O kynge) and I shall destroye thys dragō without swearde or staf. The kynge sayde: I geue the leaue. Then Daniel toke pitch, fatte and heery woll, & dyd seth them together, & made lōpes therof thys he put in the dragons mouth, & so the dragon barst in sonder, and Daniel sayd: Lo there is he whom ye worshypped.

Dani.6.e

E When they of Babilon herde that, they toke greate indignacion, and gathered the together agaynst the kynge saynge: The kynge is become a Iewe also, he hath destroyed Bell, he hath slayne the dragon, and put the prestes to death. So they came to the kynge & sayde: Let vs haue Daniel, or els we wyll destroye the and thyne house.

Now whan the kynge sawe, that they russhed in so sore vpon hym, and yt necessite coustrayned hym: * he delyuered Daniel vnto them, which cast hym in to the lyōs dēne, where he was sixe dayes. In the dēne ther were seuen

Dani.6.c

Lyons, and they had geuen them euery
day two bodyes and two shepe: which
then were not geuē them, ỳ they might
deuoure Daniel.

F Ther was in Jewry a prophet cal
led Abacuc, which had made potage, &
crōmed bread in a depe platter, & was
goynge in to the felde, for to brynge it
to the mowers. But the angell of the
LORDE sayd vnto Abacuc: Go cary
the meate that thou hast in to Babylō,
vnto Daniel, whiche is in the Lyons
denne. And Abacuc sayd: LORDE, I
neuer sawe Babilon: & as for ỳ denne
Ezech, 8.a I knowe it not. * Then the angell of
the LORDE toke him by the toppe
and bare hym by the heere of the head,
and (thorowe a myghtye wynde) set
hym in Babilon vpon the denne. And
3.Re. 17.- Abacuc cryed, saieng: O Daniel * thou
seruaunt of God, haue, take the break
fast that God hath sent the. And Da-
niel sayd: O God, hast thou thought
vpon me: well, thou neuer faylest thē
ỳ loue ỳ. So Daniel arose, & dyd eat,
and the angel of ỳ LORD set Abacuc
in his owne place agayne immediatly.

G Upon the seuenth daye, the kynge
wente to bewepe Daniel: and whan he
came to the denne, he loked in: & behold
Daniel sat in the myddest of the Lyōs.
Then cryed the kynge with a loude voice
sayenge: Great art thou, O LORD
Iere. 38. b God of Daniel: * and he drewe hym
1.hest. 7b out of the denne. ‡ As for those ỳ were
Dani. 6.e, the cause of his destruccyō, he dyd cast
them in to the denne, and they were de-
uoured in a moment before his face.

After this, wrote the kynge vnto
all people, kynredes and tunges, that
dwelt in all contryes, sayenge: peace be
multiplyed with you. My commaunde
ment is in al ỳ dominion of my realme,
that men feare & stonde in awe of Da-
Dan. 6.g. niels God, * for he is the lyuyng God
‡Luce 1.c which endureth euer: ‡ his kyngdome
Esa. 43.b. abydeth vncorrupte, and his power is
Ose. 13.a. euerlastynge It is he that can delyuer
Dan. 3.c and saue: he doth wonders and mar-
uaylous workes in heauen & in earth:
for he hath saued Daniel from
the power of the
Lyons.

The ende of the story of
Bel.

The fyrst boke of the Machabees.

The fyrst Chapter.

Of the power of Alexander kynge
of Macedonia. Of certayne vnfayth-
full Israelites. Of the great tyranny
of Antiochus, and how myserably he
destroyeth Jerusalem: which God had
suffred to be plaged, because they haue
forsaken hym.

AFter ỳ B
Alexan-
der the
sonne
of Phi-
lippe
kyng of
Mace-
donia
wente
forth of
ỳ lande
of Ce-
thim, &
slewe
Darius the kynge of the Persians &
Medes: It happened ỳ he toke greate
warres in hande, wanne very many
stronge cyties, and slewe many kynges
of the earth: goynge thorow to the en-
des of the worlde, and gettyng many
spoyles of the people: In so much, that
the worlde stode in great awe of hym, Judit. 1.
* and therfore was he proude in his
harte. Now whan he had gathered a
myghtye stronge hoost, and subdued ỳ
landes and people with their prynces,
so that they became trybutaries vnto
hym: he fell sycke. And whan he perce
ued that he muste nedes dye, he called
for his noble estates (whiche had bene
brought vp with hym of chyldren,) * & Dani. 7.
parted his kyngdome amonge them, and. 8.
whyle he was yet alyue. So Alexander
raygned xii. yeare and then dyed.

After his death fell his kyngdome
vnto his prynces, and they optayned it
euery one in his rowme, and caused thē
selues to be crowned as kinges: and so
dyd theyr children after thē many yea-
res, and much wyckednes increased in
the worlde. Out of these came that vn-

gracyous rote, noble Antiochus ye sōne
1.Mac.8.a of Antiochus the kynge (* whiche had
ben a pledge at Rome) and he raygned
in the. Cxxxvii. yeare of the raygne of
the Grekes.

B In those dayes went ther out of Is-
rael wycked men, which moued muche
people with theyr cōusel, sayeng: * Let
Deu.7.a. vs go & make a cōuenaūt with ye Hey-
Iudi.2.a. then, that are rounde aboute vs: I for
Ier.44.c sence we departed from them, we haue
had much sorow. So this deuyce plea-
sed them well, and certayne of the peo-
ple toke vpon them for to go vnto the
kynge, which gaue them lycence to
do after the ordynaunce of the Heithen.
2.Mac.4.b * Then set they vp an open scole (at
Ierusalem) of the lawes of the Heythē
and were nomore circumcised: but for-
soke the holy Testamente, and ioyned
them selues to the Heythen, * & were
3.Re.21.d cleane solde to do myschefe.

So when Antiochus beganne to be
myghtie in his kyngdome, he wente a-
boute to optayne the londe of Egipte
also, that he myght haue the dominion
2.Mac.5.a of two realmes. * Vpon this entred he
in to Egypte with a stronge hoost, with
charrettes, elephantes, horsmen and a
great nombre of shippes, and beganne
to war agaynste Ptolome the kynge of
Egipte. But Ptolome was afrayed of
hym, and fled: and many of his peo-
ple were wounded to death. Thus An-
tiochus wanne many stronge cyties,
and toke awaye greate good out of the
londe of Egypte.

C * And after ye Antiochus had smyt-
2.Mac.5.c ten Egypte he turned agayne in the C.
xliii. yeare and wente towarde Israell,
& came vp to Ierusalem wyth a mygh-
tye people: and entred proudly in to the
Sanctuary and toke awaye the goldē
altare, the candelsticke and all the orna-
mentes therof: the table of the shew-
bread, the pourynge vessel, ye chargers,
the golden spones, the vale, the crow-
nes and golden apparel of the temple
and brake downe all. He toke also the
syluer and golde, the precious Iewels,
and the secrete treasures that he foūde.
And whan he had taken awaye all to-
gether, caused a great murthur of men
and so fulfilled his malicious pryde, he
departed in to his owne londe.

Thus ther rose a great heuynesse &
mysery in all the londe of Israel. The
prynces and the elders of the people
mourned, the yonge men and the may-
dens were defyled, and the fayre bew-
tye of women was chaunged: ye bryde-
grome and the bryde toke thē to mour-
nynge, the londe and those that dwelt
therin was moued: for all the house of
Iacob was brought to confusion.

D * After two yeares the kynge sent
2.Mac.5.d his chefe treasurer vnto the cities of
Iuda, which came to Ierusalem with
a great multitude of people, speakyng
peceable wordes vnto thē, but al was
1.Mac.7.b deceate: * for whā they had geuen hym
credence, he fell sodenly vpon the cytie,
and smote it sore, and destroyed much
people of Israel. And whā he had spoy-
led the cytie, he set fyre on it, castynge
downe houses & walles on euery syde.
The women and theyr chyldren toke
they captiue, and led awaye theyr cat-
tell. Then buylded they the castell of
Dauid with a great and thicke wall,
and with myghtye towres, and made
it a stronge holde for them. Besyde all
this they set wicked people and vngod-
ly men to kepe it, stoared it with wea-
pens and vytayles: gathered the goo-
des of Ierusalem, and layed them vp
there: thus became it a theues castell.

And this was done to laye wayte
for the people that wente in to ye Sanc-
tuary, and for the cruell destruccyon of
Israel. Thus they shed innocent bloud
on euery syde of the Sanctuarye, and
defyled it: In so much that ye cytesyns
were fayne to departe, and the cytie be-
came an habitacyon of straungers, be-
ynge desolate of hir owne sede, for hir
owne natiues were fayne to leaue her.
Hir Sanctuarye was clene wasted, Tobi.2.b
* hir holy dayes wer turned in to mor- Amos.8.b
nynge, hir Sabbathes were had in de-
rision, & hir honour brought to naught
Loke how great hir glory was afore,
so great was hir confusyon, & hir ioye
turned in to sorowe.

E * Antiochus also the kinge sent out
2.Mac.6.a a commission vnto all his kyngdome,
that all the people shulde be one. Then
they lefte euery man his lawe, and al ye
Heythen agreed to the cōmaundement
of kynge Antiochus. Yee many of the
Israelites cōsēted there vnto, offryng
vnto Idols, & defelynge the Sabbath.
So the kynge Antiochus sent his mes-
saungers with his cōmissyon vnto Ie-
rusalem, and to all the cyties of Iuda:
that they shulde folowe the lawes of ye
Heythen, and forbad ether burntoffe-
ryng, meatofferynge, or peaceofferynge

to be made in the Temple of God,
and ther shulde no Sabbath nor hys
feast daye be kepte: but commaunded
that the Sanctuarye and the holy peo
ple of Israel shulde be defyled.
He commaunded also yt ther shuld
be set vp other altares, temples and I=
dols: to offre vp swynes fleshe & other
vnclene beastes: that men shulde leaue
theyr chyldren vncircumcised, to defyle
theyr soules wyth all maner of vnclen=
nes and abhominacyons: yt they might
so forget the lawe, and chaunge all the
holy ordynaunces of God: and yt who
so euer wolde not do accordyng to the
commaundement of kynge Antiochus
shulde suffre death. In lyke maner com
maunded he thorow out al his realme,
and set rulers ouer the people, for to cō
pel them to do these thynges, commaū
dynge the cytyes of Juda to do sacri=
fice vnto Idols.
Then wente the people vnto ye Hei
then by heapes, forsoke the lawe of the
LORDE and commytted much euell
in the lande: yee and chased out the se=
crete Israelites, whiche had hyd them
selues in corners & preuy places. The
F xv. daye of the moneth Casleu, in the
C.xlv. yeare, set kynge Antiochus an ab
hominable Idoll of desolacion vpō the
altare of God, and they buylded alta=
res thorowe out all the cyties of Juda
on euery syde, before the dores of ye hou
ses, and in the stretes: where they brent
Jere.36.c. incense, and dyd sacrifice. * And
as for the bokes of the lawe of God,
they brent them in the fyre, and rente
them in peces. What so euer he was yt
had a boke of ye Testament of ye LOR
DE founde by hym, yee who so euer en
deuoured hymselfe to kepe the lawe of
the LORDE, the kynges commaūde=
ment was that they shulde put hym to
death. And thorow his authorite they
executed these thynges euery moneth,
vpon the people of Israell that were
founde in the cyties.
2.Mac.6b *The fyue and twentye daye of ye
moneth, what tyme as they dyd sacry=
fice vpon the altare (which stode in the
steade of the altare of the LORDE)
accordynge to the commaundement of
kyng Antiochus, they put certayne wo
men to death, whiche had caused theyr
chyldren to be circumcysed: Not onely
that, but they hanged vp the chyldren
by the neckes thorow out all theyr hou=
ses, and slewe the circumcysers of thē.

Yet were ther many of the people
of Israel, which determined in thēselues,
yt they wolde not eat vncleane thin
ges: but chose rather to suffre death, thē
to be defyled with vncleane meates.
So because they wolde not breake the
blessed lawe of God, they were cruelly
slayne. And this great tyranny increa=
sed very sore vpon the people of Is=
rael.

The.II. Chapter.

How feruently Matathias and his
sonnes stryue for the honoure of God
and welfare of the people: Howe
swetely he exorteth his sonnes (euen in
the houre of his death) to be stedfast in
the lawe of God.

IN those dayes ther dyd ry A
se vp one Mathathias the
sonne of Jhon, the sōne of
Simeon the prest (out of ye
kynred of Joarib) from Je
rusalem, and dwelt vpon the mount of
Modin, and had fyue sōnes: Jhon cal=
led Gaddis: Simon called Thasi: Ju=
das otherwyse called Machabeus: E=
leasar otherwyse called Abaron: & Jo=
nathas, whose surname was Apphus.
These sawe the euel, that was done a=
monge the people of Juda and Jeru=
salem. And Matathias sayde: Wo is
me, alas that euer I was borne, to se
this mysery of my people, and the pite=
ous destruccyon of the holy cytie: and
thus to syt so styll, it beynge delyuered
in to the handes of the enemies. *Hir 1.Mac.4
Sanctuary is come in to the power of
straungers, hir temple is, as it were a
man that hath lost his good name. Hir
precyous ornamentes are caryed awaye
captiue, hyr olde men are slayne in the
stretes, and hyr yonge men are falle tho
rowe the swearde of the enemyes.
What people is it, that hath not
some possession in hir kyngdome? Or
who hath not gotten some of hir spoy=
les? All hir glory is taken awaye. She
was a Quene, and now she is become
an handmayde. Beholde our Sāctuary
our bewty & honour is waisted awaye
and defyled by the gentyles. What hel
peth it vs thē to lyue? And Mathathi
as rente his clothes, he and his sōnes,
& put sackcloth vpon them, and mour
ned very sore.
Then came the men thyther which B
were sent of kynge Antiochus, to cōpel
such as were fled in ye cytie of Modin,

for to do sacryfyce and to burne incen-
se unto Idols, and to forsake the lawe
of God. So manye of the people of Is
raell consented and enclyned unto the̅,
but Matathias and his sonnes remay
ned stedfaste. Then spake the commis
sioners of kynge Antiochus, and sayd
unto Matathias: Thou arte a noble
man, of hyghe reputacyon and greate
in thys cytye, havynge fayre chylderen
and brethren Come thou therfore fyrst
and fulfyll the kynges commaunde-
mente, lyke as all the Heythen have
done, yee and the men of Juda, & such
as remayne at Jerusalem: so shalte
thou and thy chyldren be in the kinges
favoure, and enryched wyth golde, syl
uer and greate rewardes.

Matathias answered, and spake
wyth a loude voyce: Though all nacy
ons obeye the kynge Antiochus, and
fall awaye everye man from kepynge
the lawe of theyr fathers: though they
consente to his commaundementes, yet
wyll I and my sonnes and my brethre̅,
not fall from the lawe of our fathers.
...u.5.b God forbyd we shulde: * that were
not good for us, that we shuld forsake
the lawe and ordinaunces of God, and
to agre unto the commaundemente of
kynge Antiochus. Therfore we wyll
do no such sacryfyce, nother breake the
...p.4.c statutes of oure lawe, * to go another
waye. And whan he had spoken these
wordes ther came one of the Jewes,
whiche openlye in the syghte of al, dyd
sacryfyce unto the Idols upon the aul
ter in the cytye of Modin, accordynge
to the kynges commaundemente.

C When Matathias sawe thys, it
greued hym at the harte, so that hys
raynes shoke wythall, and hys wrath
kyndled for verye zele of the lawe.
Wyth that he gave a skippe forth, and
kylled the Jewe besyde the aulter: Yee
and slewe the kynges commissioner,
that compelled hym to do sacryfyce,
and destroyed the aulter at the same
...m.25.b tyme: suche a zele had he unto the lawe
of God, * lyke as Phineas dyd unto
Zambri the sonne of Salomi. And Ma
tathias cryed wyth a loude voyce thro-
rowe the cytye, sayenge: Who so is fer
...ue.5.a uente in the lawe, to kepe the conve-
naunte, let hym folowe me. * So he
and hys sonnes fled in to the moun-
taynes, and lefte all y^t ever they hadde
in the cytye. Manye other godlye men
also departed in to the wyldernesse,
wyth theyre chylderen, theyre wyves,
and theyre cattell, and remayned there:
for the tyrannye increased so sore upon
them.

D Nowe whan the kynges servaun-
tes and the hooste, whiche was at Je-
rusalem in the cytye of David herde,
that certayne men hadde broken the
kynges commaundemente, and were
gone theyre waie to the wyldernesse in
to secrete places, and that ther were
manye departed after them: they fo-
lowed upon them to fyghte agaynste
them on the Sabbath daye, and sayde:
Wyll ye yet rebell? Get you hence, and
do the commaundemente of kynge An
tiochus, and ye shall lyve. They answe
red: * We wyll not go forthe, nother Josue. 5.b
wyll we do the kynges commaunde-
ment, to defile the Sabbath day. Then
beganne they to fyghte againste them:
nevertheless they gave them none o-
ther answer, nother cast they one stone
at them, nor made faste theyre prevye
places, but sayde: We wyll dye all in
oure innocency, heaven and earth shal
testify with us, that ye put us to death
wrongeouslye. Thus they foughte a-
gaynste them upon the Sabbath, and
slewe both men and cattell, theyre wy-
ves and theyr chylderen, to the nombre
of a thousande people.

E When Matathias and his fren-
des herde thys, they mourned for them
ryghte sore, and sayde one to another:
Yf so be that we all do as oure bre-
thren have done, and fyghte not for
oure lyves and for oure lawes agaynst
the Heythen, then shall they soone
rote us oute of the earth. So they con
cluded among them selves at the same
tyme, sayenge: What so ever he be
that commeth to make battayll wyth
us upon the Sabbath daye, we wyll
fyghte agaynste hym, and not dye all,
as oure brethren that were murthe-
red so haynouslye. Upon thys came
the Synagoge of the Jewes unto the
stronge men of Israell, all suche as
were fervente in the lawe. And al they
that were fled for persecucyon, came
to helpe them, and to stonde by them:
In so muche that they gathered an
hooste of men, and slewe the wyc-
ked doers in theyre gelousye, and the
ungodlye men in theyre wrath. Some
of the wycked fled unto the Heythen,
and escaped.

Thus Matathias and hys frendes wente about, and destroied the aulters, and cyrcumcysed the chylderen, that had not yet receaued the cyrcumcysyon, as manye as they founde with in the coastes of Israell: and folowed myghtelye vpon the chyldren of pryde and thys acte prospered in theyre handes: In so muche, that they kepte the lawe agaynst the power of the Gentyles and the kynges, and gaue not ouer theyr dominiō vnto wicked doers.

F After thys when the tyme drewe on faste, that Matathias shuld dye, he sayde vnto his sonnes. Nowe is pryde and persecutyon increased, now is the tyme of destruccyon and wrathfull displeasure: Wherfore (o my sonnes) be ye feruent in ỷ law, & ioperde your lyues for ỷ Testament of the fathers: cal to remembraunce what actes oure fathers dyd in theyr tyme, so shall ye receaue greate honoure and an euerlastynge name.

Gene.22.a Heb.11.d. Rom.4.d. Jacob.2.c Eccl.44.c Remembre Abraham: * was not he founde faythful in temptacion, and it was reckened vnto hym for ryghtewousnesse? ‡ Joseph in the tyme of hys trouble kepte the commaundemente, and was made a lorde of Egypte.

‡Ge.41.f. *Nu.25.c Ecli.45.f * Phineas oure father was so feruente for the honoure of God, that he optayned ỷ conuenaunt of an euerlastynge presthode.

Nu.27.d. Josu.1.a. * Josue for fulfylynge the word of God, was made the captayne of Israell.

Nu.14.a. * Caleb bare recorde before the congregacyon, and receaued an heretage.

1.Re.24.c * Dauid also in hys mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdome.

4.Reg.2.c Dan.3.d.c * Elias beyng gelous and feruente in the law, was takē vp in to heauē. ‡ Ananias, Azarias and Misael remayned stedfaste in faythe, and were delyuered oute of the fyre. In lyke maner

Dani.6.c. Bel.g * Daniell beynge vngilty, was saued from the mouthe of the Lyons.

G And thus ye maye cōsydre thorow oute all ages sence the worlde began,

Heb.11.d. ‡mat.10.d * that whosoeuer put theyre truste in God, were not ouercome. ‡ Feare not ye then the wordes of an vngodlye

Esa.40.a. and.51.c. 1.Pet.1.d. Jaco.1.b. Eccl.14.b. Psa.26.c. and.89.a. man, * for hys glorye is but donge, and wormes: to daye is he set vp, and to morowe is he gone: for he is turned in to earthe, and hys memoryall is come to naught. Wherfore (o my sonnes) take good hartes vnto you, and quyte your selues lyke men in the law: for yf ye do the thynges that are commaunded you in the law of the LORDE youre God, ye shall optayn great honoure therein.

And beholde, I knowe that youre brother Symon is a man of wysdome se that ye geue eare vnto hym alwaye, he shall be a father vnto you. As for Judas Machabeus, he hath euer bene myghtye and stronge from hys youthe vp: let hym be youre captayne, and ordre the battayll of the people: Thus shall ye brynge vnto you all those that fauoure the lawe, and se that ye aueng the wronge, of youre people, and recompense the Heythen agayne, and applye youre selues whole to the commaundemente of the lawe. So he gaue them hys blessynge: and was layed by hys fathers: and dyed in the C.xlvi. yeare at Modin, where hys sonnes buryed hym in hys fathers sepulcre, and all Israell made greate lamentacyon for hym.

The.iii. Chapter.

¶ Of Judas Machabeus that worthye captayne, and of hys noble actes agaynste Antiochus.

A Josephus cap.8.9.li 12.Antiq. Then stode vp Judas Machabeus in his fathers stede, and all hys brethren helped hym: and so dydde all that helde wyth hys father and foughte wyth chearfulnesse for Israell. So Judas gat hys people great

1.Re.14.a honoure; He put on a bresteplate as a giaunte, and araied hymselfe with his harnesse, and defended the hooste with

2.Pa.25.b hys swearde. In hys actes he was like

C a lyon, and as a lyons whelpe roaryng

Ps.100.b. at hys praye. * He was an enemye to the wycked, and hunted them oute:

2.Ma.8.a * and brente vp those, that vexed hys people. So that hys enemyes fled for feare of hym, and all the workers of vngodlinesse were put to trouble: such lucke and prosperyte was in his hand. Thys greued dyuerse kynges, but Jacob was greatlye reioyced thorow his actes, and he gat hymself a great name for euer.

He wente thorowe the cytyes of Juda, destroyenge the vngodlye oute of them, turnynge awaye the wrathe from Israell, and receauynge suche as were oppressed: and the fame of hym wente vnto the vttermooste parts

of the earthe. Then Appollonius (a prynce of Syria) gathered a myghtye greate hooste of the Heythen and oute of Samaria, to fyghte agaynste Israell. Whiche whan Judas perceaued, he went forth to mete him, fought wyth hym, slewe hym and a great multytude wyth hym: the remnaunte fled, and he toke theyre substaunce. Judas also toke Appollonius owne swearde, and foughte wyth it all hys lyfe longe.

B Nowe whan Seron (another prynce of Syrya) herde saye, that Judas hadde gathered vnto hym the congregacyon and church of the faythful, he sayde: I wyll get me a name and a prayse thorowe oute the realme: for I wyll go fyghte wyth Judas and them that are wyth hym, as manye as haue despysed the kynges commaundemēt. So he made hym ready, and ther went wyth hym a grea myghtye hoost of the vngodlye, to stonde by hym, and to be auenged of the chylderen of Israell. And whan they came nye vnto Bethocon. Judas wente forth agaynst them wyth a small companye. And whan hys people sawe suche a greate hooste before them, they sayde vnto Judas: Howe are we able (beynge so fewe) to fyghte agaynste so greate a multytude and so stronge? seynge we be so werye, and haue fasted all thys daye?

1.Re.14.a *But Judas sayde: * It is a small matter for many to be ouercome wyth fewe: Yee ther is no dyfference to the God of heauen, to delyuer by a greate multytude or by a small companye: * for the victorye of the bat- 2.Pa.25.b
C tayll stondeth not in the multytude of the hooste, but the strengthe commeth from heauen: Beholde, they come agaynste vs wyth a presumptuous and proude multytude, to destroye vs oure wyues, and oure chylderen, and to robbe vs: But we wyll fyghte for oure lyues, and for our lawes, and the LORDE hymselfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapte sodenlye vpon them Thus was Seron smytten, and hys hooste put to flyghte, and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where ther were slayne eyghte hundrethe men of them, and the resydue fled in to the londe of the Phylystynes. Then all the Heythen on euerye syde were afrayed for Judas and hys bretheren: so that the rumour of hym came vnto the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

So whan kynge Antiochus herd these tydynges, he was angrie in hys mynde: wherfore he sente forth and gathered an hooste of hys whole realme, verye stronge armyes: and opened his treasurye, and gaue hys hoost a yeares wages in hande, commaundyng them to be readye at all tymes. D

Neuerthelesse whan he saw, that ther was not moneye ynoughe in hys treasuries, and that thorowe the dyscorde and persecucyon, which he made in the londe (to putte down the lawes that had ben of olde tyme) hys costumes and trybutes of the lond were mynyshed: he feared that he was not able for to beare the costes, and charges onye lenger, nor to haue suche gyftes, to geue so lyberallye as he dydde afore, more then the kynges that were befor hym:

Wherfore he was heuye in hys mynde, and thoughte * to go in Persides, for to take trybutes of the lond, and so to gather muche moneye. So he lefte Lisias (a noble man of the kinges bloude) to ouerse the kynges busynesse, from the water Euphrates vnto the borders of Egypte: and to kepe well hys sonne Antiochus, tyl he came agayne. 1.Ma.6.a

Moreouer, he gaue hym half of his hooste, and Elephantes, and committed vnto hym euerye thynge of hys mynde, concernyng those which dwelt in Juda, and Jerusalem: that he shuld sende oute an armye agaynste them, to destroye and to rote oute the power of Israell and the remnaunte of Jerusalem, to put oute theyr memoryall from that place, to set straungers for to inhabyte all theyre quarters, and to parte theyr londe amonge them. Thus the kinge toke the other parte of the hoost and departed from Antioche (a cyte of hys realme) ouer the water of Euphrates, in the hundrethe and. xlvii. yeare, and wente thorowe the hyghe contryes. E Jose. cap. 10. libro. 12 Antiqui.

*And Lisias chose vnto him Ptolome the sonne of Dorimnus, Nicanor, and Gorgias myghtye men, and the kynges frendes. These he sente with 2.Mac.8.b

fourtye thousande foote men, and. vii. thousande horsmen, for to go in to the londe of Juda, and to destroye it, as the kyng commaunded. So they went forth with al their power, and came to Emmaus in to the playn felde. Whan the marchauntes herde the rumoure of them, they and theyr seruauntes toke verye muche sylver and golde, for to bye the chylderen of Israell to be theyre bonde men. Ther came vnto them also yet men of warre on euerye syde, oute of Syria and from the Palestynes.

F Nowe whan Judas and hys brethren sawe that trouble increased, and that the hooste drewe nye vnto theyre borders: consyderynge the kynges wordes whiche he commaunded vnto the people: namelye, that they shulde vtterlye wayste and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were soon readye gathered to fyghte, to pray and to make supplycacyon vnto God, for mercye and grace.

1.Ma.1.d. * As for Jerusalem, it laye voyde, and was as it had bene a wyldernesse. Ther wente no man in or oute at it, and the Sanctuarye was troden downe. The aleauntes kepte the castel, there was the habitacyon of ye Heythen. The myrthe of Jacob was taken away the pype and the harp was gone from amonge them.

The Israelytes gathered them together, and came to Maspha before Jerusalem: for in Maspha was the
1.Reg.7.b place * were they prayed aforetyme. So they fasted that daye, and put sack clothes vpon them, caste ashes vppon theyre heades, rente theyr clothes, and layde forth the bokes of the law (wher oute the Heythen soughte the lykenesse of theyr ymages) and broughte the prestes ornamentes, the fyrstlynges, and the tythes. They set there also
Num.6.a. the * absteyners (whiche had fulfylled theyr dayes) before God, and cryed wyth loude voyce towarde heauen, sayenge: what shall we do wyth these? and whyther shall we carye them awaye?

G For thy Sanctuarye is troden downe, and defyled, thy prestes are come to heuynesse, and dyshonour: and beholde, the Heythē are come together for to destroye vs. Thou knowest what thynges they ymagen agaynste vs. Howe maye we stonde before them, excepte thou (o God) be oure helpe?

They blewe oute the trompettes also wyth a loude voyce. Then Judas ordened * captaynes ouer the people: Exo.18.d.
ouer thousādes, ouer hundredes, ouer fyftye, and ouer ten. But as for suche as buylded them houses, maryed wyues, and planted them vynyardes, and those that were fearfull: he commaunded them euerye man to go home, * accordynge to the lawe. So the hoost re- Deu.20.a.
moued, and pytched vpon the Southe Judic.7.a
syde of Emmaus.

And Judas sayde: Arme your selues, be stronge (o my chylderen) make you readye agaynste tomorowe in the mornynge, that ye maye fyghte wyth these people, whiche are agreed together to destroye vs and oure Sanctuary. Better is it for vs to dye in battayl then to se oure people and oure Sanctuarye in suche a myserable case.
* Neuerthelesse as the wyll is in hea- Math.6.b
uen, so be it. Luce.11.a.

The.iiii.Chapter.

¶ Of the glorious victorye, that God gaue Judas agaynste Gorgias, and Lisias, Howe they wynne the cytye, & clense the temple agayne, and howe they fyghte afterwarde agaynste the Heythen.

Then toke Gorgias fyue thousande men on foote, and a thousande of the beste horsmen, and remo- A Josephus libro.12
ued by nyghte, to come nye capite.19
where the Jewes hooste laye, and so to slaye them sodenlye. Nowe the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chefe, and pryncypall of the kynges hooste at Emmaus: for the armye was not yet come together. In the meane season came Gorgias by nyghte in to Judas tentes: and whan he found no man there, he sought them in the mountaynes, and thoughte they had ben fled away because of him. But whan it was daye, Judas shewed hymselfe in the felde with thre thousande men onelye, which hadde nother harnesse nor sweardes to theyre myndes.

But on the other syde, they sawe that the Heythen were myghtye, and

well harnesshed, and theyr horsmen aboute them, and all these well experte in feates of warre. Then sayde Judas to the men ÿ were wyth hym: * Feare
Deu. 20. a. not ye the multytude of them, be not afrayed of theyr violente runnynge: remembre howe oure fathers were delyuered * in the reed see, whan Pharao
Exo 14 f. B threatned them wyth a greate hooste.
1. Ma. 9. c * Eue so let vs also crye now toward heauen: and the LORDE shall haue mercye vpon vs, and remembre the conuenaunte of oure fathers, yee and destroye thys hooste before our face this day: And al heythen shal know that it is God hymselfe, whiche delyuereth and saueth Israell.

Then the Heythen lyfte vp theyr eyes: and whan they sawe that they were commynge agaynste them, they wente oute of theyr tentes in to ÿ battayll: and they that were wyth Judas
2. Ma. 8. d blewe vp the trompettes. * So they buckled together, and the Heythe were dyscomfyted, and fled ouer the playn felde: but the hyndmooste of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the feldes of Idumea towarde Azot, and Jamnia: so that ther were slayn of them vpon a thre thousande men. So Judas turned agayne wyth hys hooste, and sayde vnto the people: Be not gredye of the spoyles, we haue yet a battayll to fyghte: for Gorgias and hys hooste are here by vs in the mountaynes, but stonde ye fast agaynste youre enemyes and ouercome them: then maye ye safe lye take the spoyles.

C As Judas was speakynge these wordes, ther appeared one part of thē vpon the mounte. But whan Gorgias saw that they of hys party were fled, and thr tentes brēt vp (for by ÿ smoke they myghte vnderstonde what was done) they perceauynge thys, were verye sore afrayed: and whan they sawe also that Judas and hys hooste were in the felde readye to stryke battayll, they fled euerychone in to the londe of the heythen.

So Judas turned agayn to spoyle the tentes, where they gat much golde & syluer, precyous stones, purple & great ryches. Thus they wente home, and
Judit. 13. c songe a Psalme of thankesgeuynge,
Psa. 106. a. and prayed God in heauen: * for he
117. a 135. a is gracyous, and hys mercye endureth
Dan. 3. a. for euer: And so Israell hadde a greate victorye in that daye.

Nowe all the Heythen that escaped, came and told Lisias euerye thing as it happened: Wherfor Lisias was sore afrayed and greued in his mynde, because Israell had not gotten suche mysfortune as he wolde they shulde, nother as the kynge commaunded. The nexte yeare folowynge, gathered Lisias thre score thousande chosen men of foote, and fyue thousand horsmen, to fyghte agaynste them.

So they came in to Jewrye, and D
pitched theyre tentes at Bethoron, where Judas came agaynste them wyth ten thousande men. And whan he sawe so greate and myghtye an hooste, he made hys prayer and sayde: Blessed be thou (o Sauioure of Israell,) * whiche dyddeste destroye 1. Re. 17. g
the vyolente power of the gyaunte, in the hande of thy seruaunte Dauid,
* and gaueste the hooste of the Hey- 1. Re. 14. b
then in to the hande of Jonathas (the sonne of Saull,) and of hys weapenbearer.

Put thys hooste nowe in to the hande of thy people of Israell, and let them be confounded in theyr multytude and horsmen. Make them afrayed, and dyscomforte the boldnesse of theyr strengthe, that they maye be moued thorowe theyre destruccyon. Caste them downe thorowe the swearde of thy louers, then shal al they that know thy name, prayse the wyth thankesgeuynge.

So they stroke the battayll, and ther were slayne of Lisias hoost, fyue thousande men. Then Lisias seynge the dyscomfytynge of hys men, and ÿ manlynesse of the Jewes, howe they were readye, ether to lyue or to dye lyke men, he wente vnto Antioche, and chose oute men of warre: that whan they were gathered together, they myghte come agayne in to Jewrye. Then sayde Judas and hys brethren: Beholde, oure enemyes are dyscomfyted: Let vs nowe go vp, to clense and repayre the Sanctuarye. E
* Upon thys, all the hooste ga- 2 Ma. 10. a
thered them together, and went vp vnto mounte Syon. Nowe whan they sawe the Sanctuarye layed wayst, the aulter defyled, the dores brente vp, the shrubbes growing in the courtes, lyke as in a wood or vpon mountaines, yee & that the prestes celles were broken

downe: They rent theyr clothes, made
greate lamentacyon, caste ashes vpon
theyre heades, fell downe flat to the
grounde, made a greate noyse wyth
the trompettes, and cryed towarde
heauen.

Then Judas appoynted certayne
men to fyghte agaynste those whiche
were in the castell, till they had clensed
the Sanctuarye. So he chose prestes
that were vndefyled, such as had plea-
sure in the lawe of God: and they clen-
sed the Sanctuarye, and bare oute the
defyled stones in to an vncleane place.
And for so much as ỹ aulter of burnt-
offerynges was vnhalowed, he toke
aduysement, what he myght do wyth
all: so he thoughte it was beste to des-
troye it (lest it shulde happen to do the
onye shame) for the Heythen had defy-
led it, and therfore they brake it down.
As for the stones, they layed them vp
vpon the mountayne by the house in a
conueniente place: tyll ther came a pro-
phet to shewe, what shulde be done
F wyth them.
Exo. 20.d. *So they toke whole stones ac-
Deu. 27.a cordynge to the lawe, & bylded a new
Josue. 8.g aulter such one as was before, & made
vp the Sanctuarye wythyn and wyth
oute, and halowed the courtes. They
made newe ornamentes, and broughte
the candelstycke, the aulter of incense
and the table in to the temple. The in-
cense layed they vpon the aulter, and
lyghted the lampes whiche were vpon
the cādelstycke, that they myght burne
in the temple. They set ỹ shewbreade
vpon the table, and hanged vp the va-
le, and set vp the temple as it was a-
2.ma. 10.a fore. *And vpon the .xxv. daye of the
ix. moneth (which is called the moneth
Noucber. Casleu) in the .C.xlviii. yeare: they rose
vp by tymes in the mornynge for to do
sacrifyce (accordynge to the lawe) vpō
the newe burntofferynge aulter, that
they had made: after the tyme and sea-
son that the Heythen had defyled it.
The same daye was it set vp agayne wt
songes, pypes, harpes, and cymbales.
G And all the people fell vpon theyr
faces, worshyppynge and thankynge
the God of heauen, whiche had geuen
2 Pa. 7.b them the victorye. *So they kepte the
dedycation of the aulter .viii. dayes, of
ferynge burntsacrifyces and thankoffe-
rynges wyth gladnesse. They deckte
the temple also wyth crownes, & shyl-
des of golde, and halowed the portes,
and celles, and hanged dores vppon
them. Thus was ther very great glad
nesse amonge the people, because the
blasphemye of the Heythen was put
awaye.

So Judas and hys brethren with
the whole congregacyon of Israell, or
dened *that the tyme of the dedycacy- Joh. 10.g
on of the aulter shulde be kepte in hys
season from yeare to yeare, by the spa-
ce of .viii. dayes, from the .xxv. daye of
the moneth * Casleu: yee and that wt Nouēber.
myrth and gladnesse.

And at the same tyme buylded
they vp the mounte Syon wyth hygh
walles and stronge towres rounde a-
boute: leste the Gentyles shulde come,
and treade it down, as they dyd afore.
Therfore Judas set men of warre in
it, to kepe it; and made it stronge, for
to defende * Bethsura: that the peo- 1.Ma. 6.d
ple myghte haue a refuge agaynste the
Edomytes.

The.v.Chapter.

Of the glorious victorye, that God
gaue Judas agaynste Gorgias, and
Lisias, howe they wynne the cytye, &
clense the temple agayne, and howe
they fyghte afterwarde agaynste the
Heythen.

A
It happened also ỹ when Josephus
the Heythen round about cap.12.li.
herde, howe that the aul- bys.12.
ter, and the Sanctuarye
were sette vp in theyr olde
estate: it dyspleased them verye sore,
wherfore they thoughte to destroye ỹ
generacyon of Jacob that was among
them: In so muche that they beganne
to slaye and to persecute certayne of ỹ
people. *Then Judas fought agaynst Eze. 35.c
the chyldren of Esau in Idumea, and and. 35.a
agaynste those whiche were at Araba- 2.Ma. 1.?
thane (for they dwelte rounde aboute
the Israelytes) where he slewe a spoy-
led a greate multytude of them. He
thoughte also vpon the malyce and vn
faythfulnesse of the chyldren of Bean,
howe they were a snare and stoppe vn
to the people, and howe they layed
wayte for them in the hygh way, wher
fore he shut them vp in to towers, and
came vnto them, condempned them,
and brente vp theyre towres, wyth all
that were in them.

Afterwarde wente he agaynst the
chyldren of Ammon, wherof he founde

a myghtye power and a greate multytude of people, wyth Timothe theyr captayne. So he stroke many battayls wyth them, whiche were destroyed before hym. And whan he had slayne them he wanne Gazer the cytye, wyth the townes belongynge therto, and so turned agayne in to Iewrye. The Heythen also in Galaad gathered them together, agaynste the Israelytes that were in theyr quarters, to slaye them: but they fled to the castell of Dathema, and sent letters vnto Iudas, and
B hys brethren sayenge: The Heythē are gathered agaynste vs on euerye syde, to destroye vs, and nowe they make them for to come and laye sege to the castell, whereunto we are fled, and Tymothe is the captayne of theyre hoost: come therfore: and delyuer vs oute of theyr handes, for ther is a greate multytude of vs slayne alreadye. Yee and oure brethren that were at Tubin, are slayne and destroyed (well nye a thousande men) and theyr wyues, theyr children and theyre goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readynge: behold, ther came other messaungers from Galile, wyth rente clothes: which tolde euen the same tydynges, and sayd, that they of Ptolomais of Tyre and Sydon were gathered agaynst them, and that all Galile was fylled wyth enemyes to destroye Israell. * Whan Iudas and the people herde this, they came together (a great congregacyon) to deuyse, what they myght do for theyr brethren, that were in trouble and beseged of theyr enemyes. And Iudas sayde vnto Symon his brother: chose the oute certayne men, and go delyuer thy brethren in Galyle. As for me and my brother Ionathas, we wyll go in to Galaadithim. So he lefte Iosephus the sonne of Zachary, & Azarias to be captaynes of ŷ people and to kepe the remnaūt of the hoost in Iewrye, & commaunded thē, sayenge: Take the ouersyghte of this people, and se that ye make no warre agaynste the Heythen, vntyll the tyme that we come agayne. And vnto Symon he gaue thre thousand men for to go in to Galyle, but Iudas hymselfe had eyghte thousande in to Galaadithim.

C Then wente Symon in to Galyle, and stroke dyuerse battayls wyth the Heythen: whome he dyscomfyted, and folowed vpon them vnto ŷ porte of Ptolamais. And ther were slayn of the Heythen almoost .iii. thousand mē. So he toke the spoiles of them, and caryed awaye the Israelytes (that were in Galile and Arbatis) wyth theyre wyues, theyre chylderen and all ŷ they had, and broughte them in to Iewrye wyth greate gladnesse. Iudas Machabeus also and hys brother Ionathas, wente ouer Iordan, and trauayled .iii. dayes iourneye in the wyldernesse: where the Nabuthees met them, and receaued them louynglye, and told thē euerye thynge that had happened vnto theyr brethren in Galaadithim, and how that many of thē were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are strōg walled and myghtye great cytyes) and that they were kept in other cytyes of Galaad also: and tomorowe they are appoynted to brynge theyre hooste vnto these cytyes, to take them, and to wynne them in one daye.

So Iudas and hys hoost turned in all the hayste in the wyldernesse towarde Bosor, and wanne the cytye, slewe all the males wyth the swearde, toke all theyr goodes, and set fyre vpō the cytye. And in the nyght they toke theyr iourneye from thence, and came to the castell. And by tymes in the mornynge whan they loked vp: beholde, ther was an innumerable people bearynge ladders and other instrumentes of warre to take the castel and to ouercome them.

Whan Iudas sawe that the battayll beganne, and that the noyse therof wente vp and ranne in to the heauen, and that ther was so great a crie in the cytye: he sayde vnto hys hooste: Fyght thys daye for youre brethren. And so came behynde theyr enemies in thre companyes, and blewe vp the trompettes, and cryed in theyr prayer to God.

But as soone as Tymothes hoost perceaued ŷ Machabeus was there, they fled from hym, and the other slew them downe ryghte sore, so that ther were kylled of them the same daye, almooste eyghte thousande men. Then departed Iudas vnto Maspha, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. Frō thence wente he and toke D

Casbo, Mageth, Bosor and the other
cytyes in Galaad.

2.Ma.10.d * After thys gathered Timothe
another hooste, whiche pitched theyre
tentes before Raphon beyonde the wa
ter. Judas sente to spye the hoost, and
they broughte hym worde agayne, sa=
yenge: All the Heythen that be rounde
aboute vs, are gathered vnto hym, and
the hooste is verye greate: Yee they
haue hyred the Arabians to helpe them
and haue pitched theyr tentes beyonde
the water, and are readye to come and
fyghte agaynste the. So Judas wente
on to mete them.

And Timothe sayde vnto the cap
taynes of his hooste: whan Judas and
hys hooste come nye the ryuer: yf he go
ouer firste, we shal not be able to with
stonde hym: for why? he wyl be to strõg
for vs. But yf he darre not come ouer,
so that he pitche hys tente beyonde the
water: then wyll we go ouer, for we
shall be stronge ynough agaynste hym.
Nowe as soone as Judas came to the
ryuer, he appoynted certayne scrybes
of the people and commaunded them,
sayeng: Se that ye leaue none behynde
vpon thys syde of the ryuer, but let eue
rye man come to the battayll. So he
wente fyrste ouer vnto them, and hys
people after hym.

And all the Heythen were dyscom
fyted before him, and let theyr weapẽs
fall, and ranne in to the temple that
was at Carnaim. Whiche cytye Ju=
das wanne and brent the temple wyth
all that were in it: So was Carnaim
subdued, and myghte not wythstonde
Judas. Then Judas gathered all the
Israelytes that were in Galaad, thim
from the leeste vnto the mooste, wyth
theyr wyues, and theyr chylderen (a ve
ry greate hooste) for to come in to the
londe of Juda.

E * So they came vnto Ephron,
2.Ma.12.e whiche was a myghtye greate and
stronge cytye, and laye in theyr waye.
For they coulde not go by it, nother of
the ryghte hande, nor of the lefte, but
muste go thorowe it. Neuerthelesse
they that were in the cytye, wolde not
let them go thorow, but walled vp the
portes wyth stones. And Judas sente
vnto them wyth peaceable wordes, sa
Nu.20.c. yenge: * Let vs passe thorowe youre
londe, that we maye go in to oure own
countre: ther shall no body do you harm
we wyll but onely go thorowe. But
they wolde not let them in.

Wherfore Judas commaunded
a proclamacyon to be made thorowe
oute the hooste, that euery man shulde
kepe hys ordre: and so they dyd theyre
beste lyke valeaunte men.

And Judas beseged the cytye all
that daye, and all that nyghte, and so
wanne it: where they slewe as manye
as were males, and destroyed the cytie
and spoyled it, and wente thorowe all
the cytye ouer them that were slayne.
Then wente they ouer Jordane in to
the playne felde before Bethsan. And
Judas helped those forwarde that
came behynde, and gaue the people
good exhortacyon all the waye tho=
rowe, tyll they were come in to the
londe of Juda. Thus they wente vp
vnto the mounte Syon, where they of
fered wyth myrthe and * thankesge= 2.Pa.20.d
uynge: because ther were none of them
slayn, but came home agayn peaceably.

Now what tyme as Judas, and Jo
nathas were in ŷ lõd of Galaad, & Sy
mõ theyr brother in Galile before Pto
lomais: Then Josephus the son of Za=
charye, and Azaryas the captaynes, hea
rynge of the actes that were done, and
of the battels that were striken, sayde:
Let vs get vs a name also, & go fyghte
agaynste the Heythen, that are rounde
aboute vs.

So they gaue theyr hooste a com= F
maundement, and went toward Jam=
nia. Then came Gorgias, and his men
oute of the cytye, to fyghte agaynste
them: Josephus also and Azarias were
chased vnto the borders of Jewrye,
and ther were slayne that daye of the
people of Israell two thousande men:
so that ther was a greate myserye a=
monge the people, * and all because 1.Ma.5.b
they were not obediente vnto Judas,
and hys brethren, but thoughte they
shulde quyte them selues manfully.
Neuerthelesse they came not of the se=
de of these men, by whome Israel was
helped. But the men that were wyth
Judas, were greatlye commended in
the syghte of all Israell and all Hey=
then, where so euer theyre name was
herde vpon, and the people came vnto
them byddynge them welcome.

After thys went Judas forth wyth
hys brethren, and foughte agaynst the
chylderen of Esau, in the londe that ly
eth towarde the southe where he wan
the cytye of Hebron, and the townes

that lye besyde it: and as for the walles & towres rounde about it, he burnt them vp. Than remoued he to go in to the londe of the Philistines, and wente thorowe Samaria. At the same tyme were ther many prestes slayne in ŷ battayl, which wylfully and wythout aduysemēt, wente out for to fyght to get them honoure. And whan Judas cam to Azot in the Philistines londe, * he brake downe theyr altares, burnte the images of theyr Idols, spoyled the cyties, and came agayne in the lande of Juda.

Deut.7.a.

The.vi.Chapter.

Antiochus doth besege Elimas in Persia. Judas layeth sege to ŷ castell at Jerusalem, the kynge goeth aboute to helpe them that are therein.

A Josephus lib.12 an. ca.13. 2.mac.9.a

NOw * whan kynge Antiochus trauayled thorowe the hygh contreys, he herde ŷ Elimas in Persia was a noble and plenteous cytie in syluer and golde, and that ther was in it a very rych temple where as were clothes, cote armoures, and shyldes of golde: which Alexander the sonne of Philippe kynge of Macedonia had left behynde hym. Wherfore he went aboute to take the cytie, and to spoyle it, but he was not able: for the cytesīs were warned of it, and foughte wyth hym. And so he fled, and departed wt great heuynesse, and came agayne into Babilō. Moreouer ther cam one which broughte hym tydynges in Perside, * that hys hoostes, which were in the lande of Juda, were dryuen awaye, & howe that Lisias wente forth fyrste wt a great power, and was dryuen away of the Jewes: howe they had wonne the victorye, and gotten great goodes out of the hoostes that peryshed: how they had broken downe the abhominacion, * which he set vp vpon the altare at Jerusalem, and sensed the Sanctuarye wyth hygh walles, lyke as it was afore tyme & Bethsura hys cytie also.

1.Mac.3.& and.4.

1.Mac.1.f.

B So it chaunced that whā the kyng had herde these wordes, he was afrayed and greued verye sore. Wherfore, he layed hym downe vpon hys bedde, and fell sycke for very sorowe: and all because it had not happened as he had deuysed And there contynued he longe for hys grefe was euer more and more, so that he sawe he muste nedes dye. Therfore he sente for hys frendes, and sayd vnto them: the slepe is gone from myne eyes, for the very sorowe and vexacion of harte that I haue. For whan I consydre in my mynde the greate aduersyte that I am come vnto, and the floudes of heuynesse ŷ I am in, where as afore tyme I was so merye. and so greately set by (by reasō of my power.) Agayne, consyderynge the euell that I haue done at Jerusalem, from whence I toke all the ryches of golde and syluer that were in it, and sente to fetch awaye the inhabytours of Jewry wtout ony reasō. Forwhy? I knowe, ŷ these troubles are come vpō me for the same cause. And beholde, I must dye wyth greate sorow in a straunge londe,

Then called he for one Phylyppe a frende of hys: whom he made ruler of all hys realme, & gaue hym the crowne the robe and hys rynge: that he shulde take hys sonne Antiochus vnto hym & brynge hym vp, tyll he myght reygne hymself.* So the kynge Antiochus dyed there in the C.xlix. yeare. When Lysyas knewe ŷ the kynge was dead, he ordened Antiochus his sōne (* whō he had brought vp) to raygne in hys fathers steade and called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuarye, and sought euer styl to do them harme, for the strengthenynge of the heythen.

2.Mac.9.a.b.c.d.e.

C Josephus lib.12 capite.14

*.1.ma.3D

Wherfore Judas thought to destroye them, and called al the people together, that they myght laye sege vnto them. So they cam together in the C.l. yeare and beseged them, layenge forth theyr ordynaunce and instrumentes of warre Then certayne of them that were beseged went forth (vnto whom some vngodlye men of Israel ioyned them selues also) and wente vnto the kynge, sayenge: How longe will it be, or thou punyshe and auenge oure brethren? We haue bene euer mynded to do thy father seruyce, to walke in hys statutes, and to obey hys cōmaundementes: Therfore our people fell frō vs and where so euer they founde ony of vs they slewe them: and they haue not only medled with vs, but with all oure contreyes: and beholde, thys daye are theye besegynge the castell at Jerusalem, * and haue made vp the stronge holde in Bethsura:

1.mac.4.g

And yf thou doest not preuente them
ryght sone, they wyl do more thẽ these,
and thou shalt not be able to ouercome
them.
D 1. mac. 13. d *Whan the kynge herde this, he
was very angrye, and called all his frẽ
des, the captaynes of his footemen, &
of all his horsemen together. He hyred
mẽ of warre also out of other realmes,
and out of the Iles of the see, whiche
came vnto hym And the nombre of his
hoost was an hundreth thousande foot
men, and twentye thousand e horsemẽ,
and. xxxii. Elephantes wel exercysed to
battayll. These came thorow Idu-
mea vnto *Bethsura, and beseged it
1. mac. 4. g and. 6. f. a longe season, and made dyuerse in-
strumentes of warre agaynst it. But
the Iewes came out, and brent them, &
fought lyke men. Then departed Iu-
das from the castell at Ierusalem and
remoued the hoost towarde Bethzaca-
ran ouer agaynst the kynges armye.
So the kynge arose before ye daye,
and brought the power of his hoost in
to the waye to Bethzacaran, where the
hoostes made them to the battayll, blo
E wyng the trompettes. And to prouoke
the Elephantes for to fyghte they she-
wed them the sappe of reed grapes &
molberyes. And deuyded the Elephan
tes amonge the hoost: so that by euery
Elephant ther stode a thousãd mẽ wel
harnessed, and helmettes of stele vpon
theyr heades. Yee vnto euery one of ye
Elephantes also were ordened fyue hũ
dreth horsemen of the best, which way-
ted on the Elephant, goynge where so
euer he wente, and departed not from
hym. Euery Elephant was couered wt
a stronge towre of wood, where vpon
were. xxxiii valeaunt mẽ with weapẽs
to fyghte, and within it was a man of
Inde to rule the beast.
As for the remnaũt of the horsemẽ
he set them vpõ both the sydes in two
partes with trompettes, to prouoke ye
hoost, and to stere vp suche as were
slowe in the armye. And whan ye Sõne
shone vpon theyr shyldes of golde and
stele, the mountaynes glystered agayn
at thẽ, and were as bryght as cresshet-
tes of fyre. The kinges hoost also was
deuided, one parte vpon the hygh mou
taynes, the other lowe beneth: so they
wente on, takynge good hede, & kepyng
theyr ordre. And all they that dwelt in
the londe, were afrayed at the noyse of
theyr hoost, whan the multytude went
forth, and whan the weapens smote to
gether: for the hoost was both great &
myghtye. Iudas also and his hoost en-
tred in to the battayll, and slewe syxe
hundreth men of the kynges armye.
Now whan Eleasar the sonne of
Saura saw one of ye Elephantes deckt
with the kynges badge, & was a more
goodly beast thẽ the other: He thought
the kynge shulde be vpon hym, and leo-
perded hymselfe to delyuer his people,
and to get hym a perpetuall name.
Wherfore he ranne with a corage
vnto the Elephant in the myddest of ye
hoost, smytynge them downe of both ye
sydes, and slewe many aboute hym.
So wente he to the Elephantes fete, &
gat hym vnder hym, & slewe hym: then
fell the Elephante downe vpon hym,
and there he died. Iudas also & his mẽ
seynge the power of the kynge and the
myghtye violence of his hoost, depar-
ted from them. And the kynges armye F
wente vp agaynst them towarde Ieru
salem, and pitched theyr tentes in Iew
ry besyde mount Syon. Moreouer the
kynge toke truce with them, that were 1. mac. 4. g 6. d
in *Bethsura.
But whan they came out of the 2. mac. 13. d 15. d
cytie (because they had no vytayles the
in, and the lande laye vntylled) ye kynge
toke Bethsura, and set men to kepe it,
and turned his hoost to the place of the
Sãctuarye, and layed sege to it a great
whyle, where he made all maner of
ordynaunce: handbowes, fyrye dartes,
rackettes to cast stones, scorpions to
shute arowes, & slynges. The Iewes
also made ordynaunce agaynst theyrs,
and fought a longe season.
But in the cytie, ther were no vy-
tayles, for it was the seuenth yeare of
the warres, and those Heythen that re-
mained in Iewry had eaten vp al theyr
stoare. And in the Sãctuary were few
men lefte, for the hunger came so vpon
them, that they were scattered abrode
euery man to his owne place.
So whan Lysias herde, that Phi-
lippe (*whome Antiochus the kynge 1. mac. 6. d
whyle he was yet lyuynge, had orde-
ned to brynge vp Antiochus his sonne,
that he myght be kynge) was come a-
gayne out of Persia and Media with
the kynges hoost, and thought to op-
tayne the kyngdome: he gat hym to ye
kynge in all the hayst, and to the cap- G
taynes of the hoost, and sayd: We de-
crease dayly, and our vytayles are but

small: Agayne, the place that we laye sege vnto, is very stronge, & it were our parte to se for the realme. Let vs agre with these men, and take truce wt them and with all theyr people and graunte them to lyue after theyr lawe, as they dyd afore. For they be greued, and do al these thynges against vs because we haue despysed theyr lawe. So ye kynge and the prynces were content, and sent vnto them to make peace, and they receaued it. Now whan the kynge, and the prynces had made an oth vnto the, they came out of the castell, & the kyng wente vp to mount Sion. But whan he sawe that the place was well fenced he brake the oth that he had made, and commaunded to destroy the wal rounde aboute. Then departed he in al ye haist, and returned vnto Antioche, where he founde Philippe hauynge domynion of the cytie. So he fought agaynst him and toke the cytie agayne in to his hondes.

The.vii.Chapter.

The tyranny of Demetrius. They take truce with the people of God, and kepe it not.

A 2.Mac.14.a In the.C.li. yeare came Demetrius the sonne of Seleucus from the cytie of Rome with a smal company of men, vnto a citie of the see coast, and there he bare rule. And it chaunced ye whan he cam to Antioche the cytie of his progenitours, his hoost toke Antiochus & Lisias, to bryng the vnto him. But whan it was tolde hym, he sayde: Let me not se theyr faces. So the hoost put them to death. Now whan Demetrius was set vpon ye trone of his kyngdome, ther came vnto hym wicked and vngodly men of Israel: whose captayn was Alcimus, ye wolde haue ben made hygh prest. These men accused the people of Israell vnto the kynge, sayenge: Judas and his brethre haue slayne thy frendes, & dryuen vs out of our owne lande. Wherfore sende now some man (to whom thou geuest credence,) that he maye go and se all the destruccyon, which he hath done vnto vs and to ye kynges lande, and let hym be punysshed with all his frendes and fauourers.

B Then the kynge chose Bachydes a frende of his whiche was a man of great power in the realme (beyonde the great water) and faythful vnto ye kyng and sent hym to se the destruccyon that Judas had done. And as for that wycked Alcimus, he made him hyghe prest, and commaunded hym to be auenged of the chyldre of Israell. So they stode vp, and came with a greate hoost in to the lande of Juda, sendynge messaungers to Judas and his brethre, & spea kynge vnto them with peaceable wordes: but vnder deceate. *Therfore Judas and his people beleued not theyr sayenge, for they sawe that they were come with a great hoost. 1.Mac.2.D

After this came the scribes together vnto Alcimus and Bachides, trustynge the best vnto them. And fyrst the Assideans requyred peace of them, sayenge: Alcimus the prest is come of the sede of Aaron, how can he deceaue vs? So they gaue them louynge wordes, & swore vnto them, and sayd: We wyll do you no harme, nother your frendes: and they beleued them. But the very same daye toke they.lx.men of them, & slewe them: accordynge to the wordes that are wrytten. *They haue caste ye flesh of thy sayntes, & shed theyr bloud rounde aboute Jerusalem, & ther was no man that wolde bury them. Psa.78.a

C So ther cam a great feare, & drede amonge the people, sayenge: Ther is nother trueth nor righteousnes in the, for they haue broke the appoyntement and oth that is made. And Bachydes remoued his hoost from Jerusalem, & pitched his tent at Bethzecha: wher he sent forth, and toke many of them that had forsaken hym: He slewe many of ye people also, and cast them in to a great pyt. Then commytted he the lande vnto Alcimus, and lefte men of warre wt hym to helpe hym, and Bachides hym selfe wente vnto the kynge. And thus Alcimus defended his hygh presthode, and all suche as vexed Israel, resorted vnto hym: In so much that they optayned the lande of Juda, and dyd muche euel vnto the Israelites.

Now whan Judas sawe all ye myschefe that Alcimus, and his companye had done (yee more then the Heythen them selues) vnto the Israelites: He wente forth rounde aboute all the borders of Jewry, and punysshed those vnfaythfull rennagates, so that they cam nomore out into the contry. So whan Alcimus saw, that Judas and his people had gotten the vpperhande, and ye he was not able to abyde the, he went

agayne to the kynge, & sayd al ẏ worst
2.mac.14.a of them that he coulde. * Than the
kynge sent Nicanor, one of his chefe
prynces (which bare euel wyl vnto Is-
rael) and commaunded hym, ẏ he shuld
vtterly destroye the people.

D So Nicanor came to Jerusalem &
a great hoost, and sent vnto Judas, &
his brethren with frendly wordes (but
vnder deceate) sayeng: Ther shalbe no
warre betwixte me and you: I wyll
come with a few men, to se how ye do,
with frendshippe. Upon this he came
vnto Judas, and they saluted one ano
ther peaceably: but the enemyes were
appoynted to take Judas by violence.
Neuertheles it was tolde Judas, that
he came vnto hym but vnder deceate:
wherfore he gat hym away from him,
and wolde se his face nomore. When
Nicanor perceaued that his counsell
was bewrayed, he wente out to fyghte
against Judas besyde Capharsalama:
Where ther were slayne of Nicanors
hoost. v. M. men: the resydue fled vnto
the castell of Dauid.

After this came Nicanor vp vnto
mount Siō, & the prestes wyth ẏ elders
of ẏ people wente forth to salute hym
peaceably, & to shew hym the burntsa-
crifices that were offred before ẏ kyng
But he laughed thē to scorne, mocked
them, defyled theyr offerynges, & spake
disdaynedly, yee & swore in his wroth,
E sayenge: * Yf Judas and his hoost be
2.mac.14.e not now delyuered in to my handes, as
soone as euer I come agayne (and fare
well) I shall burne vp this house.
With that, wente he out in a great an
ger. Then the prestes cam in, and stode
before the alter of the temple, wepyng
3.Reg.8.f. and sayenge: * For so muche as thou
2.Par.3.c (O LORDE) hast chosen this house,
that thy name myghte be called vpon
Esa.56.b. therin, and that it shulde be * an house
Mat.21.b of prayer and peticyon vnto thy peo-
ple: be auenged of this man, and hys
hoost, and let them be slayne with the
swearde: remembre the blasphemyes of
of them, and suffre them not to conty-
nue ony longer.

Whan Nicanor was gone frō Je-
rusalem, he pitched his tente at Betho
ron, and there an hoost met hym out of
Siria. And Judas came to Adarsa &
4.Re.19.g thre thousande men, & made his prayer
Esa.37.f. vnto God, sayeng: O LORDE, * be-
2.mac.8.d cause the messaungers of kynge Sen-
and.15.d. nacherib blasphemed the, the angell

wente forth, and slewe an hūdreth and
foure score and fyue thousande of thē:
Euen so destroye thou this hoost be-
fore vs to daye: that other people may
knowe, how that he hath blasphemed
thy Sanctuary: and punysh hym, accor
dynge to his malicyousnes.

And so the hoostes stroke the feld, F
the thyrtenth daye of ẏ moneth * Adar Februari.
and Nicanors hoost was discomfyted,
* and he hymselfe was fyrst in the bat 2.mac.15.d
tayll. When Nicanors men of warre
saw that he was killed, they cast away
theyr weapens and fled: but the Jewes
folowed vpō thē an whole dayes iour
ney, from Adazar vnto Gazara, blo-
wynge with the trompettes, and ma-
kynge tokens after them. So the Je-
wes came forth of all the townes there
about, and blewe out theyr hornes vp-
pon them, and turned agaynst them:
Thus were they all slayne, and not one
of them lefte.

Then they toke theyr substaunce
for a praye, & smote of Nicanors head,
and his ryght hande (* which he helde 2.mac.14.f
vp so proudly) and brought it with thē,
and hanged it vp before Jerusalem.
Wherfore the people were excedyng-
ly reioyced, and passed ouer that day in
gladnesse. And Judas ordeyned, that ẏ
same daye (namely the. xiii. daye of the
moneth Adar) shulde be kept in myrthe
euery yeare. Thus the lande of Juda
was in rest a lytle whyle.

The. viii. Chapter.

¶ Judas hearynge how reasonable ẏ
Romaynes are, seketh for to make pea
ce with them.

IUdas herde also the fame A
of the Romaines, that they
were myghtye and valeaūt
men, agreable to al thynges
that are requyred of them,
and make peace with all men, whiche
come vnto them, and how they were
doughtye men of strength. Besydes ẏ
it was tolde hym of theyr battayles, &
noble actes which they dyd in Galacia
how they had cōquered thē & brought
them vnder trybute: & what great thin
ges they had done in Spayne, how ẏ
with theyr wysedome, and sober beha-
uoure they had wonne the Mynes of
syluer and golde, that are there, and op
tayned all the lande, with other places
farre from them: how they had discom

kyled, and slayne downe the kynges ẏ came vpon them from the vttermoost parte of the earth, and how other people geue thẽ trybute euery yeare: How they had slayne & ouercome Philippe, and the Perses, the kynge of Cethim, and other mo (in battayll,) which had brought theyr ordynaunce agaynst thẽ, how they discomfited great Antiochus kynge of Asia (that wolde nedes fyght with them) hauynge an hundreth and xx. Elephantes, with horsemen, charettes and a very great hoost: how they toke hymselfe alyue, and ordeyned him (with such as shulde raygne after him) to paye them a great tribute, * yee and to fynde them good suerties & pledges. Besydes all this, how they had taken from hym India, Media, and Lidia, (his best landes) & geuen them to kyng Eumenus. Agayne, how they percea-
B uynge that the Grekes were commyng to vexe them, sent agaynst them a captayne of an hoost which gaue them battayle, slewe many of them, led awaye theyr wyues and chyldrẽ captiue, spoyled them, toke possession of theyr londe, destroyed theyr stronge holdes, and subdued them to be theyr bonde men vnto this daye: Moreouer, how that as for other kyngdomes and Iles, which somtyme withstode them, they destroyed them, and broughte them vnder theyr domynyon: But helped euer theyr own frendes and those that were cõfederate with them, and conquered kyngdomes both farre and nye, and that who so euer herde of theyr renowme, was afrayed of them: for whom they wolde helpe to theyr kyngdomes, those raygned: and whome it lyked not them to raygne, they put hym downe: And how they were come to great preeminence: hauynge no kynge amonge them, nother ony man clothed in purple, to be magnyfyed there thorow: but had ordened them selues a courte, where in ther sat.iii.C.and.xx. Senatours daylye vppon the counsell, to dispatch euer ẏ busynesse of the people, and to kepe good ordre: And how that euery yeare they chose a Mayre, to haue ẏ gouernaunce of all theyr lande: to whom euery man was obedient, & that ther was nother euell wyl nor dissencyon amonge them.

C Then Iudas chose Eupolemus the sonne of Jhon, the sonne of Iacob, and Iason, the sonne of Eleasar, and sente thẽ vnto Rome for to make frendshippe, and a bonde of loue with them: that they myght take from them ẏ bondage of the Grekes: for ẏ Iewes sawe that the Grekes wolde subdue ẏ kyngdome of Israel. So they wente vnto Rome (a very great iourney) and came in to the courte, and sayd: Iudas Machabeus with his brethren, and ẏ people of ẏ Iewes hath sent vs vnto you, to make a bõde of frendshippe & peace with you, and ye to note vs as youre louers and frẽdes. And the matter pleased ẏ Romaynes ryght well, wherfore it was wrytten vp: of the which ẏ Romaynes made a wrytynge in tables of laton, and sent it to Ierusalem: ẏ they myght haue by them a memoriall of ẏ same peace and bonde of frendshippe, after this maner: God saue ẏ Romaynes, and the people of the Iewes both by see and by londe, and kepe ẏ sweard and enemy from them for euermore.

Yf ther come fyrst ony warre vpõ the Romaynes or ony of theyr frendes thorowe out all theyr domynyon, the people of the Iewes shall helpe them (as ẏ tyme requyreth) and that with al theyr hartes. Also they shall nother geue nor sẽde vnto theyr enemyes vytayles, weapẽs, money, nor shippes: but fulfyl this charge at the Romaynes pleasure, and take nothynge from them therfore. Agayne yf the people of the Iewes happen fyrst to haue warre, the Romaines shall stonde with thẽ with a good wyl, accordynge as the tyme wyl suffre: Nother shall they geue vnto the Iewes enemyes, vytayles, weapens, monye nor shippes. Thus are the Romaynes content to do, and shall fulfyl theyr charge without ony deceate.

Accordynge to the articles, the Romaynes made the bonde with the Iewes. Now after these artycles (sayde they) yf ony of the partyes wyll put to them, or take ony thynge from them, they shall do it with the cõsent of both: and what so euer they adde then vnto them or take from them, it shal stonde fast. And as touchynge the euell that Demetrius hath done vnto ẏ Iewes, we haue wrytten vnto hym, sayenge: Wherfore layest thou thy heuy yocke vpon the Iewes our frendes & louers? Yf they make ony complaynte of the agayne vnto vs, we shall defende thẽm, and fight with the by see, and by lande.

The.ix.Chapter.

¶ How Judas was slayne in the bat
tayle, and how ther came vp derth af-
ter hys death. Jonathas was captayn
after hym and gat the victorye of Ba-
chides.

A 1. Mac.7.f Josephus anti.lib 12 capite .17.

IN the meane season whā
Demetrius herde ỳ * Ni-
canor and hys hooste was
slayne in the felde, he pro-
ceded farther to sende Ba-
chides and Alchimus agayn into Jew
ry, and those that were in the ryghte
wynge of hys hooste wyth them. So
they went forth by the way that ledeth
vnto Galgala, and pytched theyr tētes
before Mesaloth, which is in Arbellis
and wanne the cytie, and slewe much
people. In ỳ fyrst moneth of the .Clii.
yeare they brought theyr hooste to Je-
rusalem, and rose vp and came to Be-
rea wyth .xx.M. footemen, and .ii.M.
horsmen.

Now Judas had pytched hys tēte
at Laisa, wyth thre thousande chosen
men. And whan they sawe the multi-
tude of the other armye, that it was so
great, they were sore afrayed, & many
conueyed themselues oute of the hoost.
Insomuch ỳ ther abode nomo of them
but .viii. hundreth men. Whan Judas
sawe that hys hooste fayled hym, and
that he must nedes fyght: it brake hys
hart that he had nomo tyme to gather
them together: wherfore the man was
in extreme trouble. Neuerthelesse he
sayde vnto them that remayned wyth
hym: Up, let vs go agaynst oure ene-
myes, peraduenture we shal be able to
fyght wyth thē. But they wolde haue
stopped hym, sayenge: We shal not be
able, therfore let vs now saue oure ly-
ues, and turne agayne to oure brethrē,
and than wyll we fyght agaynste thē:
for we are here but fewe. And Judas
B sayde: God forbydde that we shulde
flye from them: wherfore yf oure tyme
be come, let vs dye manfullye for oure
bretheren, and let vs not stayne oure
honoure. Than the hoost remoued out
of the tentes, and stode agaynst them.
The horsmē were diuided in two par-
tes, the slynge casters and the archers
went before the hoost, and al ỳ myghty
men were formest in the felde. Bachi
des hymselfe was in the ryght wynge
of the battayll, and the hoost drew nye
in two partes, and blew the trompet-
tes, they of Judas syde blew ỳ trōpet-
tes also, and the earth shoke at ỳ noyse
of the hoostes, and they stroke a felde
from the morowe tyll nyght. And whā
Judas sawe that Bachides hoost was
strōgest of the ryght syde, he toke with
hym all the hardy men, and brake the
ryght wynge of theyr ordre, & folowed
vpon them vnto the mount Azot.

Now whan thy which were of the
lefte wynge, sawe that the ryght syde
was discomfyted, they persecuted Ju-
das and them that were with hym.
Then was there a sore battayll, for ma
ny were slayne and wounded of bothe
partes: Judas also hymselfe was kyl-
led, and the remnaunt fled. So Jona-
thas and Simon toke Judas theyr bro-
ther and buryed hym in theyr fathers
sepulcre in the cytie of Modin. And al
ỳ people of Israel made great lamēta-
cyon for hym, and mourned longe, say-
enge: Alas, that this worthy shulde be
slayne, whiche delyuered the people of
Israel. As for other thynges pertay-
nynge to the battaylles of Judas, the
noble actes that he dyd, and of his wor
thynes: they are not wrytten, for they
were very many.

And after the death of Judas, wyc C
ked men came vp in al the coastes of Is Joseph. anti
rael, and ther arose all suche as worke lib.13.[illegible]
vngodlynes. In those dayes was ther
a great derth in the lande, and al ỳ con
tre gaue ouer them selues & theirs vn-
to Bachides. So Bachides chose wyc
ked men, and made them lordes in the
lande. Those sought out & made search
for Judas frendes, and brought them
vnto Bachides: which auēged hymself
vpon them with great despyte. And
ther came so great trouble in Israel, as
was not sence ỳ tyme that no prophete
was sene there.

Then came all Judas frendes to-
gether, and sayd vnto Jonathas: For
so much as thy brother Judas is dead,
ther is none lyke hym to go forth a-
gaynst our enemyes, against Bachides
and such as are aduersaries vnto oure
people. Wherfore this daye we chose ỳ
for hym, to be our prynce and captaine
to ordre our battayll. And Jonathas
toke the gouernaunce vpon hym at the
same tyme, & ruled in steade of his bro-
ther Judas. Whan Bachides gat
knowlege therof, he sought for to slaye
hym: But Jonathas and Simon his
brother, perceaupnege that, fled in to ỳ
wyldernesse of Thecua with all theyr

company and pitched theyr tentes by ÿ water pole of Asphar.

Whiche whan Bachides vnder stode, he came ouer Jordane with all his hoost vpon the Sabbath daye.

Now had Jonathas sent his brother
D Jhon (a captayne of the people) to pray his frendes the Nabuthites, that they wold lende them theyr ordynaunce, for they had much. So the chyldren of Jã bri came out of Madaba, & toke Jhon and all that he had, & wente theyr way with all. Then came worde vnto Jonathas, and Simon his brother, that the chyldren of Jambry made a greate mariage, and brought the bryde from Madaba, wt great pompe: for she was doughter to one of the noblest prynces of Canaan. Wherfore they remẽbred the bloude of Jhon theyr brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lyfte vp theyr eyes, and loked: and beholde, ther was much ado, and great repayre: for the brydegrome came forth, and his frẽdes, and his brethren met them with tympanys, instrumentes of musyck, and many weapens Then Jonathas and they that were wt hym, rose out of theyr skoulkynge places agaynste them, and slewe many of them. As for the remnaunt, they fled in to the mountaynes, and they toke all theyr substaunce. Thus the mariage was turned to mournynge, & the noyse of theyr melody in to lamẽtacyon. And so whan they had auenged the bloude of theyr brother, they turned agayn vnto Jordane.

Bachides hearynge this, came vnto the verye border of Jordane with a great power vpon the Sabbath daye. And Jonathas said vnto his company let vs get vp, and fyght agaynst our e-
E nemyes: for it stondeth not with vs to daye, as in tymes past: Behold our enemyes are in our way, the water of Jordane vpon the one syde of vs, with bãkes, fẽnes & woodes of the other syde, so ÿ ther is no place for vs to departe
2 Pa.20.a vnto. *Wherfore crye now vnto hea-
1 Mac.4.b uen, that ye may be delyuered from the power of your enemyes. So they stroke the battayl. And Jonathas stretched out hys hande to smyte Bachides but he fled backwarde. Then Jonathas and they ÿ were with hym leapte in to Jordane, and swymmed ouer Jordane vnto hym, and ther were slayne of Bachides syde ÿ day a thousãd mẽ.

Therfore Bachides with his hoost turned agayne to Jerusalem, & buylte vp the castels, and stronge holdes that were in Jewry, Jericho, Emaus, Bethoron, Bethel, Thannata, Phara, & Thopo, with hyghe walles, with portes, and with lockes: & set men to kepe them, that they myght vse theyr malyce vpon Israel. He walled vp Bethsura, Gazara and the castel at Jerusalẽ also, and prouyded them with men, and vytayles: He toke also the chefest mens sonnes in the contre for pledges, & put thẽ in ÿ castel at Jerusalem to be kept.

After warde in the C liii. yeare in the seconde moneth, Alcimus commaũded, ÿ the walles of the ynmoost Sãctuary shulde be destroyed, and the buyldinges of the prophetes also. And F
when he beganne to destroye them, the thynges that he went aboute were hyndered: for he was smytten with a palsy and his mouth was shut, so ÿ he could nomore speake nor commaunde ony of his house concernynge his busynesse. Thus dyed Alcimus in great myserye at the same tyme. And whan Bachides sawe that Alcymus was dead, he turned agayne to the kynge, and so ÿ lãde was in rest two yeares. Then all ÿ vngodly men helde a counsel, sayenge: Beholde, Jonathas and his company are at ease, and dwell without care. Wherfore let vs bryng Bachides hyther, and he shall take them all in one nyght.

So they wente and gaue Bachides this counsell, which arose to come with a great hoost, and sent letters priuely to his adherentes whiche were in Jewry, to take Jonathas and those ÿ were with him: but they might not, for the other had gotten knowlege of their deuyce. And Jonathas toke fyftye mẽ of the contry (whiche were the ryngleders of them) and slew them. Then Jonathas and Simeon with theyr company departed vnto the cytie Bethbessen, which lyeth in the wyldernesse, and repayred the decaye therof, and made it stronge. When Bachides knewe this, he gathered all his hoost, & sent worde to them that were of Jewrye. Then came he and layed sege to Bethbessen, and fought agaynst it a longe season, and made instrumẽtes of warre. Now Jonathas lefte his brother Simon in the cytie, and wente forth hym selfe in G
the contre, and came with a certayne

nombre, and slewe Odares, and his brethren, & ỳ chyldrē of Phaseron in theyr tentes: so that he beganne to be strōge, and to increase in power.

As for Simon and his company, they wente out of the cytie, and brente vp the instrumētes of warre, & fought agaynst Bachides, & discomfyted him. And Bachides was sore vexed, because his counsell & trauayle was in vayne. Wherfore he was wroth at the wycked men (that gaue hym coūsel to come in to theyr lāde) and slew many of thē. Then purposed he with his company to go away in to his owne cōtre: wherof when Jonathas had knowlege, he sente embassadours vnto hym for to make peace with hym, and ỳ he shulde delyuer hym his presoners agayne. To the which Bachides consented gladly, and dyd accordynge his desyre: yee and made an oth, that he shulde neuer do hym harme all the dayes of his lyfe. So he restored vnto hym all the presoners that he had taken out of ỳ lande of Juda, and thē turned and went his waye in to his owne lande, nother proceded he ony further to come vnto the borders of Juda. Thus Israel hadde nomore warre. And Jonathas dwelte at Machmas, and beganne there to go uerne the people, and destroyed the vngodly men out of Israel.

The.x.Chapter.

¶ Of Alexander the sonne of Antiochus. Demetrius maketh peace with Jonathas, and so doth Alexander afterwarde. Ptolome geueth his doughter Cleopatra vnto Alexander. Demetrius desyreth Jonathas.

A Josephus Ca, 2. 3. libro.13.

In the hundreth .lx. yeare came Alexander the sonne of noble Antiochus, & toke Ptolomays, whose cytesyns receaued hym, & there he raygned. When Demetrius herde therof, he gathered an exceadyng great hoost, and wente forth agaynst hym to fyght. Wherfore Demetrius sent letters vnto Jonathas with louyng wordes, and praysed hym greatly. For he sayd: we wyll fyrst make peace wᵗ hym, before he bynde hymselfe with Alexander agaynst vs: els he shall remembre ỳ euell that we haue done agaynst hym, his brother & his people. And so he gaue Jonathas leaue to gather an hoost, to make weapens, and to be confederate with hym, and commaunded the pledges, that were in the castell, to be delyuered vnto him.

Then came Jonathas to Jerusalem, and red the letters in the audience of all the people, and of them that were in the castell. And therfore were they sore afrayed, because they herde, that ỳ kynge had geuē hym lycence to gather an hoost. Thus were the pledges delyuered vnto Jonathas whiche restored them to theyr elders. Jonathas also dwelt at Jerusalem, & began to buylde vp, and to repayre the cytie: commaundynge the workmen, to wall it, and the B
mount Syon rounde aboute with fre stone, to be a stronge holde, and so they dyd. As for the Heythen that were in the castels which Bachides had made vp, they fled, so that euery man left the place and wente in to his owne contry. Onely at Bethsura remayned certain of the Jewes, which had forsaken the lawe, and commaundementes of God, for Bethsura was theyr refuge.

Now whan kynge Alexander herd of the promyses that Demetrius had made vnto Jonathas, and whā it was tolde hym of the battayls, and noble actes, which he and his brethrē haddone, and of ỳ great trauayles that they had taken, he sayd: Where shal we fynde such a man? Well, we wyll make hym our frende, and be confederate wᵗ hym. Upon this he wrote a letter vnto him, with these wordes: Kynge Alexander saluteth his brother Jonathas. We haue herde of the, that thou art a valeaunt man, and mete to be oure frende, wherfore this daye we ordeyne the to be the hygh prest of thy people, and to be called the kynges frende. (Upō this he sente hym a purple clothynge and a crowne of golde) that thou mayest consyder what is for our profyte, and kepe frendshippe towarde vs.

So in the .vii. moneth of the .C.lx. C
yeare vpon the solempne feast daye of tabernacles, Jonathas put the holy rayment vpon hym. Then gathered he an hoost, and made many weapens. Which whē Demetrius herde, he was maruaylous sory, and said: Alas, what haue we done, that Alexander hath preuented vs in gettynge the frendshippe of the Jewes, for his owne defence? Yet wyll I wryte louyngly vnto them also: yee and promyse them dignities &

rewardes, that they may be of my syde Wherupon he wrote vnto them these wordes: Kynge Demetrius sendeth gretynge vnto the people of the Jewes. Where as ye haue kepte youre couenaunte towarde vs, and continued in oure frendeshyppe, not enclynynge to oure enemyes, we were glad, whan we herde therof. Wherfore remayne styll and be faythful to vs: and we shal well recompense you for the thynges that ye haue don on our party: we shal release you of many charges, and geue you rewardes.

And nowe I dyscharge you, and al the Jewes from tributes, I forgeue you the costumes of salte, and release you of the crowne taxes, of the thyrde parte of sede, and halfe of the frute of trees, which is myne own dewty. The fee I leaue for you, frō thys day forth, so that they shall not be taken of the londe of Juda nor of the thre cytyes, which are added therunto out of Samaria and Galile, from this day forth for euermore. Jerusalem also wyth all thynges belongynge therto, shall be holy and fre, yee the tythes, and trybutes

D shal pertayn vnto it. As for the power of the castell which is at Jerusalem, I exempte and geue it vnto the hyghe preste, that he maye set in it such men, as he shall chose to kepe it. I frelye delyuer all the Jewes that are presoners thorowe oute all my realme: so that euerye one of thē shal be fre frō payeng ony trybute, yee euen of theyr cattell.

All the solempne feastes, Sabbathes, Newmones, the dayes appoynted, the thre dayes before and after the feaste shall be fre for all the Jewes in my realme: so that in them no mā shall haue power to do onye thynge, or to moue onye busynesse agaynste onye of them in onye maner of cause. Ther shall. xxx. thousande also of the Jewes be wrytten vp in the kinges hoost, and haue theyre wages payed, as all other men of warre of the kynges shulde haue: and of them shall be ordened certayne, to kepe the kynges stronge holdes: yee and some of them shall be set ouer the kynges busynesse, that they maye faythfully deale wyth the same. The Jewes also shall haue prynces of theyr owne, and walke in theyr owne lawes, as the kynge hath commaunded in the londe of Juda.

And the thre cytyes that are fallen vnto Jewrye from the countre of Samaria and Galile, shall be taken as Jewrye, and be vnder one: nother be subiecte to onye straunge lorde, but to the hyghe preste. As for Ptolomays and the londe pertaynynge therto. I geue it vnto the Sanctuarye at Jerusalem, for the necessarye expences of the holye thynges. Moreouer, I wyl geue euerye yeare. xv. thousande Sycles of syluer out of ŷ kynges checker (which pertayneth vnto me) to the worke of the temple: yee and loke what remayneth (which they that hadde oure matters in hande in tymes paste, haue not payed) that same shall they geue vnto them also. And besyde all thys, the. v. thousande sycles which they toke yearlye of the rentes of the Sanctuary shal belonge vnto the prestes that do seruyce. E

Item, who so euer they be that flye vnto the temple at Jerusalem, or wythyn the lybertyes therof, where as they are fallen in to the kynges daunger for onye maner of busynesse, they shall be pardoned, & al the goodes that they haue in my realme, shall be fre. For the buyldynge also and repayrynge of the worke of ŷ Sanctuary, expences shall be geuen oute of the kynges checker: Yee and for the makynge of the walles rounde aboute Jerusalem, for the breakynge downe of the olde, and for the settynge vp of the stronge holdes in Jewrye, shal the costes and charges be geuen oute of the kynges checker.

¶ But whan Jonathas, and the people herde these wordes, they gaue no credence vnto them, nother receaued them: for they remēbred the greate wyckednesse that he hadde done vnto Israell, and howe sore he hadde vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had dealte frendelye wyth them, and so they stode by hym alway. Then gathered kynge Alexander a greate hooste, and broughte hys armye agaynst Demetrius. So the two kynges stroke battayl together, but Demetrius hooste fled and Alexander folowed after, and fell vpon them. A myghtye sore felde was it, continuynge tyll the Sonne wente downe, and Demetrius was slayne the same daye. 1. mac. 7. b Josephus cap. 5. li. 13

F And Alexander sent embassadours
vnto Ptolome the kynge of Egypte
wyth these wordes, sayenge : For so
muche as I am come agayne to my
realme, and am set in the trone of my
progenitour, and haue gotten the do-
minion, ouercome Demetrius, conque
red the londe, and stryken a felde wyth
hym, so that we haue discoinfited both
hym and hys hooste, and sytte in the
trone of hys kyngdome. Let vs nowe
make frendeshyppe together, geue me
thy doughter to wyfe: so shall I be thy
sonne in lawe, and both geue the re-
wardes, and her greate dignyte. Pto-
lome the kynge gaue answere, sayeng:
Happye be the daye wherein thou arte
come agayne to the londe of thy proge
nitours, and set in the trone of theyre
kyngdome. And nowe wyll I fulfyll
thy wrytynge : but mete me at Ptolo-
mays, that we maye se one another,
and that I maye marye my doughter
vnto the accordynge to thy desyre. So
Ptolome wente oute of Egypte wyth
hys doughter Cleopatra, and came vn
to Ptolomays in the hundrethe and
lxii. yeare : where kynge Alexander
met hym, & gaue Alexander his dough
ter Cleopatra, and maryed thē at Pto-
lomais wyth great worshyppe, lyke as
the maner of kynges is to be.

Then wrote kynge Alexander
vnto Jonathas, that he shulde come,
and mete hym. So he wente honora-
G bly vnto Ptolomays, and there he met
two kynges, and gaue them greate pre
sentes of golde and syluer, and founde
fauoure in theyr syght. And ther came
together agaīst Jonathas certayn wyc
ked men and vngracious personnes
of Israell, makynge complayntes of
hym, but the kyng regarded them not.
As for Jonathas, the kynge commaun
ded to take of hys garmentes, and to
clothe hym in purple: and so they dyd.
Then the kynge appoynted hym to syt
by hym, and sayde vnto hys prynces:
Go wyth hym in to the myddest of the
cytye, and make a proclamacyon, that
no man complayne agaynste hym of
onye matter, and that no man trouble
hym, for onye maner of cause.

So it happened that whan hys
accusers sawe the worshyppe, whiche
was proclamed of hym, and that he
was clothed in purple, they fled euery-
chone. And the kynge made muche of
hym, wrote hym amonge hys chefe
frendes, made hym a duke, and parta-
ker of hys domynyon. Thus Jona-
thas wente agayn to Jerusalem, with Josephus
peace, and gladnesse. In the hundreth Ca.6.li.13
and .lxv. yeare came Demetrius the Antiq.
sonne of Demetrius from Creta in to
hys fathers londe: whereof whan Alex
ander herde tell, he was ryghte sorye,
& returned vnto Antioche. And Deme
trius chose * Appollonius (which had 1.Ma.1.4.
the gouernaunce of Celosyria) to be
hys captayne.

So he gathered a greate hooste,
and came vnto Jamnia, and sent word
vnto Jonathas the hyghe preste, say-
enge: Darreste thou wythstond vs thy
selfe alone? As for me I am but lau-
ghed to scorne and shamed, because
thou prouest thy strengthe agaynste H
vs in the mountaynes. Now therfore
yf thou trustest in thyne own strength
come downe to vs in to the playne
feld, and there let vs proue our strēgth
together : thou shalte fynde, that I
haue valeaunt men of warre with me,
and shalte knowe who I am, and the
other that stonde by me : whiche saye,
that youre foote is not able to stonde
before oure face, for thy fathers haue
bene twyse chased in to theyre owne
londe. And now, how wylte thou be a-
ble to abyde so greate an hoost of hors-
men, and foote men in the felde, where
as is nother rocke, stone, nor place to
flye vnto.

Whan Jonathas herde the wor-
des of Appollonius, he was moued in
hys minde: wherfore he chose ten thou
sande men and wente oute of Jerusa-
lem, and Symon hys brother met him
for to helpe hym : And they pytched
theyre tentes at Joppa, but the cytye
kepte hym forthe : for Joppa was an
holde of Appollonius. Then Jona-
thas layed sege to it, & they that were
in the cytye, for verye feare let hym in:
and so Jonathas wanne Joppa. Ap-
pollonius hearynge of thys, toke thre
thousande horsmen, wyth a greate
hooste of foote men, and wente as
thoughe he wolde go to Azotus, and
came immediatlye in to the plaine feld
because he hadde so manye horsemen,
and putte hys truste in them. So Jo-
nathas folowed vpon hym to Azotus,
and there they stroke the battayll.
Nowe hadde Appollonius left a thou
sande horsmen behynde them pryuelye
in the tentes.

And whan Jonathas knewe that
suche wayte was layed behynde them,
they wente rounde aboute the enemy-
es hooste, and shotte dartes at the peo-
ple from the mornynge to the euening.
As for Jonathas people, they kepte
theyre ordre as he hadde commaunded
them, and the enemyes horses were e-
uer labourynge.

I Then broughte Symon forthe
hys hooste, and sette them agaynst the
foote men. For the horsmen were wee-
rye alreadye. So he dyscomfyted
them, and they fled And they that were
scattered in the felde, gat them to Azo-
tus, and came in to the temple of Da-
gon theyr Idoll, that they myght there
saue theyr lyues. But Jonathas sette
fyre vpon Azotus, and all the cytyes
rounde aboute it, and toke theyre goo-
2.Ma.11.8 des, * and brente vp the temple of
Dagon wyth all them that were fled
in to it.

Thus were slayne and brente wel
nye.viii. thousande men. So Jona-
thas remoued the hooste from thence,
and brougthe them to Ascalon: where
the men of the cytye came forthe, and
met him wyth great worshyppe. After
thys wente Jonathas and hys hooste
agayne to Jerusalem, wyth great sub-
staunce of good. And whan kynge A-
lexāder herd these thynges, he thought
to do Jonathas more worshyppe, and
sente hym a collar of golde, as the vse
is to be geuen vnto suche as are of the
kynges nexte bloude. He gaue hym al-
so the cytye of Accaron (wyth the lon-
des belongynge therto) in possessyon.

The.xi. Chapter.

Ptolome ryseth agaynste Alexender
and Jonathas, and promyseth to geue
Demetrius hys doughter, whome he
hadde geuen alreadye vnto Alexander.
The deathe of Alexander and Ptolo-
me, the raygne of Demetrius. Deme-
trius and Jonathas are frendes. Alex-
anders sonne taketh the kyngdome vp
pon hym.

A AND the kynge of Egypte
Josephus gathered an hooste, (lyke
capit.7 the sonde that lyeth vppon
libro.13. the see shore) and manye
shyppes: and wente about
thorowe deceate to optayne the kyng-
dome of Alexander, and to ioyne it vn-
to hys owne realme. Upon thys he to-
ke hys iourneye in to Syrya, and was
letten in to the cytyes, and men came
forthe to mete hym: for kynge Alexan-
der hadde commaunded them so to do,
because he was hys father in lawe.
Nowe whan Ptolome dyd entre in to
onye cytye, he lefte men of warre to ke
pe it, and thys he dydde thorowe oute
all the cytyes. And whan he came to A-
zotus, * they shewed him ẏ temple of 2.Ma.10.f
Dagō & Azotus ẏ was brent vp, & the
other thynges whiche were destroyed,
the dead bodyes caste abrode, and the
graues that they hadde made by the
waye syde, for suche as were slayne in
the felde: And tolde the kynge that Jo
nathas hadde done all these thynges,
to the intente they myghte get hym e-
uell wyll. But the kynge sayde not a
worde therto.

And Jonathas met the kynge
wyth greate honoure at Joppa, where
they saluted one another, & toke theyre
reste. So whan Jonathas hadde
gone wyth the kynge, vnto the water
that was called Eleutherus, he tur-
ned agayne to Jerusalem. Now Pto-
lome hadde gotten the domynyon of
the cytyes vnto Seleucia vpon the see
coaste, ymagynynge wycked counsels
agaynste Alexander, and sente embas-
sadours vnto Demetrius, sayenge:
Come let vs make a bonde betwixte
vs, so shall I geue the my doughter B
that Alexander hathe, and thou shalte
raygne in thy fathers kyngdome. I re-
pent that I gaue Alexander my dough
ter, for he goeth aboute to slaye me.
And thus he sklaundred Alexander,
because he wolde haue hadde hys
realme.

Thus he toke hys doughter from
hym, & gaue her vnto Demetrius, and
forsoke Alexander, so that hys malyce
was openlye knowen. And Ptolome
came to Antioche, where he set two
crownes vpon hys owne heade: the
crowne of Egypte and of Asia. In the
meane season was kynge Alexander in
Cilicia: for they that dwelte in those
places, hadde rebelled agaynste hym.
But whan Alexander herd of thys, he
came to warre agaynst him So kinge
Ptolome broughte forthe hys hooste,
and met hym wyth a myghtye power,
an chased hym awaye. Then fled Alex-
ander in to Araby, there to be defēded,
ẏ kynge Ptolomes honour increased,

And zabdiell the Arabyan smote of Alexanders heade, and sente it vnto Ptolome. But the thyrde daye after, dyed kynge Ptolome hymselfe: and they whom he hadde set in the stronge holdes, were slayne of those that were wythin the cytyes. And Demetrius raygned in the hundrethe and seuen and syxtye yeare.

C At the same tyme gathered Jonathas them that were in Jewrye to laye sege vnto the castell whiche was at Jerusalem, and so they made manye instrumentes of warre agaynst it. Then wente ther certayne vngodlye personnes (which hated theyre owne people) vnto kynge Demetrius, and tolde hym, that Jonathas beseged the castell. So whan he herde it, he was angrye, and immediatlye came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castel, but come and speake wyth hym in all the hayste. Neuerthelesse whan Jonathas herde thys, he commaunded to besege it. He chose also certayne of the elders, and prestes of Israell, and put hymselfe in the parell, and toke wyth hym golde, syluer, clothynge, and dyuerse presentes: and wente to Ptolomais vnto the kynge, and founde hym gracyous.

And though certayne vngodlye men of hys owne people made complayntes vpon hym, yet the kynge intreated hym, * lyke as hys predecessours hadde done before: and promoted hym in the syghte of all hys frendes, confyrmed hym in the hyghe presthode wyth all the worshyppe that he hadde afore, and made hym hys chefe frende. Jonathas also desyred the kynge that he wolde make Jewry fre, * wyth the thre head cytyes of Samaria, and the londes partaynynge therto: vpon thys dyd Jonathas promyse hym thre hundrethe talentes. Where vnto the kynge consented, and gaue Jonathas wrytynge of the same conteynynge these wordes:

1.Ma. 10.b

1.Ma. 10.c and.11.d

D Kyng Demetrius sendeth gretynge vnto hys brother Jonathas and to the people of the Jewes. We sende you here a coppye of the lettre which we dydde wryte vnto oure elder Lasthenus, concernynge you, that ye shulde knowe it.

Kynge Demetrius sendeth gretynge vnto Lasthenus hys elder. For the faithfulnesse that oure frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnesse, which they beare towarde vs: we are determyned to do them good. Wherfore we ordene all the coastes of Jewrye wyth the thre cytyes, Lyda, and Ramatha, (whiche are added vnto Jewrye from Samaria,) and all the londes pertaynynge there vnto, to be frely separated, for suche as do sacryfyce in Jerusalem: both concernynge the paymentes, which the kynge toke yearly afore tyme, and the frutes also of the earthe and trees.

As for other tythes and trybutes that belonge vnto vs, we dyscharge them thereof from thys tyme forthe. In lyke maner we graunte vnto them all the costumes of salte and crowne taxes, whiche were broughte vnto vs. And thys fredome shall they haue fyrme and stedfaste, from thys tyme forth for euermor. Therfore se that ye make a coppye of these oure letters, and delyuer it vnto Jonathas: that it maye be kepte vpon the holye mounte in a conueniente place.

After thys, whan Demetrius the kynge sawe that thys londe was in reste, and that no resystaunce was made hym: he sente awaye all hys hooste euerye man to hys owne place, excepte an armye of straungers, whome he broughte from the Iles of the Heythen, wherfore all hys fathers hoostes hadde euell wyll at hym. * Now was ther one Tryphon (that had bene of Alexanders parte afore) whiche whan he sawe that all the hooste murmured agaynste Demetrius: he wente to Emalcuell the Arabyan (that broughte vp Antiochus the sonne of Alexander) and laye sore vppon hym, to delyuer hym thys yonge Antiochus: that he myghte raygne in hys fathers steade. He tolde hym also what greate euell Demetrius had done, and how his men of warre loued hym not: and so remayned there a longe season.

1.Ma.12.a

And Jonathas sente vnto kynge Demetrius, to driue them oute which were in the castell at Jerusalem and in the other refugies, for they dyd Israel great harm. So Demetrius sent word vnto Jonathas, sayenge: I wyll not onely do these thynges for the, and thy people, But at tyme conue-

niente, I will do both the, and thy peo
ple greate worshyppe. But nowe thou
shalte do me a pleasure, yf thou wylte
sende me men to helpe me: for all myne
armye is gone fro me. So Jonathas
F sente hym. iii. thousande stronge men
vnto Antioche, and they came vnto the
kynge: wherfore the kynge was verye
gladde at theyr commynge. But they
that were of the cytye (euen an hun-
dreth and twentye thousande men) ga
thered them together, and wolde haue
slayne the kynge, whiche fled in to his
courte: and the cytesyns kepte the stre-
tes of the cytye, and beganne to fyght.

Then the kynge called for the
Jewes helpe, whiche came vnto hym
altogether, and wente abrode thorowe
the cytye, and slewe the same daye an
hundrethe thousande men: set fyre vp-
pon the cytye, gat manye spoyles in
that daye, and delyuered the kynge.
So whan the cytesyns sawe that the
Jewes hadde gotten theyre wyl of the
cytye, and they themselues dyspoynted
of theyr purpose: they made theyr sup-
plicacyon vnto the kynge, sayenge:
Graunte vs peace, and let the Jewes
ceasse from troublynge vs, and the cy-
tye, and vpon this they cast away theyr
weapēs. Thus they made peace, and
the Jewes gat great worshyppe in the
syghte of the kynge, and in the syghte
of al that were in hys realm, and were
spoken of thorowe oute the kyngdom:
and so they came agayne to Jerusalem
wyth greate goodes.

G So the kynge Demetrius sat in
the trone of hys kyngdome, and hadde
peace in hys londe. Neuerthelesse he
dyssembled in all that euer he spake,
and wythdrewe hymselfe from Jona-
thas, nother rewarded hym accordyng
to the benefytes, whiche he had done
for hym, but troubled hym verye sore.
After thys came Triphon agayn with
yonge Antiochus, whiche raygned and
was crowned kynge. Then ther ga-
thered vnto hym all the men of warre,
whome Demetrius hadde put awaye:
these foughte agaynste Demetrius,
whiche fled and turned hys backe. So
Tryphon toke the Elephantes, and
wanne Antioche. And yonge Antio-
chus wrote vnto Jonathas, sayenge:
I confirme the in thy presthode, and
make the ruler of. iiii. contryes, that
thou mayeste be the kinges frende.

Upon thys he sente hym golden
vessel to be serued in, and gaue hym
leue to drynke in golde, to be clothed in
purple, and to weare a colour of golde:
he made hys brother Symon also cap-
tayne, from the coastes of Tyrus vnto
the borders of Egypte. Then Jona-
thas toke hys iourneye, and wente tho
rowe the cytyes beyonde the water (of
Jordane) and all the men of warre of
Syrya gathered them vnto hym for to
helpe hym. So he came vnto Ascalon,
and they of the cytye receaued hym ho-
norablye: and from thence wente he vn
to Gaza, but they wolde not let hym
in: wherfore he layed sege vnto it, bur-
nynge vp and spoylyng the places that
were aboute the cytye.

And the cytesyns of Gaza submit
ted them selues vnto Jonathas, which H
made peace wyth them, but toke of
theyr sonnes to pledge, sente them to
Jerusalem, and wente thorowe the
contry vnto Damascus. Nowe whan
Jonathas herde that Demetrius prin
ces were come in to Cades whiche is
in Galile: wyth a greate hooste, purpo
synge to putte Demetrius oute from
meddelynge in the realme: he came a-
gaynste them, and lefte Symon hys
brother in the londe: whiche came to
Bethsura, and layed sege to it a longe
season, and dyscomfyted them. So
they desyred to haue peace wyth hym,
whiche he graunted them, and after-
ward put them oute from thence, toke
the cytye, and set men to kepe it. And
Jonathas wyth hys hoost came to the
water of Genesar, and by tymes in the
mornynge gat them to the playne feld
of Asor.

And beholde, the hoostes of the Hey
then met them in the felde, and layed
watch for them in the mountaynes: so
that whan Jonathas came agaynste
them, the other (whiche were layed to
watch) rose oute of theyr places, and
fought, & they that were of Jonathas
syde, fled euery man: and ther was not
one of them left, except Mathathias the
sonne of Absalomus, and Judas ye son
of Calphi the captayne of the hooste.
Thē Jonathas rent his clothes, layed
earth vpon his heade, made his prayer
and turned agayne to them in ye felde:
where they foughte together, & he put
them to flyght. Now whan hys owne
men yt were fled, saw this, they turned
again vnto him, & helped him to folow

vpon all theyr enemyes vnto theyr ten-
tes at Cades. So ther were slayne of
the Heythen the same daye.iii. thou-
sand men, and Jonathas turned agayn
to Jerusalem.

The.xii.Chapter.

¶ The Jewes wryte vnto the Romay-
nes and Sparcyans to renue the olde
frendeshyppe. Tryphon receaueth Jo-
nathas wyth fayre wordes, and then
causeth hym and hys to be slayne.

A JOnathas seynge that the
tyme was mete for hym,
chose certayn men, and sent
them vnto Rome for to sta-
1.Ma.8.a. blyshe and to renew * the
frendshyppe wyth them. He sente let-
tres also vnto Sparta, and to other
places in lyke maner. So they wente
vnto Rome and entred in to the coun-
sell, and sayde: Jonathas the hyghe
prest, and the people of the Jewes sent
vs vnto you, for to renue the old frend
shyppe and bonde of loue. Upon thys
ỹ Romaines gaue them fre pasportes,
that men shulde lede them home in to
the londe of Juda peaceablye. And
thys is the copye of the lettres that Jo-
nathas wrote vnto the Sparcians:
Jonathas the hyghe preste, wyth
the elders, prestes, and the other people
of the Jewes, sende gretynge vnto the
Sparcians theyr brethren. Ther were
lettres sente longe ago vnto Onias ỹ
hyghe preste, from Arius whiche than
raygned amonge you, that ye are oure
brethren, as the wrytyng made there-
vpon specyfyeth. And Onias intreated
the embassadour ỹ was sent honorbly,
ꝫ receaued ỹ lettres: wherin ther was
mencyon made of the bonde of loue, ꝫ
B frendeshyppe. But as for vs, we nede
no suche wrytynges: for why, we haue
the holye bokes of scrypture in oure
handes to oure comforte. Neuerthe-
lesse we had rather sende vnto you, for
the reneuyng of the brotherheade, and
frendeshyppe: leste we shuld be straũge
vnto you: for it is long, sence the tyme
that ye sente worde vnto vs. Wher-
fore in the sacryfices that we offre and
other ceremonyes vpon the hyghe so-
lemne dayes and other, we alwaye re-
mẽbre you wythout ceassyng (lyke as
reason is, and as it becommeth vs to
thinke vpon oure brethren) yee and are
ryghte gladde of youre prosperous ho-
noure.

And though we haue had greate
troubles and warres, so that the kyn-
ges aboute vs haue foughten agaynst
vs, yet wolde we not be greuous vnto
you nor other of oure louers and fren-
des in these warres. For we haue had
helpe from heauen, so that we are dely-
uered, and oure enemyes subdued.
Wherfor we chose Numenius the son
of Antiochus and Antipater the sonne
of Jason, and sente them vnto the Ro-
maynes, for to renue the olde bonde of
frendshyppe and loue wyth them. We
commaunded them also to come vnto
you, to salute you, and to delyuer you
oure lettres, concernynge the renouaci-
on of oure brotherhead. And nowe ye
shall do ryghte well, to geue vs an an-
swere thereunto.
And thys is the copye of the wry- C
tynge, whiche Areus the kyng of Spar-
ta sente vnto Onias: Areus kynge of
Sparcians sendeth gretynge vnto O-
nias ỹ hygh preste: It is found in wry-
tynge, that the Sparcyans and Jew-
es are brethren, and come of the gene-
racyon of Abraham. And nowe for so
muche as thys is come to oure know-
lege, ye shall do well, to wryte vnto vs
of your prosperite. As for vs, we haue
wrytten oure mynde vnto you: Oure
cattell and goodes are yours, ꝫ yours,
ours. These thynges haue we com-
maunded to be shewed vnto you.
Whan Jonathas herde, that De-
metrius prynces were come forthe, to
fyghte agaynste hym wyth a greater
hooste then afore, he wente from Jeru-
salem, and mette them in the londe of
Hemath: for he gaue them not space to
come in to his own contre. And he sent
spyes vnto theyr tentes, whiche came
agayne and tolde hym, that they were
appoynted to come vpon hym in the
nyghte season. Wherfor whan ỹ Son
was gone downe, Jonathas commaũ-
ded hys men to watche all the nyghte,
and to be readye wyth weapens for to
fyght: and set watchmen round about
the hooste. But whan the aduersaryes D
herde that Jonathas was ready wyth
hys men to the battayll, they feared, ꝫ
were afrayed in theyr hartes, and kind-
led fyres in theyr tentes, brake vp, and
gat them awaye. Neuerthelesse Jona-
thas and hys companye knewe it not
tyl in the mornynge, for they sawe the
fyres burnynge.
Then Jonathas folowed vppon

E
1.Ma.11.e
Josephus
cap.19.li:
13. Antiq.

them, but he myghte not ouertake thē, for they were gone ouer the water Eleuterus. So Jonathas departed vnto the Arabians (whiche were called Zabadei) slewe them, and toke theyr goodes. He proceded furthur also, & came vnto Damascus, and wente thorowe all that contrye. But Simon hys brother toke hys iourneye and came to Ascalon and to the nexte stronge holdes, departynge vnto Joppa, and wanne it. For he herde, that they wolde stonde of Demetrius partye: wherfor he sent men of warre in the cytye, to kepe it. After thys cam Jonathas home agayn and called the elders of the people together: & deuysed wyth them for to build vp the stronge holdes in Jewrye, and the walles of Jerusalem, to sette vp an hyghe wall betwixte the castell and the citye, for to separate it from the cytye, that it myghte be alone, and that men shulde nother bye nor sell in it.

Upon thys they came together for to buylde vp the cytye: and for muche as the wall vpon the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon
E set vp Adiada in Sephela, and made it stronge, settynge gates and lockes vppon it. Nowe whan * Triphon purposed to raygne in Asia, to be crowned and to slaye the kynge Antiochus: he was afrayed that Jonathas wold not suffre hym, but fyghte agaynste hym. Wherfore he wente aboute to take Jonathas, and to kyll hym.

* 1.Ma.11.e Josephus cap.19.li.13. Antiq.

So he departed, and came vnto Bethsan. Then wente Jonathas forthe agaynste hym to the battayll wyth fourtye thousande chosen men, and came vnto Bethsan also. But whan Triphon sawe that Jonathas came wyth so greate an hooste to destroye hym, he was afrayed: and therfore he receaued hym honorablye, commended hym vnto al hys frendes gaue hym rewardes, and commaunded hys men of warre to be as obedyente vnto hym as to hymselfe.

And sayde vnto Jonathas: why haste thou caused thys people to take suche trauayle, seyng ther is no warre betwixte vs? Therfore send thē home agayne, and chose certayne men to wayte vpon the, and come thou wyth me to Ptolomais for I wyll geue it the wyth the other stronge holdes, mē of warre, and theyr officers: As for me I muste departe, thys is onelye the cause of my comminge. Jonathas beleued hym, and dydde as he sayde puttynge awaye hys hooste, whiche wente in to the londe of Juda. He kepte but thre F
thousande by hym whereof he sente two thousande in to Galile, and one thousande wente wyth hymselfe.

Nowe as soone as Jonathas entred in to Ptolomais, the cytesyns sperred the gates of the cytie, and toke hym, and slew al them wyth ỹ sweard that came in wyth hym. Then sent Triphon an hooste of foote men, and horsmen in to Galile and in to the greate playne felde, to destroye all Jonathas companie. But whan they knewe that Jonathas was takē, and al they slayn that waited vpon hym: they toke counsell together, and came forthe ready to the battayll. So whan they whiche followed vpon them, sawe that it was a matter of lyfe, they turned backe agayne: as for the other, they went in to ỹ lond of Juda peaceablye, and bewayled Jonathas, and thē that were wyth hym ryghte sore. And Israell made greate lamentacyon. Then all the Heythen that were rounde aboute them, soughte to destroye them. For they sayd: Now haue they no captayne, nor onye man to helpe them. Therfore let vs ouercome them, and rote oute theyr name from amonge men.

The. xiii. Chapter.

¶ After the deathe of Jonathas is Simon hys brother made captayne of the people, whiche goeth forth agaynst Triphon, and buryeth hys brother. Tryphon slayeth Antiochus haynouslye. Simon maketh peace wyth Demetrius, and layeth sege to Gaza.

Nowe whan Symon herde A
that Triphon gathered a greate hoste to come in to the londe of Juda, and to destroye it: and sawe that the people was in greate fearfulnesse, and care: He came vp to Jerusalem, and gathered the people together, and gaue them exhortacyon, sayenge: Ye knowe what great battayls I and my brethren and my fathers house haue stryken for the lawe, and the Sanctuarye, and what maner of troubles we haue sene: thorowe occasyon wherof

1.Ma.6.c. Hb.d.13.c. * all my brethren are slayne for Israels sake, and I am lefte alone. And nowe let not me spare myne own lyfe in onye maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuarye, our chylderen and oure wyues: for all the Heythen are gathered together, to destroye vs of verye malyce.

At these wordes the hartes of the people were kyndled togyther, so that they cryed with a loude voyce, sayeng: Thou shalte be our captayne in steade of Iudas, and Ionathas thy brethren ordre thou oure battayll, and whatsoeuer thou commaundeste vs, we shall do it.

So he gathered al the men of war makyng hayst to fynysh all the walles of Ierusalem, whiche he made stronge round about. Then sent he Ionathas the sonne of Absalomus wyth a freshe

B hooste vnto Ioppa, which droue them oute that were in the castell, and remayned there hymselfe. Triphon also remoued from Ptolomais wyth a greate armye, to come in to the londe of Iuda, and Ionathas wyth hym beynge in warde. And Simon pytched hys tentes at Addus before the playne felde.

But whan Triphon knewe that Simon stode vp in steade of hys brother Ionathas, and that he wolde war agaynste hym: he sente messaungers vnto hym, sayenge: Where as we haue kepte Ionathas thy brother, it is for money that he is owenge in the kynges accompte, concernynge the busynesse that he hadde in hande. Wherfor sende nowe an hundrethe talentes of syluer and hys two sonnes for suertyes, that whan he is letten forth he shall not forsake vs: and we shall send hym agayne. Neuerthelesse Symon knewe that he dissembled in hys wordes: yet commaunded he the moneye and chylderen to be delyuered vnto hym: leste he shulde be the greater enemy agaynst the people of Israell, and saye: Because he sente hym not the moneye, and the chylderen, therfore is Ionathas dead.

C So Simon sente hym the chylderen and an hundreth talentes, but he dyssembled, and wolde not let Ionathas go. Afterwarde came Triphon in to the londe, to destroye it, and went rounde aboute by the waye, that ledeth vnto Ador. But where so euer they wente, thyther wente Simon and hys hooste also. Nowe they that were in the castell, sente messaungers vnto Triphon that he shulde make hayste to come by the wildernesse, and to send them vytayles: And Triphon made readye all hys horsmen to come that same nyghte. Neuerthelesse it was a verye greate snowe, so that he came not in Galaaditim. And whan he drewe nye Bascama, he slewe Ionathas and hys sonnes there, and then turned for to go home in to hys owne londe.

Then sente Simon forthe to hys brothers dead coarse, and buryed it in Modin hys fathers cytye. So all Israell bewayled hym wyth greate lamentacyon, and mourned for hym verye longe. And Symon made vppon the sepulchre of hys father and his brethren a buyldynge hyghe to loke vnto of fre stone behynde and before: and set vp seuen pylers, one agaynste another (for hys father, hys mother and foure brethren) and set greate pylers rounde aboute, wyth armes vpon them for a perpetuall memorye, and carued shyppes besyde the armes: that they myght be sene of men saylyng in the see. This sepulcre which he made at Modin, stondeth yet vnto thys daye.

D Iosephus ca.10.li.13 Antiq.

* Nowe as Triphon went forth to walke wyth the yonge kynge Antiochus, he slewe hym trayterouslye, and rayned in hys steade, crowned hymselfe kynge of Asia, and dyd muche euell in the londe. Simon also buylte vp the castels in Iewrye, makynge the strong wyth towres, greate walles, portes, & lockes, and layed vp vytayles in the stronge holdes. And Simon chose certayne men, and sente them to kynge Demetrius: to desyre hym, that he wolde discharge the londe from al bondage, for Triphon had spoyled it very sore. Where vpon Demetrius ye kyng answered hym, and wrote vnto hym after thys maner

Demetrius the kynge sendeth gretynge vnto Simon the hyghe prest hys frende, wyth the elders and people of the Iewes. The golden crowne, and precyous stone that ye sente vnto vs, haue we receaued: and are ready to make a stedfaste peace wyth you, yea and to wryte vnto oure offycers, for to release you, cocernyng the thyn-

ges wherein we made you fre: and the appoyntment that we make with you shall be fyrme and stable. The stronge holdes which ye haue buylded, shall be youre owne. As for ony ouersyght or faute committed vnto thys daye, we forgeue it, and the crowne taxe that ye ought vs also. And where as was ony other trybut in Ierusalem, it shal now be no tribute: and loke who are mete amonge you to be in oure courte, let the be written vp that ther maye be peace betwixte vs.

Thus ÿ yock of the Heithen was
E taken from Israel, in the hundreth and
seuentie yeare. And the people of the
Iewes begāne to write in their lettres
Luk. 14 d and actes on thys maner: ✱ In ÿ first
yeare of Symō the hye prest and prince of the Iewes.

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordynaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapt in to the cytie, which was in a greate feare. In so much that the people of ÿ cytie rente their clothes, and clymmed vp vpon the walles with their wyues and chyldren, besekynge Symon to be at one with them, sayenge:

O rewarde vs not after oure wickednes, but be gracious vnto vs, & we shall do thy seruice. Then Symon for
F very pytie, wolde fight nomore agaynst them, but put them out of the cytie, & caused the houses (wherein the ymages were) to be clensed: and so entred the cytie with Psalmes of prayse, geuyng thankes vnto the LORDE. So when he had cast all abhominacions out of the cytie he set such men in it as kepte the lawe of God, and made the cytie stronge, and buylded a dwellyng place for hymself.

Now when they in the castel at Ierusalem were kepte so straitely, ÿ they coulde not come forth nor in to the cōtrye, and myghte nother bye nor sell: they were verye hungrye, and many of them famyshed to death: In so much that they besought Symon to be at one with them, which he graunted them. So he put them out frō thēce and clensed the castel from fylthynesse. And vpon the .xxiii. daye of the second moneth in the Clxxi. yeare they entred in to it with thankesgeuynge and braunches of palme trees with harpes, crowdes, cymbals, and lutes, syngyng psalmes & songes of prayse vnto God that the great enemy of Israel was ouercome.

And Symon ordened that the same daye shuld be kept euery yeare in gladnesse and made stronge the hyl of ÿ temple, that was besyde the castell, where he dwelt hymself with hys company. Symon also perceauynge that John hys sōne was a myghtye man of armes, made hym captayne of all ÿ hoostes, & caused hym to dwell at Gaza.

The.xiiii.Chapter.

Demetrius seketh helpe agaynst Tryphon. Demetrius is taken. Peace in Iewry Symon ruleth well. The Romaynes and they of Sparta renewe ÿ peace with Symon.

In the Clxxii. yeare gathe- A
red kynge Demetrius hys hoost, & departed vnto Media, to get hym helpe for to fyght agaynst Tryphon. Now whē Arsaces ÿ kynge of Persia & Media herde, that Demetrius was ētred within hys borders, he sente one of hys prynces to take hym alyue and to brynge hym vnto hym. So he went and slewe Demetrius hoost, toke hym self, brought hym to Arsaces. which kepte hym in warde. And all the londe of Juda was in rest, so longe as Symon lyued: for he sought the wealth of hys people, therfore were they glad to haue hym for their rular, and to do hym worshippe alwaye.

Symon wanne the cytie of Joppa also for an hauen towne, and made it an intraunce in to the Iles of the see. He enlarged ÿ borders of his people, and conquered them more londe: He gathered vp many of their people ÿ were presoners: he had the dominion of Gaza, Bethsura and ÿ castell, which he clensed frō fylthynes, & there was no man that resisted hym: So that euery man tylled hys grounde in peace, ÿ londe of Juda & the trees gaue their
frute and encreace. The elders sat all B
in iudgement. and toke their deuyce for the wealth of the londe: the yonge men put on worshippe and harnesse vpon them. He prouyded vytayles for the cyties, and made goodlye stronge holdes of them: so that the fame of his worshippe was spoken of vnto ÿ ende

Leui.26.a. of the worlde. * For he made peace tho
3.Reg.4.b row out the lande, and Israel was ful of myrth and ioye.

Euery man sat vnder hys vyne & fygge tryes, and ther was no man to fraye thē awaye: ther was none in the lāde to fyght agaynst them, for thē the kynges were ouercome. He helped those that were in aduersite amōge his people, he was diligent to se the lawe kepte: as for such as were vngodly and wicked, he toke them awaye. He set vp the Sanctuary, and encreased the holy vessels of the temple.

Whan the Romaynes and Sparcyans had gottē worde, that Jonathas was dead, they were ryght sory. But whan they herde that Simon his brother was made hygh prest in his steade and how he had wōne the lande agayn with the cyties in it: they wrote vnto hym in tables of laton, to renue ÿ frendshippe and bande of loue, whiche they
1.ma.8.c.d had made afore with * Judas & ‡ Jo
‡ and.12.a. nathas his brethren. Which wrytynges were red before the congregacyon at Jerusalem.

C And this is the copy of the letters, that the Sparcians sent: The Senatours, & cytesins of Sparta sende gretyng vnto Simon the great prest with the elders, prestes and the other people of the Jewes theyr brethren: Whan your embassadours that were sent vnto our people, certified vs of your worshippe, honoure & prosperous wealth, we were glad of theyr commynge, and haue written the earande whiche they spake before the councel of the people: namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes embassadours are come vnto vs, for to renewe the olde frendshippe ꝯ vs. Upō this the people consented, that the men shulde be honorably intreated, and that the copye of theyr earande shulde be wrytten in the specyall bokes of the people, for a perpetuall memory vnto the Sparcyans: yee and that we shulde sende a copye of the same vnto Symon the great prest.

D After this dyd Symon sende Numenius vnto Rome, & a golden shylde of a thousande pounde weyght, to confirme the frendshippe with them: which whan the Romaynes vnderstode, they sayd: what thankes shall we recōpence agayne vnto Symon and his chyldrē. For he hath stablyshed his brethrē, and ouercom the enemyes of Israel. Wherfore they graunted hym to be fre. And all this, wrote the Jewes in tables of laton, and nayled it vnto the pilers vpon the mount Sion. The copy of the wrytynge is this:

The.xvii.daye of the moneth * E- * August.
lul in the.C.lxxii.yeare in the.iii. yeare of Symon the hygh prest, in the great congregacyon of the prestes, rulers of the people, and elders of the contre at Asaramel, were these wordes openlye declared:

E For so muche as ther was muche warre in our lande, Simon the sonne of Matathias (come of the chyldren of Jareb) & his brethrē, put themselues in parel, and resisted the enemyes of theyr people: that theyr Sanctuary and law myght be mayntayned, & dyd theyr people great worshippe. Jonathas in lyke maner, after that he had gouerned his people and bene theyr hygh prest dyed, and lyeth buried besyde his elders.

After ÿ wolde theyr enemyes haue troden theyr holy thynges vnder foote, destroyed theyr lande, and vtterly wasted theyr Sanctuary. Then Simon withstode them, and fought for his people, spēt much of his owne monye, weapened the valeaunt men of his people, gaue them wages, made stronge the cyties of Juda, with Bethsura that lyeth vpō the borders of Jewry, (where the ordynaunce of theyr enemyes laye somtyme) and set Jewes there for to kepe it.

F He made fast Joppa also, whiche lyeth vpon the See, and Gaza that bordreth vpō Azotus, (where the enemyes dwelt afore) and there he set Jewes to kepe it: and what so euer was mete for the subduynge of the aduersaries, that layed he therin. Now whan the people sawe the noble actes of Symon, and what worshippe he purposed to do for them, his godly behauoure and faythfulnesse which he kept vnto thē & how he sought alwayes the wealth of his people: Because he dyd al this, therfor they chose hym to be theyr prince and hygh prest. And in his tyme they prospered well by hym, so that the Heythen were taken out of theyr londe: and they also which were in the cytie of Dauid at Jerusalem in the castell (where they wente out and defyled all thynges that were aboute the Sanctuarye, and dyd greate harme vnto clenlynes) and Si-

mon put men of the Jewes in it, for ÿ
defence of the lande and the cytie, & set
vp the walles of Jerusalem.
6 And kynge Demetrius confirmed
hym in his hygh presthode, made hym
his frende, and dyd hym great worship
For he herde that the Romaines called
the Jewes theyr frendes, louers, & bre-
thre: how honorably they receaued Si
mons embassadours: how the Jewes
and prestes consented that he shulde be
theyr prynce and hyghe prest perpetu-
ally (tyll God raysed vp the true pro-
phete) and that he shulde be theyr cap-
tayne, to care for the sanctuary: and to
set officers vpon the workes therof, o-
uer the londe, ouer the weapens, ouer
ouer the houses of defence, to make
prouysyon for the holye thynges, and
to be obeyed of euery man, and all the
wrytynges of the londe to be made in
his name: that he shulde be clothed in
purple and golde, and that it shulde be
lawfull for none of the people nor pre-
stes to breake ony of these thynges, to
withstonde his wordes, nor to call ony
congregacion in the lāde without him:
that he shulde be clothed in purple, and
weare a colar of golde: And yf ther
were ony whiche disobeyed or brake
this ordynaunce, that he shulde be pu-
nyshed.

So all the people consented to a-
lowe Simon, and to do accordynge
to these wordes. Simon also hymselfe
toke it vpon hym, and was content to
be the hygh prest, the captayne & prince
of the Jewes and prestes, & to gouerne
them all. And they commaunded to
make this wrytyng in tables of laton,
and to fasten it vnto the compasse of ÿ
Sanctuary in an open place: & to laye
vp a copy of the same in the treasury, ÿ
Simon & his posterite myght haue it.

The.xv.Chapter.

¶ Antiochus wryteth louyngly vnto
the Jewes, and persecuteth Triphon.
He breaketh the bonde with ÿ Jewes.

A MOreouer kynge Antiochus
ÿ sonne of Demetrius sent
letters frō the Iles of the
see, vnto Simon the hyghe
prest and prynce of the Je-
wes, and to all the people, conteynyng
these wordes: Antiochus ÿ king sēdeth
gretyng vnto Simō the hygh prince &
to the people of ÿ Jewes. For so much
as certayne wycked men haue gotten
the kyngdome of our progenitours, I
am purposed to chalenge the realme a-
gayne, & to restore it to the olde estate.
Wherfore I haue gathered a great
hoost and made shippes of warre, that
I may go thorow ÿ contre, & be auenged
of thē which haue destroyed our lande,
and waisted many cyties in my realme.
And therfore now I make the fre also
from all the tributes, wherof all kyn-
ges my progenitours haue discharged
the, and from other customes (where
from they haue released the) what so e-
uer they be: Yee I geue the leaue to
coyne money of thyn owne within thy
lande. As for Jerusalem, I wyll that it
be holy and fre: and all the weapens &
houses of defence which thou hast buil
ded and kepest in thyne handes, shalbe
thyne. Where as ony thynge is or shall B
be owynge vnto the kynge, I forgeue
it the, frō this tyme forth for euermore
And whā we haue optayned our kyng
dome, we shall do the, thy people and ÿ
temple great worshippe: so that youre
honoure shalbe knowen thorow out ÿ
whole worlde.

In the. C.lxxiiii. yeare wente Anti
ochus in to his fathers lande, and all ÿ
men of warre cam together vnto him
so that fewe were lefte with Triphon
So the kynge Antiochus folowed vp-
pon hym. But he fled vnto Dora, whi-
che lyeth by the see syde, for he sawe ÿ
ther was myschefe cōmynge vnto him,
and that his hoost had forsaken hym.
Then came Antiochus vnto Dora &
an hundreth & twentye thousande men
of armes on foote, and eyghte thou-
sande horsmen. So he compassed the
cytie rounde aboute, and shippes came
by the see. Thus they vexed ÿ cytie by
lande and by water, in so muche ÿ they
suffered no man to go in nor out.

In the meane season came * Nu- 1.mac.4.d
menius (and they that had ben wt him)
frō the cytie of Rome, hauynge letters
writtē vnto the kynges and prouinces,
wherin were conteyned these wordes:
Lucius ÿ Mayre of Rome sendeth gre- C
tynge vnto Ptolome the kynge. The
embassadours of the Jewes our fren-
des beynge sent from Simon the hygh
prest and from the people of ÿ Jewes,
came vnto vs, for to renewe the olde
frendshippe & bonde of loue, & brought
a shylde of golde weyenge a thousande
pounde, which we were content to re-
ceaue of them. Wherfore we thoughte

it good to wrytte vnto the kynges and prouinces, to do them no harme, nor to take parte agaynst them, theyr cyties, nor contries, nother to mayntene theyr enemyes agaynst them. Yf ther be ony wycked personnes therfore fled from theyr contre vnto you, delyuer them vnto Simon the hygh prest, that he maye punysh them accordynge to theyr owne lawe.

The same wordes wrote the Romaines also vnto Demetrius ye kinge, to Attalus, Araba, Arsaces, and to all the regions: as Sansanes, to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Phamphilia, Licia, Alicarnassum, and to Rhodes: to Facelis, Coo, Sida, Arado, Gortina, Gnidum, to
D Cypres and to Cyren. And of euery lettre they sent a copye to Simon the hyghe prest and to the people of the Jewes. So Antiochus the kynge brought his hoost vnto Dora the seconde tyme, to take it: where he made dyuerse ordynaunces of warre, and kepte Triphon in, that he shulde not come forth. Then Simon sent Antiochus two thousand chosen men to helpe hym with golde, syluer and other plenteous gear: Neuerthelesse he wolde not receaue them, but brake all the conuenaunt whiche he made with Simon afore, and withdrewe hymselfe from hym.

He sent Athenobius also a frende of his vnto Symon for to reason with hym, sayinge: Ye witholde fro me Joppa and Gaza (with the castell that is at Jerusalem) whiche are cyties of my realme, whose borders ye haue destroyed, and done great euel in the lande, hauynge the dominacyon in many other
E places of my kyngdome. Wherfore delyuer now the cyties which ye haue taken, with the tributes of the places ye ye haue rule vpon without the borders of Jewry: Or els geue me fyue hũdreth talẽtes of syluer, yee and for the harme that ye haue done in the cyties and for the tributes of the same, other fyue hũdreth talentes. Yf no, we shall come & fyght agaynst you.

So Athenobius the kynges frẽde came to Jerusalem, and whan he sawe the great worshippe & honoure of Simon in golde, syluer, and so great plenty of ornamentes: he maruayled, & told Simon as the kynge cõmaunded hym. Then answered Symon and sayd vn-
Jud 11 c.d to hym: * As for vs, we haue nother taken other mens lande, nor witholden them, but onely oure fathers heretage, which our enemies had vnrighteously in possession a certayne tyme. This heretage of oure fathers haue we chalenged in proces of tyme. And where as thou complaynest cõcernyng Joppa and Gaza, they dyd great harme to oure people and in our lande, yet wyll we geue an hundreth talentes for them.

Neuerthelesse Athenobius answered
him not one worde, but turned agayn F
wrothfully vnto the kynge, and tolde hym al these wordes, and the great dignite of Simon with all that he hadde sene, and the kynge was very angrye. In the meane tyme fled Triphon by shippe vnto Ortosaida. Then ye kynge made Cendebeus captayne of the see coast, and gaue hym an hoost of fote men and horsemen, cõmaundynge hym to remoue the hoost towarde Jewry, & to buylde vp the cytie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for the kynge hymselfe, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, and beganne to vexe the people, to treade downe Jewry, to take ye
people presoners to slaye them and * to 1.Ma.16
buylde vp Cedron: where he set horsemen and other men of warre that they myght come forth and go thorowe the stretes of Jewry, lyke as the kinge had commaunded hym.

The.xvi.Chapter.

The faythfulnesse of Simon & his sonnes. Ptolome slayeth them deceatfully, and betrayeth the lande.

Then came Jhon vp frõ Ga- A
za, and tolde Simon his fa- 1.Ma.13.
ther, what Cendebeus had done amonge theyr people. Upon this called Simon two of his eldest sõnes, Judas & Jhõ, and sayd vnto them: I and my brethrẽ and my fathers house, haue euer from our youth vp vnto this day, foughtẽ agaynst ye enemies of Israel, & god gaue vs good fortune to deliuer Israel ofty mes. And now for so muche as I am old, be ye in steade of my & my brother, to go forth & fyght for our people, & the helpe of God be with you. So he chose xx.M. fyghtynge men of the contry, & horsemen also, whiche wente forth

agaynst Cendebeus & rested at Modin
In the mornynge they arose, & wēt
to the playne felde: and beholde a mygh
tye greate hoost came agaynst them,
both of foote mē and horsemen. Now
was ther a water broke betwixe thē.
and Jhon remoued the hoost towarde
them. And when he sawe that ỹ people
was afrayed to go ouer ỹ water broke
he wente ouer fyrst hym selfe: and the
men seynge thys, folowed him.
B Then Jhō set his horsmen & foote
men in ordre, the one by the other, for
their enemies horsmen were very ma-
ny. But when they blew vp the prest-
es trompettes, Cendebeus fled with
his hoost, where of many were slayne,
and the remnaunt gat them to their
stronge holde. Judas also Jhons bro-
ther was wounded at the same tyme.
And Jhon folowed styll vpon the ene-
mies, tyll he came to Cedron * which
1.Mac.15.f he bulded. The enemyes fled also vn-
to the towres that were in the feldes
of Azotus, and those dyd Jhon burne
vp. Thus were ther slayne ii.M. mē
of them, and Jhon turned agayne pea
ceably in to Jewry.
And in the feld of Jericho was Pto
lome the sonne of Abobus made cap-
tayne: which because he had abūdaūce
of syluer and golde (for he had maried
ỹ doughter of Symon the hygh prest)
waxed proud in his mynde, & thought
to conquere the londe, ymagenyng fals
hode agaynst Symon and his sonnes,
C to destroye them. Now as Symon
was goynge aboute thorow the cities
that were in the contre of Jewry, and
carynge for them: he came downe to Je
richo, with Matathias and Judas
his sonnes, in the. C.lxxvii. yeare in the
January. xi. moneth called * Sabat. Then Pto-
lome the sonne of Abobus receaued thē
(but with deceate) in to a strōge house
of his called Doch, which he had buyl-
ded, where he made them a banket.
So whan Simon and his sōnes
were mery and had dronken well, Pto
lome stode vp with his men (whom he
had hyd there) and toke theyr weapēs,
entred into the bāket house, and slewe
Simon with his two sonnes, and cer-
tayne of his seruauntes. Suche great
vnfaythfulnesse dyd Ptolome in Isra
el, and recompensed euel for good. The
wrote Ptolome the same vnto kynge
Antiochus, requyrynge hym ỹ he shuld
sende hym an hoost to helpe hym, & so
shulde he delyuer hym the lande with
the cytie and tributes of the same. He D
sent other men also vnto Gaza, for to
take Jhon: and wrote vnto the captay-
nes to come to him, and he shulde geue
them syluer, golde and rewardes. And
to Jerusalem he sent other to take it &
the Sanctuary.
Then ranne ther one before, and
tolde Jhon in Gaza, that his father &
his brethren were slayne, and how that
Ptolome had sent to slaye hym also.
Whan Jhon herde this, he was sore
abashed, and layed hādes on them that
were come to destroye hym, and slewe
them: for he knewe, that they wente a-
boute to kyll hym.
As for other thynges concernynge
Jhon: of his warres, and of his noble
actes (wherin he behaued hymselfe mā
fully) of the buyldyng of walles which
he made, and other of his dedes:
They are written in the croni-
cles of his presthode, frō
the tyme forth ỹ he
was made hygh
prest after his
father.

The ende of the fyrst boke of
the Machabees.

The secōde boke of the Machabees.

The fyrst Chapter.

The Jewes wryte vnto Aristobo-
lus of the clensynge of the temple, and
of ỹ feast of Tabernacles. Of the fyre
that was hyd in the pyt.

A The bre-
thrē of ỹ
Jewes
which be
at Jeru
salem &
in ỹ lāde
of Jewe-
ry wysh
to those
brethren
of ỹ Jew
es ỹ are
thorowe
oute E-
gipt good fortune, health & peace. God
the LORDE be gracyous vnto you, &

thynke vpon his couenaunt that he made with Abraham, Isaac, & Jacob
Deut.30.b his faythfull seruauntes: * and geue you all suche an hart, that ye may loue and serue hym, yee, and perfourme his wyll with an whole hart, and of a wyllynge mynde: He open youre hartes in his lawe, and his commaundementes, sende you peace: heare your prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius raygned, in ye .C.lxix. year, we Jewes wrote vnto you in ye trouble & violence that came vpon vs. In those yeares after ye Jason departed out of the holy lande and kyngdom, they brēt vp the portes and shed innocent bloude. Then made
B we our prayer vnto the LORDE, & were herde: we offred, and lyghted the candels, settynge forth cakes & bread.
Leui.23.f * And now come ye vnto the feast of tabernacles in the moneth † Casleu.
† Nouember.

In the .C.lxxxviii. yeare the people that was at Jerusalem and in Jewry, the councel and Judas hymselfe, sente this wholsome salutacyon vnto Aristobolus kynge Ptolomes master, which came of the generacyon of the anoynted prestes: & to the Jewes that were in Egipte: In so much as God hath delyuered vs from great parels, we thāke him hyghly, in that we resisted so myghtye a kynge. And why? he brought men out of Persia by heapes, to fyghte agaynst vs and the holy cytie. For as he was in Persis (namely, the captayne with the great hoost) he peryshed in the temple of Naneas, beyng deceaued thorow the deuyce of Naneas prestes. For as he was purposed to haue dwelt there, Antiochus and his frendes came thyther, to receaue muche monye for a a dowry. So whan Naneas prestes had layed forth the monye, he entred & a small cōpany in to the compasse of ye temple, and so they shut the temple.
C Now whan Antiochus entred by openynge the preuy intraunce of ye temple the prestes stoned the captayne to death, hewed them in peces that were with hym, smote of theyr heades, and threwe them out. In all thynges God be praysed, which hath delivered ye wicked in to oure handes.

Where as we now are purposed to kepe the purificacyon of the temple vpon the .xxv. day of the moneth Casleu

we thought necessarye to certifye you therof: that ye also myght kepe the tabernacles feast daye, and the daye of ye fyre, which was geuen vs whan Nehemias offred, after that he had set vp ye temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis, the prestes (which sought ye honour of God) toke the fyre priuely frō the aulter, and hyd it in a valley, where as was a depe drye pyt: & therin they kepte it, because the place was vnknowen to euery man. Now after many yeares whā it pleased God, that Nehemias shulde be sent from the kynge of
Persia: * he sent the chylders chyldren Leui.6.a
of those prestes (which had hyd ye fyre) 10.a.16.a
to seke it. And as they tolde vs, they founde no fyre, but thycke water.

Then cōmaunded he them to draw
it vp, and to brynge it hym, and the of- D
ferynges withall. Now whan the sacrifices were layed on and ordred, the prest Nehemias cōmaunded to sprinkle them and the woode with the water. Whan this was done, & the tyme cam that the Sōne shone, which afore was hyd in the cloude: ther was a great fyre kyndled, in so much that euery mā marueyled. Now all the prestes prayed, whyle the sacrifice was a makynge. Jonathas prayed fyrste, and the other gaue answere.

And Nehemias prayer was after this maner: O LORDE God maker of al thynges, thou fearful & strōge thou ryghteous and mercyfull, thou ye arte onely a gracyous kynge, onely liberall, onely iust, Almyghtye and euerlastynge, thou that delyuerest Israel from all trouble, thou that hast chosen the fathers and halowed them: receaue the offerynge for the whole people of Israel, preserue thyne owne porcyon, & halowe it, gather those together that are scattred abrode frō vs: delyuer thē that are vnder the Heythens bondage, loke vpon them whiche are despysed & abhorred, that the Heythē may knowe and se how that thou art our God: punyshe them that oppresse vs, and proudly put vs to dishonoure. Set thy peo-
ple agayne in thy holy place, * lyke as Deu.30.a
Moses had spoken.
E And the prestes songe Psalmes of thankesgeuyng, so longe as ye sacrifice endured. Now whan the sacrifice was burnt, Nehemias cōmaunded the

greate stones to be sprenkled wyth the
[Leuit.6.b] resydue of the water. * Which whan
[3.reg.18.e] it was done, ther was kindled a flame
[2.Par.7.a] of thē also: but it was consumed tho-
row the lyght that shyned from the al-
tare. So whā thys matter was know-
en, it was tolde the kynge of Persia
that in ye place wher the prestes (which
were led awaye) had hydde fyre, ther
appeared water in steade of fyre, and
that Nehemias and hys cōpanye had
purifyed the sacrifices wythal. Than
the kynge considerynge the matter di-
ligently, made hym a temple to proue
the thynge that was done. And whan
he fōude it so in dede, he gaue the pres-
tes many gyftes & dyuerse rewardes:
yee he toke them with hys owne hāde,
and gaue them. And Nehemias called
the same place Nephthar, which is as
much to saye as a clensynge: but ma-
ny men call it Nephi.

The. ii. Chapter.

¶ What Jeremye requyred of the Jewes that were in preson, & of theyr storyes.

A IT is founde also in the wrytynges of Jeremy the prophet, that he cōmaunded them, which were caryed awaye to take fyre,
[2.Mac.1.c] * as it is sayde afore: ‡ He cōmaūded
[Jer.29.b] them also that they shulde not forget
[Baruc 6.a] the lawe and cōmaundementes of the LORDE, and that they shulde not erre in theyr myndes whā they se images of syluer and golde wyth theyr ornamētes. These & such other thynges cōmaunded he them, and exhorted thē that they shuld not let the lawe of God go out of theyr hartes.

It is wrytten also, howe the prophet (at the commaundement of God) charged them to take the tabernacle & the arke wyth them, and he went forth
[Deu.34.a] vnto the mountayne, * where Moses clymmed vp, and sawe the heretage of God. And whan Jeremye came there, he fōude an open caue, wherin he layed the tabernacle, the arke, and the altare of incense, & so stopped the hole. Ther came certayne mē together also folowenge hym to marke the place, but they
B coulde not fynde it. Which whā Jeremy perceaued, he reproued thē sayeng: As for the place it shall be vnknowen, vntyll the tyme that God gather hys people together agayne, & receaue thē vnto mercye. Than shall God shewe them these thynges, and the mayestye of the LORDE shall appeare, & the
cloude also * lyke as it was shewed [Exod.13.d]
vnto Moses: and ‡ lyke whan Salo- [3.reg.8.b]
mon desyred that the place myghte be sanctifyed, and it was shewed hym.

For he beynge a wyse man handled honorably and wysely, offerynge vnto God in the halowynge of the temple,
whan it was fynyshed. * And lyke as [Leuit.9.d.]
whan Moses prayed vnto ye LORD, the fyre came downe from heauen, & consumed the burntoffrynge: * Euen [2.Par.7.a]
so prayed Salomon also, and the fyre came downe from heauen, and consumed the burntofferynge. And Moses sayde: Because the synofferynge was not eaten, therfore it is consumed. In lyke maner Salomon kepte the dedicacion (or halowenge) eyghte dayes.

In the annotaciōs and wrytynges C
of ☞ Jeremy were these thinges put [Somerea de Nehemias.]
also: and how he made a librarye, and howe he gathered oute of all contryes the bokes of the prophetes, of Dauid, the epistles of the kynges, and of the prestētes. Euen so Judas also, loke what he learned by experiēce of warre, and such thynges as had hppened vnto vs, he gathered them altogether, & so we haue them by vs. Yf ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we than are aboute to celebrate the purifycacion, we haue wrytten vnto you. Therfore ye shall do well yf ye kepe the same dayes. We hope also that the God (which delyuered hys people, and gaue them al the heretage, kyngdome,
presthode and Sanctuarye * that he [Deu.30.a.]
promysed thē in the lawe) shall shortly haue mercye vpon vs, and gather vs together frō vnder the heauē into hys holy place: for he hath saued vs from great parels, & hath clensed the place.

As concernynge Judas Machabe D
us and hys bretheren, the purifycacion of the temple, the dedicacion of the altare, yee & of the warres that concerne
noble Antiochus and * Eupator hys [1.Mac.6.e]
sonne, of the shynynges ye came down from heauen vpon those which manfully defended the Jewes. (For though they were but fewe, yet defended they the whole lande, droue awaye the enemyes hooste, recouered agayne the tēple that was spoken of thorowoute al the worlde, delyuered the cytie, doynge

theyr best ye the lawe of the LORDE which was put downe, myght with al tranquillite be restored agayne vnto ye LORDE that was so mercyful vnto them.) As touchynge Jason also of Cyren, we haue vndertaken cōpendiously to brynge in to one boke, the thynges that were cōprehended of hym in fyue. For we consyderynge the multitude of the bokes, & how harde it shulde be for them that wolde medle with stories & actes (and that because of so dyuerse maters) haue vndertakē so to cōprehēd the storyes: that such as are disposed to reade, myght haue pleasure & pastyme therin: and that they which are diligēt in such thynges, myght ye better thynke vpon thē: yee and that who so euer red them myght haue profyte therby.

Neuerthelesse we our selues ye haue medled with this matter for the shortenynge of it, haue takē no smale labour but great diligence, watchynges & trauayle. Lyke as they that make a feast, wolde fayne do other men pleasure: Euen so we also (for many mēs sakes) are very wel content to take ye labour, where as we may shortly comprehende the thynges that other men haue truly written.

For he that buyldeth an house a new, must prouyde for many thynges to the whole buyldynge: but he ye paynteth it afterwarde, seketh but onely what is comly, mete and conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? He that begynneth to wryte a storye for the fyrst, must with his vnderstandynge gather the matter together, set his wordes in ordre, & diligently seke out euery part: But he that afterward wyl shorten it, vseth fewe wordes and toucheth not ye matter at the largest. Let this be suffi- cyent for a prologe, now wyll we begynne to shewe the matter: for it is but a foolyshe thynge to make a longe prologe, and to be shorte in the story it self.

The. iii. Chapter.

¶ The Heythen kynges helde the temple at Jerusalem in honoure. The variaunce betwixte Symon and Onias. What Appollonius and Heliodorus dyd at Jerusalem. The punyshment of Heliodorus.

The. iii. Chapter.

What tyme as the holy cytie was inhabited in all peace and wealth and whan the lawes were yet very well kepte. (For so was it ordened by Onias the hygh prest and other godly men, that were enemyes to wyckednesse:) It came therto, * ye euen the kynges and prynces themselues dyd ye place great worshippe, and garnyshed the temple with greate gyftes: In so muche that Seleucus kynge of Asia of his owne rentes bare all the costes belongynge to the seruyce of the offerynges. Then * Simon of the trybe of Beniamin, a ruler of the temple, laboured to worke some myschefe in ye cytie but the hygh prest resysted hym.

Neuerthelesse when he myght not ouercome Onias, he gat hym to * Apollonius the sonne of Thersa (which then was chefe lorde in Celosyria and Phenices) and tolde hym, that the tresury in Jerusalem was full of innumerable money, and howthat the comuns goodes (which belonged not to the offerynges) were exceadynge great also: yee and how it were possible, ye al these myght come vnder the kynges power.

Now whan Appollonius had shewed the kynge of the money, as it was tolde hym, the kynge called for Heliodorus his stewarde and sent hym with a commaundement, to brynge hym the sayd money. Immediatly Heliodorus toke his iourney, but vnder a coloure, as though he wolde go thorowe Celosyria and Phenices to vyset the cities: but his purpose was to fulfyll ye kynges pleasure. So whan he came to Jerusalem, and was louyngly receaued of the hygh prest into the cytie: he tolde what was determined concernynge the money, and shewed the cause of his cōmyng: he axed also, yf it were so in dede. Then the hygh prest tolde hym, ye ther was such money layed vp for ye vpholdynge of wedowes and fatherlesse chyldren, and how that a certayne of it belonged vnto Hyrcanus Tobye a noble man: and that of all the money (which that wicked Simon hadde bewrayed) ther were foure hundreth talētes of syluer, and two hundreth of gold: yee and that it were vnpossible for those mens meanynges to be deceaued, that had layed vp theyr money in the place and temple (which is had in worshippe thorowe the whole worlde) for the mayn-

1.Mac.11.f
2.Mac.4.a
2.Mac.4.a

tenaunce, and honoure of the same.
Wherunto Heliodorus answered that
the kynge hadde commaunded hym in
anye wyse, to brynge hym the moneye.
C So at the daye appoynted, Helio
dorus entred in to the temple to ordre
thys matter. But ther was no small
feare thorowe oute the whole cytye.
The prestes fell downe before the aul
ter in theyr vestimentes, and called vn
Exo.22.b to heauen vpon hym, * which hadde
made a lawe concernynge stuffe geuen
to kepe, that they shulde be safelye pre
serued, for suche as committe them vn
to kepynge. Then who so hadde loked
the hyghe preste in the face, it wolde
haue greued hys harte: For hys coun
tenaunce and the chaungynge of his co
loure, declared the inwarde sorowe of
hys mynde. The man was all in heuy
nesse, and hys bodye in feare: wherby
they that loked vpon hym, myght per
ceaue the grefe of hys hart. The other
people also came oute of theyre houses
by heapes vnto the commune prayer,
because the place was lyke to come in
to confusyon. The women came toge
ther thorowe the stretes, wyth heerye
clothes aboute theyr brestes.
D The virgyns also that were kept
in came to Onias, some to the walles,
other some loked oute at the wyndow
were they all helde vp theyre handes
towarde heauen, and prayed. A myse
rable thynge was it, to loke vpon the
commune people, and the hyghe preste
beynge in suche trouble. But they be
sought Almyghty God, that the goo
des which were committed vnto them
myghte be kepte whole, for those that
had delyuered them vnto theyr keping
Neuerthelesse the thynge that Helio
dorus was determined to do, that per
fourmed he in the same place, he hym
selfe personally beynge aboute the trea
surye wyth his men of warre. But the
spirite of Almyghtye God shewed him
selfe openlye, so that al they which pre
sumed to obeye Heliodorus, fell tho
rowe the power of God in to a greate
2.Mac.10.e fearfulnesse and drede. For * ther ap
and.11.b peared vnto them an horse, wyth a ter
rible man syttynge vpon hym, deckte
in goodlye araye, and the horse smote
at Heliodorus with hys fore fete. Now
he that sat vpon the horse, hadde har
nesse of golde vpon hym.
Moreouer ther appeared. ii. fayre
and bewtyfull yonge men in goodlye
araye, whiche stode by hym, scourged
hym on both the sydes, and gaue hym
manye strypes wythoute ceassynge.
* Wyth that, fell Heliodorus sodenly 2.Mac.5.c
vnto the grounde. So they toke hym
vp (beynge cōpassed about with great
darknesse) and bare hym oute vpon a E
beare. Thus he that came wyth so ma
nye runners and men of warre in to ye
sayde treasurye, was borne out, where
as no man myghte helpe hym: and so ye
power of God was manyfeste and
knowne. He laye styll domme also by
the power of God, destitute of al hope
and lyfe. And they praysed the LOR
DE, that he had shewed hys power
vpon hys place and temple, whiche a
lytle afore was full of feare and trou
ble: and that thorowe the reuelacyon
of the Almyghtye LORDE, it was
fylled wyth ioye and gladnesse.
Then certayne of Heliodorus fren
des prayed Onias, that in all hayst he
wolde call vpon God, to graunte hym
hys lyfe, whiche was geuynge vp the
goost. So the hyghe preste considered
the matter, and leste the kynge shulde
suspecte that the Jewes had done He
liodorus some euel: he offred an health
offerynge for hym. Nowe whan the
hyghe preste had optayned hys peticy
on, the same yonge men in the same clo
thynge appeared, and stode besyde He
liodorus, sayenge: Thanke Onias the
hyghe preste, * for hys sake hathe the Act.27.c
LORDE graunted the thy lyfe: ther F
fore seynge that God hath scourged ye,
geue hym prayse, & shew euery mā hys
might & power. And whā they had spo
ke these wordes, they appeared nomor
So Heliodorus offred vnto God,
made greate vowes vnto hym whiche
had graunted hym hys lyfe, thanked
Onias, toke hys hooste and wente a
gayne to the kynge. Then testifyed he
vnto euerye man, of the great workes
of God, that he had sene with his eyes
And whan the kynge axed Heliodo
rus who were mete to be sent yet once
agayne to Jerusalem, he sayd: Yf thou
haste onye enemye, or aduersarye vnto
thy realme, sende hym thyther, & thou
shalte haue hym punished yf he escape
wyth hys lyfe: for in that place (no
doute) ther is a speciall power & wor
kynge of God. For he that dwelleth
in heauen, visyteth and defendeth that
place: and al that come to do it harme,
he punisheth & plageth them. Thys is
now the matter concernynge Heliodo

ous, and the kepynge of the treasurye
at Jerusalem.

The. iiii. Chapter.

¶ The wyckednesse of Symon. The
faythfulnesse of Onias. Jason labou-
reth to be hyghe prieste. Of his wycked
nesse, and howe he was dryuen awaye.
The alteracyon of the priesthode. An-
dronicus destroyeth Onias, and God
stryketh hym therfore.

A 2.mac.3.a. This Simon nowe * (of
whome we spake afore)
beynge a bewrayer of the
money and hys owne na-
turall contrye, reported y
worste of Onias: as though he hadde
moued Heliodorus vnto thys, and as
though he had bene a brynger vp of e-
uell. Thus was he not ashamed to call
him an enemie of the realme, that was
so faithfull an ouerseyer, and defender
of the cytye and of hys people: yee and
so feruente in the lawe of God. But
whan the malyce of Simon increased
so farre, that thorow hys frendes ther
were certayne manslaughters commit
ted: Onias consydered the parell that
myghte come thorowe thys stryfe, and
howe that Appollonius (namelye the
chefe lord in Celosyria and Phenices)
was all set vpon tyrannye, and Sy-
mons malyce increased the same: He
gat hym to the kynge, not as an accu-
sar of the cytesyns, but as one that by
hymself inentded the commune wealth
of the whole multytude. For he sawe
it was not possible to lyue in peace, no
ther Symō to leaue of frō his foolysh
nesse, excepte the kyng dyd loke therto.

But after the deathe of Seleucus
B whan Antiochus (which is called the
noble) toke the kyngdome: Jason the
brother of Onias laboured to be hygh
prest: For he came vnto the kynge, and
promysed hym thre hundreth and. lx. ta
lētes of syluer, & of y other rētes. lxxx.
talētes. Besydes thys he promised him
yet an hundreth & l. yf he myghte haue
the scole of the chylderen, and that he
myghte call them of Jerusalem Antio
chians. Which whan the kynge hadde
graunted, and he had gotten the supe-
riorytie: he began immediatlye to draw
hys kynsmen to the costumne of the Hey-
then, put downe the thynges, that the
Jewes had set vp of loue, by Jhon the
father of Eupolemus (whiche was
sente embassadoure vnto Rome, for to
make the bonde of frendeshyppe and
loue.) He put downe al the lawes, and
liberties of the Jewes, and set vp wyc
ked statutes. He durste make a fygh-
tynge scole vnder the castell, & set fayre
yonge men to learne y maners of who
res, and brodels.

Thus was nowe the begynnyng C
of the Heythenyshe, and straunge con-
uersacyon, brought in thorowe the vn
gracyous, and vnherde wyckednesse
of Jason (which shulde not be called a
prieste, but an vngodlye personne.) In
so muche, that the priestes were nowe
nomore occupyed aboute the seruyce
of the aulter, but despysed the temple,
regarded not the offerynges: yet gaue
theyr diligence to learne to fyghte, to
wrestle, to leape, to daunce, and pu-
shynge the stone: not settinge by the ho-
noure of the fathers, but lyked the glo-
rye of the Grekes best of all: for the
which they stroue perlously, and were
gredye to folowe theyre statutes, yee
theyr lust was in all thinges to be lyke
them, which afore were theyr enemies
and destroyers. Howe be it to do wyc-
kedlye agaynste the lawe of God, shal
not escape vnpunyshed: but of this we
shall speake here after. D

What tyme as the * Olympia These were kepte euery fyfth yeare.
des sportes were played at Tyrus (the
kynge hymselfe beynge presente) thys
vngracyous Jason sent wycked men,
bearynge from them of Jerusalem
(which now were called Antiochians)
iii. hundreth drachmas of siluer for an
offerynge to Hercules. These had they
that caryed them desyred vnder such a
fashyon, as thoughe they shulde not
haue bene offered, but bestowed to o-
ther vses. Neuertheles he that sent the
sent them to the intent that they shuld
be offered vnto Hercules. But because
of those that were presente, they were
geuen as to the makynge of shyppes.
And Appollonius the sonne of Neste-
us was sente in to Egypte, because of
the noble men of kynge Ptolome Phy
lometor. Nowe whan Antiochus per-
ceaued y he was put oute frō medlyng
in the realme, he soughte hys own pro
fyte, departed from thēce, came to Jop
pa, and then to Jerusalem: where he
was honorablye receaued of Jason,
and the cytye, & was broughte in wyth
torche lyghte, and wyth greate prayse:
and so he turned hys hooste vnto Phe
nices.

C After thre yeare Jason sente Me-
1.Mac.4.b. nelaus the forsayde Simons brother * to beare the moneye vnto the kynge and to brynge hym answere of other necessarye matters. But he (whan he was prayled of the kynge for magnyfyenge of hys power) turned the hygh presthode vnto hymselfe, layenge vp iii.hundreth talentes of syluer for Jason. So whan he had gotten commaundementes from the kynge, he came, hauyng nothing that becommeth a prest, but bearynge the stomacke of a cruell tyraunte, and the wrath of a wylde
1.Ma.4.b brute beaste. Then Jason (* whiche hadde deceaued hys owne brother) seynge that he hymselfe was begyled also, was fayne to flye in to the londe of the Ammonites, and Menelaus gat the dominion. But as for the moneye that he hadde promysed vnto the kyng he dydde nothynge therein, whan Sostratus the ruler of the castell requyred it of hym. (For Sostratus was the mã that gathered the costumes) wherfore they were both called before the kynge. Thus was Menelaus put out of the presthode, and Lysymachus hys brother came in hys steade. Sostratus also was made lorde of the Cyprians. :

F It happened in the meane season, that the Tharsyans and Mallocyans made insurreccyon, because they were geuen for a presente vnto kynge Antiochus concubyne. Then came the kynge in all the hayste, to styll them agayne and to pacifye the matter, leauynge Andronicus there to be hys debyte, as one mete therfore. Nowe Menelaus supposynge that he hadde gotten a ryghte conueniente tyme stale certayne vessels of golde oute of the temple, and gaue them to Andronicus for a presente: and some he solde at Tyrus and in the cytyes therebye.

Which whan Onias knewe of a suerty, he reproued hym: but he kepte hym in a sentuarye besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gatte hym to Andronicus, and prayed hym that he wolde slaye Onias. So whan he came to Onias, he counseled hym craftelye to come oute of the Sanctuarye, geuynge hym hys hande wyth an ooth (how be it he suspecte hym) and then he slewe Onias, wythoute onye regarde of ryghteousnesse. For the whiche cause not onelye the Jewes, but other nacyons also toke indygnacyon, and were dyspleased for the vnryghteous death of so godlye a man.

And whan the kynge was come G
agayne from Cilicia, the Jewes and certayne of the Grekes wente vnto hym, complaynynge for the vnryghteous death of Onias. Yee Antiochus hymselfe also was sorye in hys mynde for Onias, so that it pytyed hym, and he wepte, remembrynge hys sobernesse and manerlye behauioure. Wherfore he was so kyndled in hys mynde, that he commaunded Andronicus to be stripped oute of hys purple clothynge, and so to be led thorowe oute all the cytye, yee and the vngracious mã to be slayn in the same place, where he committed hys wyckednesse vpon Onias. Thus the LORDE rewarded hym hys punyshemente, as he hadde deserued. Nowe whan Lysimachus hadde done manye wicked dedes in the temple thorowe the counsell of Menelaus, and the voyce came abrode: the multytude gathered them together agaynste Lysimachus, for he hadde caried out now muche golde.

So whan the people arose & were ful of dyspleasure, Lysimachus armed thre thousande vnthriftes to defende hym: a certayne tyraunte beynge theyr captayne, which was growen both in age and wodnesse. But whan the people vnderstode the purpose of Lysimachus, some gatte stones, some good stronge klubbes, and some caste asshes vpon Lysimachus. Thus ther were manye of them wounded, some beinge slayne, and all other chaced awaye. But as for that wycked churchrobber hymselfe they kylled hym besyde the treasurye. Of these matters therfore ther was kepte a courte agaynste Menelaus.

Nowe whan the kynge came to H
Tyrus, they made a complaynte vnto hym of Menelaus, concernynge thys busynesse, and the embassadours were iii. But Menelaus wente & promysed Ptolome to geue hym muche moneye yf he wolde persuade the kynge. So Ptolome wente to the kynge in to a courte (where as he was sette to coole hym.) and broughte hym oute of that mynde: In so much that he discharged Menelaus from the accusacyons, that not wythstondynge was cause of all

myschefe:and those poore men (which
yf they had tolde theyre cause, yet be-
fore the Scithians, they shulde haue
bene iudged innocente) them he con-
demned to death . Thus were they
soone punyshed, which folowed vpon
the matter for the cytye, for the people,
and for the holye vessel. Wherfor they
of Tyrus toke in dignacyon, and bu-
ryed them honorablye. And so thorow
the couetousnesse of them that were in
power, Menelaus remayned styl in au
thorytye, increasynge in malyce, to the
hurte of the cytesyns.

The.v.Chapter.

¶ Wõderous thynges done at Jeru-
salem. Jason falleth vpon the cytye,
handleth abhominably, and yet is fain
to flye at the last. The kynge of Egipt
taketh the cytye agayne wyth greate
bloudsheddynge.

A AT ẏ same tyme Antiochus
made hym readye to go a-
gayne in to Egypte. Then
were ther sene at Jerusa-
lem (.xl. dayes longe) hors-
men, runnynge to and fro in the ayre,
which hadde raymente of golde, and
speares. Ther were sene also whole
hoostes of men weapened, and horses
runnynge in an ordre, howe they came
together, howe they helde forth theyre
shyldes, howe the harnessed men drew
oute theyr swerdes, and shote theyre
dartes. The shyne of the golden wea-
pens was sene, and of all maner of ar-
mure. Wherfore euerye man prayed,
that those tokens myght turn to good
Nowe whan ther was gone forthe a
false rumoure, as thoughe Antiochus
hadde bene dead: Jason toke a thou-
sande men, and came sodenlye vpon ẏ
cytye. The cytesyns ranne vnto ẏ wal
les, at the laste was the cytye taken, &
Menelaus fled in to the castell.
B As for Jason, he spared not hys
own cytesyns in the slaughter, nother
consydered he what great euel it were
to dostroye the prosperyte of hys own
kynsmen: but dyd as one that had got-
ten the victorye of hys enemyes, & not
of hys frendes. For all thys gat he not
the superiorytie, but at the laste recea-
2.Ma 4 c. ued confusyon for hys malyce, * and
fled agayne like a vagabunde in to the
londe of the Ammonytes. Finally (for
a reward of hys wyckednesse) he was
accused before Aretha the kyng of the
Arabyans: In so muche that he was
fayne to flye from cytye to citye, being
despysed of euerye man as a forsaker
of the lawes, and an abhominable per
sonne. And at the laste (as an open ene-
mye of hys owne naturall contrye and
of the cytesyns,) he was dryuen in to
Egypte.

Thus he that afore put many out
of theyr owne natiue londe, peryshed
from home hymselfe. He wente to La-
cedemon, thynkynge there to haue got
ten succoure by reason of kynredde.
And he that afore hadde casten manye
one oute vnburyed, was throwen out
hymselfe, no man mournynge for him,
nor puttynge him in his graue: so that
he nother enioyed the buryal of a strã
ger, nother was he partaker of hys fa
thers sepulchre.

C Nowe whan thys was done the
kynge suspected, that the Jewes wold
haue fallen frõ hym: wherfore he came
in a greate displeasure out of Egypte,
1.Mac.1.c. * and toke the cytye by violence. He
commaunded hys men of warre also,
that they shulde kyll and not spare,
but slaye downe suche as wythstode
them; clymmed vp vpon the houses.
Thus was ther a greate slaughter of
yonge men, olde men, women, chylde-
ren, and virgyns. In thre dayes were
ther slayne .lxxx. thousande, fourtye
thousande putte in preson, and no lesse
solde. Yet was he not content wt thys,
but durst go in to the moost holy tem
ple (Menelaus that traytour to ẏ law
es and to hys owne naturall contrye,
beynge hys gyde) and wyth hys wyc-
ked handes toke the holy vessel, which
other kynges, and cytyes hadde ge-
uen thyther, for the garnyshynge and
honoure of the place: them toke he in
hys handes vnworthelye, and defyled
them.

D So madde was Antiochus, that
he consydered not, howe that god was
a lytle wroth for the synnes of them ẏ
dwelte in the cytye, for the which such
confusyon came vpon that place.
Judit.5.d * And why? yf it hadde not happened
them to haue bene lapped in many syn
nes, thys Antiochus (as soon as he had
come) had sodenlye bene punished, and
2.Ma.3.a. shut oute for his presumpcyon: * lyke
as Holiodorus was, whome Seleu-
cus the kyng sente to robbe the treasu
rye. Neuerthelesse God hath not cho-
sen the people for the places sake, but

the place for the peoples sake: and therfore is the place becom partaker of the peoples trouble, but afterwarde shall it enioye the wealthe of them. And like as it is nowe forsaken in the wrath of almyghtye God, so whan the greate God is reconcyled, it shall be set vp in hyghe worshyppe agayne.

E So whan Antiochus had taken a thousande and. viii. hundreth talentes oute of the temple, he gat hym to Antioche in all the hayste, thynkynge in hys pryde, that he myghte make mē sayle vpon the drye londe, and to go vpon the see, suche an hyghe mynde had he. He left debytes there to vexe ẏ people: At Jerusalem lefte he Philippe a Phrigian, in maners more cruell then hymselfe that set hym there. At Garysim he lefte Andronicus, and Menelaus, which were more greuous to the

1.mac.1.d. cytesyns then other. * Nowe as he was thus set in malyce agaynste the Jewes, he sente Appollonius an hated prynce, wyth. xxii. thousand, commaundynge hym to slaye all those that were of perfecte age, and to sell the women, maydens and chyldren. When he came nowe to Jerusalem, he fayned peace, and kepte hym styll vntyll the Sabbath daye. And then he commaunded his men to take them to theyr weapens (for the Jewes kepte holy day,) & so he slewe all them, ẏ were gone forth to the open playe, runnynge here and there thorowe the cytye wyth his men weapened, and murthured a greate

1.Mac.2.c nombre. * But Judas Machabeus which was the tenth, fled in to the wyldernesse, led his lyf there with his companye amonge the wylde beastes, and vpon the mountaynes: dwellyng there and eatynge grasse, leste they shulde be partakers of the fylthynesse.

The.vi.Chapter.

¶ The kynge procedeth forth in hys tyranny, as well in other cytyes where the lawe of God is kepte, as at Jerusalem. Al thys sendeth God for the wickednesse of the people. The stedfastnesse of Eleazar.

A
1.mac.1.e. NOt longe after thys, sente the kynga messaunger frō Antioche, for to compell ẏ Jewes to altre the ordynaūces of the fathers, and the lawe of God, to defyle the temple that was at Jerusalem, and to call it the temple of Jupiter Olympius: and that they whiche shuld be in Garisim, shulde be as those whiche dwell at the place of Jupiter the herberous. Thys wycked sedicyon of the vngodlye was heuye vpon all the people: For the temple was full of volupteousnesse, bebbynge, and bollynge of the Heythen, of rybaudes and harlottes together. The women went in to the holy place, and bare in that was vnlawful. The altar also was full of vnlawfull thynges, which the lawe forbyddeth to laye vpon it. The Sabbathes were not kept, the other solempne feastes of the londe were not regarded. To be playne, ther durste no man be aknowne that he was a Jewe.

In the daye of the kynges byrthe they were compelled perforce to offre: and whan the feaste of Bacchus was kepte, they were constrayned to weare garlandes of yuey, and so to go aboute for the honoure of Bacchus.

Moreouer thorowe the counsel of B
Ptolome, ther went oute a commaundemente in the nexte cytyes of the Heythen, that they shulde intreate the Jewes in lyke maner: namelye, to compell them for to do sacryfyce after the lawes of the Gentyles: and who so wold not, to put thē to death. A piteous thīg was it to se. Ther were two women accused to haue cyrcumcysed theyr sonnes, whom whan they had led rounde aboute the cytye (the babes hāginge at theyr brestes) they caste them downe headlynges ouer the walles. Some ẏ were crepte in to dennes, and had kepte the Sabbath, were accused vnto Philippe, and brente in the fyre: because that for the feare of God, they kepte the commaundemente so stedfastlye, and wolde not defende themselues.

Nowe I beseke all those, whiche reade this boke, that they refuse it not for these falles of aduersyte: and iudge the thynges (that are happened) for no destruccyon, but for a chastenynge of oure people. And why? Whā God suffereth not synners long to folow theyr owne mynde, but shortlye punysheth them, * it is a token of hys greate

Pro.3.b. louynge kyndnesse. For thys grace
C haue we of God more then other people, that he suffereth not vs longe to synne vnpunysshed, lyke other na-

cyons, that whan the daye of iudgemente commeth, he maye punysh them in the fulnesse of theyre synnes. Yf we synne, he correcketh vs, but he neuer wythdraweth hys mercy from vs: and though he punyshe wyth aduersyte, yet doth he neuer forsake hys people. But let thys that we haue spokẽ now wyth fewe wordes, be for a warnyng, and exhortacyon of ye heythen. Nowe wyll we come to the declarynge of the matter. Eleazar one of the pryncypall scrybes, an aged man, and of a welfauoured countenaunce, was constrayned to gape wyth open mouth, * and
Leui. 11.a
to eate swynes flesshe. But he desyryng rather to dye gloriouslye then to lyue in shame, offered hymselfe willinglye to the martyrdom. Now whan he saw that he muste nedes go to it, he toke it paciently: for he was at a poynt with hymselfe, that he wolde consente to no vnlawfull thynge for onye pleasure of lyfe. They ye stode by beynge moued wt pyte (but not a ryght) for the old frend
D shyppe of the man, toke hym asyde pryuelye, and prayed hym that he wolde let suche flesh be brought hym as were lawfull to eate, & then to make a countenaunce as though he had eate of the flesshe of the sacryfyce lyke as the kyng commaunded, for so he myghte be delyuered from death: and so for the olde frendeshyppe of the man, they shewed hym thys kyndnesse. But he beganne to consydre hys dyscrete and honorable age, hys noble and worshypfull stocke, and howe that from hys youth vp he hadde bene of an honeste, & good conuersacyon, yee and how constantly he had kept the ordinaunces, and lawes commaunded by God, wherfore he gaue them thys answere, and sayde:

Yet hadde I rather fyrste be layed
3. Ecc. 5. c. in my graue. * For it becommeth not myne age (sayde he) in onye wyse to dissemble, wherby manye yonge personnes myghte thynke: ye Eleazar beynge lxxx. yeare olde and ten, were nowe gone to a straunge lyfe: and so thorow myne ypocrysye (for a lytle tyme of a transytorye lyfe) they myghte be deceaued: by thys meanes also shulde I defyle myne age, and make it abhominable. For though I were nowe delyue-
Amos. 1. a. red from the tormentes of men, * yet shulde I not escape the honde of al-
E myghtye God, nother alyue nor dead. Wherfore I wyll dye manfully, and do as it becommeth myne age: Wherbye I maye peraduenture leaue an example of stedfastnesse for suche as be yonge, yf I wyth a readye mynde, and manfully dye an honeste death, for the mooste worthye and holye lawes.

When he hadde sayde these wordes, immediatly he was drawen to the tormente. Now they that led hym, and were mylde a lytle afore, began to take displeasure, because of ye wordes that he sayde: for they thoughte he had spoken them of an hygh mynde. But whã he was in hyghe martyrdom, he moured and sayde: Thou (o LORDE) which haste the holy knowlege, knowest openlye, that where as I myghte be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am well contente to suffre them, because I feare the. Thus thys man dyed, leauynge the memoryall of hys death for an example, not only vnto yonge men, but vnto all the people, to be stedfaste and manlye.

The. vii. Chapter.

¶ The death of the seuen bretheren, and theyr mother. Howe constant they are to suffre, rather then to obeye the wycked kynge.

It happened also that there were. vii. brethren (wyth B
theyre mother) taken, and compelled by the kynge agaynste * the law, to eate Leui. 11.a.
swynes flesshe, namely, wyth scourges and lethren whippes. And one of them which was the chefe, sayde: What sekeste thou, and what requyrest thou of vs? As for vs, we are readye rather to suffre death, then to offende the lawes of God and the fathers. Then was the kinge angry, & bad heate cauldrons and brasen pottes. Which whan they were made hote, immediatlye he commaunded the tunge of hym that spake fyrste, to be cut oute, to pull the skinne ouer hys heade, to payre of the typpes of hys handes and fete: yee and that in the syghte of his mother, and the other of hys brethren. Nowe whan he was cleane marred, he commaunded a fyre to be made, and so (whyle ther was ony breth in hym) to be fryed in ye cauldron. In the whiche whan he had bene longe payned, the other brethren wyth theyr mother exhorted hym to dye man

fully,sayenge: The LORDE god
shall regarde the treuthe, and com=
fort vs,like as Moses testifieth, & decla
Deu.32.e. reth in hys song saiẽg: * And he wyll
haue compassyon on hys seruauntes.
B So whan the fyrste was dead af=
ter thys maner, they broughte the se=
conde to haue hym in derysyon, pulled
the skinne wyth the heer ouer his head
and axed hym, yf he wolde eate swy=
nes flesshe, or he were payned in the o=
ther membres also thorowe oute hys
bodye. But he answered boldlye, and
sayde, I wyll not do it. And so was he
tormented lyke as the fyrste. And whã
he was euen at the geuynge vp of the
gooste,he sayde: Thou mooste vngra=
cyous personne puttest vs nowe to
death,but the kynge of the world shall
rayse vs vp (whiche dye for hys law=
es)in the resurreccyon of euerlastynge
lyfe.

After hym,was the thyrde had in
derysyon: and whan he was required,
he putte oute hys tunge, & that ryghte
soone,holdynge forth hys handes man
fully,and spake wyth a stedfaste fayth
These haue I of heauen, but now for
the lawe of God I despyse them for
my truste is,that I shall receaue them
of hym agayne. In so muche that the
kynge, and they whiche were wt hym,
maruayled at the yonge mans bold=
nesse, that he nothynge regarded the
paynes.

C Nowe whan he was dead also,
they vexed the fourth wyth tormentes
in lyke maner. So whan he was now
at hys death,he sayd: It is better that
we beynge put to death of men, haue
oure hope and truste in God, for he
Iohã.5.c. shall rayse vs vp agayne.* As for the,
thou shalte haue no resurreccyon to
lyfe.

And whan they had spoken to the
fyfthe, they tormented hym. Then
loked he vnto the kynge, and sayde:
Thou hast power amõg men(for thou
arte a mortall man also thy selfe)to do
what thou wylte,but thynke not, that
God hath forsaken oure generacyon.
Abyde the,tarye styl a whyle,and thou
shalte se the greate power of god, how
he wyll punysshe the, and thy sede.

After hym they broughte the sixte,
whiche beynge at the poynte of death,
sayde:Be not deceaued (o kynge) for
thys we suffre for oure owne sakes,be
cause we haue offended oure God,and
therfor maruaylous thynges are shew
ed vpon vs. But thynke not þu (which
takest in hande to stryue agaynst god)
that thou shalte escape vnpunysshed. D

This excellente mother(worthye
to be well reported of,and hadde in re=
membraunce) sawe hyr seuen sonnes
dye in one daye,and suffred it pacyent
ly, because of the hope that she had in
God: Yee she exhorted euerye one of
them in especyal,and that boldlye,and
stedfastlye,wyth parfyt wysdome, wa
kynge vp hyr wyuysshe thoughte wyth
a manlye stomacke, and sayde vnto
them: I can not tell howe ye came in
my wõbe,for I nother gaue you breth
nor soule,no nor lyfe. It is not I that
ioyned the membres of youre bodyes
together,but the maker of the worlde,
which fashioned the byrth of man,and
began all thynges. Euen he also of hys
owne mercye shall geue you breth,and
lyfe agayne lyke as ye nowe regarde
not youre owne selues for hys lawes
sake.

Nowe thoughte Antiochus that
she hadde despysed hym,therfore he let
her go wyth hyr reproues, and begãne
to exhorte the yongeste sonne (whiche
yet was lefte) not onely wyth wordes
but swar: vnto hym wyth an oothe,
that he shulde make hym a ryche and
welthye man (yf he wolde forsake the
lawes of hys fathers) yee and that he
shulde geue hym, whatsoeuer were
necessarye for hym. But whan E
the yonge man wolde not be moued,
for all these thynges,he called hys mo=
ther, and counseled her to saue hyr son
nes lyfe. And whan he hadde exhorted
her wyth manye wordes, she promy=
sed him,that she shulde spake vnto hyr
sonne. So she turned her vnto hym
(laughynge the cruel tyraunt to scorn)
and spake wyth a bolde voyce: O my
sonne,haue pyte vpõ me, that bare the
ix.monethes in my wombe, that gaue
the sucke, norysshed the and broughte
the vp vnto this age: I beseke the(my
sonne)loke vpon heauẽ and earth,and
all that is therein, and considre, that
God made them, and mans generacy=
on of naught. So shalte thou not fear
thys hangman, but suffre death sted=
fastlye, lyke as thy brethren haue done
That I maye receaue the agayn in the
same mercye wyth thy brethren.

Whyle she was yet speakyng the
se wordes, the yonge mã sayde: Whom

loke ye for? Wherfore do ye tarye? I
wyll not obeye the kynges commaun-
Leui. 11. a dement, but the lawe, * that god gaue
Deu. 14. a vs by Moses. As for the that ymagy-
neste all myschefe agaynste the Jewes
y^u shalte not escape the hande of God:
for we suffre these thynges, because of
oure synnes.

F And though God be angrie wyth
vs a lytle whyle (for oure chastenynge
and reformacion,) yet shal he be at one
agayne wyth hys seruauntes. But
thou (O shamefull, and mooste abho-
minable personne,) pryde not thy selfe
thorowe vayne hope, in beynge so ma-
licious vpon the seruauntes of God:
for thou haste not yet escaped the iud-
gemente of the God, which is almygh-
ty, and seyth all thynges. My brethren
that haue suffered a lytle payne, are
nowe vnder the conuenaunte of euer-
lastynge lyfe: but thorowe the iudge-
mente of God, thou shalte be punished
ryghte iustye for thy pryde.

As for me (lyke as my brethren
haue done) I offre my soule, and my
bodye for the lawes of oure fathers,
callynge vpon God, that he wyll soon
be mercyfull vnto oure people: yee and
2. mac. 9. c wyth payne and punyshemente * to
make the graunte, that he only is god.
In me nowe and in my bretheren the
wrath of almyghty God is at an ende
which ryghteouslye is fallen vpon all
oure people. Then the kynge beynge
kyndled in anger, was more cruell vp-
pon hym then vpon all the other, and
toke indignacion, that he was so light
regarded. So thys yonge man dyed
vndefyled, and put hys truste styll in
the LORDE. Laste of all after the
sonnes, was the mother put to death
also. Let thys now be ynough spoken,
concernynge the offerynges, and ex-
treme cruelnesse.

The. viii. Chapter.

The manlynesse of Judas Machabeus, and howe Philippe medled agaynste hym. Judas conforteth hys people, and ouercommeth Nicanor.

A Then Judas Machabeus,
and they that were wyth
hym, wente pryuelye in to
the townes, called theyre
kynsfolkes, and frendes to
gether, toke vnto them all suche as con
tynued yet in the faythe and lawe of
the Jewes, and broughte forth. vi. M.
men. So they called vpon the LOR-
DE, that he wolde haue an eye vnto
hys people, which was trodden down
of euerye man: to be gracious vnto the
temple, that was defyled of the vngod
lye: to haue compassyon vpon the des-
truccyon of the cytye, (whiche was
shortlye lyke to be layed wayst) to hear
the voyce of the bloude that cryed vn-
to hym: to remembre the mooste vn-
ryghteous deathes of yonge innocente
chylderen, the blasphemyes also done
vnto hys name, and to punyshe them. 1. mac. 2. d
* Nowe whan Machabeus hadde ga
thered thys multytude together, he
was to myghtye for the Heythen (for
the wrath of the LORDE was
turned in to mercye) he fell vppon
the townes, and cytyes vnwares,
brente them, toke he mooste commody
ous places, and slewe manye of the e-
nemyes. But specyally he made suche
chases by nyghte, in so muche that hys
manlynesse was spoken of euery where B
So whan Philippe sawe that the
man increased by lytle and lytle, and
that the matter prospered wyth hym
for the moost parte: he wrote vnto Pto
lome (which was a captayne in Celo-
syrya and Phenices) to helpe hym in 1. Ma. 3. c.
the kynges busynesse. * Then sent he
Nicanor Patrocly (a specyall frende
of hys) in all the hayste, and gaue hym
of the commune sorte of the Heythen
no lesse then twentye thousande har-
nessed men, to rote oute the whole ge-
neracyon of the Jewes, hauynge to
helpe hym one Gorgyas a man of war
which in matters concernyng battaile
hadde greate experyence. Nicanor or-
dened also the trybute (which the Ro-
maynes shulde haue had) to be geuen
vnto the kynge, oute of the captyuyte
of the Jewes, namely. ii. M. talentes.
And immediatly he sente to the cytyes
of the see coaste requyrynge them for
to bye Jewes to be theyre seruauntes,
and bondemen, promysynge to sell the
lxxx. and ten for one talente but he con
sydered not the wrath of almyghtye
God, that was to come vpon hym.

Whan Judas knewe of thys, he C
tolde the Jewes that were wyth hym,
of Nicanors comminge. Nowe were
ther some of them fearful, not trustyng
vnto the ryghteousnesse of God, and
fled theyre waye. But the other that

remayned, came together, & besoughte the LORDE, to delyuer them frō that wycked Nicanor, which had sold them, or euer he came nye them: and though he wolde not do it for theyr sakes, yet for the conuenaunte that he made wyth theyr fathers, and because they called vpon hys holye and glory-
1.Ma.5.b ous name.* And so Machabeus called hys men together, namelye aboute vi. thousande exhortynge them not to
Deu.20.a. agree vnto theyr enemyes, *nother to
2 Pa.20.c be afrayed for the multytude of theyre aduersaryes commynge agaynst them vnryghteouslye: but to fighte manlye: consyderyng the reprofe that they had done to the holye place without cause, howe they hadde despysed, and oppressed the cytye, yee and destroied the law
Iere.17.b es of the fathers.* For they (saide he)
Psa.19.b. truste in theyr weapens and boldnesse, but oure confydence is in the almyghtye LORDE, which in the twynkelynge of an eye maye both destroye them that come againste vs, and al the worlde.

D He exhorted them also to call to remembraunce the helpe, that God shew
4.Re.19.g ed vnto theyr fathers:* as whan ther
Esa.37.a perysshed an hundreth and .lxxxv. thou
1.Ma.7.e. sande of Sennacherybs people. And of the battayll that they hadde in Babylon agaynste the Galatyans: howe that all the Macedonias that came to helpe them, stode in fear: and how they beynge but onelye .vi. thousande slewe an hundreth, and .xx. thousand thorow the helpe that was geuen them from heauen, whereby they also had receaued many benefytes.

Thorowe these wordes the men toke good hartes vnto them, readye to dye for the lawe and the contrye. So he set vpon euerye company a captayn one of hys owne brethren: Simon, Joseph and Jonathas: geuynge echone .xv. hundreth men. He caused Esdras also to reade the holye boke vnto them, and to geue them a token of the helpe of God.

1.Ma.4.b * Then he hymselfe beynge captayne in the forefront of the battayll, buckled wyth Nycanor. And god was theyr helpe, in so muche that they slew aboue .ix. thousande men, and compelled the more parte of Nycanors hoost
E to flye, they were so wounded and feble. Thus they toke the moneye from those that came to bie them, & folowed vpon them on euerye syde. But whan the tyme came vpon them, they returned: for it was the Sabbath, and therfore they folowed nomore vpon them. So they toke theyr weapēs and spoyles, and kepte the Sabbath, geuynge thankes vnto the LORDE, which had delyuered them that daye, & shewed them his mercy. After the Sabbath Num.31.d
* they distributed the spoyles to the Deu.20.b.
syke, to the fatherlesse, and to wydowes, and the residue had they them- 1.Re.30.c.
selues wyth theyrs. Whan thys was done, and they all had made a generall prayer: they besoughte the mercyfull LORDE to be at one wyth hys seruauntes.

Of those also that were wyth Tymotheus and Bachides, which foughte agaynste them, they slew .xx. thousand, wanne hyghe and stronge holdes, and deuyded moo spoyles: euer geuyng an equall porcyon vnto the syke, to the fatherlesse, to wydowes, and to aged persons. And whan they had diligent- F
lye gathered theyr weapens together, they layed them all in conueniente places, and the remnaunte of the spoyles brought they to Jerusalem. They slew Philarches that wycked persō, which was wt Tymotheus, & had vexed manye Jewes. And whan they helde the thankesgeuynge at Jerusalem for the victory, they brent those that hadde set fyre on the portes of the temple, namelye Calisthenes, whiche was fled in to an house: and so they gat a worthye rewarde for theyr wyckednesse. As for that mooste vngracious Nycanor, which had broughte a thousande marchauntes, to bye the Jewes, he was thorowe the helpe of the LORDE broughte downe, euen of them whom he regarded not: in so muche that he put of hys gloryous raymente, fled by see, and came alone to Antioche wyth greate shame, and dyshonoure, whiche he gat thorowe the destruccyon of hys hooste. Thus he that promysed the Romaynes to paye them theyre trybute, whan he toke Jerusalem: began nowe to saye planelye, that God was the defender of the Jewes, and therfore not possible to wounde them, because they folowed the lawes which God hadde made.

The.ix. Chapter.

¶ Of Antiochus and hys pryde, and
howe God punysshed hym.

A At the same tyme came An
1.Ma. 6.a tiochus agayne wyth dys
honoure oute of Persia.
For whan he came to Per
sepolis, and undertoke to
robbe the temple and to subdue the cy=
tye, the people ranne together, and de=
fended them selues, in so much that he
and his were fayn to flye wyth shame.
And so after that flyghte, it happened
that Antiochus came agayne wyth dis
honoure. But whan he came to Egba
thana, he gat knowlege what was hap
pened unto Nycanor, and Tymothe=
us. Nowe as he was auaunsyng hym
selfe in his wrath, he thoughte he was
able to auenge the iniurye that was
done to them, upon the Jewes: & ther=
fore commaunded to make readye hys
charret, haystynge on hys iourneye wi
thoute ceassynge: the iudgemente of
God prouokynge hym, because he had
spoken so proudlie, that he wold come
to Jerusalem, and make it a graue of
the Jewes. But the LORDE God
2.Pa.16.b of Israell, * that seyth all thynges,
smote hym wyth an inuisyble plage,
whiche no man coulde heale.
B For as soon as he had spoken the
se wordes, ther came upon hym an hor
ryble payne of hys bowels, and a sore
grefe of the entrayels. And that was
but ryghte: for he had martyred other
mens bowels wyth diuerse & straunge
tormentes, howe be it he wolde in no
wyse ceasse from hys malyce. Yee he
was yet the prouder, and more malyci=
ous agaynste the Jewes: But whyle
he was commaundynge to make hayst
in the matter, it happened that he fell
downe vyolentlye from the charrette,
so that it brused hys bodye, and dydde
hym greate payne.
And so he that thoughte he
myghte commaunde the floudes of the
see (so proude was he beyonde the con=
dicyon of man) and to weye hyghe
mountaines in a payre of scales, was
nowe broughte downe to the grounde,
and caryed upon an horslytter, know=
legynge the manifeste power of God
upon hym: so that the wycked body of
Actu.12.d. hys * was full of wormes, whiche in
hys payne fell quycke oute of his flesh
In so muche that hys hooste was gre=
ued wyth the smell and stynke of him.
Thus he that lytle afore thoughte he
myghte reache to the starres of hea=
uen, hym myghte no man nowe a=
byde, nor beare, for the vehemence of
stynke.
Therfore he beynge broughte frō C
hys greate pryde, beganne for to come
to knowlege of hymselfe: for the puny
shemente of God warned him, and his
payne increased euer more and more.
And whan he hymselfe myghte not a=
byde hys owne stynche, he sayde these
wordes: It is reason to be obediente
unto God, and that a man desyre not
to be lyke unto hym. This wycked per
sonne prayed also unto the LORDE
of whome he shulde haue optayned no
mercye. And as for the cytye that he
came unto so hystely, to bryng it down
to the grounde, and to make it a graue
for dead men: nowe he desyred to dely=
uer it fre. And as touchynge the Jew=
es, whome he had iudged not worthye
to be buryed, but wold haue cast them
oute for to be deuoured of the foules,
and wylde beastes, sayenge: That he
wolde haue destroyed both olde and
yonge: Nowe he promyseth to make
them lyke the cytesyns of Athens. And
where as he hadde spoyled the holye
temple afore, nowe he maketh promy=
se to garnyshe it wyth greate gyftes,
to increase the holye ornamentes, and
of hys own rentes to beare the coastes
and charges belongynge to the offerin
ges: yee and that he wolde also become
a Jewe hymselfe, to go thorowe euery
place of the worlde, and to preache the
power of God.
But whan hys paynes wolde not D
ceasse (for the ryghteous iudgement of
God was come upon hym) out of a ve
rye despayre he wrote unto the Jewes
a lettre of intercessyon, conteynynge
these wordes: The kynge, and prynce
Antiochus wysshet unto the vertuous
cytesyns of the Jewes muche health,
and good prosperyte.
Yf ye and your chylderen fare wel,
and yf al thynges go after your mynd:
we geue greate thankes. In my syck=
nesse also do I remembre you louyn=
glye: for as I came oute of Persia, and
was taken wt sore dysease, I thoughte
it necessarye to care for the commune
welthe. Nother despayre I in my self,
but haue a good hope to escape thys
syckenesse.

But consyderynge that my father
led an hoost somtyme in yͤ hyer places,
and shewed who shulde raygne after
hym, that (yf ther happened ony contro
uersy, or ony harde thynge were decla-
red,) they in the lande myght knowe
theyr chefe lorde, that ther shulde be no
insurreccyon: Agayne, whan I pondre
by my selfe, how that all the myghtye
men, and neyghbours rounde aboute,
are layenge wayte, and loke but for o-
portunite to do harme: I haue ordened
that my sonne Antiochus shall raygne
after me, whom I ofte commended to
many of you, when I was in the hyer
kyngdomes, and haue wrytẽ vnto him
as it foloweth hereafter. Therfore I
praye you, and requyre you to remẽbre
the benenefytes, that I haue done vnto
you generally, and in especyall. For I
hope that he shalbe of sober, & louynge
behauour, and yf he folowe my deuice
he shalbe indifferent vnto you.

Dan.8.c *Thus that murtherer, and blas-
phemer of God was sore smytten: and
lyke as he had intreated other men, so
he dyed a myserable death in a straũge
contre vpon a mountayne. And his bo-
dy dyd Philippe (that went with him)
cary awaye: which fearynge the sonne
of Antiochus, wente in to Egipte to
Ptolome Philometor.

The .x. Chapter.

¶ Machabeus winneth the holy cytie agayne and clenseth it. Eupator foloweth his father Antiochus. Judas Machabeus ordreth hymselfe well.

A Machabeus now and his cõ-
1.Mac.4.c. pany (thorowe the helpe of
the LORDE) wanne the
temple, and the cytie agayn
destroyed the aulters, and
chappels that the Heythẽ had buylded
thorow the stretes: clensed the temple,
Exo.20.d *made an other aulter of bricke stons,
and after two yeares they offered sa-
crifices, set forth the incense, the lygh-
tes, and shewbread. Whan that was
done, they fel downe flat vpõ yͤ groũd,
and besought the LORDE, that they
might come nomore in to such trouble:
but yf they synned ony more agaynste
hym, he hymselfe to chasten them with
mercy, and not to come in the hãdes of
those aleauntes and blasphemous mẽ.
Now vpon the same daye that the
straungers poluted the temple, it hap-
pened that on yͤ very same daye it was
clensed agayne, *namely, the .xxv. daye 1.Mac.4.f
of yͤ moneth called Casleu. They kepte B
viii. dayes in gladnes, lyke as in yͤ feast
of the tabernacles: remembrynge that
not longe afore, they helde the feast of
tabernacles vpon the mountaines and
in dennes lyke beastes. And to yͤ same
tokẽ they bare grene bowes, braũches
and palmes before hym that had geuen
them good fortune to clense his place.
They agreed also together, and made
a statute, that euery yeare those dayes
shulde be solemply kepte of all the peo-
ple of the Jewes.

How Antiochus then (that was cal-
led yͤ noble) dyed, it is suffieyẽtly tolde.
Now wyll we speake of Nicanor the
sonne of that wycked Antiochus, how
it happened with him: and so with few
wordes to comprehende the aduersite
that chaunced in the warres. Whan he
had taken in yͤ kyngdome, he made one
Lysias (which had ben captayne of the
hoost in Phenices, and Syria) ruler o-
uer the matters of the realme. For Pto
lome that was called Macron, beynge
a ruler for the Jewes (and specyally, to
syt in iudgemẽt for such wrõge as was
done vnto thẽ) vndertoke to deale pea- C
ceably with them. For the which cause
he was accused of the frẽdes before Eu
pator, and whan he was suspecte to be
a traytour (because he had left Cipers,
that Philometor had cõmytted vnto
hym: and because he departed from no
ble Antiochus, that he was come vnto)
he poysoned hymselfe, and dyed.

Now whan Gorgias was gouer-
noure of the same places, he toke strã
gers, & vndertoke oftetymes to warre
with the Jewes. Moreouer the Idu-
means that helde the stronge holdes, re
ceaued those that were dryuen from Je
rusalem, and toke in hande to warre al
so. *But they that were with Macha 1.mac.5.a.
beus, besought & prayed vnto yͤ LOR
DE, that he wolde be theyr helper: and
so they fel in to the stronge holdes of yͤ
Idumeans, and wanne many places by
strength: Suche as came agaynst them
they slewe, and kylled no lesse (of alto-
gether) then twentye thousande. Ne-
uerthelesse some (no lesse thẽ nyne thou
sande) were fled in to two stronge tow
res, hauynge all maner of ordynaunce
to withstonde them.

Then Machabeus leauynge Sy- D
mõ, Josephus, zacheus, and those that
were with thẽ, (which were very ma-

ny) wente to besege them, and to fyght
where moost nede was. Now they that
were with Simon beynge led with co=
uetousnesse, were intreated for money,
thorowe certayne of those that laye in
the towers: toke.lxx M. drachmas, and
let some of them escape. But when it
was tolde Machabeus what had hap=
pened, he called the captaynes of ŷ peo
ple together, accusynge those persones,
that they had solde the brethren for mo
ney, and let theyr enemyes go. So he
slewe those traytours, and immediatly
wente in hande with the two towres.
And whan they had ordred them selues
manly with theyr weapens, and han=
des, they slewe in the two castels moo
then twentye thousande.
1.mac.5.d. * Now Tymotheus ‡ whom the
‡1.ma.8.c Jewes had ouercome afore, gathered a
multitude of straunge people, brought
an hoost also of horsemen of the Asiãs,
E to winne Jewry by strength. But whã
he drewe nye, Machabeus and they ŷ
2.mac.11.b were with hym * fell to theyr prayer,
sprenkled asshes vpon theyr heades, be=
ynge gyrded with heery cloth aboute
theyr loynes, fell downe before the aul=
ter, and besought the LORDE, that
he wolde be mercyfull to them, but an
enemy vnto theyr enemyes, and to take
Deut.28.a parte agaynst theyr aduersaries, * ac=
cordynge as it is promised in the lawe.
So after the prayer, they wente on fur
ther from the cytie: and whan they cam
nye the enemyes, they prepared themsel
ues agaynst them.
And by tymes in the mornynge at
Jere.17.b the breake of the daye, both the hoostes
2.pa.32.b buckled together. * The one parte had
the LORDE for theyr refuge, whiche
is the geuer of prosperite, strength and
victory. The other had a mãly stomack
which is a captayne of warre.
The battayll now beynge great,
4.Reg.6. * ther appeared vnto the enemyes frõ
2.mac.3.d. heauen, fyue mẽ vpon horsebacke with
and.11.b brydels of golde, leadynge the Jewes,
and two of them hauynge Machabeus
betwixte them, that kepte hym safe on
euery syde with theyr weapẽs, but shot
dartes, and lyghtenynges vpon the ene
myes, where thorow they were confoũ
ded with blyndnesse, & so sore afrayed
that they fell downe. Ther were slayne
twenty thousande, and. v. C. foote=
mẽ and. vi. C. horsemen. As for Timo=
F theus himselfe, he fled vnto Gazar a ve
ry stronge holde, wherin Cereas was
captayne. But Machabeus and his cõ
pany layed sege to it cherfully.iiii. day=
es. Now they that were within tru=
stynge to the strength of the place, cur=
sed and banned exceadyngly, and made
great crakynge with wicked wordes.
Neuerthelesse vpon the fyfth daye in ŷ
mornynge.xx. yonge mẽ of Machabeus
cõpany, beynge set on fyre in theyr myn
des because of the blasphemy, came mã
fully vnto the wall, and with bolde sto
mackes they and theyr other company
ons clymmed vpon the towres, vnder=
takyng to set fyre vpon the portes, and
to burne those blasphemous persõnes
quycke. Two dayes were they destroy
enge the castel, which when they foũde
Timotheus (that was crept into a cor=
ner) they kylled hym, and slewe Cereas
his brother in lyke maner with Appol=
lophanes. Whan this was done, they
songe Psalmes, with prayses & than=
kesgeuynges vnto the LORD, which
had done so great thynges for Israell,
and geuen them the victory.

The.xi.Chapter.

What Lisias purposeth. Judas wt
standeth hym, God taketh his parte.
Lisias and Judas are at one.

NOt longe after this, Lisias A
the kynges stewarde and a
kynsman of his, (which had
the gouernaunce of his mat
ters,) toke sore displeasure
for the thinges that had happened: and
when he had gathered.lxxx. M. men on
foote with al the hoost of the horsemẽ,
he came agaynst the Jewes, thynkynge
to wynne the cytie, to make it an habi=
tacyon for the Heythen, * and the tem=
ple wolde he haue to be an house of lu= Joh.2.b
cre, lyke as the other goddes houses of
the Heythen are, and to sell the prestes
offyce euery yeare: Not consyderynge ŷ D
power of God but was wylde in his
mynde, * trustynge in the multitude of Esa.36.b
foote men, in thousandes of horsemen,
and in his.lxxx. Elephantes.
So he came in to Jewry and then B
to Bethsura (a castell of defence lyinge
in a narowe place. v. furlonges frõ Je=
rusalem) and wanne it. Now whan
Machabeus and his company knewe
that the stronge holdes were taken,
* they fell to theyr prayers & weppyng 2.Ma.1.c
and teares before the LORDE, & all
the people in lyke maner besought him
that he wolde sende a good angell to

delyuer Israel. Machabeus hymselfe
was the fyrste that made hym ready to
the battayll exortynge the other yͭ were
with hym, to ieoparde themselues, and
to helpe theyr brethren. And whan they
were goynge forth of Ierusalem toge-
ther with a ready and wyllyng mynde,
*ther appeared before them vpō hors-
2.Ma.3.d bache a man in whyte clothynge wyth
Ma.10.f harnesse of golde, shakynge his speare.
Then they praysed the LORDE alto
gether, which had shewed them mercy
and were conforted in theyr mindes: in
so much that they were ready, not only
to fyght with men, but with the moost
euell beastes, yee and to runne thorowe
walles of yron.
C Thus they wente on wyllyngly ha
uynge an helper from heauen, and the
LORDE mercyfull vnto them. They
fell myghtely vpon theyr enemyes lyke
lyons, brought downe.xi.M. footemen
syxten hūdreth horsmen, put all yͤ other
to flyght, many of them beynge woun-
ded, and some gat awaye naked. Yee
Lisias hymself was fayn to flye shame
fully, and so to escape. Neuerthelesse yͤ
man was not without vnderstandyng
but consydered by hymselfe that his po
wer was mynyshed, and pondred how
the Iewes beynge defended by yͤ helpe
of almyghty God, were not able to be
ouercome: wherfore he sent thē worde,
and promysed that he wolde consent to
all thynges which were reasonable, &
to make the kynge theyr frende. To yͤ
which prayer of Lisias Machabeus a-
greed, sekynge in all thynges the com-
mune wealth: and what so euer Ma-
chabeus wrote vnto Lysias cōcernyng
the Iewes, the kynge graunted it. For
ther were letters wrytten vnto the Ie-
wes from Lysias conteynynge these
wordes:
D Lisias sendeth gretynge to yͤ peo-
ple of the Iewes. Ihon, and Absalon
which were sent frō you, delyuered my
wrytynges, and requyred me to fulfyll
the thynges concernyng theyr earande.
Therfore loke what myght be graun-
ted, I certifyed the kynge therof: and
what so euer was cōuenient, I agreed
therto. Yf ye now wyll be faythfull in
the matters, I shal endeuer myself here
after also to do you good. As concer-
nynge other thynges by euery article
therof, I haue committed them to your
messaungers, and to those whō I sente
vnto you, to comune with you of the
same, fare ye well. In the hundreth and
eyght and fortye yeare, the foure and
twentye daye of the moneth Diosco-
rinthius.
Now the kynges letter contey-
ned these wordes: Kyng Antiochus sē-
deth gretynge vnto his brother Lisi-
as. For so much as our father* is now 2.mac.9.b.
dead, oure wyll is, that they which are
in our realme, lyue without ony insur-
reccyon, and euery man to be diligente
in his owne matters. We vnderstonde
also, that the Iewes wolde not consēt
to our father, for to be brought vnto yͤ
costume of the Gentyles, but styfly to
kepe theyr owne statutes: for yͤ whiche
cause they requyre of vs also, to let thē
remayne styll by theyr owne lawes.
Wherfore our mynde is, that this E
people shalbe in rest: we haue cōcluded
& determyned also, to restore thē theyr
temple agayne: that they maye lyue ac-
cordynge to the vse & costume of theyr
forefathers. Thou shalte do vs a plea-
sure therfore, yf thou sende vnto them,
and agre with them: that whā they are
certified of our mynde, they maye be of
good cheare, and loke to theyr owne
wealth.
And this was the letter, that the
kynge wrote vnto the Iewes: Kynge
Antiochus sendeth gretynge vnto the
councell, and the other people of the Ie
wes. Yf ye fare well, we haue oure de-
syre: as for vs, we are in good health.
Menelaus came and tolde vs, howe yͭ
your desire was to come down to your
people, which are with vs.
Wherfore those that wyll come, F
we geue thē fre lybertie, vnto the thyr-
tye daye of the moneth of Aprill, yͭ they
maye vse the meates of the Iewes, and
theyr own lawes, lyke as afore, & none
of thē by ony maner of wayes to haue
harme, for thynges done in ignorāūce.
Menelaus whom we haue sent vnto
you, shal comun with you at large, fare
ye well. In the hundreth and eyghte
and fortye yeare, the.xv. daye of the mo
neth of Aprill.
The Romaynes also sente a letter
cōteynyng these wordes: Quintus Mē
ninus, and Titus Manilius embassa-
dours of the Romaines, sende gretyng
vnto the people of the Iewes. Loke
what Lisias the kynges kynsmā, hath
graunted you, we graunt you the same
also, But as concernynge the thynges

which he referred vnto the kynge, sēde hyther some wyth spede: and pondre ÿ matter diligently amōge youreselues, that we maye cast the best to your profyte: for we must now departe vnto Antioche. And therfore wryte shortely agayne, that we maye knowe youre mynde. Fare well. In the .C.xlviii. yeare the .xv. daye of the moneth of Aprill.

The .xii. Chapter.

¶ Timotheus, Apollonius and other ymagine treason. Judas Machabeus punyssheth them, wynneth Caspin & other cyties.

A WHan these cōuenaūts were made, Lisias went vnto ÿ kynge, & the Jewes tylled theyr grounde. But Timotheus, Appollonius ÿ sōne of Gennei, Jerome, and Demophō the proude, Nicanor the captayn of Cipers and they ÿ laye in those places, wolde not let them lyue in rest & peace. They of Joppa also dyd euen such a shamefull dede. They prayed the Jewes that dwelt amonge them, to go wyth theyr wyues and chylderen into the shyppes which they had prepared, & dyd wyth them, as though they had ought them on euell wyl. For somuch than as ther was gone forth a general proclamaciō thorow the cytie because of peace, they cōsented thereto, & suspected nothyng: but whan they were gone forth into ÿ depe, they drowned no lesse then two hundreth of them.

Whan Judas knew of this crueltie shewed vnto hys people, he cōmaūded those that were with hym to make thē ready, exhortynge them to call vpon God the ryghteous iudge, went forth agaynst those murtherers of hys brethren, set fyre in the hauen by nyghte, brent vp the shyppes: and those that escaped from the fyre, he slew wyth ÿ
B swearde. And whan he had done thys, he departed, as though he wolde come agayne, and roote out al thē of Joppa. But whan he had gotten worde, that the Jāmites were mynded to do in lyke maner vnto the Jewes, which dwelte amonge them, he came vpon the Jamnites by nyght, and set fyre in the hauē wyth the shyppes: so that the lyght of the fyre was sene at Jerusalem, vpon atwo hundreth and forty furlonges.

Nowe whan they were gone from thence nyne furlonges in theyr iourny towarde Timotheus, fyue thousande men on foote, & fyue hundreth horsmē of the Arabians foughte wyth hym. So whan the battayll was earnest, & prospered wyth Judas thorowe the helpe of God: the resydue of the Arabians beyng ouercome, besought Judas to be at one wyth them, and promised to geue hym certayne pastures, and to do wyth hym good in other thynges. Judas thynkynge that they shulde in dede be profitable concernynge manye thynges, promysed thē peace: whereupon they shoke handes, & so they departed to theyr tentes. Judas wente also vnto a cytie, which was very fast kepte wyth brydges, fensed rounde aboute wyth walles & dyuerse kyndes of people dwellyng therī, called Caspi.

They that were within it, put such C
truste in the strength of the walles, & in theyr stoare of vitaylles: that they were the slacker in theyr doynges, cursynge and reuylynge Judas wyth blasphemyes, and speakynge such wordes as it becōmeth not. But Machabeus callynge vpon the greate prince of the worlde (which without ony battayle rām-
mes or ordinaunce of warre * dyd cast Josu. 6.
downe the walles of Jericho, in the tyme of Josue) fell manfullye vpon the walles, toke the cytie, and (thorow the helpe of the LORDE) made an exceadynge great slaughter: Insomuch that a lake two furlonges brode, which lay thereby, semed to flowe wyth ÿ bloude of the slayne.

Than departed they from thence seuen hundreth and fyftye furlonges, and came to Caracha, vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get hym there: for (not one matter dispatched) he was departed from thence, and had lefte certayne men in a verye stronge holde. But Dositheus and Sosipater which were captaynes wyth Machabeus, slew those that Timotheus had lefte in the house of defence, euen ten thousande men. And Machabeus prepared hym wyth the syxe thousande men that were aboute hym, set hym in order by companyes, and wente forth agaynste Timotheus, which had with hym C. and xx. M. men on foote, two thousande and fyue hundreth horsmē. D

Whā Timotheus had knowlege of Judas cōminge, he sent ÿ womē, chyldren, and the other baggage vnto a

castell called Carnion. (For it coulde
not be wonne, and was harde to come
vnto, the wayes of ÿ same places were
so narowe) and whan Judas company
came fyrst in syghte, the enemyes were
smytten with feare, thorowe ÿ presẽce
of God, which seyth all thynges: In so
much ÿ they flenge one here, another
Judi.7.f there, were rather discomfited of theyr
1.Re.14.c owne people, and * wounded with the
2.Pa.20.d strokes of theyr owne sweardes. Ju-
das also was very earnest in folowing
vpon them, and punyshynge those vn-
godly, and slewe thyrty thousande mẽ
of them. Timotheus also hymselfe fell
into the handes of Dositheus and So
sipater, whom he besought with many
prayers, to let hym go with his lyfe: be
cause he had many of ÿ Jewes fathers
and brethren in preson, whiche (yf they
put hym to death) myght be disapoin-
ted. So whan he had promysed fayth-
fully to delyuer them agayn, accordinge
to the condicyon made, they let hym go
without harme, for the health of ÿ bre
then. And whã Judas had slayne .xxv.
M. he wente from Carnion.

E Now after that he had chased a-
waye, and slayne his enemyes, he remo
1.Ma.5.f. ued the hoost toward * Ephrõ a strõge
cytie, wherin dwelte many dyuerse peo
ple of the Heythen, & the stronge yonge
men kepte the walles, defendyng them
myghtely. In this cytie was muche or-
dynaunce, and prouisyon of dartes.
2.Mac.10.c * But whã Judas, and his company
had called vpõ almyghty God, (which
with his power breaketh the strength
of the enemyes) they wanne the cytie, &
slewe .xxv. thousande of thẽ that were
within. From thence wente they to the
cytie of the Scythiãs, which lyeth .vi.
hundreth furlonges from Jerusalem.
But whan the Jewes whiche were in
the cytie testified, that ÿ cytesyns dealt
louyngly with them, yee and intreated
them kyndly in the tyme of theyr aduer
site, Judas and his company gaue thẽ
thankes, desyrynge them to be frendly
styll vnto them: and so they came to Je
Deu.16.b rusalem, * the hygh feast of the wekes
Actu.2.a beynge at hande. And after ÿ feast they
wente forth agaynst Gorgias ÿ gouer
noure of Idumea, with thre thousãde
men on foote and foure hundreth hors-
men. Which whã they met together, it
chaũced a few of ÿ Jewes to be slayne
F And Dosytheus one of the Bache-
nors, a myghtye horseman toke holde
of Gorgyas, and wolde haue takẽ hym
quycke. But an horseman of Tracya
fell vpon hym, and smote of his arme,
so that Gorgias escaped and fled in to
Moresa. When they now that were of
Gorgias syde, had foughtẽ lõges were
weery: Judas called vpon the LORDE
that he wolde be theyr helper, and cap-
tayne of the felde: and with that, he be-
ganne with a manly voyce to take vp
a songe of prayse, & a crye: In so much
that he made the enemyes afrayed, and
Gorgias men of warre to take theyr
flyght. So Judas gathered his hoost,
and cam in to the cytie of Odolla. And
when the .vii. day came vpõ them, they
clensed them selues (as the custome
was) and kept the Sabbath in ÿ same
place. And vpõ the daye folowyng, Ju
das and his company came to take vp
the bodyes of them that were slayne, &
to bury them in the fathers graues.
Now vnder the cotes of certayne Je-
wes which were slayne, they foũde Je
wels that they had taken out of ÿ tem
ple, and from the Idols of the * Jam- 2.Ma.12.b
nytes: † whiche thynge is forbydden ÿ † Deu.7.e
Jewes by the lawe. Then euery man Josue.7.a
saw that this was the cause, wherfore
they were slayne.
And so euery man gaue thankes G
vnto the LORDE for his ryghteous
iudgemẽt, which had opened ÿ thynge
that was hyd. They fell downe also vn
to theyr prayers, and besought God, ÿ
the faute which was made, myghte be
put out of remembraunce. Besydes ÿ
Judas exhorted the people earnestly, to
kepe them selues from such synne, for
so much as they saw before theyr eyes,
that these mẽ were slayne for the same
offence. So he gathered of euery one a
certayne, in so much that he brought to
gether: ☞ two thousande drachmas Some rea
of syluer, which he sent vnto Jerusalẽ, de, twelfe
ÿ ther myghte a sacrifice be offred for thousande
the mysdede. In the which place he dyd
well and ryght: for he had some consy-
deracion and pondryng of the lyfe that
is after this tyme. For yf he had not
thought that they which were slayne,
dyd yet lyue, it had bene superfluous &
vayne, to make eny vowe or sacrifice,
for them that were dead. But for so
muche as he sawe that they which dye
in the fauoure and belefe of God, are
in good rest and ioye, he thought it to
be good and honorable for a reconcy-
lynge to do the same for those which

were slayne, that the offence myghte be
forgeuen.

The.xiii.Chapter.

Antiochus and Lisias make them
forth agaynst the Jewes, Judas ga-
thereth the people, and byddeth thē cal
vpon God, goeth on, and besyde Mo-
din stryketh a great battayll.

A IN the.C.xlix.yeare gat Ju-
1.mac. 6.d das knowlege, that Antio-
chus Eupator was com-
mynge with a great power
in to Jewry, and Lisias the
steward and ruler of his matters with
hym: hauynge an hūdreth and ten thou
sand men on foote, fyue thousād horse
men, two and twenty Elephantes, and
thre hundreth charrettes. Menelaus
also ioyned hymselfe with them (but wt
great deceate) & spake fayre to ŷ kynge
not for ony good of the contre, but be-
cause he thoughte to haue bene made
some great man of auctorite. But the
kynge of kynges moued Antiochus
mynde agaynst this vngodly persone,
2.Ma 4.e & Lisias enfourmed the kynge, * that
this Menelaus was ŷ cause of al mys-
chefe: so that the kynge commaunded
to take hym, and (as the maner of thē
is) to put hym vnto death in the same
place.

Ther was also in the same place a
tower of.l.cubites hygh, heaped wt as-
shes: but aboue it was so made, ŷ men
myght loke downe on euery syde.
Where in to the kynge commaunded
that shamefull person to be cast amōge
the asshes, as one that was cause of all
B vngracyousnesse. And reason it was, ŷ
ŷ vnthrifte shuld dye such a death, & not
to be buried: for he had don much mys-
chefe vnto the aulter of God (whose
fyre and asshes were holy) therfore was
it ryghte, that he hymselfe also shulde
be destroyed with asshes.

But the kynge was wode in his
mynde, and cam to shewe hymself more
cruell vnto the Jewes, then his father
was. Which whan Judas perceaued,
2.Ma.10.e *he commaunded the people to cal vp-
pon the LORDE nyght and daye: ŷ
he wolde now helpe them also, lyke as
he had done alwaye: (For they were a-
frayed to be put from theyr lawe, from
the naturall contre and from the holy
tēple:) & not to suffre ŷ people (which
a lytle whyle afore begāne to recouer)
to be subdued agayne of the blasphe-
mous nacyons.

So whan they had done this toge- C
ther, and besought the LORDE for
mercy, with weppyng and fastynge thre
dayes longe, flat vpon the grounde:
Judas exorted them, to make themsel-
ues ready. But he and the elders toge-
ther deuysed to go forth fyrste wt theyr
people, afore ŷ kyng brought his hoost
in to Jewrye, and afore he beseged the
cytie, and so to cōmytte the matter vn-
to God. Wherfore he ascribed the po-
wer of all thynges vnto God the ma-
ker of al the worlde, exhortyng his peo
ple to fyght manfully, (yee euen vnto
death) for the lawes, the temple, ŷ cytie
theyr owne natiue contre, and to defēd
the cytesyns: and set his hoost before
Modin. He gaue them also that were
wt hym, a token of the victory of God,
chosynge out the manlyest yonge men,
wente by nyght in to the kynges pauy-
lion, slewe of the hoost fourtene thou-
sande men, * and the greatest Elephan 1.mac. 6.f
tes, with those that sat vpon them.

Thus whan they had broughte a D
great feare and romoure amonge ŷ ten
tes of theyr enemyes, and all thynges
wente prosperously with them, they de
parted in the breake of the daye, God
beynge theyr helper and defēder. Now
whan the kynge perceaued the manly-
nesse of the Jewes, he wente aboute to
take the stronge places by crafte, and
romoued his hoost vnto * Bethsura, 2.Ma.11
which was a well kept house of defēce
of the Jewes: but they were chased a-
waye, hurte and discomfited. And Ju-
das sent vnto thē that were in it, suche
thynges as were necessarye. In the Je
wes hoost also ther was one Rhodo-
chus, which told the enemyes theyr se-
cretes: but they sought hym out, & whā
they had gotten hym, they put hym in
preson. After this dyd the kynge co-
mune with them that were in Bethsu-
ra, toke truce with them, departed and
stroke a battayll with Judas, which
ouercame hym.

But whan he vnderstode, ŷ Phi- E
lippe (whom he had left to be ouerseer
of his busynesses at Antioche) begāne
to rebell agaynst hym, he was astonied
in his mynde: so that he yelded himself
to the Jewes, and made them an oth,
to do what so euer they thought ryght
Now whan he was reconcyled wt thē,
he offered, made muche of the temple,
gaue greate gyftes vnto it, embraced

Machabeus, makynge hym captayne and gouernoure from Ptolomais vn-to the Gerenes.

Neuerthelesse whã he came to Ptolomais, the people of ye cytie were not contẽt wyth that bonde of frẽdshyppe: for theye were afrayed, that he wolde breake the conuenaunt. Than wente Lisias vp into the seate, and enformed the people, shewed thẽ the cause why, and pacifyed them. So he came agayn to Antioche. Thys is now the matter concernynge the kynges yourney and hys returne.

The .xiiii. Chapter.

¶ Of Demetrius the sonne of Seleucus. The traytorous dealynge of Alcimus. Nicanor breaketh falslye the bõde made wyth Judas Machabeus. Of the manlynesse of Razis.

A After thre yeares was Judas enfourmed, how that Demetrius the sõne of Seleucus was come vp wyth greate power & shyppes, thorowe the hauen of Tripolis, (to take certayne commodius places and contryes) agaynst Antiochus and hys captayn Lisias. Now Alcimus (which had ben hygh preste, and wylfully defyld hymself in the tyme of ye mixtyng) seynge that by no meanes he could be helped, nor haue ony more intraũce to the altare: he came to Demetrius in the hundreth and one & fyftyeth yeare, presẽtynge vnto hym a crown of gold, a palm and an olyue tre: (which as mẽ thoughte) belonged to the temple, and that daye he helde hys tunge.

But whã he had gotten oportunite for hys madnesse, Demetrius called hym to counsell, and axed hym what thynges or counsels the Jewes leaned vnto? He answered: The Jewes that be called Assidei, (whose captayne is Judas Machabeus) mayntayne warres make insurrection, and wyl not let the realme be in peace.

B For I beynge depryued of my fathers honour (I meane the hygh presthode) ame come hyther: partly because I was faythfull vnto the kynge, and partly because I sought the profyte of the cytesins. And why? all oure people (thorow the wyckednesse of them) are not a lytle troubled. Wherfore I beseke the (o kynge) cõsydre all these thynges diligently, & then make some prouision for the lande and the people, accordynge to the kyndnes that thou hast offred vnto them. For as longe as Judas hath the vpperhande, it is not possible that men can lyue in peace.

When he had spoken these wordes other frendes also hauynge euell wyll at Judas, set the kynge Demetrius on fyre agaynste hym. * Which immediatly sent Nicanor (ruler of the Elephãtes) a captayne into Jewry, commaundynge hym to take Judas alyue: but to slaye them that were with hym, and to make Alcimus hyghe preste of the temple. 1.Mac.7.a

C Then the Heythen which fled oute of Jewry from Judas, came to Nicanor by flockes thynkynge the harme & decaye of the Jewes to be theyr welfare. Now whan the Jewes herde of Nicanors cõmynge, & the getherynge together of the Heythen: they sprencled themselfes wyth earth, * and besought him, (which made thẽ hys people, and euer defended hys owne porcion wyth euydent tokens) yt he wolde preserue them styll. So at the cõmaundement of the captayne, they remoued from thence, & came to a towne called Dessasan. And Simon Judas brother fell in hande wyth Nicanor, but thorowe the sodayne cõmynge of the enemyes, he was afrayed. 2.mac.10.a

Neuerthelesse Nicanor hearynge the manlynes of thẽ yt were wt Judas, and ye bolde stomakes that they had to fyghte for theyr natural contry, durste not proue the matter wyth bloudshedynge. Wherfore he sent Possidonius Theodocius and Matthias before, to geue and to take peace. So whan they had takẽ longe aduisemẽt thervpon, & ye captayne shewed it to the multitude: they were agreed in one mynde to haue peace. And they appoited a daye to syt vpõ these matters quietly amõg thẽselues, ye stooles also were brought forth. Neuerthelesse Judas cõmaunded certayn mẽ of armes to wayt in cõuenient places, lest ther shuld sodẽly aryse ony euell thorow the enemyes. And so they communed reasonably together.

D Nicanor, whyle he abode at Jerusalẽ, ordered hymselfe not vnreasonably, but sent awaye the people yt were gathered together. He loued Judas euer wyth hys harte, and fauoured hym. He prayed hym also to take a wyfe, & to brynge forth chyldrẽ. So he maryed

lyued in rest, and they led a commune lyf. But Alcimus perceauynge the loue that was betwixt them, and how they were agreed together, came to Demetrius and tolde hym that Nicanor had taken straunge matters in hande, and ordened Iuads (an enemye of the realme) to be the kynges successoure. Then the kinge was sore displeased, and thorow the wycked accusacyons, whiche Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor sayenge: that he was very angry for ye frendshippe and agrement, whiche he had made with Machabeus. Neuerthelesse he commaunded hym in all the haist, that he shulde take Machabeus presoner, and sende hym to Antioche.

Which letters whan Nicanor had sene, he was at his wyttes ende, & sore greued, wherin they had agreed: specyally, seynge Machabeus was the man, that neuer dyd hym harme. But because he myght not withstande ye kyng he sought oportunite to fulfyll his cōmaundement. Notwithstandyng whē Machabeus sawe that Nicanor began to be churlysh vnto hym, & that he intreated hym more rughly then he was wonte, he perceaued that such vnkyndnes came not of good, & therfore he gathered a few of his mē, and withdrewe hymselfe from Nicanor. Which whā he knewe yt Machabeus had manfully preuented hym, he came in to the great and moost holy temple: and commaunded the prestes (whiche were doynge theyr vsuall offerynges) to delyuer hym the man. And whā they sware they coulde not tell, where the mā was whome he sought, he stretched out his

1.Mac.7.c. hande, *and made an oth, sayenge: Yf ye wyll not delyuer me Iudas captiue, I shall remoue this temple of God in to a playne felde, I shall breake downe the aulter, and consecrate this temple vnto Bacchus. After these wordes he departed.

Then the prestes lyft vp theyr handes toward heauen, and besought hym that was euer the defender of theyr people, sayeng: Thou O LORDE of al, which hast nede of nothynge woldest ye the temple of thy habitacyon shulde be amonge vs. Therfore now (O moost holy LORDE) kepe this house euer

1.Ma.4.e. vndefyled, *which lately was clensed.

2.Mac.10.a Nowe was ther accused vnto Nicanor one Razis, an Alderman of Ierusalem, a louer of the whole cytie, & a man of good reporte, whiche for the kynde hart that he bare vnto the people, was called a father of the Iewes. This mā ofttymes (whan the Iewes were mynded to kepe them selues vndefyled) defended and delyuered them, beyng content stedfastly to spende his body & his lyfe for his people.

So Nicanor wyllynge to declare the hate that he bare to the Iewes, sent fyue hundreth men to take hym: for he thought, yf he gat hym, he shuld bryng the Iewes in great decaye. Now whā the people beganne to rushe in at his house, to breake the dores, and to set fyre on it: he beynge now taken, wolde haue defended hymself wt his swearde: chosynge rather to dye manfully, then to yelde hymselfe to those wycked doers: and because of his noble stocke, he hadde rather haue bene put to extreme cruelte.

Notwithstandynge what tyme as he myssed of his stroke for haist, and ye multitude fell in violently betwixt the dores: he ranne boldly to the wall, and cast hymselfe downe manfully amōge the heape of them, whiche gaue soone place to his fall, so that he fell vpō his belly. Neuertheles whyle ther was yet breath within hym, he was kyndled in his mynde: and whyle his bloude gusshed out exceadyngly (for he was verye sore wounded) he ranne thorow ye myddest of the people, & gat hym to ye toppe of a rocke. So whan his bloude was now gone, he toke out his own bowels with both his handes, and threwe thē vpon the people: callyng vpon ye LORDE of lyfe and spirete, to reward hym this agayne, and so he dyed.

The xv. Chapter.

Of Nicanors wycked purpose. Iudas geueth his people godly cōsolaciō. Of his dreames and visions, and how Nicanor peryshed.

NOw * whā Nicanor knew that Iudas was in the cōtre of Samaria, he thought with al his power to strike a felde with hym vpon a Sabbath daye. Neuerthelesse the Iewes that were compelled to go wt him, sayd: O do not so cruelly & vnkyndly, but halowe the Sabbath daye, & wor- 1.Mac.7.

Helpe ye hym that seyth all thynges. For
all this, yet sayd the vngracyous per-
sonne: * Is there a myghty man in hea Ex.20.a.
uen that commaunded the Sabbath
daye to be kepte? And whan they sayd:
yet ÿ lyuynge God, the myghty LOR
DE in heauen * commaunded the se- Ex.20.b.
uenth daye to be kepte. He sayd: And I
am myghtye vpon earth, to cōmaunde
them to arme them selues, and to per-
fourme the kynges busynesse. Not-
withstandynge he myght not haue his
purpose.
B Nicanor had deuysed with great
pryde to ouercome Judas, & to brynge
awaye the victory. But Machabeus
had euer a fast cōfidence and a perfecte
hope in God, that he wolde helpe hym,
& exhorted his people, not to be afray-
ed at the commynge of the Heythē but
alwaye to remembre the helpe that had
bene shewed vnto them from heauen,
yee & to be sure now also, that Almigh
tye God wolde geue them the victory.
He spake vnto them out of the lawe &
prophetes, puttynge them in remem-
braunce of the battayls, that they had
stryken afore, and made them to be of
a good corage.
So whan theyr hartes were pluct
vp, he shewed them also the deceatful-
nesse of the Heythen, and howe they
wolde kepe no conuenaunt nor oth.
Thus he wapened them not with the
armoure of shilde and speare, but with
wholsome wordes and exortacyons.
He shewed them a dreame also, where
thorowe he made them all glad, which
was this: He thought that he saw O-
nias (which had ben hygh prest, a ver-
tuous and louynge man, sad, and of ho
nest conuersacyon, well spoken, & one
that had ben exercised in godlynesse frō
a chylde) holdynge vp his handes to-
warde heauen, and prayeng for his peo
C ple. After this ther appeared vnto him
another man, which was aged, hono-
rable, and glorious. And Onias sayd:
This is a louer of the brethren, and of
the people of Israel. This is he that
prayeth much for the people, and for al
the holy cytie: Jeremy the prophete of
God. He thought also that Jeremy
helde out his ryght hande, & gaue hym
(namely vnto Judas) a swearde of
golde, sayenge: Take this holy sweard
a gyfte frō God, wherwith thou shalte
smyte down the enemyes of the people
of Israel.

And so they were well conforted
thorowe the wordes of Judas, & toke
corage vnto them, so that the yōge mē
were determined in theyr myndes to
fyght & to byde styfly at it, In so much
that in the thynges which they toke in
hande theyr boldnesse shewed the same
because the holy cytie and the temple
were in parell: for the which they toke
more care, then for theyr wyues, chēldrē
brethren, and kynsfolkes. Agayne, they
that were in the cytie, were moost care
full for those which were to fyght.
Now whan they were all in a hope ÿ
the iudgemēt of ÿ matter was at hōde,
and the enemyes drewe nye, the hoost
beynge set in araye, the elephantes and
horsemen euery one standynge in his
place: Machabeus consydered the cō-
mynge of the multitude, the ordynaūce D
of dyuerse weapens, the cruelnesse of ÿ
beastes, & helde vp his handes toward
heauen, callynge vpon the LORDE
that doth wōders, * which geueth not 2.Pa.14.c
the victory after the multitude of wea Judic.7.b
pēs and power of the hoost (but to thē
that please hym) accordyng to his own
wyll. Therfore in his prayer he sayde
these wordes:
O LORDE, * thou that diddest 4.Re.19.f
sende thyne angell in the tyme of Eze- Esa.37.e
chias kynge of Juda, and in the hoost 1.Ma.7.c.
of Sennacherib slewest an hundreth & 2.mac.8.d.
fyue and foure score thousande: sende
now also thy good angell before vs (O
LORDE of heauens) in the ferauful-
nesse and drede of thy myghtye arme, ÿ
they which come agaynst thy holy peo
ple to blaspheme them, may be afrayed
And so he made an ende of his wordes.
Then Nicanor and they that were ŵ
hym, drewe nye with shawmes and sō-
ges: but Judas and his company with
prayer and callynge vpon God.
With theyr handes they smote, but
with theyr hartes they prayed vnto the
LORDE, and slewe no lesse then
fyue and thyrtye thousande men: For
thorowe the present helpe of God they
were gloriously comforted.
Now whan they lefte of, and were E
turnyng agayne with ioye, they vnder
stode ÿ Nicanor hymselfe was slayne
with the other. Thē they gaue a great
shoute and a crye, praysynge ÿ almygh
tye LORDE with a loude voyce.
And Judas (which was euer ready to
spende his bodye and lyfe for his cyte-
syns) commaunded to smyte of Nica-

nors heade, with his arme and hande, and to be brought to Jerusalem. Whan he came there, he called all the people, and the prestes at the aulter with those that were in the castell, and shewed the[m] Nicanors heade, and his wycked hãde which he had presumptuously holden vp agaynst the temple of God. He caused the tunge also of that vngodly Nicanor to be cut in lytle peces, and to be cast to the foules, and the cruel mans hande to be hanged vp before the temple.

So euery man gaue thankes vnto the LORDE, sayeng: Blessed be he that hath kepte his place vndefyled.

Judi.14.a As for Nicanors heade, * he hanged it vp vpon the hyghe castell, for an euident and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy: namely the.xiii.daye of the moneth Adar, which in the Syrians language is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne, & from that tyme forth the Jewes hadde the cytie in possession: And here wyll I now make an ende.

The ende of the seconde boke of the Machabees.

This is Edwarde [illegible] Booke of [illegible] the [illegible] & [illegible]

The thyrd part

of the olde testamente,
whose contentes
folowe in
the nexte
page.

¶ Imprynted in Southwarke for
James Nycolson.

¶ The contentes of this boke.

Job.
The Psalter.
Prouerbia.
Ecclesiastes.
Cantica canticorum.

¶ All the Prophetes.

Esay.
Jeremy.
Ezechiell.
Daniel.
Oseas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
Zachary.
Malachy.

The boke of Job.

The fyrst Chapter.

¶ The prosperite of Job, and how God geueth Sathã power ouer his body and goodes, whiche he is contente withall.

[A] Ther was a man
[Gen.22.d] in the lãde of * Hus called Job: an innocẽt and vertuous man, such e one as feared God, and eschewed euell. This man had seuen sonnes, and thre doughters.
[Job.42.c] * His substaunce was seuen thousãde shepe, thre thousande camels, fyue hundreth yocke of oxen, fyue hundreth she asses, and a very great housholde: so y he was one of the moost principall mẽ amonge all them of the East contre. His sonnes now wente on euery man, and made bankettes: one daye in one house, another day in another, and sent for theyr thre systers to eate & drynke with them. So whan they had passed ouer the tyme of theyr bãkettyng rounde aboute, Job sent for them, and clensed them agayne, stode vp early, and offered for euery one a burntofferyng. For Job thoughte thus: peraduenture my sonnes haue done some offence, & haue ben vnthankfull to God in theyr hartes. And thus dyd Job euery daye.

[B] [Job.2.a] * Now vpon a tyme, whan y seruauntes of God came and stode before the LORDE, Sathan came also amonge them. And the LORDE sayde vnto Sathan: From whence commest thou? Sathan answered the LORDE,
[1.Pet.5.b] and sayde: * I haue gone aboute the londe, and walked thorowe it.

Then sayd the LORDE vnto Sathan: hast thou not consydered my seruaunt Job, how y he is an innocent and vertuous man: such one as feareth God, and escheweth euell, and thus ther is none lyke hym in the lande? Sathan answered and sayde vnto the LORDE: Doth Job fear god for naught? hast thou not preserued him, his house and al hys substaunce on euerye syde? haste thou not blessed the workes of hys handes? Is not his possessyon encreased in the londe? But laye thyne hande vpon hym a lytle, touche once all that he hath, and (I holde) he shall curse the to thy face. And the LORDE sayde vnto Sathan: lo, all that he hath, be in thy power: onelye vppon hymselfe, se that thou laye not thyne hande. Then wente Sathan forth from the LORDES presence.

Now vpon a certaine daye, whan [C]
hys sonnes and doughters were eatynge, and drynkynge wyne in theyre eldest brothers house, ther came a messaunger vnto Job, and sayde: Whyle the oxen were a plowynge, and the asses goynge in the pasture beside them: the Sabees came in violentelye, and toke them all awaye: yee they haue slayne the seruauntes with y swearde, and I onelye ranne my waye, to tell the.

And whyle he was yet speakynge, ther came another, and sayd: The fyre of God is fallen from heauen, it hath consumed, and burnte vp all the shepe and seruauntes: and I onelye ranne my waye, to tell the. In the meane season whyle he was yet speakynge, ther came another, and sayd: The Caldees made thre armyes, and fell in vpon the camels, which they haue caryed awaye yee and slayn the seruauntes wyth the [D]
swearde: and I only am gotten away, to tell the. Whyle he was speakynge, ther came yet another, and sayde: Thy sonnes, and doughters were eatynge, and drynkynge wyne in theyre eldeste brothers house, and sodenly ther came a myghtye greate wynde oute of the South, and smote the.iiii. corners of the house: whiche fell vpon thy chyldren, so that they are dead: and I am gotten awaye alone, to tell the.

Then Job stode vp, and rent hys clothes, shaued hys head, fell down vpon the grounde, worshypped, & sayd:
* Naked came I oute of my mothers [Eccls.5.c]
wombe, and naked shall I turne thy [1.Ti.6.b]

Eccl.4.b ther agayne. The LORDE gaue,
Gene.3.d. and the LORDE hath taken awaye (the LORDE hath done hys pleasure) nowe blessed be the name of the
Ps.112.a. LORDE. * In all these thynges
Joh.2.b. dydde Job not offende, nor murmured foolyshlye agaynste God.

The .ii. Chapter.

¶ The prosperyte of Job, and howe God geueth Sathan power ouer hys bodie, and goodes, which he is content wythall.

A
Job.1.b IT * happened also vpon a tyme that whan the seruauntes of God came and stode before the LORDE. Sathan came also among them, and stode before hym. And the LORDE sayde vnto Sathan:
1.Pet.5.d. From whence commest thou? Sathan answered, and sayde: * I haue gone aboute the londe, and walked thorowe it.

Then sayde the LORDE vnto Sathan: Haste thou not consydered my seruaunte Job, how that he is an innocente and vertuous man, such one as feareth God, and eschueth euel, and that ther is none lyke hym in the londe? But thou mouedeste me agaynst hym, to punyshe hym: yet is it in vayne: for he contynueth styll in hys godlynesse.

B Sathan answered the LORDE and sayde: Skynne for skynne: yee a man wyll geue al that euer he hath, for hys lyfe. But laye thyne hande vppon hym, touche hym once vpon the bone, and fleshe, and (I holde) he shall curse the to thy face. Then sayde the LORDE vnto Sathan: Lo, there haste thou hym in thy power, but spare hys lyfe.

So wente Sathan forth from ye LORDE, and smote Job with maruaylous sore byles, from the sole of the foote vnto hys crowne: so that he sat vpon the grounde in the asshes, and scraped of the etter of hys sores wyth a potsherde.

Then sayde hys wyfe vnto hym:
Tobi.2.d. * Dorste thou yet continue in thy perfectnesse? curse God, and dye. But Job sayde vnto her: Thou speakeste lyke a foolyshe woman. Seynge we haue receaued prosperyte at the hande of God, wherfore shulde we not be content wyth aduersyte also? * In all these thynges dydde not Job synne wyth hys lyppes. Job.1.d.

C Nowe whan Jobs frendes herde of all the trouble, that happened vnto hym, ther came thre of them, euerye one from hys owne place: namelye, Eliphas the Themanite, Baldad the Suhite, and Sophar the Naamathite.

For they were agreed together to come, to shewe theyr compassyon vpon hym, and to comforte hym. So whan they lifte vp theyre eyes afarre of, they knewe hym not.

Then cryed they, and wepte: then euerye one of them rente hys clothes, and sprenckled duste vpon theyre heades in the ayre. They sat them downe by hym also vpon the grounde seuen dayes, and seuen nyghtes. Nother was ther onye of them that spake one worde vnto hym, for they sawe that hys payne was verye greate.

The .iii. Chapter.

¶ The fleshe can not suffer: and here is descrybed the nature of the vnpacyente man, that grudgeth agaynste the iudgemente of God.

A
AFter thys opened Job hys mouth, and cursed his day and sayde: lost be that day wherein I was borne: and the nyghte, in the which it was sayde: ther is a manchylde conceaued. Jere.20.d. The same daye be turned to darknesse, & not regarded of god fro above nother be shyned vpo wt lyght: but be couered wt darknesse, & the shadowe of death. Let ye dimme cloude fal vpo it, & let it be lapped in wyth sorow. Let the darkstorme ouercome that nyghte, let it not be rekened amonge the dayes of the yeare, nor counted in the monethes Despysed be that nyghte and dyscommended: let them that curse the daye, geue it theyr curse also, euen those that be readye to rayse vp Leuiathan. Let ye starres be dimme thorow ye darknesse of it. Let it loke for lyghte, but let it se none, nother the rysynge vp of the fayre mornynge: because it shut not vp the wombe that bare me, nor hydde these sorowes fro myne eyes.

B *Alas, why dyed I not in ye byrthe? Job.10.d.
Why dyd I not perysshe, as soone as I
cam out of my mothers wombe? Why
set they me vpon theyr knees? Why
gaue they me sucke with theyr brestes?
Then shulde I nowe haue lyen styll,
I shulde haue slepte, and ben at reste:
lyke as the kynges & lordes of ye earth,
which buylde them selues speceyall pla=
ces: As the prynces that haue great sub
staunce of golde, and theyr houses full
of syluer. O that I vtterly had no be=
ynge or were as a thynge borne out of
tyme (that is put asyde) ether as yonge
chyldren, which neuer sawe the lyghte.
C There must the wycked cease frō theyr
tyranny, there suche as are ouerlabou=
red, be at rest: there are those letten out
fre, which haue bene in preson, so that
they heare nomore the voyce of the op=
pressour. There are smal and great: the
bonde man, and he that is fre from his
mayster.

Wherfore is the lyght geuen, to
hym that is in myserye? and lyke vnto
them, that haue heuy hartes? Whiche
longe for death, and it cōmeth not: for
yf they myght fynde theyr graue, they
wolde be maruaylous glad, as those ye
dygge vp treasure.) To the mā whose
waye is hyd, which God kepeth backe
from hym?

This is the cause that I syghe be=
fore I eate, and my roarynges fal oute
lyke a water floude. For the thing that
I feared is come vpon me: & the thyng
that I was afrayed of, is happened
vnto me. Was I not happye? Had I
not quyetnesse? Was I not in reste?
And now commeth suche myserye vp=
pon me.

The.iiii.Chapter.

Jobs frendes comforte hym, and
geue his synnes the blame of his pu=
nysshment.

A THen answered Elyphas of
Theman, and sayde vnto
hym: Yf we begynne to co=
mune with the, peraduen=
ture thou wylt be myscon=
tent, but who can witholde hymselfe
from speakynge? Beholde, thou haste
ben a teacher of many, and hast comfor
ted the wery handes.

Thy wordes haue set vp those that
were fallē, thou hast refreshed ye weak
knees. But now that the plage is come
vpon the thou shrenkest awaye, now ye
it hath touched thy selfe, thou art faint
harted. *Where is now the feare of Tobi.2.b
God, thy stedfastnesse, thy pacyēce, and
the perfectnesse of thy lyfe? Consydre
(I praye the) who euer perysshed, be=
ynge an innocent? Or whan were the
godly destroyed? As for those ye plowe
wyckednesse (as I haue sene my selfe,)
*and sowe myschef, they reape ye same Gala.6.a.
For whan God bloweth vpon them,
they perysh, and are destroyed thorow
the blast of his wrath. The roaryng of
the Lyon, the cryenge of the lyonesse, &
the teth of the lyons whelpes are bro=
ken. The great lyon perysheth, because
he can get no praye, and the lyōs whel
pes are scattred abrode.

Ther is spoken vnto me a thynge B
in counsel, which hath geuen a terrible
sounde in myne eare *with a vysyon Dan.10.a.
in the nyghte, whan men are fallen in
slepe. Suche feare and drede came vp=
pon me, that all my bones shoke. And
whan the winde passed ouer by me, the
heeres of my flesh stode vpryght.

Then stode ther one before me,
whose face I knew not: an ymage ther
was, and the wether was styll: so that
I herde this voyce: *Maye a man cō= Job.25.a
pared vnto God be iustified? Maye Ps.142.a.
ther ony man be more clene thē he that Rom.3.b
made hym? ‡Beholde he hath founde ‡Job.13.b
vnfaythfulnesse amonge his owne ser 2.Pet.2.b
uauntes, and proude disobedience a=
monge his angels.

How muche more then shall they
(that dwell in houses of claye, whose
fundacion is but earth) be motheaten?
They shall be destroyed from the mor=
nynge vnto the euenyng: Yee they shal
perysshe, or euer they be aware: & be ta=
ken awaye so cleane, that none of them
shall remayne, but be dead, or euer they
be aware of it.

The.v.Chapter.

That no man is without synne. A
prayse of the almyghtynesse & louynge
kyndnesse of God.

NAme me one els, yf thou A
canste fynde ony, Yee loke
aboute the vppon onye of
the holy men. As for the
foolysshe man, displea=

fure kylleth him, and anger slayeth the
Psa. 36. d. ignoraunt. * I haue sene my self, whã
the foolyshe was depe rooted, that hys
bewtye was sodenlye destroyed: that
hys chylderen were wythoute prospe-
ryte or health: that they were slayne in
the dore, and no man to delyuer them:
Deu. 28. d. * that hys haruest was eaten vp of yͤ
hongrye: that the weapened man had
spoyled it, and that the thrystye hadde
dronke vp hys ryches. It is not the
earthe that bryngeth forthe trauayll,
nother commeth sorowe oute of the
grounde: but it is man that is borne
vnto myserye, lyke as the byrde for
to flye.
B But nowe wyll I speake of the
LORDE, and talke of God, whiche
doth thynges, that are vnsearchable, &
maruaylous wythoute nomber.
Deut. 28 b * Which geueth rayne vpon the earth
Eccli 10. c. and poureth water vpon all thynges,
‡ Luce. 1. d ‡ which setteth vp the of lowe degre,
Ps. 144. b and sendeth prosperyte to those yͭ are
146. a. in heuynesse: Whiche destroyeth yͤ de-
1. Reg. 2. b uyces of the sotyll, so that they are not
able to perfourme yͤ thinges that they
Esay. 8. c. take in hande: * which compasseth the
1. Cor. 3. c. wyse in theyr owne craftynesse, and o-
Psa. 32. b. uerthroweth the counsell of the wyc-
Deu. 28. c. ked: In so much that * they runne in
to darknesse by fayre daye, and grope
aboute them at the noone day, lyke as
in the nyghte.
Psa. 10. a. * And so he delyuereth the poore
from the swearde, from theyr mouthe,
and from the hande of the cruell, that
the poore maye haue hope, and that the
mouthe of the oppressoure maye be
stopped.
C * Beholde, happye is the man,
Pro. 3. b. whome God punysheth: therfore, des-
1. Pet. 4. c. pyse not thou the chastenynge of the al
Heb. 12. a. myghtye. ‡ For though he make a
‡ Ose. 6. a. wounde, he geueth a medicyne agayn:
though he smyte, hys hande maketh
whole agayne.
He delyuereth the oute of syxe trou
bles, so that in the seuenth ther can no
harme touche the. In the myddeste of
hunger he saueth the from deathe: and
whan it is warre, from the power of
the swearde.
He shall kepe the from the per-
lous tunge, so that whan trouble com
meth, thou shalte not nede to feare. In
destruccyon and derthe thou shalte be
Psa. 90. merye, * and shalt not be afrayde, for
the beastes of the earth: But the castel
les in the londe shall be confederate w
the, and the beastes of yͤ felde shal geue
the peace.
Yee thou shalt se that thy dwellyng
place shall be in reste, thou shalt behold
thy substaunce, and be nomore punys-
hed for synne. Thou shalte se also that
thy sede shal encrease, & that thy poste-
ryte shal be as the grasse vpon yͤ earth.
Thou shalte come to thy graue in a
fayre age, lyke as the corne sheeues are
broughte into the barne in due season.
Lo, thys is the matter, as we oure sel-
ues haue proued by experience. Ther-
fore nowe that thou heare it, take bet-
ter hede to thy selfe.

The. vi. Chapter.

Job excuseth hys owne vnpacyen-
cye, layeth ypocrysye to hys frendes
charge, and sayeth they are but dys-
semblers.

Job answered and sayde: A
O that my myserye were
weyed, and my punyshe-
mente layed in the balaun-
ces: for then shulde it be he
uyer, then the sonde of the see. Thys
is the cause, that my wordes are so so-
rowfull
For the almyghtye hath shot at
me wyth hys arowes, whose indigna-
cion hath dronke vp my spirete, and the
terryble feares of God fyghte agaynst
me. * Doth the wilde asse roare whan Iude. 3. a.
he hath grasse? Or cryeth the oxe whã
he hath fodder ynough? May a thyng
be eaten vnseasoned, or wythout salt?
What tayste hath the whyte wythyn
the yolk of an egge? The thynges that
somtyme I myghte not awaye wythal
are nowe my meate for verye sorowe:
O that I myghte haue my desyre: O yͭ
God wolde graunte me the thynge, yͭ
I longe for: That he wolde begynne,
and smyte me: that he wolde let hys
hande go, and hewe me downe. Then
shulde I haue some comforte. Yee I
wolde desyre him in my payne, that he
shulde not spare: for I wyll not be a-
gaynste the wordes of the holye one.
What power haue I to endure? B
Or what is myne ende, that my soule
myghte be pacyente? Is my strengthe
the strengthe of stones? Or, is my flesh
made of brasse? Am I able to helpe my
self? Is not my strengthe gone fro me
lyke as yf one wythdrewe a good dede
from hys frende, and forsoke the feare

of God? Myne owne brethren passe o-
uer by me as the waterbroke, that hay
stelye runneth thorowe the valleys.
Psa.66.a. * But they that feare the whore frost
the snowe shall fall vpon them.

When theyr tyme commeth, they
shall be destroyed and perysshe: and
whan they be set on fyre, they shall be
remoued oute of theyr place: For the
pathes that they go in, are croked: they
hayste after vayne thynges, and shall
perysshe. Consyder the pathes of The-
man, and the wayes of Saba, wherin
they haue putte theyre truste. Confoū
ded are they that putte onye confyden-
ce in them. For whan they came to op-
tayne the thynges that they loked
for, they were broughte to confu-
syon.

C Euen so are ye also come vnto me:
but nowe that ye se my myserye, ye are
afrayed. Dydde I desyre you to come
hyther? or to geue me onye of youre
substaunce? To delyuer me from the
enemyes hande, or to saue me from the
power of the myghtye? Teache me,
and I wyll holde my tunge: and yf I
do erre, shewe me wherin.

Wherfore blame ye then the wor
des, that are well and truelye spoken?
whiche of you can reproue them? Sa-
uynge onely that ye are sotyll to check
mens sayenges, and can speake many
wordes in the wynde. Ye fall vppon
the fatherlesse, and go aboute to ouer-
throwe youre owne frende. Wherfore
loke not only vpon me, but vpon your
selues, whether I lye or no. Turne in
to your owne selues (I pray you) be in
differente iudges, and consyder myne
vngyltynesse, whether ther be ony vn-
ryghteousnesse in my tunge, or vayne
wordes in my mouthe.

The.vii.Chapter.

A frendelye contencyon that Job
maketh wyth God shewynge the myse
rable lyfe and trauayle of man.

A IS not the lyfe of man vp-
pon earthe a very battayle?
Are not hys dayes, lyke
the dayes of an hyred ser-
uaunt? For like as a bond
seruaunte desyreth the shadowe, and
as the hyrelynge wolde fayne haue an
ende of hys worke: Euen so haue I la
boured whole monethes longe (but in
vayne:) and manye a carefull nyghte
haue I tolde. * Whan I layed me Deu.28.g.
downe to slepe, I sayde: O whan shall
I ryse? Agayne, I longed sore for the
nyghte. Thus I am full of sorowe, tyl
it be darke. My fleshe is clothed wyth
wormes, fylthynesse, and duste, my
skynne is wythered, and crompled to-
gether: * my dayes passe ouer more spe Job.9.c.
delye, then a weeuer can weeue oute and.14.a.
hys webbe, & are gone or I am aware.
O remembre that my lyfe is but a
wynde, and that myn eye shal nomore
se the pleasures therof, yee and that
none other mans eye shall se me onye
more. For yf thou fasten thyne eyes vp
pon me, I come to naughte as a cloud
is consumed and vanissheth away: euē
so he that goeth downe to hell cōmeth
nomore vp, nor turneth agayne into
hys house, nother shal hys place know
hym onye more.

Therfore I wyll not spare my B
mouth, but wyl speake in ỹ trouble of
my spryte, in the bytternesse of my
mynde wyll I talke. Am I a see, or a
whalfysshe, that thou kepeste me so in
preson? Whan I thynke my bedde
shall comforte me, I shall haue some
refresshynge by talkynge to my selfe vp
pon my couche: * Then troubleste Dan.2.a
thou me wyth dreames, and makeste
me so afrayed thorowe vysyons, that
my soule wyssheth rather to be hanged
and my bones to be dead.

I can se no remedye, I shall lyue
nomore: O spare me then, for my
dayes are but vayne. What is man
that thou haste hym in suche repu-
tacyon, and setteste so muche by hym? Math.6.c
* Thou takeste dylygente care for ‡Deu.8.a
hym, ‡ and sodenlye doeste thou trye Gene.22.a
hym.

Why goeste thou not from me.
nor letteste me alone, so longe tyll I
swalowe downe my spatle? I haue of
fended, what shall I do vnto the O
thou preseruer of men? Why haste
thou made me to stonde in thy waye,
and am so heuye a burthen vnto my
selfe? Why doeste thou not forgeue
me my synne? Wherfore takeste thou
not awaye my wyckednesse? Beholde,
nowe muste I slepe in the duste: and yf
thou sekeste me to morowe in the mor-
nynge, I shall be gone.

The.viii.Chapter.

¶ Baldad reproueth Job. The nature
of ypocrites.
A
THen answered Baldad the
Suhite, & sayd: How longe
wylte thou talke of suche
thynges? How longe shall
thy mouth speake so proude
wordes? Doth God peruerte ŷ thynge
Job.1.c that is lawfull? Or doth the almyghty
destroye the thynge that is ryght?
Deut.30.a *Whan thy sonnes synned agaynste
hym, dydde not he punyshe them for
theyr wyckednesse? *Yf thou woldest
now resorte vnto God by tymes, and
make thyne hūble prayer to the almygh
tye: yf thou woldest liue a pure & a god
ly lyfe: shulde he not awake vp vnto ŷ
immediatly, and geue the the bewty of
ryghteousnesse agayne? In so muche,
that wherin so euer thou haddest lytle
afore, thou shuldest now haue great a-
bundaūce. Enquere of them that haue
Ps.143.a ben before the, search diligently among
thy forefathers: Namely that we are
but of yesterdaye, & cōsyder not, *that
our dayes vpon earth are but a verye
shadowe. They shall shewe the, they
B shall tell the, yr they wyl gladly cōfesse
the same.

Maye a rushe be grene without
moystnesse? maye ŷ grasse growe with
out water? No: but (or euer it be shot
forth, and or euer it be gathered) it wy-
thereth, before ony other herbe. Euen
so goeth it with all them, that forgette
God: and euen thus also shall the ypo-
crytes hope come to nought. His confy
dence shalbe destroyed, for he trusted in
a spyders webbe.

He leaneth vpon his house, but he
shall not stonde: he holdeth hym fast by
it, yet shall he not endure. Oftymes a
thynge doth floryshe, and men thynke ŷ
it maye abyde ŷ Sonneshyne: it shuteth
forth the braunches in his garden, it ta
keth many rotes, in so muche that it is
lyke an house of stones. But yf it be ta
ken out of his place, euery mā denyeth
it, sayenge: I knowe the not. Lo, thus
is it with hym, that reioyceth in his
owne doynges: and as for other, they
growe out of the earth.

Beholde, God wyll not cast away
a vertuous man, nother wyll he helpe
the vngodly. Thy mouth shall he fyll
with laughynge, and thy lyppes wyth
gladnesse. They that hate the shalbe
confounded, and the dwellynges of the
vngodly shall come to nought.

The.ix.Chapter.

¶ All men are synners in the syghte of
God, and ryghteousnesse cōmeth onely
of hym. He punysheth also whome he
wyll.
A
IOb answered, and sayd: In Ps.14.a
for ŷ, *I knowe it it is Rom.3.b
so of a trueth, that a mā cō Job.4.d
pared vnto God can not be 13.b.25.a
iustified. Yf he wyll argue
with hym, he shal not be able to answer
hym vnto one amonge a thousande.
He is wyse of harte, and myghtye in
strength. Who euer prospered ŷ toke
parte agaynst hym? He translateth the
mountaynes or euer they be aware, &
ouerthroweth thē in his wrath. He re-
moueth the earth out of hir place, ŷ hyr
pilers shake withall. He commaundeth
the Sonne, and it ryseth not: he closeth
vp the starres, as it were vnder a sig-
net. He hymselfe alone spredeth out the
heauens, and goeth vpon the wawes
of the see. He meketh the waynes of Orion is a
heauen, the ☞Orion, the *.vii.star- clear starre
res and the secrete places of the south. in ŷ south
He doth great thynges, such as are vn- which the
searcheable, yee and wonders without husbādmē
nombre. cal Jacobs
staffe.
Yf he came by me, I myghte not Amos.5.a
loke vpon hym: yf he wente his waye, B
I shuld not perceaue it. Yf he be haisty Eccli.8.a
to take ony thynge awaye, who wyll †Is.10.a
make hym restore it agayne? *Who
wyll saye vnto hym: what doest thou?
†He is God, whose wrath no mā may
withstande: but the proudest of al must
stoupe vnder hym. How shulde I then
answere hym: or what wordes shulde
I fynde out agaynst hym? yee though
I be ryghteous, yet wyll I not geue
hym one worde agayn, but mekely sub
mytte my selfe to my iudge. All be it ŷ
I call vpon hym, and he heare me, yet
am I not sure, that he hath herde my
voyce: he troubleth me so with the tem
pest, and woundeth me out of measure
without a cause. He wyll not let my
spirete be in rest, but fylleth me with bit
ternesse.

Yf men will speake of strength, he
is the strongest of al: yf mē will speake
of righteousnesse, who darre be my re-
corder? yf I wyll iustifie my selfe, myne
owne mouth shall condemne me: yf I
wil put forth my self for a perfecte mā
he shal proue me a wycked doer: For yͤ
I shuld be an innocent, my conscience
knoweth it not, yet I my self am wee-
ry of my lyfe.

C This one thynge wyll I say: * He
Eccle.9.a destroyeth both the righteous and vn-
godly. And though he slay sodēly wyth
the scourge, yet laugheth he at yͤ punish
mēt of the innocent. As for the worlde
he geueth it ouer in to the power of the
wicked, such as the rulers be, wherof
al londes are full. Is it not so? where
is ther ony, but he is suche one?

D * My dayes haue ben more swifte,
Job.7.a then a runner: they are gone sodenley,
and haue sene no good thing. They are
passed awaye as the shippes that be
good vnder sayle, & as the Aegle that
hasteth to the praye. Whā I am pur-
posed to forget my complaynynges to
chaunge my countenaunce, and to cō-
forte my selfe: then am I afrayed of al
my workes, for I know, thou fauou-
rest not an euel doer. Yf I be thē a wic
ked one, why haue I laboured in vay-
ne? Though I washed my selfe with
snow water, & made myne handes ne-
uer so cleane, yet shuldest thou dippe
me in yͤ myre, & myne owne clothes
shulde defyle me. For he yͭ I muste ge-
ue answer vnto, & with whō I go to
lawe is not a mā as I am: Nother is
ther ony dayes mā to reproue both the
partes, or to lay his hāde betwixte vs.
Let him take his rod away fro me, yet
let hym make me no more afrayed of
hym, and then shall I answere hym
without ony feare. For as longe as I
am in suche fearfulnesse, I can make
no answere. And why? it greueth my
soule to lyue.

The .x. Chapter.

¶ No man is without synne / nother may ony man escape the hande of God

A Neuerthelesse, nowe wyll I
put forth my wordes: I will
speake out of the very heuy
nesse of my soule, and wyll
saye vnto God: O do not
condemne me, but shewe me the cause,
wherfore thou iudgest me on this ma-
ner. Thynkest thou it well done to op-
presse me, to cast me of (beyng a worke
of thy handes) and to mayntayne yͤ coū
sell of the vngodly? Hast thou fleshlye
eyes then, or doest thou loke as man lo
keth? Are thy dayes as the dayes of mā
and thy yeares as mās yeares? yͭ thou
makest such inquisicyō for my wycked
nesse, and searchest out my synne: wher
as (notwithstandynge) thou knowest
that I am no wycked person, and that
ther is no man able to delyuer me out
of thyne hande. * Thy handes haue Gene.1.d.
made me, and fashioned me altogether Psa.118.f
rounde aboute, wylt thou then destroy
me sodenly? O remembre (I beseke the)
how that thou madest me of yͤ moulde
of the earth, & shalt brynge me to earth
agayne.

Hast yͧ not mylked me, as it were B
mylke: and turned me to cruddes lyke
chese? Thou hast couered me wͭ skinne
& flesh, & ioyned me together with bo-
nes, and synowes. Thou hast grāūted
me lyfe, and done me good: and the dili
gent hede that thou tokest vpon me,
hath preserued my spzete.

Though thou hydest these thynges
in thyne harte, yet am I sure, that thou
remembrest them all. Wherfore dyd-
dest thou kepe me, whan I synned, and
hast not clensed me fro myne offence?
Yf I do wyckedly, wo is me therfore:
Yf I be ryghteous, yet dare I not lyft
vp my heade: so full am I of confusion
and se myne owne mysery.

Thou huntest me out (beynge in he C
uynesse) as it were a Lyō, and troublest
me out of measure. Thou bryngest
freshe wytnesse agaynst me, thy wrath
increasest thou vpō me, very many are
the plages, that I am in. * Wherfore Job.3.b
hast yͧ brought me out of my mothers Iere.20.d.
wombe? O that I had perished, & that
no eye had sene me. Yf they had caryed
me to my graue, as soone as I was
borne, then shuld I be now, as though
I had neuer bene.

Shall not my shorte lyfe come
soone to an ende? O holde the fro me,
let me alone, that I may ease my selfe
a lytle afore I go thyther, from whence
I shall not turne agayne: Namely, to
that lande of darknesse and shadowe
of death: yee in to that darck clowdye
lande and deadly shadowe, where as is
no ordre, but terrible feare as in the
darcknesse.

The.xi. Chapter.

Sophar reproueth Job of synne: &
for so much as no man may withstōde
God, he byddeth hym be pacyent.

A Then answered Sophar y
Naamathite, and sayde:
Shulde not he y maketh
many wordes, be answe-
rede? Shulde he that bab-
bleth much, be commended therin?
Shulde men geue eare vnto the only?
Thou wylt laugh other men to scorne
and shall no body mocke the agayne?
Wylt thou say vnto God: The thyng
that I take in hande, is perfecte, and I
am clene in thy syght? O that God
wolde speake, and open his lippes a-
gaynst the, that he myght shew the (out
of his secret wysedom) how manyfold
his lawe is: then shuldest thou knowe,
that God had forgotten the, because of
thy synnes.

Wylt thou fynde out God with
thy sekynge? wylt thou attayne to the
perfectnesse of the Almyghtye? He is
hyer then heauen, what wylt thou do?
Deper then hell, how wylt thou then
knowe hym? His length exceadeth the
length of the earth, and his bredth the
bredth of the see. Though he turne al
thynges vpsyde downe, close them in,
or thrust thē together, who dare checke
hym therfore?

B *For it is he, that knoweth the va
1.Re.16.b nite of men: he seyth theyr wyckednesse
Jere.17.b. also, shulde he not then consyder it? A
vaine body exalteth himself, & the sōne
of man is lyke a wylde asses foale. Yf
thou haddest now a ryght harte & lyf-
tedest vp thyne handes towarde hym:
yf thou woldest put awaye the wycked
nesse, which thou hast in hande, so that
no vngodlynesse dwelt in thy house:
Then myghtest thou lyfte vp thy face
without shame, then shuldest thou be
sure, and haue no nede to feare.

Then shuldest thou forget thy my-
sery, and thynke nomore vpon it, then
vpon the waters that runne by. Then
shulde thy lyfe be as cleare as y noone
daye, & sprynge forth as the mornynge
Then myghtest thou haue comforte, in
the hope that thou hast: and slepe quiet
ly, whan thou art buryed. Then shul-
dest thou take thy rest, and no man to
make the afrayed: yee many one shulde
set much by the. As for the eyes of the
vngodly, they shalbe cōsumed, and not
escape: theyr hope shalbe misery and so
rowe of mynde.

The.xii. Chapter.

All thynges come of the myghty or-
dinaunce of God. The wycked haue
better dayes then the godly.

So Job answered, and sayd. A
Then (no doute) ye are the
men alone, and wysedome
shall perysh with you But
I haue vnderstandynge as
well as ye, and am no lesse then ye. Yee
who knoweth not these thynges?
Thus he that calleth vpon God, and
whom God heareth, is mocked of his
neyghboure: the godly & innocent man
is laughed to scorne. Godlynesse is a
lyght despysed in the hartes of y rych,
and is set for them to stomble vpon.

The houses of robbers ar in wealth
and prosperite, and they that malycy-
ously medle agaynst God, dwell wout
care: yee God geueth all thynges ryche
ly with his hande.

Axe the cattell and they shall en- B
fourme the, the foules of the ayre, and
they shall tell the: Speake to the earth,
and it shall shewe the: Or to the fysshes
of the see, and they shall certifie the.
What is he, but he knoweth, that the
hande of the LORDE made al these?
*In whose hande is the soule of eue- Sap.1.a.
ry lyuynge thynge, and the breth of all
men. *Haue not the eares pleasure in Job.34.a.
hearynge, and the mouth in taistyng y
thynge that it eateth? *Amonge olde Job.32.b.
personnes ther is wysedome, & amōge
the aged is vnderstandynge. Yee with
God is wysedome, and stregth: it is he
that hath counsell, and forknowlege.
Yf he breake downe a thynge who can
set it vp agayne? *Yf he shutte a thing Esa.22.b.
who wyll open it? ‡ Beholde, yf he w Apoc.3.b.
holde the waters, they drye vp: Yf he Esa.50.a.
let them go, they destroye the earth.
With hym is strength and wysedome:
he knoweth both the deceauer, & hym
that is deceaued.

He carieth awaye the wyse men C
as it were a spoyle, and bryngeth y iud
ges out of theyr wyttes. He lowseth y
gyrddle of kynges, and gyrdeth theyr
loynes with a bande: he leadeth awaye
the prestes in to captiuite, and turneth
the myghtye vp syde downe. *He ta- 2.Pa.18.
keth the verite from out of the mouth, Eze.14.b.
and disapoynteth y aged of theyr wyse
dome. He poureth out confusion vpon

prynces, and cōforteth them that haue
Dan.12.a. ben oppressed. *Loke what lyeth hyd
in darknes, he declareth it openly: and
the very shadowe of death bryngeth he
to lyght. He both increaseth the people
and destroyeth them: He maketh them
to multiplye, and dryueth them awaye.
He chaungeth the harte of the prynces
and kynges of the earth, and disapoyn
teth them: so that they go wandrynge
out of the way, and grope in the darke
without lyght, stackerynge to and fro
lyke dronken men.

The.xiii.Chapter.

¶ Job speaketh as he thynketh, repro
ueth the ypocrisie of his frēdes, and cō
mendeth the wysedome of God.

A O, all this haue I sene &
myne eye, herde with myne
eare, and vnderstande it.
loke what ye know ÿ same
do I know also, nother am
I inferior vnto you. Neuerthelesse I
am purposed to talke with the Almigh
tye, and my desyre is to comune with
God. As for you, ye are workmaysters
of lyes: and vnprofitable phisicians al
together. Wolde God ye kepte youre
Pro.17.d. tunge, * that ye myghte be taken for
wyse men. Therfore heare my wordes
and pondre the sentence of my lippes.
Wyll ye make answere for God with
lyes, and mantayne hym with deceate?
Wyll ye accepte the personne of God,
and intreate for hym? Shall that helpe
you, whan he calleth you to rekenyng?
Thynke ye to begyle hym, as a man is
begyled? Punysh you shall he, and re-
proue you, yf ye do secretly accepte ony
personne. Shal he not make you afray
ed, whan he sheweth hymselfe? Shall
not his terrible feare fall vpon you?
youre remēbraunce shalbe lyke ÿ dust,
and your pryde shalbe turned to claye.
B Holde youre tunges now, and let
me speak, for ther is some thynge come
in to my mynde. Wherfore do I beare
Iudi.12.a my flesh in my teth, * and my soule in
Ps.118.d myne handes? Lo, ther is nother com-
forte nor hope for me, yf he wyll slaye
Esa.31.a. me. *But yf he shewe & reproue myne
Luc.18.c owne wayes in his sight, he is euen the
same that maketh me whole. And
why? ther maye no ypocrite come be-
fore hym. Heare my wordes, and pōdre
my sayenges with your eares. Behold,
though sentence were geuen vpon me,
I am sure to be knowen for vngylty.
What is he, that wyll go to lawe with
me? For yf I holde my tunge I shall
dye. Neuerthelesse graūt me two thyn
ges, and then wyll I not hyde my selfe
from the.
Withdrawe thyne hande fro me, C
and let not the fearful drede of ÿ make
me afrayed. And then sende for me to ÿ
lawe, that I may answere for my selfe:
or els, let me speake, and geue thou the
answere. How great are my mysdedes
and synnes? Let me knowe my trans-
gressions and offences. Wherfore hy-
dest thou thy face, and holdest me for
thyne enemye? Wylt thou be so cruel &
extreme vnto a flyenge leafe, & folowe
vpon drye stubble? that thou layest so
sharply to my charge, and wylt vtterly
vndo me, * for the synnes of my youth: Psal 24.b
‡ Thou hast put my foote in ÿ stockes ‡ Job.33 a
thou lokest narowly vnto all my pa-
thes, & markest the steppes of my fete:
where as I (notwithstandynge) must
consume as a foule carion, & as a cloth
that is moth eaten.

The.xiiii.Chapter.

¶ The myserable lyfe of man.

An that is borne of a wo- A
man, hath but a short tyme
to lyue, & is full of dyuerse
myseryes. He commeth vp
and falleth awaye lyke a
floure. He flyeth as it were a shadowe
and neuer continueth in one estate.
Thynkest thou it now well done to o-
pen thyne eyes vpon such one, and to
brynge me before the in iudgement?
Who can make it cleane, that cōmeth
of an vncleane thynge? No body. The
dayes of man are shorte, the nombre of
his monethes are knowen onely vnto
the. Thou hast apoynted hym his boū
des, he can not go beyonde thē. Go frō
hym, that he maye rest a lytle: vntyl his
daye come, which he loketh for, lyke an
hyrelynge doth.
Yf a tre be cut downe, ther is some B
hope yet that it wyll sproute, and shute
forth the braūches agayne: For though
a rote be waxen olde & dead in ÿ groūd
yet whan the stocke getteth the sent of
water, it wyll budde, and brynge forth
boughes, lyke as whan it was fyrste
planted. But as for a man, whan he is
dead, peryshed, and consumed awaye,
what becommeth of hym? * The flou- Eccle.1.a.
des whan they be dryed vp, and the ry-
uers whan they be emptye, are fylled

agayne thorowe the flowynge waters
of the see: but whan man slepeth, he ry-
Esa.51.b seth not agayne, * vntyll the heaue pe-
2.Pet.3.b rysshe: he shal not wake vp, nor ryse out
of his slepe. O that thou woldest kepe
me, and hyde me in the hell, vntyll thy
wrath were stylled: and to appoynt me
a tyme, wherin thou myghtest remem-
bre me. May a dead mã lyue agayne?
Gen.47.b * All the dayes of this my pilgrymage
Psa.137.c am I lokynge, whan my chaungynge
shal come. Yf thou woldest but cal me,
Psa.137.b I shulde obey the: * onely despyse not
C the worke of thyne owne handes.

For thou hast nombred all my go-
ynges, yet be not thou to extreme vpon
my synnes. Thou hast sealed vp myne
offences, as it were in a bagge: but be
mercyfull vnto my wyckednesse. The
mountaynes fall awaye at the last, the
rockes are remoued out of theyr place,
the waters pearse thorowe the very sto
nes by lytle and lytle, the floudes do
washe awaye the grauell and earth: E-
uen so destroyest thou the hope of man
in lyke maner. Thou preuaylest agaynst
hym, so ÿ he passeth awaye: thou chaũ-
gest his estate, and puttest him frõ the.
Whether his chyldren come to wor-
shippe, or no, he can not tel: And yf they
be men of lowe degree, he knoweth not.
Whyle he lyueth, his fleshe must haue
trauayle: and whyle the soule is in him
he must be in sorowe.

The.xv.Chapter.

No man is innocent before God.
The conuersacyon of the vngodly.

A Then answered Elyphas ÿ
Themanyte, & sayd: shulde
a wyse man geue suche an
answere (as it were one ÿ
spake in the wynde) and fyl
his stomacke with anger? Thou repro
uest with wordes that are nothynge
worth: and speakest the thynge, which
can do no good. As for shame, ÿ haste
set it asyde, els woldest thou not make
so many wordes before God: but thy
wyckednesse teacheth thy mouth, and
so thou hast chosen the a crafty tunge.
Thyne owne mouth condemneth the,
and not I: yee thyne own lyppes shape
the an answere. Art thou the fyrst mã,
that euer was borne? Or wast thou
made before the hylles: hast thou herde
the secrete counsell of God, that al wys
dom is to lytle for the? What knowest
thou, that we know not? What vnder
standest thou, but we can the same?
With vs ar old & aged mẽ, yee such as
haue lyued longer thẽ thy forefathers.

Doest thou nomore regard the cõ A
forte of God? but thy wycked wordes
wyll not suffre the. Why doth thyne
hart make the so proude? Why stõ-
dest thou so greatly in thyne owne cõ
ceate? Where vnto loke thyne eyes, ÿ
thy mynde is so puft vp agaynst God,
and lettest suche wordes go out of thy
mouth? What is a man, that he shulde
be cleane? What hath he (whiche is
borne of a woman) wherby he myghte
be knowen to be ryghteous? * Behold Job.4.d
he hath founde vnfaythfulnesse amõge 2.Pet.2.a
his owne sayntes: yee the very heauẽs
are vncleane in his syght. How muche
more then an abhominable & vyle man
which drynketh wyckednesse lyke wa-
ter? I wil tel the, heare me: I wyl shew
the a thynge that I know: which wyse
men haue tolde, and hath not bene hyd
from theyr fathers: vnto whom only
the lande was geuen, that no straunger
shulde come amonge them.

* The vngodly despayreth all the C
dayes of his lyfe, and the nombre of ÿ Gen.4.b
tyrauntes yeares is vnknowen. A fear
full sounde is euer in his eares, & whan
it is peace, yet feareth he ÿ destruccyõ:
He beleueth neuer to be delyuered out
of darcknesse, the swearde is alway be
fore his eyes. Whan he goeth forth to
get his lyuynge, he thynketh playnly, ÿ
the daye of darcknesse is at hande. So
rowe and carefulnesse make hym afrai
ed, and compasse hym rounde aboute,
lyke as it were a kynge with his hoost
ready to the battayll. For he hath stret
ched out his hande agaynste God, and
armed hymselfe agaynst the Almygh-
tye. He runneth proudly vpon hym: and
with a styfe necke fyghteth he agaynst
hym: where as he coureth his face &
fatnesse, and maketh his body well ly-
kynge. Therfore shall his dwellyng be
in desolate cyties, and in houses which
no man inhabiteth, but are become hea
pes of stones.

He shall not be ryche, nother shall D
his substaunce continue, nor increase
vpon earth. He shall neuer come out of
darcknesse the flame shall drye vp his
braunches, with the blast of ÿ mouthe
of God shall he be taken awaye. He
wyll nother applye hymselfe to fayth-
fulnesse nor trueth, so sore is he decea-
yed with vanyte.

C He shall perysshe afore his tyme be
worne out, and his hande shall not be
grene. He shalbe pluckte of as an vnty
mely grape from the vyne, and shall let
his floure fall, as the olyue doth. For
the congregacyon of ypocrites is vn-
frutefull, and the fyre shal consume the
houses of such as are gredy to receaue
Psal.7.b. gyftes. * He conceaueth trauayle, he
Esa.59.a bredeth myschefe, and his bodye bryn-
geth forth deceate.

The.xvi.Chapter.

¶ No man is innocent before God.
The conuersacyon of the vngodly.

A IOb answered, and sayd: I
haue oftymes herde suche
thynges. Miserable geuers
of comforte are ye all the
sort of you. Shall not thy
vayne wordes come yet to an ende? Or
hast thou yet ony more to say? I could
speake as ye do also. But wolde God,
that youre soule were in my soules
steade: then shulde I heape vp wordes
agaynst you, & shake my heade at you.
I shuld comforte you with my mouth,
and release your payne with ye talkyng
of my lyppes. But what shall I do?
For all my wordes, my sorow wyl not
ceasse: and thoughe I holde my tunge,
yet wyl it not departe fro me. And now
that I am full of payne, and all that I
haue destroyed, (wherof my wrynckles
beare wytnesse) ther stondeth vp a dis-
sembler to make me answere with lies
to my face. He is angrye at me, he ha-
teth me, and gnassheth vpon me with
his teth. Myne enemye skouleth vpon
me with his eyes.
B They haue opened theyr mouthes
3.Re.22.d wyde vpon me, * and smytten me vpō
Mar.14.g the cheke despytefully, they haue eased
themselues thorow myne aduersite.
God hath geuen me ouer to the vngod
ly, and delyuered me in to the hādes of
the wycked. I was somtime in wealth,
but sodeynly hath he broughte me to
nought. He hath taken me by ye necke,
he hath rente me, and set me, as it were
a marke for hym to shute at. He hath
compassed me rounde aboute with his
dartes, he hath wounded my loynes, &
not spared. My bowels hath he pow-
red vpon the grounde. He hath geuē me
one wounde vpon another, & is fallen
vpon me lyke a giaunt. I haue sowed
a sackcloth vpō my skynne, & lye with
my strength in the duste.
My face is swollē with wepyng, C
and myne eyes are waxen dymme. How
be it ther is no wyckednesse in my han
des, and my prayer is cleane. O earth,
couer not my bloude, and let my cryeng
fynde no rowme. For lo, my wytnesse
is in heauen, and he that knoweth me
is aboue in the heyght. My frendes
laugh me to scorne, but myne eye pou-
reth out teares vnto God. Though a
body myghte pleate with God, as one
mā doth with another, yet the nombre
of my yeares are come, and I muste go
the waye frō whence I shall not turne
agayne.

The.xvii.Chapter.

¶ Iob declareth his mysery.

MY breth fayleth, my dayes A
are shortened, I am harde
at deathes dore. I haue de-
ceaued no man, yet muste
myne eye contynue in heuy
nesse. O delyuer me, and set me by the,
who shall then be able to thrust my hā-
des together? Thou hast witholden
theyr hartes from vnderstandyng, ther
fore shall they not be set vp on hye. He
promyseth his frēdes parte of his good
but his owne chyldren spende it. He
made me as it were a byworde of ye co
mune people, I am his gestynge stocke
amonge them. My countenaunce is he-
uy for very anger, and the membres of
my body are become lyke a shadowe.
Vertuous men therfore shall well con-
syder this, and the innocent shall take
parte agaynst the ypocrite.
The ryghteous wyl kepe his way, B
and he that hathe cleane handes, wyl
euer be stronger and stronger. As for
you, turne you, and get you hence, for
I can not se one wise mā amonge you.
My dayes are past, my thoughtes are
vanysshed awaye, whiche haue vexed
myne harte, chaungynge the nyghte in
to daye, and the lyghte in to darcknesse.
Though I tarye neuer so much, yet ye
graue is my house, & I must make my
bedde in the darcke. I call corrupcyon
my father, and the wormes call I my
mother and my syster. What helpeth
then my longe taryenge? Or who wyll
fulfyll the thynge, that I loke for? All
that I haue, shal go downe in to ye pyt,
and lye with me in the dust.

The.xviii.Chapter.

Baldad reproueth Job as vngodly, & sheweth ye punyshment of the wycked.

A Then answered Baldad the Suhite, & sayde: Whan wyll ye make an ende of youre wordes? Mark wel & cōsydre, we wyl speake also. Wherfore are we couted as beastes, and reputed so vyle in youre syght? Why destroyeste thou theselfe wyth anger? Shall the earth be forsaken, or the stones remoued oute of theyr place because of the? Shall not the lyght of the vngodly be put out? yee the flame of hys fyre shall not burne. The lyghte shall be darke in hys dwellynge, & hys candle shal be put out wyth hym. Hys presumptuous goynges shall be kepte in, and hys owne coūsell shall cast hym down. For hys fete shall be taken in ye net, and he shall walke in the snare. Hys foote shalbe holden in the trappe, and the thyrstye shall catch hym. The snare is layed for hym in the grounde, and a pytfall in the waye.

B Fearfulnesse shall make hym afrayed on euery syde, ye he shall not knowe where to get out. Honger shall be hys substaunce, and myssfortune shall hang vpō hym He shall eate hys own skyn, yee hys owne armes shall he deuoure, beynge a fyrstborne of death. All hys conforte and hope shalbe routed out of hys dwellynge, very fearfulnesse shall brynge hym to the kynge. Other men shall dwell in hys house (which nowe is none of hys,) and brymstone shalbe scatterd vpon hys habitaciō. Hys rootes shalbe dryed vp beneth, and aboue shall hys haruest be cut downe. Hys remēbraūce shall perysh from the earth, and hys name shall not be praysed in the stretes. He shalbe dryuen from the lyght into darknesse, and cast clene out of the worlde. He shall nother haue chylderen nor kynsfolkes amonge hys people, no nor ony posterite in hys contry: yonge and olde shalbe astonyed at hys death. Such are nowe the dwellynges of the wycked, and thys is the place of hym that knoweth not God.

The.xix.Chapter.

Job sheweth hys myserable estate and reproueth hys frēdes, in that they increase hys payne.

The.xix.Chapter.

Job answered, and sayde: How longe wyl ye vexe my soule, and trouble me with wordes? Lo, ten tymes haue ye reproued me: are ye not ashamed, for to laugh me so to scorne? yf I go wronge, I go wrōge to my selfe. But yf ye wyll enhaunce your selues agaynst me, and accuse me to be a wycked personne, because of the same that is come vpō me: know this then, that it is God which hath handled me so violently, and hath compassed me aboute with his scourges. *Beholde, though I crye, yet violence is done vnto me. I can not be herd: Though I complayne ther is none to geue sentence with me. He hath hedged vp my path, I can not get away, he hath set darcknesse in my gate.

B *He hath spoyled me of myne honoure, and taken the crowne away fro my head. He hath destroyed me on euery syde, and I am vndone: My hope hath he taken away fro me, as it were a tre plucte vp by the rote. His wrath is kyndled agaynst me, he taketh me, as though I were his enemye.

His men of warre came together, which made theyr waye ouer me, & beseged my dwellynge rounde aboute. *He hath put my brethren farre away fro me, and suche as were of myne acquayntaunce are become straungers vnto me. Myne owne kynsfolkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruauntes and maydens of myne owne house take me for a straunger, and I am become as an aleaunt in theyr syght.

C When I call vpon my seruaunt, he geueth me no answere: no thoughe I praye hym w my mouth. Myne owne wyfe maye not abyde my breth. I am fayne to speake fayre vnto the chyldre of myne owne body. Yee the very desperte fooles despyse me, and whē I am gone from them, they speake euel vpon me. All such as were my moost famylyars, abhorre me: and they whom I loued best, are turned agaynst me. My bone hangeth to my skynne, & the flesh is awaye, only ther is left me ye skynne aboute my teth. Haue pyte vpon me, haue pyte vpon (o ye my frendes) for ye hande of the LORDE hath touched me. Seynge God persecuteth me, wyll ye vexe me also? Haue ye not yet ynough of the trouble of my fleshe

Abac.i.b

Job.1.2.

Psal.37.b

D O that my wordes were wrytten,
o that they were put in a boke: Wold
God thy were grauen wyth an yron
penne in leade or stone. For I am sure
that my redymer lyueth, & that I shall
ryse out of the earth in the latter daye:
that I shalbe clothed agayn with thys
skynne, and se God in my flesh. Yee I
meselfe shall beholde hym, not with o-
ther, but with these same eyes. My
reynes are consumed wtshin me whan
ye say: Why do not ye persecute hym?
we haue founde an occasion agaynste
hym. But beware of the swearde, for
the swearde wyll be auenged of wyc-
kednesse, and be sure that ther is a
iudgmente.

The.xx.Chapter.

Punishment of the proude, vngod-
ly and ypocrites.

a Than answered Sophar the
Naamathite, and sayde:
For the same cause do my
thoughtes compel me to an
swer. And why? my mynde
is tossed here and there: I haue suffici
ently herde the checkynge and reprofe,
therfore ame I purposed to make an-
swer after myn vnderstãdynge. Know
este thou not thys, namely: that from
the begynnynge (euer sence the creaciõ
of man vpon earth) the prayse of the
vngodly hath ben shorte, and that the
ioye of ypocrites cõtynued but ye twink
lynge of an eye? Though he be mag-
nifyed vp to heauen, so that hys heade
reacheth vnto the cloudes, yet he pe-
rysheth at ye last lyke donge. Insomuch
that they which haue sene hym saye:
Where is he? He vanisheth as a
dreame, so that he can nomore be foũd:
and passeth awaye as a vision in the
nyght. So that the eye whiche sawe
hym before, getteth nowe no syghte of
hym, and hys place knoweth hym no-
more. Hys chylderen go abeggynge,
theyr handes brynge them to sorowe
and heuynesse.
b From hys youth vp are hys bones
full of vyce, which shal lye down with
hym in the earth. Whan wyckednesse
is swete in hys mouth, he hydeth it
vnder hys tunge. That he fauoureth,
that wyll he not forsake, but kepeth it
close in hys throte. The meate that he
eateth, shalbe turned to the poyson of
serpentes wythin hys body. The rych-
es that he deuoureth, shal he perbreake
agayne, for God shall drawe them out
of his bely. The serpentes heade shall
sucke hym, and the adders tunge shall
slaye hym: so that he shall nomore se ye
ryuers and brokes of hony and butter:
But laboure shall he, and yet haue no-
thynge to eate. Great trauayle shall he
make for ryches, but he shal not enioye
them. And why? he hath oppressed the
poore, and not helped thẽ: houses hath
he spoyled, and not buylded them. His
bely could neuer be fylled, therfore shal
he perysshe in his couetousnesse. He de- c
uoured so gredily, that he lefte nothyng
behynde, therfore his goodes shall not
prospere. * Though he had plenteous- Eccle.5.b
nesse of euery thyng, yet was he poore,
and therfore he is but a wretche on e-
uery syde.
For though the wycked haue neuer
so much to fyll his bely, yet God shall
sende his wrath vpon hym, and cause
his battayl to raygne ouer hym: so that
yf he flye the yron weapens, he shall be
shot with the stele bowe. The arowe
shalbe takẽ forth, & go out at his backe
and a glysterynge swearde thorow his
gall: feare shall come vpon hym.
Ther shal no darcknes be able to hyde
hym. An vnkyndled fyre shall consume
hym, and loke what remayneth in his
house, it shalbe destroyed. The heauen
shall declare his wyckednesse, and the
earth shall take parte agaynst hym.
The substaũce ye he hath in his house
shalbe taken awaye and perysshe in the
daye of the LORDES wrath. Job.27.d
* This is the porcyon that the wyc-
ked shall haue of God, and the here-
tage that he may loke for of ye LORD

The.xxi.Chapter.

Wycked mẽ haue prosperite in this
worlde. God punysheth accordynge to
his owne wyll.

A Nd Job answered, & sayd: a
O heare my wordes and a-
mende your selues. Suffre
me a lytle, ye I maye speake
also, & then laughe my wor
des to scorne, yf ye wyll. Is it with a
man, that I make this disputacyon?
Which yf it were so, shulde not my
sprete be then in sore trouble? Marcke
me wel, be abasshed, and laye your hãds
vpon your mouth. For whan I ponder
and consyder this, I am afrayed, and
my flesh is smyten with feare. * Wher Psal.72.a
fore do wycked men lyue in health, and Jere.12.a

prosperite, come to theyr olde age, and
encrease in ryches? Theyr chylderns
chylderen lyue in theyr syghte, & theyr
generacion before theyr eyes. Theyr
houses are safe from all feare: * for
Prou.3.b. the rodde of God doth not smyte them
Hebr.12.a. Theyr bullocke gendreth, and that not
out of tyme: theyr cowe calueth, and
is not vnfrutefull.
B They sende forth theyr chylderen
by flockes, and theyr sonnes leade the
daunce. * They beare wyth them ta-
Esay.5.b. brettes and harpes, and haue instru-
amos.6.a mentes of musyke at theyre pleasure.
They spēde theyr dayes in welthynes:
but sodenlye they go downe to hell.
They saye vnto God: Go from vs,
we desyre not ỹ knowlege of thy way-
Exod.5.a. es. * What maner of felowe is the
Mala.3.c. Almyghty, that we shulde serue hym?
What profite shulde we haue to sub-
mitte oure selues vnto hym? Lo, ther
is vtterly no goodnesse in thē, therfore
wyl not I haue to do wyth the couns-
Pro.24.c. sell of the vngodly. * How ofte shall
the candle of the wycked be putte out?
how ofte cōmeth theyr destruction vpō
them? O what sorowe shal God geue
Psal.1.b. thē for theyr part in hys wrath? * Yee
they shall be euen as chaffe before the
wynde, and as duste that the storme
carieth awaye.
C And though God saue theyr chyl-
deren from such sorow, yet wyll he so
rewarde themselues, that they shall
knowe it. Theyr owne destruction and
misery shall they se wyth theyr eyes, &
drynke of the fearfull wrath of the Al-
myghty. For what careth he what be-
come of his houshold after hys death?
whose monethes passe awaye swyfter
then an arowe. In as much than as
God hath the hyghest power of all,
who can teache hym onye knowlege?
One dyeth nowe when he is myghtye
and at hys best, ryche and in prosperite:
euen when hys bowels are at the fat-
teste, and hys bones full of mary. Ano-
ther dyeth in sorow and heuynesse, and
neuer hadde good dayes. Nowe slepe
they both alyke in the earth, and the
wormes couer them. But I knowe
what ye thynke, and what ye ymagen
Job.20.a. agaynste me vnryghteously. * For ye
saye: Where is the prynces palace?
where is the dwellynge of the vngod-
ly? Are ony man that goeth by ỹ waye,
and (yf ye wyl not regarde theyr tokēs
2.Pet.2.b and dedes) he shall tell you, that * the
wycked is kepte vnto the daye of de- Mat.12.
struccyon, and that the vngodly shalbe
brought forth in the daye of wrath.
Who dare reprove hym for his wayes
to his face? who rewardeth hym for ỹ
vngracyousnesse that he doth? Yet
shall he be broughte to his graue, and
watch amonge the heape of the dead.
Then shall he be fayne to be buryed a-
monge the stones by the broke syde. All
men muste folowe hym, and ther are in-
numerable gone before hym. O how
vayne is the comforte that ye geue me?
Are not your answers cleane contrary
to ryght and trueth?

The.xxii. Chapter.

They tell Job, that his punishment
commeth for his synnes.

A So Eliphas the Themanite
gaue answere, and sayde:
Maye a man be compared
vnto God in wysedome,
thoughe he seme to hymselfe
for to be lyke hym? What pleasure
hath God in that thou art ryghteouse?
Or what doth it profyte hym, that thy
wayes are perfecte? Is he afrayed to
reprove the, and to steppe forth with ỹ
Jere.11 in to iudgement? * Commeth not this
Ose.13.b. for thy great wyckednesse, and for thyn
vngracyous dedes which are innume-
rable? Thou hast taken the pledge frō
thy brethren for noughte, and robbed ỹ
Job 27.b. naked of theyr clothynge: * To suche
30.31. as were werey hast thou geuen no wa-
ter to drynke, thou haste withdrawen
bread from the hongrye: Shulde suche
one then as vseth violence, wronge and
oppression (doynge all thynges of par-
cyalite, and hauynge respecte of person-
nes) dwell in the lande? Thou hast sent
wydowes awaye emptye, and oppressed
the poore fatherlesse.
B Therfore art thou compassed a-
boute with snares on euery syde, and
sodenly vexed with feare. Shuldest
Eccli.?.b. thou then se no darknesse? Shulde not
Ezr.?.b. the waterfloud rūne ouer the? * Now
and.9.c because that God is hygher then ỹ hea-
uens, and because thou seyst that ỹ star-
res are so hygh, wylt thou therfore say:
Tush how shulde God knowe? Doth
his dominion reache beyonde the clou-
des? Tush the cloudes couer hym, ỹ he
maye not se, for he dwelleth in heauen.
Well, thou wylte kepe the olde waye,
that all wycked men haue gone: whiche
olde and yonge, whose funda[illegible]

runnynge water, whiche saye vnto
..11.b God:* Go frō vs, and after thys ma-
ner: Tush, what wyll the Almyghty
do vnto vs? where as he (not withston
dyng) fylleth theyr houses wyth all
good. Whiche meanynge of the vn-
..106.a. godly be farre fro me. * For with ioye
shall the godlye, and wyth gladnesse
shall the innocente se that theyre in-
crease shall be hewen down, and theyr
posterytie consumed wyth the fyre.
C Therfore reconcyle the vnto god,
and be contente, so shall all thynges
..1.a. prospere wyth the ryghtwell. * Re
ceaue the lawe at hys mouthe, and lay
..30.a. vp hys wordes in thyne harte.* For
yf thou wylt turne to the Almyghtye,
thou shalte stonde fast, and all vnrygh
teousnesse shall be farre from thy dwel
lynge: He shall geue the an haruestе,
whiche in plentye, and abundaunce
shall excede the duste of the earthe, and
the golde of Ophyr lyke ryuer stones.
Yee the Almyghtye hys owne self shal
be thyne haruestе, and the heape of thy
monye. Then shalt thou haue thy de-
lyte in the Almyghtye, and lyfte vp thy
face vnto God. Then shalt thou make
thy prayer vnto hym, and he shall hear
the, and thou shalte kepe thy promyses
Then loke what thou takest in hande
he shall make it to prospere wyth the,
and the lyghte shal shyne in thy wayes
..19.c. * For who so humbleth hymself, hym
shall he set vp: and who so loketh me-
kelye, shall be healed. Yf thou be inno-
cente, he shall saue the: and thorow the
vngyltynesse of thyne handes shalte
thou be delyuered.

The.xxiii. Chapter.

C Job defendeth hys innocencye.

A Job answered and sayde:
My sayenge is yet thys
daye in bitternesse, and my
hande heuye amonge my
gronynges. O that I myghte
se hym and fynde hym: O that I mighte
come before hys seate, to pleate my cau
se before hym, and to fyll my mouthe
wyth argumentes. That I myghte
knowe, what answer he wolde geue
me: and that I myghte vnderstonde,
what he wolde saye vnto me. Wyll
he pleate agaynste me wyth hys pow-
er and strenghte? or wyll he leane hym
selfe vtterlye vpon me? Oh no, let him
not do so wyth me: But let hym geue
me lyke power to go to lawe, then am
I sure to wynne my matter. For
though I go before, I fynde hym not:
yf I come behynd, I can get no know
lege of hym. Yf I go on the leftsyde to
pondre hys workes, I can not attayne
vnto them. Agayne, yf I go on the
ryghtsyde, he hydeth hymself, that I
can not se hym. But as for my waye,
he knoweth it, * and tryeth me as the Sap.3.a.
golde in the fyre. 1.Pet.1.b
B Neuerthelesse my fete kepe hys
path, hys hyghe strete haue I holden,
and not gone oute of it. I haue not for
saken the commaundementes of hys
lyppes, but loke what he charged me
wyth hys mouthe, that haue I shutte
vp in my hart. It is he hymselfe alone,
who wyll turne hym backe? He dothe
as hym lysteth, and bryngeth to passe
what he wyll. He rewardeth me in to
my bosome, and manye other thynges
mo doth he, as he maye by hys power.
Thys is the cause, that I shrenke at
hys presence, so that whan I consydre
hym, I ame afrayed of hym. For in so
muche as he is God, he maketh my
harte soft: and seynge that he is Al-
myghtye, he putteth me in feare.
Thus can not I get oute of darcke-
nesse, the cloude hathe so couered my
face.

The.xxiiii.Chapter.

C Job defendeth hys innocencye.

Consyderynge then that A
ther is no tyme hyd from
the Almyghtye, howe hap-
peneth it, that they which
knowe hym, wyll not re-
garde hys dayes? For some men ther
be, that * remoue other mens londe Deu.19.c.
markes, that robbe them of theyre cat- 27.c.
tell, and kepe the same for theyr owne:
* that dryue awaye the asse of the fa- Exo.22.c
therlesse, that take the wydowes oxe
for a pledge, that thruste the poore out
of the waye, * and oppresse the symple Exo.23.a.
of the worlde together. Beholde, the
wylde asses in the deserte go by tymes
(as theyr maner is) to spoyle: Yee the
verye wyldernesse mynystreth foode
for theyr chyldrē. They reape the corn
felde that is not theyre owne: and ga-
ther the grapes oute of hys vyneyard,
whome they haue oppressed by vyo-
lence. They are the cause that so ma-
nye men are naked and bare, hauynge

no clothes to couer them, and kepe the
B from colde. So that whan the showers
in the mountaynes haue rayned vpon
them, and they be all wet, they haue
none other succurre, but to kepe them
amonge the rockes.

They spoyle the suckynge father
lesse chylderen, and put the poore in
preson: In so muche that they let them
go naked wythoute clothynge and yet
the hungrie beare the sheues. The
poore are fayne to labour in theyr oyle
milles, yee and to treade in theyr wyne
presses, and yet to suffre thyrste. The
whole cytye cryeth vnto the LORDE
Apoc.6.b. wyth syghynge, * the soules of the
4.esd.15.b slayne make theyre complaynte: But
God destroyeth them not for all thys,
where as they (not wythstondyng) are
rebellyous and dysobedyente enemies:
which seke not hys lyghte and waye,
Luce.22.d. nor turne agayn in to hys path. * Ey
melye in the mornynge do they aryse,
to murthur the symple and poore, and
in the nyghte they go a stealynge.
C The eye of the vngodlye is lyke
the aduouterer, that wayteth for the
darknesse, and sayeth thus in hymself:
Tushe, ther shall no man se me, and so
he dysgyseth hys face. In the nyghte
season they searche the houses, and
hyde them selues in the daye tyme, but
wyll not knowe the lyghte. For as
soone as the daye breaketh, the sha-
dowe of deathe commeth vpon them,
and they go in horrible darknesse. The
vngodlye is verye swyfte: O that hys
porcyon also vpon earthe were swyf-
ter then the runnynge water, whiche
suffereth not the shypman to beholde
the fayre and pleasaunte vyneyardes.
O that they (for ye wyckednesse which
they haue done:) were drawen to the
hell, sooner then snowe melteth at the
D heate. O that all compassyon vppon
them were forgotten: that theyr dayn-
tyes were wormes: yt they were clene
put oute of remembraunce, and vtter-
lye hewen downe lyke an vnfrutefull
tre. For they manteyne the barren, and
make them that they can not beare, and
vnto widdowes they do no good. They
plucke downe the myghtye with theyr
power, and whan they them selues are
gotten vp, they are neuer wythoute
feare, as long as they lyue. And though
they myghte be safe, yet they wyll not
receaue it, for theyre eyes loke vpon
theyr owne wayes. They are exalted
for a lytle, but shortelye are they gone,
broughte to extreme pouerte, and take
oute of the waye: yee and vtterly pluckt
of as the eares of corne. Is it not so?
Who wyll then reproue me as a lyar,
and saye that my wordes are nothyng
worth.

The.xxv.Chapter.

No man is innocente before God

Then answered Baldad A
the Suhyte, and sayde:
Power and feare is with
hym aboue, that maketh
peace (syttinge) in hys hygh
nesse, whose men of warre are innume
rable, and whose lyghte aryseth ouer
all. * But howe maye a man compa- Ps.142.a
red vnto God, be iustifyed? Or howe Job.4.d.
can he be clene, that is borne of a wo- and.15.b.
man? Beholde, the Moone shyneth no Roma.3.
thynge in comparyson to hym, and the
starres are vncleane in hys syghte.
Howe muche more then man, that is
but corrupcion: and the sonne of man,
whiche is but a worme?

The.xxvi.Chapter.

Job mocketh hys frendes, because
they go aboute to proue the thyng that
he denyeth not. The power of God.

Job answered, and sayde:
O howe helpest thou the
weake? what comforte ge-
uest thou vnto hym that
hath no strengthe? Where
is the counsell that thou shuldest geue
hym, which hath no wysedome? Wilt
thou so shewe thyne excellente ryghte-
ousnesse? Before whome haste thou
spoken those wordes? Who made the
breth to come oute of the mouth? The
giauntes and worthyes that are slayn
and lye vnder the worlde wyth theyre
companyons: yee and all they whiche
dwell beneth in the hell are not hydde
from hym, and the verye destruccyon
it selfe can not be kepte oute of hys
syghte. He stretcheth oute the northe
ouer the empty, and hangeth the earth
vpon nothynge. He bindeth the water
in hys cloudes, that they fall not
downe together. He holdeth back hys
stoole, that it can not be sene, and spre- B
deth hys cloudes before it. Psa.103.b
* He hath compassed the waters Iere.5.d
wyth certayne bondes, vntyll the daye Job.38.a
and nyghte come to an ende. The ve-

rye pylers of heauen tremble and qua-
...h. 1. c he at hys reproke. * He stylleth the see
wyth his power, and thorowe his wy
sedome hath he set forth the worlde.
Wyth hys spirete hathe he garnysshed
the heauens, and wyth hys hand hath
he wounded the rebellyous serpente.
Thys is nowe a shorte summe of hys
doynges. But who is able sufficyent-
lye to rehearse hys workes? Who can
perceaue, and vnderstonde the thonder
of hys power?

The.xxvii. Chapter.

¶ God punyssheth vs not accordynge to oure merytes, but is mercyfull, and spareth euen the vngodlye. Agayne, he chasteneth the mooste ryghteous (as Job was) wyth aduersyte.

A Job also proceded, & wente
forth in hys communycacy
on, sayenge: As truelye as
God lyueth (which hath ta
ken awaye my power fro
me) and the almyghty, that hath vexed
my mynde: my lyppes shall talke of
no vanyte, and my tunge shall speake
no deceate, whyle my breth is in me,
and as longe as the wynde (that God
hath geuen me) is in my nosetrels.
God forbydde, that I shulde
graunte youre cause to be ryghte. As
for me, vntyll myne ende come wyll I
neuer go fro myne innocencye. My
ryghteous dealynge wyll I kepe fast,
and not forsake it: For my conscyence
reproueth me not in all my conuersacy
on. Therfore myne enemye shall be
founde as the vngodly, and he that ta
keth parte agaynste me, as the vnrygh
teous. What hope hath the Ypocryte
though he haue great good, & though
God geue hym ryches after hys har-
tes desyre? Doth God heare hym the
B sooner, whan he cryeth vnto hym in
hys necessyte? Hath he suche pleasure
and delyte in the almyghtye, that he
darre alwaye call vpon God? I wyll
teache you in the name of God, and
the thynge that I haue of the Almygh
ty, wyl I not kepe from you. Behold,
ye stonde in youre owne conceate, as
though ye knewe all thynges. Wher-
fore then do ye go aboute wyth suche
Job. 20. c vayne wordes, sayenge: * Thys is
the porcyon that the wycked shal haue
of God, and the herytage that Tyran
tes shall receaue of the Almyghtye.
Yf he get manye chylderen, they shall
perysshe wyth the swearde, and hys po
steryte shall haue scarcenesse of bread.
Loke whom he leaueth behynde hym,
they shall dye and be buryed, and no
man shall haue pytye on hys wydow-
es. Though he haue as muche money C
as the duste of the earth, and rayment
as readye as the claye, he maye well
prepare it: but the godlye shall putte it
vpon hym, and the innocent shal deale
oute the moneye. Hys house shall en-
dure as the moth, and as a booth that
the watch man maketh. * Whan the Luce. 12. b.
ryche man dyeth, he caryeth nothynge Psa. 48. b
wyth hym: he is gone in the twyncklyng
of an eye. Destruccyon taketh holde v-
pon hym as a waterfloud, and the tem
pest stealeth hym awaye in the nyghte
season. A vehemente wynde caryeth
hym hence, and departeth: a storme
plucketh hym oute of hys place. It rus
heth in vppon hym, and spareth hym
not, he maye not escape from the pow-
er therof. Than clap men theyre han-
des at hym, yee and searte vpon hym,
whan they loke vpon hys place.

The.xxviii. Chapter.

¶ The wysedome and foreknowlege of God.

Ther are places * where syl A
uer is molten, and where Deut. 8. b.
golde is tryed: where yron
is dygged out of the groūd
and stones resolued to mes
tall. The darknesse shall once come to
and ende, he can seke oute the grounde
of all thynges: the stones, the darcke,
and the horrible shadowe, wyth the ry
uer of water parteth he a sunder, the
straung people that knoweth no good
neghbourheade: suche as are rude, vn
mannerlye and boysteous. He bryn-
geth foode oute of the earthe, and that
whiche is vnder, consumeth he wyth
fyre. Ther is founde a place, whose
stones are clene Saphyrs, and where
the clottes of the earthe are golde.
Ther is a waye also that the byrdes
knowe not, that no vultures eye hathe
sene: wherein the proude and hyghe
mynded walke not, and where no lyon
commeth. There putteth he hys hande
vpon the stonye rockes, and ouer-
throweth the mountaynes. Ryuers
flow out of the rockes, and loke what
is pleasaunte, hys eye seyth it. Oute of

droppes bryngeth he greate floudes to
B gether, and the thynge that is hydde
Eccli.1.a bryngeth he to lyghte. * Howe com-
7.c. meth a man then by wysdome? Where
Jacob.1.a is the place that men fynde vnderston
3.Reg.3.b dynge? Verelye no man can tell howe
4.c. worthye a thynge she is, nother is she
Pro.2.a founde in the londe of the lyuynge.
The depe sayeth: she is not in me. The
see sayeth she is not wyth me. She cã
Sapi.7.a not be gotten for the moost fyne gold,
* Nother maye the pryce of her be
boughte wyth onye moneye. No wed-
ges of golde of Ophyr, no precyous
Onix stones, no Saphirs may be com
pared vnto her. Nother golde nor Cri
stall, nother swete odoures, nor golden
plate. Ther is nothynge so worthy, or
so excellente, as once to be named vnto
her: for perfecte wysedome goeth farre
beyonde them all. The Topas that
commeth oute of Inde, maye in no wy
se be lykened vnto her: yee no maner
of apparell, how pleasaunte and fayre
C so euer it be.
From whence then commeth wy-
sedome? and where is the place of vn-
derstondynge? She is hydde from the
eyes of al men, yee and from the foules
of the ayre. Destruccyon and deathe
saye: we haue herde tell of her wyth
oure eares. But God seyth hyr waye,
and knoweth hyr place. For he behol-
deth the endes of the worlde, and lo-
keth vpon all that is vnder the heauen
Whan he weyed the wyndes, and mea
sured the waters: whan he set the rayn
in ordre, and gaue the myghtye flou-
des a lawe: Then dydde he se her, then
declared he her, prepared her, and
knewe her. And vnto man he sayde:
Eccli.1.c. Beholde, * to feare the LORDE,
Psa.110.b is wysedome, and to forsake euell, is
Pro.1.a.9 b vnderstondynge.

The.xxix. Chapter.

The prosperyte that Job was in afore hys innocencye and good dedes.

A SO Job proceded, and wente
forth in hys communicacy
on, sayeng: O that I were
as I was in the monethes
that are paste, and in the
dayes whan God preserued me: whan
hys light shyned vpon my heade: whan
I wente after the same lyghte and
shyne, euen thorowe the darknesse.
As it stode with me, whan I was wel
thye and hadde ynough: whan God
prospered my house: whan the almygh
tye was with me: whan my housholde
folkes stode aboute me, whan my wa-
yes ranne ouer with butter, and whan
the stonye rockes gaue me ryuers of
oyle: whan I wente thorowe the cytye
vnto the gate, and whan they set me a
chayre in the strete: whan the yonge
men (as soone as they sawe me) hydde
themselues, and whan the aged arose
and stode vp before me: whan the prin
ces lefte of theyre talkynge, and layed B
theyr hande to theyr mouthe: whan the
myghtye kepte styll theyr voyce, and
whan theyre tunges cleued to the rofe
of theyr mouthes. Whan all they that
herde me, called me happye: and whan
al they that saw me, wyshed me good.
For I delyuered the poore whan he
cryed, and the fatherlesse that wanted
helpe. He that shulde haue bene loste,
gaue me a good word, and the wydow
es harte prayse me. And why? I put
vpon me ryghteousnesse, whiche coue-
red me as a garment, & equite was my
crowne. I was an eye vnto the blynde
and a foot to the lame. I was a father
vnto the poore, and whan I knew not
theyre cause, I soughte it oute dyly-
gentlye. I brake the chawes of the vn-
ryghteous, * and plucte the spoyle Gene 14.c
oute of theyre teth.
Therfore I thoughte verely, that C
I shulde haue dyed in my neste: and
that my dayes shulde haue bene as ma
nye as the sonde of the see. For my
rote was spred oute by the watersyde,
and the dewe laye vpon my corne.
Myne honoure encreased more and
more, & my bow was euer the stronger
in my hande. Unto me men gaue eare,
me they regarded, and wyth sylence
they taryed for my counsell. Yf I had
spoken, they wolde haue it none other
wayes, my wordes were so well taken
amonge them. They waited for me, as
the earthe doth for the rayne: and ga-
ped vpon me, as the grounde doth to
receaue the latter shower. Whan I
laughed, they knewe well it was not
earneste: & thys testimonye of my coun
tenaunce pleased them nothynge at al.
Whan I regarded vnto theyre waye,
I was the chefe, and sat as a kynge
amonge hys seruauntes: Or as one
that comforteth suche as be in heuy-
nesse.

The.xxx.Chapter.

¶ He cōplayneth of hys mysery: how the ignoraunte & symple people laugh hym to scorne.

a But nowe they that are my
inferiours, and yonger thē
I, haue me in derisyon: yee
euen they, whose fathers
I wolde haue thoughte
scorne to haue set wyth the dogges of
my cattell. The power and strengthe
of theyr handes myght do me no good
and as for theyr age it is spent & paste
awaye wythoute onye profyte. For ve
rye myserye and honger, they wente
aboute in the wyldernesse lyke wret-
ches and beggers, pluckynge vp her-
bes from amonge the bush, and the Iu
nipers rote was theyr meat. And whā
they were dryuē forth, mē cryed after
thē, as it had ben after a thefe. Theyr
dwelling was besyde foule brokes, yee
in ỹ caues & dennes of ỹ earth. Upō ỹ
drye heeth went they about cryenge, &
in the brome hylles they gathered thē
together. They were the chylderen of
fooles and vylanes, whiche are dead
Thre.3.f. away from the worlde. * Nowe am I
Psa.68.b theyr songe, and am become theyr yes-
tynge stock, they abhorre me, they flye
farre fro me, and stayne my face wyth
b spatle. For the LORDE hath ope-
ned hys quyuer, he hath hyt me, & put
a brydle in my mouth. Upon my ryght
hande they rose together agaynste me,
they haue hyrte my fete, made a waye
to destroye me, and my path haue they
clene marred. It was so easy for them
to do me harm, that they neded no mā
to helpe them. They fell vpon me, as it
had bene the breakynge in of waters,
and came in by heapes to destroye me.
Fearfulnesse is turned agaynste me.
Myne honoure vanysheth away more
swiftlye then wynde, and my prospe-
ryte departeth hence lyke as it were a
cloude. Therfore is my mynde poured
full of heuynesse, and the daies of trou
ble haue taken holde vpon me. My bo
nes are pearsed thorowe in the nyghte
season, and my senowes take no reste.
Wyth all theyr power haue they chaū
ged my garment, and gyrded me there
wyth, as it were wyth a coate. I ame
euen as it were claye, and ame become
lyke ashes and duste. Whan I crye
vnto the, thou doest not heare me: and
though I stonde before the, yet thou
regardeste me not. Thou arte become
myne enemye, and wyth violent hande
thou takeste parte agaynste me. In
tymes past thou dyddest set me vp on
hyghe, as it were aboue the wynd, but
now haste thou geuen me a verye sore
fall. Sure I am, that thou wylte dely- c
uer me vnto deathe: where as a lod-
gynge is prepared for all men lyuyng.
Nowe vse not men to do violence vn-
to them that are destroyed alreadye:
but where hurt is done, there vse they
to helpe. Dydde not I wepe in the
tyme of trouble? Had not my soule
compassyon vpon the poore? Yet ne-
uerthelesse where as I loked for good,
euell happened vnto me: and where
as I wayted for lyght, ther came dark
nesse. My bowles seeth wythyn me,
and take no reste, for the dayes of my
trouble are come vpon me. Mekelye
and lowlye came I in, yee and wyth-
oute onye displeasure. I stode vp in
the congregacyō, and communed wyth
them. But nowe I am a companyon
of dragons, and a felowe of Estriches
My skinne vpō me is turned to black
and my bones are burnte wyth heate:
my harpe is turned to sorowe, and my
pype to weppynge.

The.xxxi.Chapter.

¶ He rehearseth hys innocente lyfe.

I Made a conuenaunt with a
myne eyes, * that I wold Eccli.41.c
not loke vpon a damsell. Math.5.c
For howe greate a porcy-
on shall I haue of god frō
aboue? and what enheritaunce from
the Almyghtye on hyghe? As for the
vngodlye, and he that ioyneth himself
to the companye of wyckeddoers shal
not destruccyon and myserye come vp Prou.5.c.
pon hym? * Doth not he se my wayes Job.34.c
and telleth all my steppes? yf I haue
clsued vnto vanyte, or yf my fete haue
runne to deceaue: let me be weied in an
euen balaunce, that god may se myne
innocēcy. * Yf so be that I haue wyth Psal.7.a
drawen my foote oute of the ryghte-
wayes, yf my harte hath folowed myne
eye syghte, yf I haue stayned or defy-
led my handes: O thē is it reason that
I sowe, and another eate: yee that my
generacyon, and posterytie be clene ro-
ted oute. * Yf my harte hath lusted af 2.Re.12.c.
ter my neghboures wyfe, or yf I haue
layed wayte at hys dore: Oh thē let

Oh let net my wyfe be anothe[r] mans
harlot, and let other lye wyth her.
Deu.22.c. *For thys is a wyckednesse, and syn,
that is worthye to be punyshed, yee a
fyre y utterly shulde consume, & rote
oute all my substaunce. Dydde I euer
thynke scorne to do ryghte vnto my
seruauntes and maydens, whan they
hadde onye matter agaynste me? But
seynge that God wyl syt in iudgemēt,
what shall I do? And for so muche as
he wyll nedes vyset me, what answere
shall I geue hym? He that fashioned
me in my mothers wombe, made he
not hym also? were we not both sha-
pen alike in oure mothers bodyes?
Whan the poore desyreth ony thynge
at me, haue I denyed it them? Haue I
caused the wydowe to stond waytyng
for me in vayne? Haue I eaten my por
cion alon, that the fatherlesse hath had
no parte wyth me? (for mercye grewe
vp wyth me fro my youthe, and com-
passyon fro my mothe[r]s wombe.)
Haue I sene onye man perysshe thorow
nakednesse, and wante of clothynge?
Or onye poore man for lacke of ray-
mente, whose sydes thanked me not, be-
cause he was warmed wyth the woll
of my shepe?
C Dydde I euer lyfte vp my hande
to hurt the fatherlesse? Yee in the gate
where I sawe my selfe to be in autho-
rytie: Then let myne arme fall fro my
shulder, and myne arme holes be bro-
ken from the ioyntes. For I haue euer
feared the vengeaunce and punyshmēt
of God, and knewe verye well, that
I was not able to beare hys burthen.
Haue I put my trust in gold? Or haue
I sayde to the fyneste golde of al: thou
arte my confydence? Haue I reioyced
Deut.4.c. because my substaunce was great, and
17.b. because my hand gat so much? *Dyd
Sap.13.a. I euer greatlye regarde the rysynge of
the Sonne? Or hadde I the goynge
downe of the Moone in greate repu-
tacyon? Hath my harte medled priue-
lye wyth onye deceate? Or dyd I euer
kysse myne owne hande? (that were a
wyckednesse worthye to be punyshed:
for then shulde I haue denyed the god
Pro.17.a. that is aboue.) *Haue I euer reioyced
at the hurte of myne enemye? Or was
I euer glad, that onye harme happe-
ned vnto hym? Oh no, I neuer suffe-
red my mouthe to do suche a synne, as
to wyshe hym euell. Yet they of myne
awn housholde saye: who shal let vs t[o]
haue oure belly ful of his flesh? I haue
not suffered a straunger to lye wyth-
oute, but opened my dores vnto hym. D
Haue I euer done onye wycked dede,
where thorow I shamed myself before
men? Or onye abhominacyon, that I
was fayn, to hyde it? For yf I had fea-
red onye greate multytude of people:
Or yf I had bene despysed of the sym-
ple: Oh then shulde I haue bene afra-
yed. Thus haue I quietlye spente my
lyfe, and not gone oute of the dore. O
that I hadde one whiche wolde heare
me. Lo, thys is my cause. Let the Al-
myghtye geue me an answere, and let
hym that is my contrarye partye, sue
me wyth a lybell. Then shall I take it
vpon my shulder, and as a garlande a-
boute my heade. I haue tolde the nom-
bre of my goinges, and delivered them
vnto hym as to a prynce. But yf case
be that my londe crye agaynste me, or
that the forowes therof make ony com
playnte: yf I haue eaten the frutes ther
of vnpayed for: yee yf I haue greued
onye of the plowmen: Than let thist-
les growe in steade of my wheate, and
thornes for my barlye.

Here do ende the wordes of Job.

The.xxxii. Chapter.

Jobs frendes are angrye, and for-
sake hym.

SO these thre men wolde A
stryue nomore wyth Job,
because he helde hymselfe
a ryghteous man. But E-
liu the sonne of Barachell
the * Bussite of the kynred of Ram, Gen.22.d
was verye sore displeased at Job, that
he called hymselfe iuste before God.
And wyth Jobs thre frendes he was
angrye also, because they hadde found
no reasonable answere to ouercome
hym. Nowe taryed Eliu tyll they had
ended theyr communicacion with Job.
For why? they were elder than he. So
whan Eliu the sonne of Barachel the
Bussite saw, that these thre men were
not able to make Job an answere, he
was myscontente: so that he gaue an
swere hymselfe, and sayde: *Consyde
rynge that I am yonge, and ye be men
of age, I was afrayed, and durste not B
shewe forth my mynde, for I thoughte
thus wythin my self: It becommeth

Job.12.b olde men to speake, * and the aged to
teach wysdom. Euery man (no doute)
Deut. 1.c. hath a mynde, but it is y * inspiracyon
Pro.2.a, of the Almyghtye that geueth vnder-
stondynge. All men are not wyse, no-
ther doth euerye aged man vnderstond
the thynge that is lawfull. Therfore
wyll I speake also (so farre as I may
be herde) and wyll shewe you myne o-
pinion. For whan I hadde wayted tyl
ye made an ende of youre talkyng, and
herde youre wysdome, what argumen
tes ye made in youre communicacyon:
yee whan I hadde dyligentlye pondred
what ye sayde, I found not one of you
that made onye good argumente a-
gaynste Job, or that directlye coulde
make answere vnto hys wordes: leste
ye shulde prayse youre selues, to haue
founde oute wysdome: because it is
God that hath caste hym oute, and no
C man. Neuerthelesse, seyng he hath not
spoken vnto me, therfore wyll I not
answere hym as ye haue done (for they
were so abashed, that they coulde not
make answere nor speake one worde)
but in so muche as ye wyll not speake
stondynge styll lyke domme men, and
makynge no answere: I haue a good
hope for my parte to shape hym an an-
swere and to shewe hym my meanyng
For I am full of wordes, and y sprete
that is wythyn me, compelleth me. Be
holde, I am as the newe wyne whiche
hath no vente, and bursteth the newe
vessels in sunder. Therfore wyll I
speake, that I maye haue vente: I wil
open my lyppes, and make answere. I
wyll regard no maner of personne: no,
Gala.1.b. no man wyll I spare. * For yf I wold
go aboute to please men, I knowe not
howe soone my maker wolde take me
awaye.

The.xxxiii. Chapter.

God punysheth for synne, yet hea-
A reth he a meke prayer.

Wherfore, heare my wordes
(O Job) and herken vnto
all, that I wyll saye: Be
holde, I wyll open my
mouthe, and my tung shal
speake oute of my chawes. My harte
shall ordre my wordes a ryghte, & my
lyppes shall talke of pure wysedome.
The sprete of God hath made me, and
Gene.2.b * the breth of the Almyghtye hath ge-
uen me my lyfe. Yf thou canste, then
answere me: prepare thyselfe to stonde
before me face to face. Beholde, before
God am I euen as thou, for I am fa-
shioned and made euen of the same
moulde. Therfore thou nedeste not be
afrayed of me, nother nedes thou to
feare, that my authoryte shall be to he-
uye for the. Nowe haste thou spoken
in myne eares, and I haue herde the
voyce of thy wordes: * I ame clene Job.16.c
wythoute onye faulte, I ame inno-
cente, and ther is no wyckednesse in
me. But lo, he hath pyked a quarell a-
gaynste me, and taketh me for hys ene-
mye * he hath put my foote in the sto- Job.13.c
kes, and loked narowlye vnto all my
pathes. Beholde, vnto these vnreaso-
nable wordes of thyne wyll I make an
swere.
Shulde God be reproued of man? B
Why doeste thou then striue agaynste
hym, because he geueth the no accom-
ptes of all hys doynges? For whan
God dothe once commaunde a thynge,
ther shuld no man be curious, to search
whether it be ryghte. * In dreames Gene.20.a
and vysyons of the nyght season (whan 28.c.31.b
slombrynge commeth vpon men, that Dan.2.a
they fall a slepe vpon theyre beddes) Math.2.b
he rowneth them in the eares, he in-
fourmeth them, and sheweth them pla
nely, that it is he, which wythdraweth
man from euell, delyuereth hym from
pryde, kepeth hys soule from destruccy
on, and hys lyfe from the swearde, he
chasteneth hym wyth syknesse, & bryn-
geth hym to hys bedde: he layeth sore
punyshemente vpon his bones, so that
hys lyfe maye awaye wyth no bread,
and hys soule abhorreth to eate onye
deyntye meate: In so muche, that hys
bodye is clene consumed awaye, & hys C
bones appeare nomore. Hys soule
draweth on to destruccyon, and his lyfe
to death. Nowe yf ther be an angell
(one amonge a thousande) sente for to
speake vnto man, and to shewe hym
the ryghte waye: then is God mercy-
full vnto hym, and sayeth: He shall be
delyuered, that he fall not downe to de
struccyon, for I am sufficyentlye recon
cyled. Than hys fleshe (whiche hath
bene in myserye and trouble) shalbe, as
it was in hys youth. For yf he sub-
mitte hymselfe vnto God he is gracy-
ous, and sheweth hym hys countenaun
ce ioyfullye, and rewardeth man for
hys ryghteousnesse. Suche a respecte
hath he vnto men. Therfore let a man
confesse, and saye: I offended, but he

hath chastened and refourmed me : I
dydde unryghteouslye , neuerthelesse
he hath not recompensed me therafter
Yet he hath delyuered my soule from
destruccyon , and my lyfe, that it seyth
the lyghte. Lo , thus worketh God al-
waye wyth man , that he kepeth hys
soule from peryshinge, and letteth him
enioye the lyght of the lyuyng. Marke
well (O Job) and heare me: holde the
styll, untyll I haue spoke. But yf thou
haste ony thyng to saye, then answere
me & speake : for thy answere pleaseth
me. Yf thou haste nothynge, then hear
me , and holde thy tunge , so shall I
teache the wysedome.

The.xxxiiii.Chapter.

¶ Job wythstondeth the wordes of
them, whiche saye that the wycked on
ly are punyshed.

A ELiu proceaded forth in hys
communicacion, and sayd:
Heare my wordes (O ye
wyse men) herken unto me
ye that haue understõding
For lyke as the mouthe tasteth the
meates, so the eare proueth and discer-
1.Co.14.d neth the wordes. * As for the iudge-
mente, let us seke it oute amonge oure
selues , that we maye knowe what is
Job. 13.b. *ryghte . And why? Job hath sayde:
16.c. 33.a. I am ryghteous, but God dothe me
wrong. I must nedes be a lyar, though
my cause be ryghte: and violentlye am
I plaged , where as I made no faute,
where is ther suche one as Job , that
drynketh up scornfulnesse lyke water?
whiche goeth in the companye of wyc
ked doers, and walketh wyth ungod-
lye men? For he sayeth: Though a mã
be good , yet is he naught before God.
Therfore herken to me , ye that haue
understondynge.
B Farre be it frõ God that he shuld
medle wyth wyckednesse: and farre be
it from the almyghtye that he shulde
medle wyth the unryghteous dealing:
Psa.27.b. * but he rewardeth the workes of mã
Mat.16.d and causeth euerye man to fynde ac-
Iere.25.b cordynge to hys wayes. ¶ For sure it
I Ro.3.a. is þ God condempneth no man wron-
geouslye, and the iudgemente of the al
myghtye is not unrighteous. Who ru
leth the earth in hys steade? Or whom
hath he set to gouerne þ whole world?
To whome hathe he geuen hys harte,
Psl.145.a. for to drawe his sprete and breath un-
Gene.3.d. to hym? * All fleshe shall come toge-
ther to naught, and all men shall turne
againe unto earth. Yf thou now haue
understonkynge, heare what I saye, &
herken to the voyce of my wordes.
Maye he be made whole , that lo-
ueth no ryghte? Yf thou were a verye
innocente man , shuldeste thou then be
punyshed? For he is euẽ the same, that
knoweth the rebellyous kynges , and
sayeth to prynces : Ungodlye men are
ye * He hath no respecte unto the per- Actu.10.d.
sonnes of the lordly, and regardeth not Rom.2.b
the rych more then the poore. For they Ephe.6.a.
be all the worke of hys handes. Colo.3.c.
In the twynklynge of an eye shal C
they be slayne, and at mydnighte, whã
the people and the tirauntes rage, then
shall they perysh, & be takẽ awaye wy-
thoute handes. And why? * hys eyes Job.31.a
loke upon the wayes of man , and he Pro.5.c.
seyth al hys goynges. Ther is no dark
nesse nor thycke shadowe, that cã hyde
the wycked doers from hym. For no
man shall be suffered to go in to iudge
mente wyth God.
Manye one, yee innumerable doth
he punysh, * and setteth other in theyr Dan.2.c
steades . For he knoweth theyr euell &
darke workes, therfore shal they be de
stroyed. They that were in the steade
of Heyrs, dealte lyke ungodlye men.
Therfore turned they backe trayto-
rouslye and unfaythfully from hym,
and wolde not receaue hys wayes. In
so much that they haue caused þ voyce
of the poore to come unto hym, & now
he heareth the complaynte of suche as
be in necessyte. Yf he delyuer & graunt
pardon, who wyl iudge or cõdempne?
But yf he hyde awaye hys countenaũ D
ce, who wyll turne it agayne, whether
it be to the people or to onye man? For
the wyckednesse and synne of the peo
ple, he maketh an ypocryte to raygne
ouer thẽ. For so much thã as I haue be
gon to talke of God, I wyl not hynder
the. Yf I haue don wrong, I wyl leaue
of. Wylt þ not geue a reasonable an-
swere ? Arte thou afrayed of onye
thynge , seynge thou begannest fyrste
to speake, and not I? For els the men
of understondynge and wysdome that
haue herde me, myghte saye : What
canste thou speake? As for Job he hath
nother spoken to the purpose nor wy-
selye. O father let Job be well tryed,
because he turned hymselfe to the wyc-
ked: yee aboue hys syns he hath blas-
phemed, whiche offence he hath done

euen before vs, in that he stryueth a-
gaynst God with his wordes.

The.xxxv. Chapter.

¶ Job is reproued for holdynge hym selfe ryghteous.

A Eliu spake morouer & sayd
Thynkest thou it ryghte ẏ
thou sayest: I am ryghte-
ous before God? Seynge
thou sayest so, how doest ẏ
knowe it? What thynge hast ẏ more
excellent then I, that am a synner?
Therfore wyll I geue answere to the
and thy frendes: loke vnto the heauen,
and beholde it, and cōsyder the cloudes
how they are hyer then thou. Yf thou
synnest, what doest thou vnto him? Yf
thyne offences be many, how gettest ẏ
Psa.39.a his fauoure? * Yf thou be ryghteous,
Job.10.a what geuest thou hym? Or what recea
Psa.49.a ueth he of thyne handes? Of suche an
vngodly personne as thou, and of the
sonne of man that is righteous, as thou
pretendest to be: ther is a great crye and
complaynt made by thē ẏ are oppres-
sed with violence, yee euery man com-
playneth vpon the cruel army of tyraū
B tes. For such one neuer sayeth: Where
is God that made me? & that shyneth
vpon vs, that we myght prayse hym in
ẏ nyght? which geueth vs more vnder-
standynge then he doth the beastes of ẏ
earth, and teacheth vs more then ẏ fou
les of heauen.

Yf ony such cōplaine, no mā geueth
answere, & that because of ẏ wycked-
nesse of proude tyrauntes. But yf a mā
call vpon God, doth not he heare him?
Doth not ẏ almyghty accepte his crye?
Whan thou speakest then, shulde not
he pardon the, yf thou open thy selfe be
fore hym, and put thy trust in hym?
Then vseth he no violēce in his wrath,
nother hath he pleasure in curious and
depe inquisicyons. Therfore hath Job
opened his mouth but in vayne, and fo
lyshly hath he made so many wordes.

The.xxxvi. Chapter.

¶ An argumēt that god punysheth no man excepte he haue deserued it.

A Eliu proceded forth in his
talkynge, and sayd: holde ẏ
styll a lytle, & I shal shewe
the: what I haue yet to spe
ake on Gods behalfe. I
wyll open vnto the yet more of myne
vnderstandynge, and proue my maker
righteous. Trewe are my wordes, and
no lye: and the knowlege wherwithall
I argue agaynst the, is perfecte. Be-
holde God casteth not awaye the mygh
tye, for he hymselfe is myghty in power
and wysedome.

As for the vngodly, he preserueth
them not, but helpeth ẏ poore to theyr
ryght. * He turneth not his eyes away Psal.31.b.
from the ryghteous: ‡ He setteth vp ‡ 2.Re.7.c
kynges in theyr trone, and confirmeth 4.Re.10.c
them, so that they alwaye syt therin. 2 Pa.33.c
But yf they be layed in preson & chay-
nes, or bounde with the bondes of po-
uerte: then sheweth he them theyr wor-
kes and dedes, and ẏ synnes wherwith
they haue vsed cruell violence.

He with punishyng and nurturyng B
of thē, rowneth thē in ẏ eares, warneth
thē to leaue of frō theyr wickednesse, &
to amende. * Yf they nowe wyll take Esay.1.c.
hede and be obedient, they shall weare
out theyr dayes in prosperite, and their
yeares in pleasure and ioy. But yf they
wyll not obeye, they shall go thorowe ẏ
swearde, and perysshe or euer they be a-
ware. As for suche as be fayned dissem
blers & ypocrites, they heape vp wrath
for them selues: for they call not vpon
hym, though they be his presoners.
Thus theyr soule perysheth in foolysh
nes, and theyr lyfe with ẏ condemned.
The poore delyuereth he out of his
straytnesse, and cōforteth such as be in
necessite and trouble. Euen so shall he
kepe the (yf thou wylt be content) from
the botomlesse pitte that is beneth: and
yf thou wylte holde the quyet, he shall
fyll thy table with plenteousnes.

Neuerthelesse thou hast condemp-
ned the iudgement of the vngodly, yee
euen such a iudgement & sentence shalt
thou suffre. For thē shall not thy cause
be styled with crueltye, nor pacyfyed
with many gyftes. Hath God ordey-
ned them, that the glorious lyfe of the, &
all such myghty men shulde not be put
downe? Prolonge not thou the tyme,
tyll ther come a nyghte for the, to set o-
ther people in thy steade. But beware
that thou turne not asyde to wycked-
nesse and synne, whiche hetherto thou
hast chosen more then mekenesse. Be-
holde, God is of a myghty hye power?
Wher is ther such a gyde & law geuer
as he? who wyll reproue hym of his
wayes? who wyl say vnto hym: Thou
hast done wronge.

O consyder how great and excellēt

his workes be, whom all men cōmende
and prayse: yet they wondre at hym, &
yet they se hym but afarre of. Beholde
so great is god, ẏ he passeth our know
lege, nother are we able to come to the
Deut.11.c and.28.b experience of his yeares. * He turneth
the water to small droppes, he dryueth
his cloudes together for to rayne, so ẏ
they poure down, and droppe vpō me.
He can sprede out the cloudes (a coue-
rynge of his tabernacle) and cause his
lyght to shyne vpon them, and to couer
the botom of the see. By these thynges
gouerneth he his people, and geueth
them abūdaunce of meate, in the tur-
nynge of a hande he hydeth the lyghte,
and at his commaundement it cometh
againe. The rysyng vp therof sheweth
hereto his frendes and to the cattell.

The.xxxvii. Chapter.

¶ The power of God is here descry-
bed. Job is reproued.

A At this my harte is aston-
nyed, and moued out of his
place. Heare then the sou̅de
of his voyce, and the noyse
ẏ goeth out at his mouth.
He gouerneth euery thyng vnder ẏ hea
uen, & his lyght reacheth vnto ẏ ende
of ẏ world. A roaryng voyce foloweth
hym: for his glorious maiestye geueth
such a thondre clap, that (though a mā
heare it) yet maye he not perceaue it af-
terwarde. It geueth an horrible sou̅de
whan God sēdeth out his voyce: great
thynges doth he, which we can not cō-
Psal.148.b. prehende. * Whan he commaundeth ẏ
snow, it falleth vpon ẏ earth: As soone
as he geueth the rayne a charge, imme-
diatly the shoures haue theyr strength
and fall downe. He sendeth feare vpō
euery mā, that they myght know theyr
owne workes. The beastes crepe in to
theyr dennes, and take theyr rest. Oute
of the south commeth the tempest, and
colde out of the north.
At the breth of God, the frost com
B meth, and the waters are shed abrode.
The cloudes do theyr laboure in ge-
uynge moystnesse, the cloudes poure
downe theyr rayne. He distributeth al-
so on euery syde, accordynge as it plea-
seth hym to deale out his workes, that
they maye do what so euer he commau̅
deth them, thorowe the whole worlde:
whether it be to punysshe ony londe, or
to do good vnto them that seke hym.
Herken vnto this (O Job) stonde
styll, and consyder the wōderous wor-
kes of God. Art thou of counsell with
God, whan he doth these thynges?
Whā he causeth ẏ lyght to come forth
of his cloudes? Art thou of his counsel
whan he spredeth out the cloudes?
Hast thou the perfect knowlege of his
wonders? & how ẏ cloudes are warme
whan the lande is styll thorow ẏ south
winde? Hast thou helped hym to spred
out the heauen, which is to loke vpon
as it were cast of cleare metall? Teach
vs, what shall we saye vnto hym, for C
we are vnmete because of darknesse.
Shall it be tolde hym what I saye?
Shulde a man speake, or shuld he kepe
it backe? For euery man seyth not the
lyght, that he kepeth cleare in the clou-
des, which he clenseth whā he maketh
the wynde to blowe. Golde is brought
out of the north, but the prayse and ho-
noure of Gods feare cōmeth frō God
hymselfe. It is not we that can fynde
out the almyghty: for in power, equite
and ryghteousnesse he is hygher then
can be expressed. Seynge then that eue-
ry body feareth hym? Why shulde not
all wyse men also stonde in feare of
hym?

The.xxxviii. Chapter.

¶ The forknowlege and wysedome
of God.

Then spake the LORDE A
vnto Job out of ẏ storme,
and said: What is he, that
shideth his mynde with foo
lysshe wordes? * Gyrde vp Job.40.a
thy loynes lyke a man, for I wyl ques-
tion with the, se thou geue me a directe
answer. Where wast thou whan I
layed the fundacions of the earth? Tel
playnly yf thou hast vnderstandynge.
Who hath measured it, knowest thou?
Or who hath spred the lyne vpon it?
* Where vpon stande the pilers of it? Psa.23.a
Or who layed the corner stone? where
wast thou whan the mornynge starres
gaue me prayse, and whan all the an-
gels of God reioyced? * Who shutte Jere.5.b
the see with dores, whan it brake forth
as a chylde out of his mothers wōbe?
Whan I made the cloudes to be a co-
uerynge for it, and swadled it with the
darke? * whan I gaue it my cōmaun- Psal.32.a 103.b.
dement makynge dores and barres for
it, sayenge: Hetherto shalte thou come, Luce.8.d
but no farther, & here shalte thou laye
downe thy proude and hye waues.

B Hast thou geuen the mornynge his charge
(as soone as thou wast borne) and she-
wed the dayspryng his place yt it might
take holde of the corners of the earth,
and that the vngodly myght be shaken
out? Theyr tokens and weapens haste
thou turned lyke clay, and set them vp
agayne as the chaungynge of a garmet.
Yee thou hast spoyled the vngodlye of
theyr lyght, and broken the arme of the
proude. Camest thou euer in to the
groud of the see? Or hast thou walked
in the lowe corners of the depe? Haue
the gates of death ben opened vnto ye,
or hast thou sene ye dore of euerlastyng
treasure? Hast thou also perceaued,
how brode the earth is? Now yf thou
haste knowlege of all, then shewe me
where lyght dwelleth, and where dark
nesse is: that thou mayst brynge vs vn-
to theyr quarters, yf thou canst tell the
waye to theyr houses. Knewest thou
(whan thou wast borne) how old thou
shuldest be?

C Wentest thou euer in to the trea-
suries of the snowe? or hast thou sene
the secrete places of the hayle? * which
Exo.9.c. I haue prepared agaynst the tyme of
Josu.10.c. trouble, agaynst the tyme of battayll &
warre? By what way is the lyght par
ted, and the heat dealt out vpon earth?
Who deuydeth the abundaunce of wa
ters into riuers, or who maketh a way
for the stormy wether, that it watereth
and moystureth the drye & bare groud
to make ye grasse growe in places wher
no bodye dwelleth, and in the wylder-
nesse where no mon remayneth? Who
is the father of rayne? Or who hath
begotten the droppes of dew? Out of
whose wombe came the yse? who hath
gendred the coldnesse of the ayre, that ye
waters are as harde as stones, and lye
congeled aboue the depe? Haste thou
brought the seuen starres together?
Or art thou able to breake the cyrcle of
heauen? Canst thou brynge forth the
D mornynge starre, or the euenyng starre
at conuenient tyme, and conueye them
home agayne? Knowest thou ye course
of heauen, that thou mayest set vp the
ordynaunce therof vpon earth? More-
ouer, canst thou lyfte vp thy voyce to ye
cloudes, that they maye poure downe
a great rayne vpon the? Canst thou thon-
der also, that they maye go theyr waye
and be obedient vnto the, sayenge: Lo,
here are we? Who geueth sure wyse-
dome, or stedfast vnderstandinge? who
nombreth the cloudes in wysedome?
who stylleth the vehement waters of
the heauen? who turneth the clottes to
duste, and them to be clottes agayne?
Huntest thou the pray from the Lyon,
or fedest ye his whelpes lyenge in theyr
dennes and lurkinge in theyr couches?
* who prouydeth meat for the rauen, Psal.146.b
whan his yongones crye vnto God, &
flye aboute for wante of meat?

The.xxxix.Chapter.

The forknowlege and wysdome of God.

Knowest thou ye tyme whã A
the wylde goates brynge
forth theyr yonge amonge
the stony rockes? Or layest
thou wayte whan the hyn-
des vse to fawne? Rekenest thou the
moneths after they engedre, that thou
knowest ye tyme of theyr bearyng? Or
whan they lye downe, whan they caste
theyr yongeones, and whan they are de-
lyuered of theyr trauayle and payne?
How theyr yongeones growe vp and
waxe great thorow good fedyng? how
they go forth and come agayne? Who
letteth the wylde asse go free? Or who
lowseth the bondes of the Mule? Un-
to whom I haue geuẽ the wyldernesse
to be theyr house, and the vntylled lãde
to be theyr dwellynge place, that they
may geue no force for the multitude of
people in the cyties, nother to regarde
the cryenge of the dryuer: but to seke
theyr pasture aboute the mountaynes,
and to folowe vpon the grene grasse. B
Wyll the vnicorne be so tame as to do
seruice, or to abyde styll by the crybbe?
Canst thou bynde the yock about hym
in thy forowes, to make hym plowe af
ter the in ye valleys? Mayste thou trust
hym (because he is stronge) or commyt
thy laboure vnto hym? mayst thou be-
leue hym, that he wyll brynge home thy
corne, or to carye ony thynge vnto thy
barne? The Estrich (whose fethers
are fayrer then the wynges of the spa-
rowhauke) whan he hath layed his eg-
ges vpon the grounde, he bredeth them
in the dust, and forgetteth them: so that
they myght be troden with fete, or bro-
ken with some wylde beast.
So harde is he vnto his yongones
as though they were not his, & labou-
reth in vayne without ony feare. And
that because God hath taken wysdom
from hym, and hath not geuen hym vn-

derstãdynge. Whã his tyme is, he fly
eth vp on hye, & careth nother for horse
nor man.
C Hast ẏ geuẽ the horse his strength,
or learned him to bow down his necke
with feare, that he letteth hymselfe be
dryuen forth lyke a greshopper, where
as the stoute neyeng that he maketh is
fearfull? He breaketh the groũde with
the hoffes of his fete chrarfully in his
strength, and rũneth to mete the har
nest men. He layeth asyde all feare, his
stomacke is not abated, nother starteth
he abacke for ony swearde. Though ẏ
quyuers ratle vpon hym, though the
swearde and shylde glyster: yet rusheth
he in fearsly, & beateth vpon ẏ groũde.
He feareth not the noyse of the trõpet-
tes, but as soone as he heareth ẏ shaw-
mes blowe, tushe (sayeth he) for he smel
leth the battayll afarre of, the noyse of
the captaynes and the shoutynge.
Commeth thorow thy wysedome,
D that the goshawke flyeth towarde the
south? Doth the Egle mounte vp and
make his nest on hye at thy commaun-
dement? He abydeth in the stony roc-
kes, and vpon the hye toppes of harde
mountaynes, where no man can come.
From thence may he beholde his pray,
and loke farre aboute with his eyes.
His yongeones are fedde with bloude,
Mat.24.c *and where ony dead body lyeth there
is he immediatly.
Moreouer God spake vnto Iob,
and sayd: Can he that stryueth with ẏ
almyghtye, be at rest? Shulde not he
which disputeth with God, geue hym
an answere? Iob answered the LOR
DE, sayenge: Beholde, I am to vyle a
personne, to answere the, therfore wyll
I laye my hande vpon my mouth.
Once or twyse haue I spoken, but I
wyll saye nomore.

The.xl.Chapter.

C The forknowlege and wysdome of
God.

A Then spake the LORDE
vnto Iob out of the storme,
Iob.38.a. and sayde: *Gyrde vp thy
loynes lyke a man, and tell
me the thynge that I wyll
aske the. Wylt thou disanull my iudge
ment? Or wylt thou cõdemne me, that
thou thy selfe mayest be made ryghte-
ous? Is thyne arme then lyke ẏ arme
of God? Maketh thy voyce suche a
sounde as his doth? Then arme theselfe
with thyne owne power, vp, decke the
in thy holy araye, poure out the indig-
nacyon of thy wrath: se that thou caste
downe al the proude, loke well ẏ thou
make al such as be stubburne, to obeye:
treade all the vngodlye vnder thy fete,
cast them down in the myre, and couer
theyr faces with darknesse: Then wyll
I confesse also, that thyne owne ryghe
hande hath saued the.
Beholde the cruell beaste (whom I B
made with the) whiche eateth haye as
an oxe: lo, how stronge he is in his loy-
nes, and what power he hath in the na
uell of his body. He spredeth out his
tayle lyke a Cedre tre, all his vaynes
are styffe. His shynnes are lyke pypes
of brasse, his rygge bones are lyke sta-
ues of yron. Fyrst whan God made
hym, he ordeyned the wyldernesse for
hym, that the mountaynes shulde geue
hym grasse, where all the beastes of the
felde take theyr pastyme. He lyeth a-
monge the redes in the mosses, the fen-
nes hyde hym with theyr shadowe, and
the wyllowes of the broke couer hym
rounde aboute. Lo, without ony la-
boure myght he drynke out the whole
floude, & sup of Iordane without ony
trauayle. Who darre laye hande vpon
hym openly, & vndertake to catch him?
Or who dare put an hoke thorow his
nose, and laye a snare for hym?
Darrest thou draw out *Leuia- C
than with an angle, or bynde his tunge Esa.27.a.
with a snare? Canst thou put a rynge Psa.73.b
in the nose of hym, or bore his chawes
thorow with an auler? Wyll he make
many fayre wordes with the (thynkest
thou) or flatter the? Wyll he make a co
uenaunt with the? Or arte thou able
for to compel hym to do the contynual
seruice? Wylt thou take thy pastyme
with hym as with a byrde, or geue him
vnto thy maydẽs, that thy companyõs
may hew hym in peces, to be parted a-
monge the marchaũt men? Canst thou
fyl the net with his skynne, or ẏ fyshpan-
nyer with his heade? Darrest ẏ laye hãde
vpon him? It is better for ẏ to cõsider
what harme myghte happẽ ẏ therthor-
row, & not to touch hym. For whan ẏ
thynkest to haue hold vpõ hym, he shal
begyle ẏ. Euery man also ẏ seyth hym,
shall go backe. And why? ther darre
none be so bolde, as to rayse hym vp.

The.xli.Chapter.

C The forknowlege and wysdome of
God.

A Who is able to stāde before
…ar.54.b me? Or who hath geuē me
…am.11.b ony thynge afore hande, ỹ
I am boūd to reward him
agayne? All thynges vnder
heauē are myn. I feare hym not, whe-
ther he threate, or speake fayre. Who
lyfteth hī vp, & strypeth hym out of his
clothes: or who taketh hym by ỹ byt of
hys brydle? Who openeth the dore of
his face? for he hath horrible teth roūd
aboute. Hys body is couered wt scales
as it were with shyldes, lokte in, kept,
well cōpact together. One is so ioyned
to another, ỹ no ayer can come in: yee
one hangeth so vpō another, & stycke
so together, ỹ they can not be sundred.
Hys nesynge is lyke a glysterynge fyre
and hys eyes lyke the mornynge shyne.
Oute of hys mouth go torches & fyre-
B brandes, out of hys nosetrelles ther go
eth a smoke, lyke as out of an hote se-
thynge pot. Hys breth maketh ẏ coles
burne, ỹ flame goeth out of hys mouth
In hys neck remayneth streagth, and
befor hys face sorow is turned to glad
nesse. The mēbers of hys body are ioy
ned so straygthe one to another, and
cleue so faste together, that they can
not be moued.

Hys harte is as harde as a stone, &
as fast as the stythye, ỹ the hāmerman
smyteth vpō. Whan he goeth, ẏ mygh-
tyeste of all are afrayed, & the waues
heuy: yf he draw out ẏ swearde, ther
may nother spear nor brestplate abyde
C hym. He setteth as much by a straw as
by yron, and as much by a rotten stock
as by metal. He starteth not away frō
hym ỹ bēdeth the bow, & as for slynge-
stones, he careth as much for stubble
as for thē. He coūteth ẏ hāmer no bet-
ter thē a straw: he laugheth hī to scorn
ỹ shaketh the spear. He treadeth ẏ gold
in the myre, lyke ẏ sharpe potsheardes.
He maketh ẏ depe to seeth & boyle lyke
a pot, & steareth ẏ see together lyke an
oyntmēt: the way is lyght after hym,
ẏ depe is hys walkīg place. Vpō earth
is ther no power lyke vnto hys, for he
is so made, ỹ he feareth not. Yf a man
wyl cōsydre al hye thīges, this same is
a kynge ouer all the chyldren of pryde.

The.xlii. Chapter.

A Then Job āswered ẏ LOR
Esay.29.c DE & sayde: * I knowe ỹ
…rg.16.b ỹ hast power of al thynges,
ād ỹ ther is no thought hyd
vnto ẏ. For who cā kepe his
own coūsel so secrete but it shalbe kno
wen? Therfore haue I spokē vnwyse-
ly, seyng these thynges are so hye, and
passe myne vnderstādyng. O herken ẏ
vnto me also, & let me speake: answere
me vnto ỹ thyng ỹ I wil axe ẏ. I haue
geuē diligēt eare vnto the, & now I se
the with myne eyes. Wherfore I geue
myne owne selfe the blame and take re
pentaunce in the dust and asshes.

Now whā ẏ LORD had spoken
these wordes vnto Job, he sayd vnto
Eliphas ẏ Themanite: I am displea-
sed wt the & thy two frēdes, for ye haue
not spokē the thynge ỹ is ryght before
me, lyke as my seruaūt Job hath done
Therfore take.vii.oxen, &.vii. rāmes, B
and go to my seruaunt Job, * offre vp Math.5.c.
also for your selues a burntofferynge,
and let my seruaūt Job praye for you.
Hym wyll I accepte, & not deale with
you after youre foolyshnesse in that ye
haue not spoken the thynge whiche is
righ, like as my seruaūt Job hath don.

So Eliphas ẏ Themanite, Baldad
the Suhite, & Sophar ẏ Naamathite
went theyr way, & dyd accordyng as ẏ
LORD cōmaūded thē. * The LOR Gene.4.a.
DE also accepted the person of Job, &
ẏ LORD turned him vnto Job, whā
he prayed for his frendes: * Yee the Mat.19.d
LORDE gaue Job twyse as muche Luce.18.c
as he had afore.

And thē cam ther vnto him al his bre
thrē, al his systers, & al thē ỹ had bē of
his acquayntaūce afore, & ate bread wt
him in his house, wōdring at hym, & cō
fortyng him ouer al ẏ trouble, that the
LORD had brought vpō hym. Euery
mā gaue him a shepe & a Jewel of gold
* And the LORDE made Job ry Prou.10.c
cher thē he was before: for he had.xiiii. Eccli.11.b.
M. shepe, vi. M. camels, a. M. yocke of Job.1.a.
oxen, and a. M. asses. He had chyldren
also.vii. sonnes, &.iii. doughters. The
fyrst he called Daye, the seconde Po-
uertye, the thyrde All plenteousnesse.
In all the lande were none founde so
fayre, as the doughters of Job: & theyr
father gaue them enheritaunce among
theyr brethren. After this liued Job.xl.
yeares, so that he saw his chyldrē, Gene.50.d
and his chy[…] chyldren vn- Tob.14.a
to the fourth generacy- Ps.127.a.
on. And so he dyed,
beynge olde &
of a perfect
age.

The ende of the boke of Job.

The Psal-ter.

Beatus vir qui non abiit,

The fyrst Psalme.

A Blessed is the mã, that
Esay.8.c goeth not in the *coũ
and.19.c cell of the vngodlye: ŷ
Psal.32.b abydeth not in ŷ way
of synners, & sytteth
not in the seate of the
scornefull.
Pro.2.3. * But delyteth in
the lawe of the LORDE, and exercy-
seth hymselfe in his lawe both day and
nyght.
Jere.17.b. * Such a man is lyke a tre planted
by the water syde, that bryngeth forth
his frute in due season.
B His leaues shal not fal of, and loke
what soeuer he doth, it shall prospere.
Pro 10.c * As for the vngodly, it is not so &
Esa.29 a. them: but they are lyke the dust, which
the wynde scattereth awaye frõ of the
grounde.
Esa.26.b. Therfore * the vngodly shall not
be able to stonde in the iudgement, no-
ther the synners in the cõgregacyon of
the ryghteous.
For the LORDE aloweth ŷ way
of the ryghteous, but the waye of ŷ vn
godly shall perysshe.

Quare fremuerunt gentes. &c.

The.ii Psalme of Dauid.

A Why * do the Heythẽ rage?
Actu.4.c why doth the people yma-
Psa.70.a gyn vayne thynges.
and.82.a The kynges of ŷ earth
stonde vp, and ŷ rulers are
come together, agaynst the LORD,
and agaynst his anoynted.
Let vs breake theyr bondes asun-
der, and cast awaye theyr yocke frõ vs.
Pro.1.c Neuerthelesse, * he that dwelleth
in heauen shall laugh thẽ to scorne: yee
euen the LORDE hymselfe shal haue
them in derysyon.
Then shal he [illegible] vnto them in
his wrath, and vexe them in his sore
displeasure.
Yet haue I set my kynge vpon my
holy hyll of Syon.
As for me, I wyll preache the law,
wherof ŷ LORD hath sayd vnto me

* Thou arte my sonne, thys daye Actu.13.d
haue I begotten the. Hebre.1.b.
Desyre of me, and I shall geue the and.5.b.
the Heythen for thyn enheritaũce: Yee
the vttermoste partes of the worlde for
thy possession.
* Thou shalte rule them wyth a B
rodde of yron, and breake them in peces Apoca.2.d
& lyke an earthen vessell. and.19.c.
Be wyse now therfor (o ye kynges) Esay.30.d
be warned ye ŷ are iudges of ŷ earth.
Serue the LORDE wyth feare,
and reioyce before hym with reuerẽce.
Kysse the sonne, leste the LORDE
be angrye, and so ye perysshe from the
ryghte waye.
For hys wrath shall be kyndeled
shortely: * blessed are al they that put Jere.17.b
theyr truste in hym.

Domine quid multiplicati sunt.

The.iii. psalme of Dauid.

Why are theye so manye (o
LORDE) that trouble me,
a great multitude are they
that ryse vp agaynste me.
Yee many one ther be that
saye of my soule: ther is no helpe for Sela is as
hym in god. Sela. muche to
But thou (o LORDE) arte my saye as al-
defender, my worshyppe, and the lyf- waye, con
ter vp of my heade. tinually,
I call vpõ the LORDE wyth my foreuer for
voyce, and he heareth me oute of hys sooth, be-
holy hyll. Sela. syly, a lyf-
I layed me downe and slepte, but tyng vp of
I rose vp agayne: for the LORDE ŷ voyce, or
susteyned me. to make a
I ame not afrayed for thousandes pause, and
of people, that cõpasse me roũde about earnestly
Up LORDE, and helpe me, o my to cõsyder
God: for thou smytest all myne ene- and to pon-
myes vpon the cheke bones, & breakeste der the sen
the teth of the vngodlye. tence.
Saluaciõ cõmeth of the LORDE
therfore let thy blessynge be vpon thy
people.

Cum inuocarem exaudiuit.

The.iiii psalme of Dauid.

Heare me whan I call o god
of my ryghteousnesse, thou
that comfortest me in my
trouble: haue mercy vpõ me
and herken vnto my prayer
O ye sones of men, how longe wyl
ye blasphemе myn honour? why haue

ye such pleasure in vanite, and seke af-
ter lyes? Sela.
Knowe this, that the LORDE
dealeth marvaylously with his saynt:
& whã I cal vpon the LORDE, he hea-
reth me.
B *Be angrye, but synne not: com-
Ephe.4.c. mune with youre owne hartes vpon
your beddes, and remembre youre sel-
ues. Sela.
Offre the sacrifice of ryghteous-
nesse, & put your trust in the LORDE.
Ther be many that saye: who wyl
do vs ony good? where as thou (o LOR-
DE) hast shewed vs the lyghte of thy
countenaunce.
Thou reioycest myne hart, though
theyr increase be great both in corne &
wyne.
Therfore wyll I laye me downe in
peace, & take my rest: for thou LORDE
only settest me in a sure dwellynge.

Verba mea auribus percipe.

The.v. Psalme of Dauid.

A HEare my wordes (o LOR-
DE,) consydre my callyng.
O marke the voyce of
my peticyon, my kynge, &
my God: for vnto the wyll
I make my prayer.
Heare my voyce by tymes (o LOR-
DE) for early in the mornynge wyll I
get me vnto the, yee & that wt diligence.
Psa.14.b *For thou arte not the God that
Psa.1.d. hath pleasure in the wyckednesse, ther
may no vngodly person dwell wt the.
Such as be cruell maye not stonde
in thy syght, thou arte an enemye vnto
all wycked doers.
C Thou destroyest the lyers, the LOR-
DE abhorreth the bloudethurstye and
deceatfull.
Psa.17.a. *But as for me I wyll come in to
thy house, euen vpon the multitude of
thy mercy: and in thy feare wyll I wor-
shippe towarde thy holy temple.
Lede me (o LORDE) in thy ryghte-
ousnes, because of myne enemys, and
make thy waye playne before me.
D For ther is no faythfulnes in theyr
mouthes: they dissẽble in theyr hartes:
theyr throte is an open sepulchre, with
theyr tunges they deceaue.
Punysh the (o God) that they may
perysh in theyr owne ymaginacyons:
cast them out, because of the multitude
of theyr vngodlynesse, for they rebell a-
gaynst the.

Agayne, let all them that put theyr
trust in the, reioyce: yee let them euer be
geuynge of thankes, because thou defen-
dest them: that they which loue thy na-
me, may be ioyfull in the.
For thou LORDE geuest thy
blessyng vnto the ryghteous: and with
the fauourable kyndnesse thou defen-
dest hym, as with a shylde.

1. Domine ne in furore tuo arguas me.

The.vi. Psalme of Dauid.

OH LORDE, *rebuke me A
not in thyne anger: Oh cha Jere.10.d.
sten me not in thy heuy dis- and.30.b
pleasure. Psa.37.a.
Haue mercy vpon me (o
LORDE) for I am weake: o LOR-
DE heale me for al my bones ar vexed.
My soule also is in great trouble,
but LORDE how longe?
Turne the (O LORDE) and de-
lyuer my soule: Oh saue me, for thy
mercyes sake.
*For in death no man remembreth Psa.113.c.
the: Oh who wyll geue the thankes in Esay.38.d.
the hell.
I am weery of gronynge: Euery
nyght washe I my bed, and water my
couche with my teares.
My countenaunce is chaunged for B
very inwarde grefe, I consume away,
I haue so many enemyes.
*Awaye fro me all ye wycked do- Math.7 d
ers, for the LORDE hath herde the and.17.d.
voyce of my wepynge. Luce.13.e.
The LORDE hath herde myn
humble peticyon, the LORDE hath
receaued my prayer.
All myne enemyes shalbe confoun-
ded and sore vexed: yee they shalbe tur-
ned backe and put to shame, and that
ryght soone.

Domine deus meus in te speraui.

The.vii. Psalme of Dauid.

O LORDE my God, in the A
do I truste: *saue me from 2.Reg.19.
all them that persecute me, 24.c.26.
and delyuer me.
Lest he catch vp my soule
lyke a lyon, and teare it in peces, whyle
ther is none to helpe.
O LORDE my God, yf I haue
done ony such thinge: yf ther be ony vn-
ryghteousnesse in my handes.
Yf I haue rewarded euel vnto them
that dealte frendly wt me, or hurt them
without ony cause are myne enemyes.

Then let myne enemye persecute my soule and take me: yee let hym tread my lyfe downe in the earth, & laye myn honoure in the dust. Sela.

Stonde vp (O LORDE) in thy wrath, lyfte vp thyselfe ouer the furyous indignacyon of myne enemyes : a-
Deu.32.c. ryse vp (for me) in the vengeaunce, * y thou hast promysed.

B That the cõgregacyon of y people maye come aboute the, for theyr sakes therfore lyft vp thyselfe agayne.

The LORDE is iudge ouer the people: auenge me then (O LORDE) accordynge to my ryghteousnesse and innocency.

Oh let the wyckednesse of the vngodly come to an ende: but mayntayne the iuste, thou ryghteous God, that tryest the very hartes and the reynes.

My helpe commeth of God, which preserueth them that are true of harte.

Deu.10.d * God is a ryghteous iudge, & God is euer threatenynge.

Yf men wyll not turne, he hath whet his sweard: he hath bẽt his bow and made it ready.

He hath prepared hym the weapẽs of death, and ordeyned his arowes to destroye.

Job.15.b. Esay.59.d * Beholde he trauayleth with myschefe, he hath conceaued vnhappinesse, and brought forth a lye.

Eccli.27.e 1.Hest.7.b * He hath grauẽ and dygged vp a pyt, but he shall fall hymselfe in to the pyt, that he hath made.

Ps.139.b * For his vnhappynesse shall come vpon his owne heade, and his wyckednesse shall fall vpon his owne pathe.

As for me I wyll geue thankes vnto the LORDE for his ryghteousnes sake, and wyll prayse the name of the LORDE the moost hyest.

Domine deus noster, quam ad.

The.viii. Psalme of Dauid.

A O LORDE our gouernour how wonderful is thy name in all the worlde: howe excellẽt is thy glory aboue the heauens?

Mat.21.b * Out of the mouthe of the verye babes and sucklynges thou hast ordeyned prayse, because of thyne enemyes, that thou myghtest destroye the enemy and the auenger.

For I consyder the heauens, euen the worke of thy fyngers: the Moone, and the starres which thou hast made.

* Oh what is man, that thou art so myndfull of hym: ether the sonne of man that thou vysitest hym. B Ps.143.a Hebr.2.b

* After thou haddest for a season made hym lower thẽ y angels, y crownedest hym with honour and glorye. Phil.2.a

* Thou hast set hym aboue y workes of thy hãdes: thou hast put all thinges in subiection vnder his fete. Gene.1.d Ephe.1.c

All shepe and oxen, yee and y beastes of the felde.

The foules of the ayre, the fysshe of the see, and what so walketh thorowe the wayes of the see.

O LORD our gouernour, how wõderfull is thy name in al the worlde.

Confitebor tibi domine in toto.

The.ix. Psalme of Dauid.

A I Wyll geue thankes vnto y (o LORD) with my whol harte, I wyll speake of all thy maruaylous workes. Ps.110.a and.137.a

I wyll be glad and reioyce in the, yee my songes wil I make of thy name, o thou moost hyghest.

Because thou hast dryuen myne enemyes backe, they were discomfited, and peryshed at thy presence.

For thou hast mantayned my right and my cause : thou syttest in the trone that arte the true iudge.

Thou rebukest the Heythen, & destroyest the vngodly, thou puttest oute theyr name for euer and euer.

The enemyes swerdes are come to an ende, thou hast ouerthrowẽ their cyties theyr memorial is peryshed with them.

But the LORDE endureth for euer, he hath prepared his seat vnto iudgement. B

He gouerneth the worlde & ryghteousnesse, and mynystreth true iudgement vnto the people.

The LORDE is a defence for the poore, * a defẽce in the tyme of trouble. Esa.33.a

Therfore they y knowe thy name, put theyr trust in y: * for thou (LORDE) neuer faylest thẽ that seke the. Deut.4.a

O prayse the LORDE, * whiche dwelleth in Sion, shewe the people of his doynges. Psa.75.a

And why? he maketh inquisicyon for theyr bloude, and remembreth thẽ: * he forgetteth not the complaynte of the poore. Psal.11.b

Haue mercy vpon me (o LORD) consyder the trouble y I am in among

myne enemyes, thou that lyftest me vp from the gates of death.

E That I maye shewe all thy prayses wythin the portes of the doughter Syon, and reioyce in the saluynge healthe.

As for the Heythen, they are sunken down in the pytte that they made: in the same nette whiche they spredde oute pryuely, is ther owne foote take.

Thus the LORDE is knowen to execute true iudgemente, whan the vngodlye is trapped in the workes of hys owne handes. Sela.

The wycked muste be turned vnto hell, and all the Heythen that forget God.

But the poore shall not alwaye be oute of remembraunce: the pacyent abydynge of such as be in trouble, shall not perysshe for euer.

Up LORDE, let not man haue the vpperhande, let the Heythen be condemned before the.

O LORDE, set a scolemaster ouer the, that the Heythen may know them selues to be but men. Sela.

Ut quid domine recessisti a longe.

Here the Hebrues begynne the tenth Psalme.

D Why art thou gone so farre of o LORDE? wylte thou hyde thy self in tyme of trouble?

Whyle the vngodlye hath the ouerhande, the poore must suffre persecucyon.

O that they were taken in ȳ ymaginacyons which they go aboute.

For the vngodlye maketh boaste of hys owne hartes desyre, the couetous blesseth hymselfe, and blasphemeth the LORDE.

The vngodlye is so proude, and full of indignacion, that he careth not: nother is God before hys eyes.

Hys wayes are alway fylthy, thy iudgemētes are farre out of his syght, he defyeth all hys enemyes.

For he sayeth in hys hart: Tush, I shall neuer be caste downe, ther shal no harme happen vnto me.

E Hys mouthe is full of cursynge, fraude and deceate: vnder hys tung is trauayle, and sorowe.

*He sytteth lurkynge in the gardens, that he may pryuely murthur the innocent, hys eyes are set vpō ȳ poore.

He lyeth waytynge secretelye, as it were a lyon in hys denne.

He lurketh that he maye rauysshe the poore: yee to rauysh the poore whā he hath gotten hym in to hys net.

Then smyteth he, then oppresseth he, and casteth downe the poore wyth hys authoryte.

For he sayeth in hys harte: Tush God hathe forgotten, he hathe turned awaye hys face, so that he wyll neuer se it.

Aryse o LORDE God, lyfte vp thyn hande, and forget not ȳ poore. F

Wherfore shulde the wicked blaspheme God, & saye in hys hart: Tush, he careth not for it?

Thys thou seyste, for thou consydreste the myserye and sorowe.

The poore geueth hymselfe ouer in to thy hande, and committeth hym vnto the, for thou art the helper of the frendelesse.

Breake thou the arme of the vngodlye, and malicyous, searche out the wyckednesse which he hath done, that he maye perysshe.

The LORDE is kynge for euer, ye Heythen shall perysshe oute of hys londe.

LORDE thou hearest the desyrous longynge of the poore: theyre harte is sure, that thyne eare herkeneth therto.

Helpe the fatherlesse, and poore vnto theyre ryghte, that the vngodlye be nomore exalted vpon earthe.

In domino confido quomodo.

The xi. Psalme of Dauid.

In the LORDE putte I my truste: howe wyll ye then saye to my soule: that she shuld flye as a byrde vpon hyr hyll? A

*For lo, the vngodlye haue bent theyr bowe, and made readye theyr arowes in the quyuer: that they maye pryuely shoute at them which are true of harte. Pro. 26. 8

The verye fundacyon haue they caste downe, what can the ryghteous then do wythal?

*But the LORDE is in hys holye temple, the LORDES ‡ seate is in heauen. Abac.2.c. ‡Esa.66.a

He considereth it & hys eyes, hys eye lyddes beholde the chyldrē of men.

The LORDE seyth both the ryghteous, and vngodlye: but who so delyteth in wyckednesse, hym hys soul abhorreth.

Upon the vngodlye he shall rayne snares, fyre, brymstone, storme and tempeste: thys rewarde shall they haue to drynke.

For the LORDE is ryghteous, and he loueth ryghteousnesse, hys contenaunce beholdeth the thynge that is iuste.

Saluum me fac deus.

The.xi. Psalme of Dauid.

A O LORDE helpe, for ther is not one saint more: verye fewe faythfull are ther amonge the chyldren of men.

Euerye man telleth lyes to hys neghboure, they do but flatter wyth theyre lyppes and dyssemble in theyre harte.

O that the LORDE wolde rote oute all deceatfull lyppes, and y tunge that speaketh proude thynges.

Which saye: Oure tung shulde preuayle: we are they y oughte to speake, who is lorde ouer vs?

Nowe for the troubles sake of the oppressed, & because of the complaynte of the poore, I wyll vp (sayeth the LORDE) I wyll helpe them, and set them at reste.

The wordes of the LORDE are pure wordes: euen as the siluer, which
Psal. 118.c from earthe is * tryed and puryfyed
vii.tymes in the fyre.

Kepe them therfor (o LORDE) and preserue vs from thys generacion for euer.

And why? whan vanyte and ydelnesse getteth the ouerhande amonge the chylderen of men, all are full of the vngodlye.

Usque quo domine obliuisceris.

The.xii. Psalme of Dauid.

A HOwe longe wylt thou forgette me o LORDE? for euer? howe long wilt thou hyde thy face fro me?

Oh howe longe shal I seke counsell in my soule? howe longe shall I be so vexed in my harte? howe longe shall myne enemye triumphe ouer me?

Consydre, and heare me, o LORDE my God: lyghten myne eyes, that I slepe not in death.

Leste myne enemye saye: I haue preuayled agaynst him, for yf I be cast downe, they that trouble me wyll reioyce at it.

But my truste is in thy mercy, and my harte is ioyfull in thy saluacyon. I wyll synge of the LORDE, that dealeth so louyngly wyth me. (Yee I wyl prayse the name of the LORDE the moost hygheste.)

Dixit insipiens in corde suo.

The.xiii. Psalme of Dauid.

THe foolysshe bodyes say in A
theyre hartes. * Tush ther Psa. 52.a.
is no God.

They are corrupt, and become abhominable in theyre doynges, ther is not one that doth good.

* The LORDE loked downe Gene. 11.b
from heauen vpon the chyldren of me, 18.c
to se yf ther were onye, that wolde vnderstonde and seke after God.

But they are all gone oute of the waye, they are altogether become vn- Rom. 3.b
profytable, * ther is none that dothe good: no not one.

☞ Theyr throte is an open sepul- These thre
chre, wyth theyre tunges they haue de- verses are
ceaued, the poyson of Aspes is vnder not in the
theyre lyppes. Hebrue.

☞ Theyre mouthe is full of cursynge, and bytternesse, theyre fete are swifte to shed bloude.

☞ Destruccyon and wretchednesse are in theyre wayes, and the way of peace haue they not knowne: ther is no feare of God before theyr eyes.

Howe can they haue vnderstōding y worke myschefe, eatynge vp my people, as it were bread, and call not vpon the LORDE?

Therfore shall they be brought in greate feare, for God stondeth by the generacyon of the ryghteous.

As for you, ye haue made a mocke at the counsell of the poore, because he putteth hys truste in the LORDE.

* Oh y the saluacion were geuen Esa. 59.d
vnto Israell out of Syon: O that the Rom. 11.d
LORDE wolde delyuer hys people out of captiuite: Then shuld Iacob reioyce, and Israel shulde be ryght glad.

Domine quis habitabit in tabernac.

The.xiiii. Psalme of Dauid.

Psal.23.a. Esa.33.b Mat.19.c 1.Ioh.1.b. LORDE, * who shall dwell in thy tabernacle? who shall reste vpon thy holye hyll?

Euen he that ledeth an vncorrupte lyfe: that doth ŷ thynge which is ryghte, and that speaketh the treuth from hys harte.

He that vseth no deceate in hys tunge, he that doth no euell to hys neghboure, and sklaundreth not hys neghbours.

He ŷ setteth not by the vngodlye, but maketh muche of them that feare the LORDE: he that sweareth vnto hys neghbour & dysapoynteth him not.

Ex.18.a. * He that geueth not hys money vpon vsury, and taketh no rewarde agaynste the innocente.

Who so doth these thynges, shall neuer be remoued.

Conserua me domine: quoniam.

The.xv. Psalme of Dauid.

PReserue me (o God) for in the do I truste.

I haue sayde vnto ŷ LORDE: thou arte my God, my goodes are nothynge vnto the.

All my delyte is vpon the sayntes that are in the earthe, and vpon suche lyke. But they that runne after another, shall haue greate trouble.

Theyr drynkofferynges of bloud wyll not I offre, nother make mencyon of theyre name in my mouth.

Tren.3.c * The LORDE hymselfe is my good, and my porcyon, thou manteynest myne enheritaunce.

The lot is fallē vnto me in a fayre grounde, yea I haue a goodlye heretage: I wyll thanke the LORDE for geuynge me warnynge: my reynes also haue chastened me in the nyghte season.

B Afore hande sawe I God alwayes before me, for he is on my right hande, that I shulde not be moued.

Therfore dyd my harte reioice, and my tunge was glad, my fleshe also shall reste in hope.

Act.2.d. Act.13.d * For why? thou shalte not leaue my soul in hell, nother shalte thou suffre thy saynte to se corrupcyon.

Thou haste shewed me the wayes of lyfe: thou shalte make me full of ioye ŵ thy contenaunce. At thy ryghte hande ther is pleasure and ioye for euermore.

Exaudi domine iusticiam meam.

The.xvi. Psalme of Dauid.

HEare the ryghte (O LORDE,) * consyder my complaynte: herken vnto my prayer, that goeth not out of a fayned mouthe. A Psal.25.a

Let my sentence come forth from thy presence, and loke vpon the thynge that is equall.

* Thou haste proued and vysyted myne harte in the nyghte season: thou haste tryed me in the fyre and haste founde no wyckednesse in me: for I vtterlye purposed, that my mouthe shall not offende. Pro.17.a

Because of the wordes of thy lyppes, I haue kepte me from the workes of men, in the waye of the murtherer.

Oh order thou my goinges in thy pathes, that my footesteppes slyppe not.

For vnto the I crye, heare me o God: enclyne thyne eares to me, & herken vnto my wordes.

Shewe thy maruaylous louynge kindnesse thou that sauest them which put theyre truste in the from such as resyste thy ryghthande.

* Kepe me as the apple of an eye, defende me ‡ vnder the shadowe of thy wynges. B Zachar.2.b ‡mat.23.c

From the vngodlye that trouble me, from myne enemyes whiche compasse my soule rounde aboute.

Which manteyne theyr owne welthynesse wyth oppressyon, and theyr mouthe speaketh proude thynges.

They lye waytynge in our way on euerye syde, turnynge theyre eyes downe to the grounde.

Lyke as a lyon that is gredy of hys praye, & as it were a lyons whelpe lurkynge in hys denne.

Vp LORD, dysapoynte hym, and caste hym down: delyuer my soule * with thy sweard from the vngodly. Ephe.6.b

Frō the men of thy hand (o LORDE) from the men of the worlde, which haue theyr porcion in thys lyfe: whose belyes thou fyllest wyth thy treasure.

They haue chylderen at theyre desyre, and leaue the reste of theyre subs

staunce for theyr babes.

But as for me, I wyll behold thy presence in ryghteousnesse: and whan thy glorye appeareth, I shall be satysfyed.

Diligam te domine fortitudo.

The.xvii. Psalme of Dauid whan he was delyuered from the hande of Saull.

I Wyll loue the (o LORDE) my strengthe.
The LORDE is my succoure, my refuge, my Sauioure: my God, my helper, in whome I truste: my buckler, the horne of my saluacyon and my defence.

2.Re.22.a ✱ I wyll prayse the LORDE, and call vpon hym, so shall I be safe fro myne enemyes.

Ps.114.a. ✱ The sorowes of death compassed me, and the brokes of vngodlinesse made me afrayed.

The paynes of hell came aboute me, the snares of death toke holde vpon me.

Yet in my trouble I called vppon the LORDE, and complayned vnto my God.

So he herde my voyce oute of hys holye temple, and my complaynte came before hym, yee euen in to hys eares.

Mat.27.e ✱ Then the earthe trembled, and quaked, the verye fundacyons of the hylles shoke, and were remoued, because he was wrothe.

Ther wente a smoke oute of hys nosetrels, and a consumynge fyre oute of hys mouth, so that coales were kyndled at it.

He bowed the heauens, and came downe, and it was darcke vnder hys fete.

B He rode vpon the Cherubins, and dydde flye: he came flyenge wyth the wynges of the wynde.

He made darckenesse hys pauylyon rounde aboute hym, wyth darcke water and thick cloudes to couer him.

At the bryghtnesse of hys presence the cloudes remoued, wyth hale stones and coales of fyre.

The LORDE also thondred oute of the heauen, and the hyghest gaue his thonder with hale stones and coales of fyre.

He sente oute hys arowes & scattered them, he caste sore lyghtenynges and destroyed them.

The sprynges of water were sene, and the fundacyons of the rounde world were dyscouered at thy chydyng (o LORDE) at the blastynge & breth of thy dyspleasure.

He sente downe from the heyghte to fetch me, and toke me oute of great waters.

He delyuered me fro my stronge enemyes, and fro my foes, which were to myghtye for me.

They preuented me in the tyme of my trouble, but the LORDE was my defence.

He broughte me forth also in to lyberte: and delyuered me, because he had a fauoure vnto me.

The LORDE shall rewarde me after my ryghteous dealynge, and accordynge to the clennesse of my handes, shal he recompense me.

For I haue kepte the wayes of the LORDE, and haue not behaued myselfe wyckedly agaynst my God. C

I haue an eye vnto al hys lawes, and caste not oute hys commaundementes fro me.

Uncorrupte wyll I be before him, & wyl eschue myne own wyckednesse.

Therfore shall the LORDE rewarde me after my ryghteous dealynge, and accordynge vnto the clennesse of my handes in hys eye syghte.

With the holye thou shalte be holye, and wyth the innocente thou shalt be innocente.

✱ Wyth the clene thou shalte be clene: and wyth the frowarde thou shalte be frowarde. 2.Re.22.b

For thou shalte saue the poore oppressed, ✱ and brynge downe the hygh lokes of the proude. Pro.6.b

Thou lyghtest my candel, o LORDE my God: thou makeste my darknesse to be lyght.

For in the I can dyscomfyte an hooste of men: Yee in my God I can leape ouer the wall.

The waye of God is a perfecte waye: ✱ the wordes of the LORDE are tryed in the fyre: he is a shyld of defēce, for al them that trust in hym Pro.18.b. 113.c

✱ For who is god, but the LORDE: Or who hath onye strengthe, but oure God? Deut.6.a.

✱ It is God that hathe gyrded me wyth strengthe, and made my Iba.3.c

waye vncorrupte

D He hath made my fete lyke hertes fete, and set me vp on hyghe.

Ps.143.a. * He teacheth myne handes to fight, & maketh myne armes to breake euen a bowe of stele.

Thou haste geuen me the defence of thy saluatyon: thy ryghte hande vpholdeth me, and thy louynge correccyō maketh me greate.

Thou haste made rowm ynough vnder me to go, that my footesteppes shulde not slyde.

I wyll folowe vpon myne enemyes, and take them: I wil not turne, tyll they be dyscomfyted.

I wyll smyte them, that they shal not be able to stonde, but fal vnder my fete.

Thou hast gyrded me wt strength vnto the battayll, thou haste throwen them al downe vnder me, that rose vp agaynste me.

Thou haste made myne enemyes to turne theyr backes vpon me, ꝧ hast destroyed them that hated me.

Pro.1.c. * They cryed, but ther was none to helpe them: yee euē vnto ꝧ LORD, but he herde them not.

E I wyll beate them as small as the duste before the wynde, I wyll caste them oute as the claye in the stretes.

Thou shalte delyuer me from the stryuynges of the people, thou shalte make me the head of the Heythen.

A people whō I haue not knowē shall serue me.

As soone as they heare of me, they shall obeye me, but the straunge chyldren dyssemble wyth me.

The straunge chyldren are waxen olde, and go haltynge oute of theyr pathes.

The LORDE lyueth: & blessed be my helper, praysed be the god of my saluacyon.

Euen the God whiche seyth that I be auenged, and subdueth the people vnto me.

It is he that delyuereth me fro my cruell enemyes: thou shalt lyfte me vp from them that ryse vp agaynste me, thou shalte rydde me from the wycked man.

Rom.15.a. * For thys cause I wyll geue thankes vnto the (O LORDE) amonge the gentyls, and synge prayses vnto thy name.

2.Re.22.g * Great prosperyte geueth he vnto hys kynge, and sheweth louynge kyndnesse vnto Dauid hys anoynted, yee and vnto hys sede for euermore.

Celi enarrant gloriam dei.

The.xviii. Psalme of Dauid.

A THe verye * heauens declare the glorye of God, and the verye fyrmament sheweth hys handye worke. Rom.1.c

One daye telleth another, and one nyghte certyfyeth another.

Ther is nother speche nor language, but theyr voyces are herde amonge them.

* Theyr sounde is gone oute in to all londes, and theyr wordes in to the endes of the worlde. Rom.10.c

In them hath he set a tabernacle for the Sonne, which commeth forthe as a brydegrome oute of hys chambre, and reioyceth as a gyaunte to runne hys course.

It goeth forth from the one ende of the heauen, and runneth aboute vnto the same ende agayne, and ther may no man hyde hymselfe from the heate thereof.

The lawe of the LORDE is a perfecte law, it quyckneth, the soule.

The testimonye of the LORDE is true, and * geueth wysedome euen vnto babes. Deu.4.a

B The statutes of the LORDE are ryghte, and reioyce the harte: * the commaundementes of the LORDE is pure, & geueth lyghte vnto the eyes. Psa.17.c. and.118.r.

The feare of the LORDE is cleane, and endureth for euer, the iudgementes of the LORDE are true and ryghteous altogether.

* More pleasaunt are they then golde, yee then muche fyne golde: swetter then honye and the honye combe. Pro 8.a.

These thy seruaunte kepeth, * and for kepynge of them ther is greate rewarde. Ps.118.a

Who can tell howe ofte he offendeth? Oh clense thou me from my secrete fautes.

Kepe thy seruaunte also from presumptuous synnes, lest they get the dominion ouer me: so shall I be vndefyled, and innocente from the greate offence.

Yee the wordes of my mouth and the meditacyon of my harte shall be

acceptable vnto the LORDE, my
helper, and my redemer.

Exaudiat te dominus in die.

The.xix. Psalme of Dauid.

A THe LORDE heare the
in the tyme of trouble, the
name of the God of Iacob
defende the.
Sende the helpe from
the Sanctuarye, and strength the oute
of Syon.
Remembre all thy offeringes, and
accepte thy burnte sacryfyce. Sela.
Graūte the thyn hartes desyre, and
fulfill all thy mynde.
We wyll reioyce in thy health, and
tryumphe in the name of the LOR-
DE oure God: the LORDE per-
B fourme all thy peticyons.
Nowe knowe I that the LOR-
DE helpeth hys anoynted, and wyll
heare hym from hys holy heauē, myght-
tye is the helpe of hys ryghthande.
Some put theyr truste in charret-
tes, and some in horses: but we wyl re-
membre the name of the LORDE
oure God.
They are broughte downe, and
fallen, but we are rysen and stonde vp
ryghte.
Saue (LORDE) and helpe vs
(O kynge) whan we call vpon the.

Domine in virtute tua letabitur rex.

The.xx. Psalme of Dauid.

A LORDE, howe ioyfull
is the king in thy strēgth?
O howe excedynge glad
is he of thy saluacyon.
Thou haste geuen
hym hys hartes desyre, and haste not
putte hym from the requeste of his lyp-
pes. Sela.
For thou haste preuented hym wt
2.Re.12.f. lyberall blessynges, * and set a crown
of golde vpon hys heade.
He asked lyfe of the, and thou ga-
uest hym a longe lyfe, euen for euer,
and euer.
Hys honoure is greate in thy sal-
uacyon, glorye and greate worshyppe
shalte thou laye vpon hym.
For thou shalte geue hym euerlas-
tyng felicite, and make hym glad with
the ioye of thy countenaunce.
And why? because the kynge put-
teth hys truste in the LORDE, and
in the mercye of the mooste hyghest
shall he not myscarye.
Let all thyne enemyes fele thy B
hande, let thy ryghthande fynde oute
all them that hate the.
Thou shalte make them lyke a
fyry ouen in tyme of thy wrath: the
LORDE shall destroy them in his
displeasure, & the fyre shal cōsume thē.
Theyr frute shalte thou rote oute
of the earthe, and theyr sede from a-
monge the chyldren of men.
For they intēded myschefe agaynst
the, and ymagined suche deuyces, as
they were not able to perfourme.
Therfore shalte thou put them to
flyghte, and wyth thy strynges thou
shalte make readye thyne arowes a-
gaynste the faces of them.
Be thou exalted (LORDE) in
thyne owne strength, so wyl we synge
and prayse thy power.

Deus deus meus respice.

The.xxi. Psalme of Dauid.

MY God, my God: why hast
thou forsaken me? the wor- A
des of my complaynte are Mat.27.e
farre fro my health. Mar.15.d
O my God, I crye in
the daye tyme, but thou hearest not:
and in the nyghte season also I take
no reste.
Yet dwellest thou in the Sanc-
tuarye, o thou worshyppe of Israell.
Oure fathers hoped in the, they
trusted in the, and thou dyddest dely-
uer them.
They called vpon the, and were
helped: they put theyr truste in the, and
were not confounded.
But as for me, I am a worme and
no man, a verye scorne of men, and
the outcaste of the people.
*All they that se me, laugh me to Ps.108.a
scorne: they shute oute theyr lyppes, &
shake theyr heades.
*He trusted in God, let hym dely- Mat.27.e
uer hym: let hym helpe hym, yf he wyll
haue hym. B
*But thou arte he that toke me Psa.70.a
out of my mothers wombe: thou wast
my hope, whan I hanged yet vpon my
mothers brestes.
I haue bene lefte vnto the euer
sence I was borne, thou arte my God,
euen fro my mothers wombe.
O go not fro me then, for trouble
is harde at hande, and here is none to
helpe me.

Greate bulles are come aboute
me, fat oxen close me in on euerye syde.
They gape vpon me wyth theyre
mouthes, as it were a rampynge and
roarynge lyon.
Esa. 7.a. * I am poured oute lyke water,
2.Re.14.b all my bones are out of ioynte: my hart
in the myddeste of my bodye is euen
lyke meltynge waxe.
My strengthe is dryed vp lyke a
potsherde, my tunge cleueth to my gō=
mes, and thou haste broughte me in to
the duste of death.
For dogges are come aboute me,
the councell of the wycked hath layed
sege agaynste me.
They pearsed my handes and my
fete, I myghte haue tolde al my bones:
as for them, they stode starynge and lo
kynge vpon me.
Mat.27.d * They haue parted my garmen=
Johā.19.c tes amonge them, and caste lottes vpō
my vesture.
C But be not thou farre fro me, O
LORDE: thou arte my succoure,
hayste to helpe me.
Delyuer my soule from ẏ sweard,
my dearlynge from the power of the
dogge.
Saue me from the lyons mouth,
and heare me from among the hornes
of the vnicornes.
Psa. 34.b * So wyll I declare thy name
Hebr. 2.c. vnto my brethren, in the myddeste of
the congregacyon wyll I prayse the.
O prayse the LORDE ye
that feare hym: Magnifye hym all ye
sede of Jacob, and let all the sede of Is
raell feare hym.
Psal. 9.c. * For he hathe not despysed, nor
abhorred the myserable estate of the
poore: he hathe not hydde hys face fro
me, but whan I called vnto hym, he
herde me.
I wyll prayse the in the greate
congregacyon, and perfourme my
vowes in the syghte of all them that
feare the.
D
Psa.131.b * The poore shall eate, and be sa=
tisfyed: they that seke after the LOR
DE shall prayse hym: youre harte
shall lyue for euer.
All the endes of the worlde shall
remembre them selues, and be turned
vnto the LORDE: and all the ge=
neracyons of the Heythen shall wor=
shyppe before hym
For the kyngdome is the LOR=
DES, and he shall be the gouernour
of the Heythen.
All suche as be fat vpon earthe,
shall eate also and worshyppe. All they
that lye in the duste, and lyue so harde
lye, shall fall downe before hym.
The sede shall serue hym, & preach
of the LORDE for euer.
They shall come and declare hys
righteousnesse: vnto a people that shal
be borne, whome the LORDE
hath made.

Dominus regit me, et nihil mihi.

The.xxii. Psalme of Dauid.

The * LORDE is my A
shepherde, I can wante no Joh. 10.a.
thynge. 1.Pet. 2.c.
He fedeth me in a grene
pasture, and leadeth me to
a freshe water.
He quyckeneth my soule, & bryn=
geth me forthe in the waye of ryghte=
ousnesse for hys names sake.
* Though I shulde walke nowe Pro. 10.b.
in the valley of the shadowe of deathe
yet feare I no euel, for thou arte wyth
me: thy staffe and thy shepehoke com=
forte me.
Thou preparest a table before me
agaynste myne enemyes: thou anoyn=
teste my heade wyth oyle, and fyllest
my cuppe full.
Oh let thy louynge kyndnesse and
mercye felowe me all the dayes of my
lyfe, that I maye dwell in the house of
the LORDE for euer.

Domini est terra et plenitudo.

The.xxiii. Psalme of Dauid.

The * earthe is the LOR= A
DES, and all that ther= Deu. 10.c.
in is: the compasse of the Jere. 27.a
worlde, and all that dwell 1.Co. 10.c.
therein.
* For he hath founded it vppon Job. 38.a.
the sees, & buylded it vpon ẏ floudes. Psa.135.a
† Who shall go vp in to the hyll of †Ps.14.a
of the LORDE? Or who shall re=
mayne in hys holye place?
Euen he that hath innocente han
des, and a cleane herte: whiche lyfteth
not vp hys mynde vnto vanyte * and Exo. 20.b.
sweareth not to deceaue.
He shall receaue the blessynge frō
the LORDE, and mercye frō God
hys Sauioure.
Thys is the generacyon of them B

that seke hym, of them that seke thy face, O Iacob. Sela.

Open youre gates (O ye prynces) let the euerlastynge dores be opened, that the kynge of glorye maye come in.

Who is thys kynge of glorye? It is the LORDE stronge and myghtye, euen the LORDE myghtye in battayle.

Open youre gates (O ye prynces) let the euerlastynge dores be opened, that the kynge of glorye maye come in.

Who is thys kynge of glorye? It is the LORDE of hoostes, he is the kynge of glorye. Sela.

Ad te domine leuaui animam meam.

The.xxv. Psalme of Dauid.

A Vnto the (O LORDE) I lyfte vp my soule.

My God I truste in the: Oh let me not be confounded, leste myne enemyes triumphe ouer me.

Rom. 9.d. Esay.28.c. Psa.30.a. * For all they that hope in the, shall not be ashamed: but suche as be scornefull despysers wythout a cause, they shall be put to confusyon.

Shewe me thy wayes (O LORDE) and teache me thy pathes.

Leade me in thy treuthe, & learne me, for thou arte the God of my saluacyon, and in the is my hope all the daye longe.

Call to remembraunce, O LORDE, thy tender mercyes and thy louynge kyndnesses, whiche haue bene euer of olde.

Oh remembre not the synnes and offences of my youthe, but accordynge vnto thy mercye thynke vpon me (O LORDE) for thy goodnesse.

B O howe frendlye and ryghteous is the LORDE? therfore wyll he teache synners in the waye.

He leadeth the symple a ryghte, and suche as be meke them learneth he hys wayes.

All the wayes of the LORDE are verye mercye and faithfulnesse, vnto suche as kepe hys Testamente and couenaunte.

Esa. 43.d. * For thy names sake O LORDE, be mercyfull vnto my synne, for it is greate.

Whatsoeuer he be that feareth the LORDE, he shall shewe hym ye waye that he hath chosen.

Hys soule shall dwell at ease, and hys sede shall possesse the londe.

* The secrete of the LORDE is amonge them that feare hym, and he sheweth them hys couenaunte. Iere.31.f.

Myne eyes are euer lokynge vnto the LORDE, for he shall plucke my fete out of the nette.

Turne the vnto me and haue mercye vpon me, for I am desolate and in miserye.

The sorowes of my harte are great, O brynge me oute of my troubles.

Loke vpon myne aduersyte and mysery and forgeue me all my synnes.

Consydre howe myne enemyes are manye, and beare a malicious hate agaynste me.

O kepe my soule, and delyuer me let me not be confounded, for I haue put my truste in the.

Let innocencye, and ryghteous dealynge wayte vpon me, for my hope is in the. Delyuer Israell (o God) out of all hys trouble.

Iudica me domine quoniam.

The.xxvi. Psalme of Dauid.

Be thou my iudge (o LORDE) for I walke innocently: my trust is in ye LORDE, therfore shall I not fall. A Psa.16.a.

* Examen me O LORDE, proue me: trye oute my reynes, and my harte. Psa.138.

For thy louynge kyndnesse is before myne eyes, & I walke in thy treuth.

I sytte not amonge vayne persones, and haue no felowshyppe wyth the deceatfull.

I hate the congregacyon of the wycked, and I wyll not syt amonge the vngodlye. Esay.1.d.

* I washe my handes wyth innocencye, O LORDE, and so go I to thyne aulter. B

That I maye shewe the voyce of thy prayse, and tell of all thy wonderous workes.

LORDE, I loue the habitacyon of thy house, and the place where thyn honour dwelleth.

O destroye not my soule with the synners, nor my lyfe wyth the bloudthyrstye.

In whose handes is wyckednesse & theyr ryghthande is full of gyftes.

But as for me, I wyll walke in-
nocentlye: O delyuer me, and be mercy
full vnto me.
My foote stãdeth ryghte: I wyll
prayse ŷ (o LORD) in ŷ congregaciõs

Dominus illuminacio mea et salus.

The.xxvii. Psalme of Dauid.

A T He LORDE is my lyght,
Psa.111.b and my saluacion: whom
then shulde I feare? the
LORD is the strengthe
of my lyfe, for whom thẽ
shulde I be afrayed?
Therfore whan the wycked (euẽ
myne enemyes, and my foes) came vp-
pon me, to eate vp my fleshe, they stom
bled, and fell.
Though an hooste of men were la
yed agaynste me, yet shall not my hart
be afrayed: and though ther rose vp
warre agaynste me, yet wyll I put my
truste in hym.
Luc.10.d *One thyng haue I desyred of the
LORD, whiche I wyll requyre: na-
2.Reg.7.c melye, *that I maye dwell in the hou
se of the LORDE all the dayes of
my lyfe, to beholde the fayre bewty of
the LORD, and to vyset his temple.
B *For in the tyme of trouble he
1.Reg.21.a hath hydde me in hys tabernacle, yee
in the secrete place of hys dwellynge
2.Re,23.c hath he kepte me, *and set me vppon
a rocke of stone.
And nowe hathe he lyfted vp my
heade aboue myne enemyes, that com-
passed me rounde aboute.
Therfore wyll I offre in his dwel
lynge the oblacyon of thankesgeuyng:
I wyll both synge, and speake prayses
vnto the LORDE.
Herken vnto my voyce (o LORD)
whan I crye vnto the: haue mercye v-
pon me, and heare me.
My harte speaketh vnto the, my
face seketh the, yee LORD, thy face
wyll I seke.
O hyde not thou thy face fro me,
cast not thy seruaunt of in displeasure
Thou art my succoure, leaue me not
nother forsake me, o god my saueoure.
C For my father and my mother haue
forsaken me, but the LORDE hath
taken me vp.
Shewe me thy way O LORD,
and lede me in the ryght path, because
of myne enemyes.
Delyuer me not in to the wylles of
myne aduersaryes: for ther are false
wytnesses rysen vp aganste me, and
they ymagen myschefe.
Neuerthelesse, I beleue veryly to
se the goodnesse of the LORDE in ŷ
lande of the lyuynge.
*O tary thou the LORDES ley Psal.30.d.
sure, be stronge, let thyne harte be of
good conforte, and wayte thou styll
for the LORDE.

Ad te domine clamabo, deus meus.

The.xxviii. Psalme of Dauid.

V Nto the wyll I crye o my A
stronge defence, thynke no
scorne of me: lest (yf thou
make as though thou hers
deste not) I become lyke thẽ
that go downe into the pytte.
Heare the voyce of myne humble
peticion whan I cry vnto the, & holde
vp my handes towarde thy holy tẽple.
O plucke me not awaye amonge
the vngodly & wycked doers, *which Iere.9.a.
speake frendly to theyr neghboure, but
ymagen myschefe in theyr hartes.
*Rewarde thẽ accordynge to theyr Job.34.d.
dedes, and wyckednesse of theyr owne
inuencions.
Recõpence them after the workes
of theyre handes, paye them that
they haue deserued.
For they regarde not the workes
of the LORDE, nor the operacion of
hys handes: therfore shall he breake
them downe, and not buylde them vp.
Praysed be the LORDE, for he
hath herde the voyce of myne humble
peticion.
*The LORDE is my strenghte Deut.8.d
and my shylde, my hart hoped in hym,
and I ame helped: therfore myne hart
daunseth for ioye, and I wyll synge
prayses vnto hym.
The LORDE is the strenghte
of hys people, he is the defender & Sa
ueoure of hys anoynted.
O helpe thy people, geue thy bles-
synge vnto thyne *enheritaunce: fede Deut.32.a
them, and set them vp for euer.

Afferte domino filii dei, afferte.

The.xxix. Psalme of Dauid.

A Scribe vnto the LORDE A
(o ye myghty) ascribe vnto
the LORDE worshyp and
strength.
Geue ŷ LORDE the ho
noure of hys name, and bowe youre
selfes to ŷ holy mayestye of ŷ LORD.

Exod.7.8. * It is the LORDE that commaundeth the waters.

Exod.9.e * It is the glorious God ÿ maketh the thonder, It is the LORDE
Iero 14.f.
Math.8.c that ruleth the see.

The voyce of the LORD is myghtye in operacyon, the voyce of ÿ LORDE is a glorious voyce.

Ezr.17.d * The voice of the LORDE breaketh the Cedre trees: yee the LORD breaketh the Ceders of Libanus.

He maketh them to skyppe lyke a
Deut.3.b. calfe: Libanus and * Sirion lyke a yonge unicorne.

Num.16.c * The voyce of the LORDE dyvydeth the flames of fyre, the voyce of the LORDE shaketh the wildernesse: yee the LORDE shaketh the wyldernesse of Cades.

The voyce of the LORDE moveth the hyndes, & discovereth ÿ thicke bushes: in his temple shall every man speake of his honoure.

The LORDE sytteth the water floude, and the LORDE remayneth a kynge for ever.

The LORDE shall geue power unto his people, the LORDE shall geue his people the blessynge of peace.

Exaltabo te domine, quoniam.

The.xxx. Psalme of Dauid.

A I Wyll magnifye ÿ (o LORDE) for thou hast set me vp, & not suffred my foes to triumphe ouer me.

O LORDE my God I cryed unto the, and thou haste healed me.

1.Reg.2.b * Thou LORDE hast brought
Ipsa.85.b. my soule out of hell, thou haste kepte my lyfe, where as they go down into ÿ pytte.

Synge prayses unto the LORDE (O ye sayntes of his) geue thankes unto hym for a remembraunce of his holynesse.

Esa.54.b. * For his wrath endureth but the
2.Cor.4.c twynklynge of an eye: and his pleasure is in lyfe, heuynesse maye well endure for a nyght: but ioye commeth in ÿ mornynge.

B As for me whan I was in prosperite, I sayd: Tushe, I shall neuer fall more.

(And why? thou LORDE of thy goodnes haddest made my hyll so stronge.)

But as soone as thou turnedest thy face fro me, I was brought in fear.

Then cryed I unto the (O LORDE) yee unto the LORDE made I my prayer.

* What profyte is ther in my bloud Psal.6.a
yf I go downe to corrupcyone

Maye the dust geue thankes unto the? or shall it declare thy faythfulnes?

Heare (o LORDE) & haue mercy upon me: LORDE be ÿ my helper.

And so thou haste turned my heuynesse in to ioye: thou haste put of my sackcloth, and gyrded me wt gladnesse.

That myne honoure myght synge prayses unto the without ceassynge: O LORDE my God, I wyll geue thankes unto the for euer.

In te domine speraui non confundar.

The.xxxi. Psalme of Dauid.

IN the O LORDE * is my truste: let me neuer be A
put to confusion, but delyuer me in thy righteousnes. Psa.24.a and.70.a.

Bow down thyn eare to me, make hayste to delyuer me: be thou my stronge rocke and a house of defence that thou mayest saue me.

For thou arte my stronge holde & my castell. O be thou my gyde, & leade me for thy names sake.

* Draw me out of the nette ÿ they 1.Ne.19.b.
haue layed preuyly for me, for thou art and.23.b.
my strength.

* Into thy handes I commend my Luce.23.f
spirete: ÿ hast delyuered me O LORDE thou God of trueth.

I hate them that holde of vanites and my trust is in the LORD. I wyll be glad and reioyce in thy mercy: for ÿ hast consydered my trouble, thou haste knowen my soule in aduersite.

Thou hast not delyuered me ouer B
in to the handes of the enemy, but hast set my fete in a large rowme.

Haue mercye upon me o LORD, for I am in trouble: myne eye is consumed for very heuynesse: yee my soule & my bodye.

My lyfe is waxen olde with heuynesse, and my yeares with mournynge.

My strength fayleth me, because of myne aduersyte, and my bones are corrupte.

I am become a very reprofe amõg all myne enemyes, my neyghbours & they of myne owne acquayntaunce are afrayed of me: they ÿ se me in the strete conueye them selues fro me.

I am clene forgotten and out of
mynde, as a dead man: I am become
lyke a broken vessell.
For I haue herde the blasphemye
of the multytude: euerye man abhor-
reth me, they haue gathered a councell
together agaynste me, and are purpo-
sed to take awaye my lyfe.
C But my hope is in the O LOR
DE, and I saye: thou arte my God.
My tyme is in thy hande: delyuer
me from the hande of myne enemyes,
and from them that persecute me.
Shewe thy seruauntes the lyghte
of thy countenaunce, helpe me for thy
mercyes sake.
Let me not be cōfounded (o LOR
DE) for I call vpon the: let the vngod
lye rather be putte to confusyon, and
broughte vnto the hell.
Let the lyenge lyppes be put to sy
lence, whiche cruellye, dysdaynously,
and despytefully speake agaynste the
ryghteous.
O howe greate, and manyfolde is
thy good, whiche thou hayste hyd for
them that feare the?
O what thynges bryngeste thou
to passe for them that putte theyr trust
in the, euen before the sonnes of men?
D Thou hydeste them pryuelye by
thyne owne presency from the proude
men, thou kepest them secretelye in thy
tabernacle, from the stryfe of tunges.
Thankes be to the LORDE,
for he hathe shewed me maruaylous
greate kyndnesse in a stronge cytye.
For whan the sodayne feare came
vpon me, I sayde: I am caste oute of
thy syghte.
Neuerthelesse, thou herdest myne
humble prayer, whā I cryed vnto the.
O loue the LORDE (all ye
hys ayntes) for the LORDE pre-
serueth the faythfull, and plenteouslye
rewardeth he the proude doer.
Psal. 26.c * Be stronge therfore, and take
a good harte vnto you, all ye that put
youre truste in the LORDE.

Beati quorum remisse sunt.

The.xxxii. Psalme of Dauid.

A Blessed are they, whose vn-
Rom.4.a. ryghteousnesses are forge-
uen, and whose synnes are
couered.
Blessed is the man,
vnto whome the LORD imputeth
no syn, in whose spirete ther is no gyle.

For whyle I helde my tunge, my
bones consumed awaye thorowe my
daylye complaynynges.
And because thy hande was so he-
uye vppon me both daye and nyghte,
my moysture was lyke the droughte in
sommer. Sela.
Therfore I confessed my synne
vnto the, and hydde not myne vnrygh
teousnesse.
* I sayde: I wyll knowlege myne Job.13.b.
offence, and accuse my selfe vnto the Luce.15.c
LORDE, and so thou forgauest me
the wyckednesse of my synne. Sela. Pro.18.b
* For thys shall euerye saynte
make his prayer vnto the in due season
therfore shal not the greate waterflou
des come nye hym. B
Thou arte my defence in the trou
ble that is come aboute me, o compas-
se thou me aboute also wyth the ioye
of delyueraunce. Sela. Pro.2.3
* I wyll enfourme the, and shew
the the waye wherin thou shalte go: I
wyll fasten myne eyes vpon the. Tob.6.d
* Be not ye nowe lyke horses and Pro.26.a.
mules which haue no vnderstondyng.
Whose mouthes thou must hold
wyth byt and brydle, yf they wyll not
obeye the.
Greate plages shall the vngodlye
haue: but who so putteth hys truste in
the LORDE, mercye shall compasse
hym on euerye syde.
Be glad (o ye ryghteous) and re-
ioyce in the LORDE, be ioyfull all
ye that are true of harte.

Exultate iusti in domino.

The.xxxiii. Psalme of Dauid.

Reioyce in the LORDE A
(* o ye righteous) for it be Psal.96.b
commeth well the iuste to
be thankfull.
* Prayse the LORD Ephe.5.b.
wyth harpe: synge Psalmes vnto hym Colo.3.b.
wyth the lute and instrumente of ten
strynges.
Synge hym a newe song, yee syng
lustelye vnto hym, and wyth a good
corage.
For the worde of the LORDE,
is true, & all hys workes are faythful.
He loueth mercye and iudgement
the earthe is full of the goodnesse of
the LORDE.
* By the worde of the LOR- Gene.1.a.
DE were the heauens made, and all Colo.1.b.
the hoostes of them by the breathe of

hys mouthe.

B ✱ He gathereth the waters toge=
Job.38.a ther as it were in a bottell, and layeth
vp the depe in secrete.
Let al the earth feare the LORDE,
and let all them that dwell in ŷ worlde,
stonde in awe of hym.
Ps.148 a ✱ For loke what he sayeth, it is don:
and loke what he commaundeth, it stō=
deth fast.
✱ The LORDE bryngeth ŷ coū
Esay.8.c sell of the Heythen to nought, and tur=
neth the deuyces of the people.
✱ But the counsell of the LORD
Esa.46.b. endureth for euer, and the thoughtes of
his harte frō generacyon to generacyō.
✱ Blessed are the people that holde
Psa.143.c the LORDE for theyr God, and bles=
sed are the folke whom he hath chosen
to be his heritage.
Psal.13.a. ✱ The LORDE loketh downe
and.52,a from heauen, and beholdeth all ŷ chyl=
dren of men: from his stronge seate he
consydereth all them that dwell in the
worlde.
Prou,16.a ✱ He onely hath fashioned al ŷ har
21,a. tes of thē, & knoweth al theyr workes.
C A kynge is not helped by his owne
great hoost, nother is agiaūt saued tho
rowe the myght of his owne strength.
Pro.21.d. ✱ A horse is but a vayne thynge to
saue a man, it is not the power of his
strength that can delyuer hym.
Eccli,15.c. ✱ Beholde, the eye of the LORD
loketh vnto them that feare hym, and
put theyr trust in his mercy.
That he maye delyuer theyr soules
from death, and to fede thē in the deare
tyme.
Let our soule pacyently abyde the
LORDE, for he is our helpe & shylde.
So shal our harte reioyce in him,
because we haue hoped i his holy name
Let thy mercyfull kyndnesse (O
LORDE) be vpon vs, lyke as we put
oure trust in the.

Benedicam domino omni tempore,
The.xxxiiii. Psalme of Dauid.

A I Wyll alway geue thankes
vnto ŷ LORD, his prayse
be euer in my mouth.
My soule shall make
hir boast in the LORDE:
the poore oppressed shall heare therof
and be glad.
O prayse the LORDE with me,
& let vs magnifye his name together.
1.reg.21.d ✱ I sought the LORDE, and he
herd me, yet he delyuered me out of all
my feare.
They that haue an eye vnto hym,
shalbe lyghtened, and theyr faces shall
not be shamed.
This poore man cryed vnto the
LORDE, and he herde hym, yet and
delyuered hym out of al his troubles.
✱ The angell of the LORD pyt= 4.Re.6.19
cheth his tente rounde aboute thē that Josu.5.d
feare hym, and delyuereth them.
O taist & se how frendly the LOR B
DE is, ✱ blessed is the man that tru= Psal.2.b
steth in hym.
✱ O fear ŷ LORD, yee ŷ be his sayn Psa.127.a
tes: for they ŷ fear hym lacke nothyng.
The ryche shall wante and suffre
hunger, ✱ but they which seke ŷ LOR Math.6.e
DE, shall wante no maner of thynge
that is good.
Come hyther (O ye chyldren) her=
ken vnto me, I wyl teache you ŷ feare
of the LORDE.
✱ Who so lysteth to lyue, and wold 1.Pet.3.b
fayne se good dayes.
Let hym refrayne his tūge frō euel,
& his lippes that they speake no gyle.
Let hym eschue euell and do good
let hym seke peace and ensue it.
For the eyes of the LORDE are
ouer the ryghteous, and his eares are
open vnto theyr prayers.
But the face of the LORDE be= C
holdeth them that do euell, to destroye
the remēbraūce of thē out of the earth.
Whan the ryghteous crye, ŷ LOR
DE heareth them, and delyuereth thē
out of all theyr troubles.
The LORDE is nye them, that
are contrite in harte, & wyl helpe suche
as be of an humble spirete.
✱ Great are the troubles of the Pro.24.c
ryghteous, but the LORDE delyue= 2.Tim.3.b
reth them out of all.
He kepeth all theyr bones, so that
not one of them is broken,
But myssfortune shall slaye the vn
godly, & they that hate the ryghteous,
shalbe gyltye.
The LORDE delyuereth ŷ sou=
les of his seruauntes: and all they that
put theyr trust in hym, shall not offēde.

Judica domine nocentes me,
The.xxxv. Psalme of Dauid.

STryue thou with them (O
LORDE) that stryue ŵ
me, fyght thou agaynst thē
that fyght agaynst me.
Laye hande vpon the

thylde & spear, and stãd vp to help me.

Draw out thy swearde, and stoppe the waye agaynst them that persecute me, say vnto my soule I am thy helpe.

Let them be confounded & put to shame that seke after my soule: let thẽ be turned back & brought to cõfusion that ymagen myschefe for me.

Psal.82.b * Let them be as the duste before the wynde, and the angell of the LORDE scatterynge them.

Let theyr waye be darke & slyppery, and the angell of the LORDE to persecute them.

For they haue pryuely layed theyr net to destroye me wythout a cause: yee and made a pyt for my soule, which I neuer deserued.

B * Let a sodayne destruction come vp
Mat.24.d pon hym vnwares, ‡ and the net ÿ he
1.Tes.5.a. hath layed pryuely, catch hymself: that
Eccli.27.c he may fall into hys owne myschefe.

But lette my soule be ioyfull in the LORDE, and reioyce in hys helpe.

All my bones shal saye: LORDE, who is lyke vnto the? which delyuerest the poore from those that are to stronge for hym: yee the poore and the nedy from hys robbers.

False wytnesses are rysen vp, and laye to my charge thynges that I knowe not.

Psal.108.a * They rewarde me euel for good, to the great discomforte of my soule.

Neuerthelesse, whan theye were sycke, I put on a sackloth: I humbled my soule wyth fastyng, and my prayer turned into myne owne bosome.

I behaued meselfe as though it had bene my frende, or my brother: I wente heuely, as one that mourneth for hys mother.

Psa.17.a. * But in myn aduersite they reioyce
Job.31.c and gather them together: yee the very same come together agaynste me vnwares, makynge mowes at me, and ceasse not.

C Wyth the gredy & scornefull ypocrites they gnashed vpõ me wt theyr teth.

LORDE whan wylte thou loke vpon thys?

O restore my soule frõ the wycked rumore of them, my darlynge from the lyons.

Psal.21.e. * So wyll I geue the thankes in the greate congregacion, and prayse the amonge much people.

O let them not triumphe ouer me, that are myn enemyes for naught: O let them not wyncke wyth theyre eyes, that hate me wythout a cause.

And why? theyre cõmynge is not for peace, but they ymagen false wordes agaynste the outcastes of the lãde.

Theye gape vpon me wyth theyre mouthes, sayenge: There there we se it wyth oure eyes.

Thys thou seyst o LORDE: hold not thy tunge then: go not farre fro me o LORDE.

Awake LORDE and stande vp, auenge thou my cause, my God, and my LORDE.

Judge me (o LORDE my God) D
accordynge to thy ryghteousnesse, that they triumphe not ouer me.

O let thẽ not saye in theyre hartes: There there, so wolde we haue it: O let them not saye: We haue ouercome hym.

Let them be put to confusion and shame, ÿ reioyce at my trouble: let thẽ be clothed wyth rebuke & dishonoure, that boaste themselues agaynste me.

Let them also be glad and reioyce, that fauoure my ryghteous dealynge: yee let them saye alwaye: Blessed be the LORDE, which hathe pleasure in the prosperite of hys seruaunte.

And as for my tunge, it shall be talkynge of thy ryghteousnesse and of thy prayse all the daye longe.

Dixit iniustus vt delinquat.

The.xxxvi. Psalme of Dauid.

My harte sheweth me ÿ wyc- A
kednesse of ÿ vngodly, that ther is no feare of God before hys eyes.

For he dissembleth befor hys face, so longe, tyll hys abhominable synne be founde oute.

The wordes of hys mouth are vn-
ryghteousnes and deceate, * he wyll Eccli.21.b
not be learned to do good.

He ymagyneth myschefe vpon his bedde, he wyll come in no good waye, nor refuse the thynge that is euell.

Thy mercy (o LORDE) reacheth vnto the heauen, and thy faythfulnesse vnto the cloudes.

Thy ryghteousnesse standeth lyke B
the stronge mountaynes, and thy iudge
mẽt lyke the great depe: * thou LOR Esay.30.d.
DE preseruest both men and beastes.

How precious is thy mercy (o god) that ÿ chyldrẽ of men maye put theyr trust vnder ÿ shadow of thy wynges.

They shalbe satisfyed with ẏ ple-
teousnesse of thy house, and thou shalt
geue them drynke of the ryuer of thy
pleasures.

Iere.2.d. *For with the is the well of lyfe,
and in thy lyght, shall we se lyght.

O sprede forth thy louynge kynd-
nesse vnto them that knowe the, & thy
righteousnesse vnto them that are true
of harte.

O let not the foote of pryde ouer-
take me, O let not the hande of the vn-
godly cast me downe.

As for wycked doers, they fal, they
are cast downe, & are not able to stonde

Noli emulari in malignantibus.
The .xxxvij. Psalme of Dauid.

A Fret not thy selfe at the vn-
godly, be not thou enuious
agaynst the euel doers.

4 Re.19.c Psa.28.a *For they shal soone be
cut downe lyke the grasse,
& be wythered euen as the grene herbe

Put thou thy truste in the LOR-
Deut.4.a and.5.d DE, *and be doynge good: so shalte
thou dwell in the lande, & verely it shal
fede the.

Delyte thou in the LORDE, &
he shall geue the thyne hartes desyre.

Pro.16.a. *Cõmytte thy way vnto ẏ LOR
DE, set thy hope in hym, and he shall
brynge it to passe.

Yee he shal make thy righteousnes
as cleare as the lyght, and thy iust dea-
lynge as the noone daye.

Holde the styll in the LORDE, &
abyde pacyently vpon hym: but greue
not thyselfe at one that hath prosperite
and lyueth in abhominacyon.

Leaue of from wrath, let go dis-
pleasure, let not thy gelousye moue the
also to do euell.

B For wycked doers shalbe roted
out, but they that pacyently abyde the
LORDE, shal enheret the lande.

Suffre yet a lytle whyle, and the
vngodly shalbe clene gone: thou shalte
loke after his place, & he shalbe awaye.

Math.5.a *But ẏ meke spreted shall possesse
the earth, and haue pleasure in muche
reste:

The vngodly layeth wayte for the
iuste, & gnassheth vpõ hym wᵗ his teth.

Psal.2.a *But ẏ LORDE laugheth him
to scorne, for he seyth that his daye is
commynge.

The vngodly drawe out ẏ sweard
and bende theyr bowe, to cast downe ẏ
symple and poore, and to slaye such as
go the ryght waye.

Neuerthelesse, theyr sweard shal
go thorow theyr owne harte, and their
bow shalbe broken.

*A small thynge that the ryghte- Pro.15.b
ous hath, is better thẽ great ryches of Eccli.29.b
the vngodly. 1.Tim.6.b

For the armes of the vngodly shal
be broken, but the LORD vpholdeth
the ryghteous.

The LORDE knoweth ẏ dayes C
of the godly, and theyr enheritaũce shal
endure for euer.

They shall not be confoũded in ẏ
parlous time, and in the dayes of derth
they shall haue ynough,

As for ẏ vngodly, they shal perysh,
and whan the enemyes of the LORD
are in theyr floures, they shal cõsume:
yee euen as the smoke shall they consu-
me awaye.

The vngodlye ☞ boroweth and Some re-
payeth not agayne, but the ryghteous de thus:
is mercyfull and lyberall. The vn-

Suche as be blessed of hym, shall godly len-
possesse the lande: and they whome he deth vpon
curseth, shalbe roted out. vsury, and

The LORD ordreth a good mãs not for
goynge, & hath pleasure in his waye. naught.

*Thoughe he fall, he shall not be D
hurte, for the LORD vpholdeth hym Pro.24.c
with his hande. Psa.33.c

I haue ben yonge, & now am old: and.144.b
yet sawe I neuer the ryghteous forsa-
ken, nor his sede to seke theyr bread.

*The ryghteous is euer mercyful Pro.11.c
and lendeth gentlye, therfore shall his Psa.111.a
sede be blessed.

Flye from euell, & do the thynge ẏ
is good, so shalt thou dwell for euer.

For the LORD loueth the thynge
that is ryght, he forsaketh not his sain-
tes, but they shalbe preserued for euer-
more: as for the sede of the vngodly, it
shalbe roted out.

Yee the ryghteous shall possesse ẏ
lande, and dwell therin for euer.

*The mouth of the ryghteous is Pro.10.b
exercysed in wysedome, and his tunge
talketh of iudgement.

The law of his God is in his hart
therfore shal not his footesteppes slyde

The vngodly seyth the ryghteous,
and goeth aboute to slaye hym.

But the LORDE wyl not leaue
hym in his handes, nor condemne hym
whan he is iudged.

Hope thou in the LORDE, and G

kepe his waye: and he shall so promote the, that thou shalte haue the lande by enheritaunce, and se whā the vngodly shall perysshe.

I my self haue sene the vngodly in great power, & florysshyng lyke a grene baye tre: but whan I wente by, lo, he was gone: I sought hym, but he could no where be founde.

Kepe innocency, and take hede vnto the thynge that is ryghte, for that shall brynge a man peace at the last.

As for the trāsgressours, they shal perysshe together, and the vngodly shal be roted out at the last.

The helpe of the ryghteous commeth of ẏ LORD, he is theyr strēgth in the tyme of trouble.

The LORDE shall stonde by them, & saue them: he shall delyuer thē from the vngodly, & helpe thē, because they put theyr trust in hym.

2. Domine ne in furore tuo arguas me.

The .xxxviii. Psalme of Dauid.

C Psal. 6. a Iere. 10. d PUt me not to rebuke (* oh LORDE) in thyne anger: Oh chasten my not in thy heuy displeasure.

For thy arowes stycke fast in me, & thy hāde presseth me sore.

Ther is no whole parte in my body, because of thy displeasure: ther is no rest in my bones, by reason of my synnes.

For my wyckednesses are gone ouer my heade, and are lyke a sore burthen, to heuy for me to beare.

My woundes stynke, and are corrupte, thorow my foolysshnesse.

I am brought in to so great trouble, and mysery, that I go mournynge all the daye longe.

For my loynes are clene dryed vp, & ther is no whole part in my body.

I am feble, & sore smyttē, I roare for the very disquyetnesse of my harte.

LORD, ẏ knowest al my desyre, &
B my gronynge is not hyd from the.

My harte pāteth, my strēgth hath fayled me, and the lyght of myne eyes is gone fro me.

Iob. 19. b Psal. 54. b * My louers and frendes stōde lokynge vpon my trouble, and my kynsmen are gone farre of.

They that sought after my lyfe, & to do me euell, spake of lyes and ymagyned deceate all the daye longe.

As for me, I was lyke a deaf mā, and herd not: & as one ẏ were doumme, not openynge his mouth.

I am become as a man that heareth not, and that can make no resystaunce with his mouth.

For in the (o LORD) is my trust, C
thou shalt hear me, o LORD my god.

My desyre is, that myne enemyes triumphe not ouer me: for yf my foote slyppe, they reioyce greatly agaynst me.

I am redy to suffre trouble, and my heuynesse is euer in my syght.

For I confesse my wyckednesse, & my synne greueth me.

But myn enemyes lyue, & are myghtye: and they that hate me without a cause, are many in nombre.

They that rewarde me euell for good, speake euell of me, because I folowe the thynge that good is.

Forsake me not (o LORDE my God) O go not farre fro me.

Hast the to helpe me, o LORDE my succoure.

Dixi custodiam vias meas, vt non.

The .xxxix. Psalme of Dauid.

I Sayd: I wyl kepe my wayes, that I offēde not in my tunge. A

And so I shut my mouth, whyle the vngodlye layed wayte for me.

I helde my tunge, I was dōme, I kepte sylence: yee euen frō good wordes, but it was payne and grefe to me.

My harte was hote within me, & whyle I was thus musynge, the fyre kyndled: so ẏ I spake with my tunge.

* LORDE, let me knowe myne Psa. 89. b
ende, and the nombre of my dayes: that and. 118. l
I may be certifyed what I wante.

* Behold, thou hast made my dayes Iob. 7. a
a spanne longe, & my lyfe is as it were and. 8. a
nothynge before the. O how vayne are all men lyuynge? Sela.

Yee euery man walketh as it were a shadowe, and disquieteth himselfe in
vayne: * he heapeth vp ryches, and can Luce. 12. b
not tell to whom he gathereth them.

And now LORDE, wherin shall B
I comforte me? my hope is in the.

Delyuer me from all myne offēces, and make me not a scorne vnto the foolysshe.

I kepe sylence, and open not my mouth, for thou hast done it.

Turne thy plages awaye fro me, for I am consumed thorow the fear of thy hande.

Whan ẏ punysshest man for synne,

thou chastenest hym for that his bewty
cōsumeth away, lyke as it were a moth
O how vayne are all men. Sela.
Heare my prayer o LORDE, &
consyder my callyng: shewe not thyself
as though thou sawest not my teares.
1.Pa.30.f *For I am a straunger and pyl-
grim wt the, as al my forefathers were.
Oh spare me a lytle, that I maye
refreshe my selfe, before I go hence, and
be nomore sene.

Expectans expectaui dominum, et.

The.xxxix. Psalme of Dauid.

a I Wayted pacyently for the
LORDE, whiche enclyned
hymselfe vnto me, and
herde my callynge.
He brought me out of
the horrible pytte, out of the myre and
claye: he set my fete vpon the rock, and
ordred my goynges.
He hath put a new sōge in my mouth
euen a thankesgeuyng vnto our God.
Many men seynge this shall feare
the LORD, & put theyr trust in hym.
Jere.17.b *Blessed is the man that setteth
his hope in the LORDE, and turneth
not vnto the proude, and to suche as go
aboute with lyes.
O LORDE my God, great are
thy wonderous workes, whiche thou
hast done: & in thy thoughtes towarde
vs ther may none be lykened vnto the.
b I wolde declare them, and speake
of the: but they are so many, that they
can not be tolde.
Hebr.10.a *Sacrifice, & offerynge thou wol-
Some rea dest not haue: but a body hast thou
de thus: ordeyned me: burntofferynges and sa-
But myne crifice for synne thou hast not alowed.
eares hast Then sayd I: Lo, I come.
thou ope- In the begynnynge of the boke it
ned. is wrytten of me, that I shulde fulfyll
thy wyll O my God, and that am I cō
Jere.31.f tent to do: *yee thy lawe is within my
harte.
Psal.21.c *I wyll preach of thy ryghteous-
nesse in the great congregacyon: Lo, I
wyll not refrayne my lyppes o LOR-
DE, and that thou knowest.
Mat.12.d *I do not hyde thy ryghteousnesse
in my harte, my talkynge is of yͤ truth,
and sauynge health: I kepe not thy lo-
uynge mercy and faythfulnesse backe
from the great congregacyon.
Turne not thou thy mercy fro me
o LORDE, but let thy louynge kynd
nesse and trueth alway preserue me.

For innumerable troubles are come c
aboute me: my synnes haue taken such
holde vpon me, that I am not able to
loke vp: yee they are mo in nombre thē
the heeres of my heade, & my hart hath
fayled me.
*O LORDE, let it be thy plea- Psa.
sure to delyuer me, make haist (o LOR
DE) to helpe me.
Let them be ashamed and confoū
ded, that seke after my soule, to de-
stroye it: *let them fall backwarde and Job.
be put to confusion, yͭ wyshe me euell. Psa.17.
Let thē soone be brought to shame,
that crye ouer me: There there.
But let all those that seke the, be
ioyfull and glad in the: and let all such
as delyte in thy saluacyon, saye alway:
The LORDE be praysed.
As for me, I am poore and in my-
sery, but the LORDE careth for me.
Thou art my helper, and redemer,
make no longe taryenge, o my God.

Beatus qui intelligit super egenum.

The.xl. Psalme of Dauid.

Blessed is he, that consyde- a
reth the poore: *the LORDE shall delyuer hym in yͤ Pro.14.
tyme of trouble.
The LORDE shall
preserue hym and kepe hym alyue: he
shall make hym to prospere vpō earth,
and shall not delyuer hym in to yͤ wyll
of his enemyes.
The LORDE shall refreshe
hym, whan he lyeth sycke vpō his bed:
yee thou makeste his bedde in all his
syckenesse.
I sayd: LORDE be mercyfull vn
to me, heale my soule, for I haue syn-
ned agaynst the.
Myne enemyes speake euell vpon
me: whan shall he dye, and whan shall b
his name perysshe?
Though he came in to se, yet mea-
ned he falshede in his harte, heapynge
myschefe vpon hymselfe.
All they that hate me, runne toge-
ther agaynst me, and ymagyne euell a-
gaynst me.
They haue geuen a wycked sentēce
vpon me: whan he lyeth, he shal ryse vp
nomore.
*Yee euē myn owne familiar frēd, Johā.13.d
whō I trusted, which dyd eat my bread
hath lyft vp his hele agaynst me.
But be thou mercyfull vnto me (o
LORDE) rayse thou me vp, and I
shall rewarde them.

By thys I knowe thou fauourest me, that myne enemye shall not triumphe ouer me.

Thou hast holden me because of myne innocency, and set me before thy face for euer.

O blessed be the LORDE God of Israell, from henceforth, and for euermore. Amen. Amen.

Quemadmodum desyderat ceruus ad

The.xlii. Psalme of the chylderen of Corah.

A Lyke as the herte desyreth the water brokes, so longeth my soule after the, o God.

My soule is athyrste for God, yee euen for the lyuynge god: whan shall I come, and beholde the face of God?

Psa.79.a *My teares are my meate daye, and nyghte, whyle it is dayle sayd vnto me: where is nowe thy God?

Nowe whan I thynke ther vpon,
1 Reg.1.b. *I poure oute my harte by my selfe, for I wold fayne go hence with ẏ multytude, and passe ouer wyth them vnto the house of God: in the voyce of prayse, and thankesgeuynge, amonge suche as kepe holye daye.

Psal.42.a *Why arte thou so full of heuynesse, (o my soule) and why arte thou so vnquiete wythyn me?

O put thy truste in God: for I wyl yet geue hym thankes, for the helpe of hys countenaunce.

My God my soule is vexed wy-
Iosu.12.a thyn me: therfore I remembre *ẏ lond of Iordane, & the litle hil of Hermoni.

B One depe calleth another wyth the
Iona.2.a voyce of thy whystles, *all thy wawes and waterfloudes are gone ouer me.

The LORDE hath promysed hys louynge kyndnesse dayle, therfor wyll I prayse hym in the nyghte season, and make my prayer vnto the god of my lyfe.

I wyll saye vnto God my stonye rocke: Why hast thou forgotten me? why go I thus heuelye, whyle the enemye oppresseth me?

Whyle my bones are broken, and whyle myne enemyes caste me in the tethe, dayle sayenge vnto me: where is nowe thy God?

Why art thou so heuy (o my soul) & why art ẏ so disquieted wythin me?

O put thy truste in God, for I wyll yet thanke hym for the helpe of hys countenaunce: and because he is my God.

Iudica me deus, et discerne causam me

The.xliii. Psalme of Dauid.

B Geue sentence vpon me (o God) and defende my cause agaynste the vnholy people: Oh delyuer me from the deceatfull and wycked man.

For thou (o God) arte my strēgth: why hast thou shut me frō the? Why go I then so heuelye, whyle the enemy oppresseth me?

Oh sende oute thy lighte, and thy treuthe, that they maye lede me and brynge me vnto thy holye hyll, and to thy dwellynge.

That I maye go vnto the aulter of God, euen vnto the God whiche is my ioye, and pleasure: and vppon the harpe to geue thankes vnto the, o God my God.

*Why arte thou so heuye (o my soule) and why arte thou so dysquyeted wythyn me? Psa.41.a

O put thy trust in God: for I wil yet geue hym thankes for the helpe of hys countenaunce, and because he is my God.

Deus auribus nostris audiuimus.

The.xliiii. Psalme of the chylderen of Corah.

A We haue herde wyth our eares (o God) *oure fathers haue tolde vs, what thou haste done in theyre tyme, of olde. Deut.6.b.

Howe thou haste dryuen oute the Heythen wt thy hande, and planted thē in: howe thou haste destroyed the nacyons and cast them oute.

*For they gat not the londe in possessyon thorow theyr owne sweard, nother was it theyre owne arme that helped them: Deut.9.a

But thy ryghthande, thyne arme, and the lyghte of thy countenaunce, because thou haddeste a fauoure vnto them.

*Thou arte the kynge and my God, thou sendeste helpe vnto Iacob. Psa.97.a

Thorowe the wyll we ouerthrow oure enemyes: and in thy name

wyll we treade them vnder that ryse
vp agaynste vs.
For I wyll not trust in my bow,
it is not my swearde ÿ shall helpe me.
But it is thou that sauest vs frõ
oure enemyes, and puttest them to cõ-
fusyon, that hate vs.
We wyll alwaye make our boast
of God, and prayse thy name for euer.
Sela.
B But nowe thou forsakest vs, and
puttest vs to confusyon, and goest not
forth wyth oure hoostes.
Thou makest vs to turne our bac
kes vpon oure enemyes: so that they,
which hate vs, spoyle oure goodes.
Esa. 53.b. * Thou lettest vs be eaten vp ly
ke shepe, and scattrest vs amonge the
Heythen.
Thou sellest thy people for naught
and takeste no money for them.
Thou makeste vs to be rebuked
of oure neghbours, to be laughed to
scorne, and had in derysyon, of them ÿ
are rounde aboute vs.
Psa. 78.a * Thou hast made vs a verye by
worde amonge the Heythen, and that
the people shake theyr heades at vs.
My confusyon is dayly befor me,
and the shame of my face couereth me.
For the voyce of the sklaunderer
and blasphemer, for the enemye and a-
uenger.
All thys is come vpon vs, and yet
haue we not forgotten the, nor beha-
ued oure selues vnfaythfully in thy
couenaunte.
Oure harte is not turned backe,
nother oure steppes gone oute of thy
waye.
That thou smytest vs in the pla-
ce of the serpent, and couerest vs wyth
the shadowe of death.
C Yf we hadde forgotten the name
of oure God, and holden vp oure han-
des to onye straunge God:
Shulde not God fynde it oute?
for he knoweth the verye secretes of
the harte.
Roma. 8.e * But for thy sake we are kyled
all the daye longe, and are counted as
shepe appoynted to be slayne.
Psal. 88.f * Up LORDE why slepest
thou? awake & cast vs not of for euer.
Wherfore hydeste thou thy face?
wylt thou clene forget oure myserye,
and oppressyon?
Psa.118.d * For oure soule is brought low,
euen vnto the duste, and oure bely cle-
ueth vnto the grounde.
Aryse O LORDE, helpe vs,
and delyuer vs for thy mercyes sake.

Eructauit cor meum verbum bonum.

The.xliiii.a Psalme of the chyl
deren of Corah.

My hart is dityng of a good A
matter, I speake of that,
which I haue made of the
kynge: My tunge is the
penne of a readye wryter.
Thou arte the fayreste amonge
the chylderen of men, full of grace are
thy lyppes, therfore God blesseth thy
for euer.
Gyrde the wyth thy swearde vp-
pon thy (o thou myghty) wyth wor-
shyppe and renowne.
Good lucke haue thou wyth thyne
honoure, ryde on wyth treuth, meke-
nesse, and ryghteousnesse, and thy
ryghtehande shall teache the wonder-
full thynges.
Thyn arowes are sharp, the people
shall be subdued vnto the, euen in the
myddest amonge the kynges enemyes.
* Thy seate (o God) endureth B
for euer: the cepter of thy kyngdome is Hebr. 1.b
a ryghte cepter.
Thou haste loued ryghteousnesse
and hated iniquyte: wherfore God
(whiche is thy God) hathe anoynted
the wyth the oyle of gladnesse aboue
thy felowes.
All thy garmentes are lyke myrre,
Aloes and Cassia, whan thou cõmeste
oute of thyne yuerye palaces in thy
bewtyfull glorye.
Kynges doughters go in thy good
lye araye, and vpon thy ryghtehande
stondeth the quene in a vesture of the
mooste fyne golde.
Herken (o doughter) considre and
enclyne thyne eare: forget thyne owne
people, and thy fathers house.
So shall the kynge haue pleasure
in thy bewtye, for he is thy LORDE,
and thou shalt worshyppe hym.
The doughters of * Tyre shall C
be there wyth gyftes, the rych amonge Esa. 23.a
the people shall make theyre supplyca- Eze. 27.a
cyon before the.
The kynges doughter is all glo-
ryous wythyn, hyr clothynge is of
wroughte golde.
She shalbe broughte vnto the
kynge in rayment of nedle worke, and

maydens after her : suche as be nexte her shall be broughte vnto the.

Wyth ioye and gladnesse shall they be broughte, and go in to the kynges palace.

In steade of thy fathers thou hast gotten chylderen, whome thou shalte make prynces in all londes.

I wyll remembre thy name from one generacyon to another : therfore shall the people geue thankes vnto the worlde wythoute ende.

Deus noster refugium et virtus

The.xlvi. a Psalm of the chylderen of Corah.

A IN oure troubles and aduersyte, we haue founde, that God is oure refuge, oure strengthe, and helpe.

Therfore wyll we not feare though the earth fel, and though the hylles were caryed in to the myddes of the see.

Psal.92.a * Though the waters of the see raged, and were neuer so troublous, & though the mountaynes shoke at the tempeste of the same. Sela.

Joh.7.d For ther is a * floude, which wt hys ryuers reioyceth the cytye of God, the holye dwellynge of the hyghest.

God is in the myddeste of her, therfore shall she not be remoued: for God helpeth her, and that ryghte early.

The Heythen are madde, the kyngdomes make much a do: but whan he sheweth his voyce the earthe melteth awaye.

B The LORDE of hoostes is wyth vs, the God of Jacob is our defence. Sela.

O come hyther, and beholde the workes of the LORDE, what destruccyons he hath broughte vpon the earthe.

Psa.75.a. * He hath made warres to ceasse in all the worlde, he hath broken ye bowe: he hath knapped the speare in sonder, and burnt the charrettes in the fyre.

Be styll then and confesse that I am God, I wyll by exalted amonge the Heythen, and I wyll be exalted vpon earthe.

The LORDE of hoostes is wyth vs, the God of Jacob is oure defence. Sela.

Omnes gentes plaudite manibus.

The.xlvii. a Psalme of the chylderen of Corah.

O Clappe youre handes together (all ye people) O synge vnto God wyth the voyce of thankesgeuynge. A

* For the LORDE the mooste hyghest is to be feared, and he is the great kynge vpon al the earth Psal. 95.a

He shall subdue the people vnder vs, and the Heythen vnder oure fete.

He choseth vs for an heretage, the bewty of Jacob whom he loued. Sela.

God is gone vp wyth a mery noyse, and the LORDE wyth ye sounde of the trompette.

O synge prayses, synge prayses vnto God: o synge prayses, syng prayses vnto oure kynge.

For God is kynge of all the earth, o synge prayses vnto hym wyth vnderstondynge.

God is kynge ouer the Heythen, God sytteth in hys holye seate.

The prynces of the people are gathered together vnto the God of Abraham: for God is farre hygher exalted then the myghtye lordes of the earthe.

Magnus dominus et laudabilis ni-

The.xlviii. Psalm of the chylderen of Corah.

GReate is the LORDE and hyghely to be praysed, in the cytye of oure God, euen vpon hys holye hyll. A

The hyll of Syon is lyke a fayre plant, wherof all the londe reioyceth: vpon the northsyde lyeth the cytye of the greate kynge.

God is well knowne in hys palaces, that he is the defence of the same.

* For lo, kynges are gathered, & gone by together. 2.Pa.20.a

They maruayled to se suche thynges: they were astonnyed, and sodenly caste downe.

Feare came there vpon them and sorowe, as vpon an woman in hyr trauayle.

Thou shalte breake the shyps of the see, thorowe the easte wynde.

Lyke as we haue herde, so se we in the cytye of the LORDE of hoostes, in the cytye of oure God: God vpholdeth the same for euer. Sela. B

We wayte for thy louynge kyndnesse (o God) in the myddeste of thy temple.

O good accordynge vnto thy

name, so is thy prayse vnto ÿ worldes ende: thy ryghtehande is full of ryghteousnesse.

Psa. 96.b *Oh let the mounte of Syon reioyce, and the doughters of Juda be glad because of thy iudgementes.

Walke aboute Syon, go rounde about her, and tell hyr towres.

Marke well hyr walles, sette vp hyr houses, that it maye be tolde them, that come after.

For thys God is oure God for euer, and euer: he shall alwaye be oure gyde.

Audite hec omnes gentes.

The.xlviii. Psalm of the chylderen of Corah.

A O Heare thys, all ye people: ponder it well, all ye that dwell vpon the earth.

Hyghe and lowe, rych and poore, one & another.

My mouthe shall speake of wysdome, and my harte shall muse of vnderstondynge.

I wyll inclyne myne eare to the parable: and shewe my darcke speche vpon the harpe.

Wherfore shulde I feare the euel dayes when the wyckednesse of my heles compasseth me rounde aboute?

They that put theyr trust in theyr good, and boaste them selues in ÿ multytude of theyr ryches.

No man can delyuer hys brother nor make agrement for hym vnto god.

1 Joh. 2.a 1. Pet. 1.c * For it costeth more to redeme theyr soules: so that he muste let that alone for euer.

B Yee though he lyue longe, and se not the graue.

Eccls. 2.b. c. and 3.c For it shall be sene * that suche wysemen shall dye and perysshe together as well as the ignoraunte and foolyshe, and leaue theyre goodes for other.

Loke what is in theyr houses, it contynueth styll: theyr dwellynge plaees endure from one generacyon to another, and are called after theyr owne names vpon the earth.

Neuerthelesse man abydeth not in such honoure, but is compared vnto the brute beastes, and becommeth lyke vnto them.

Thys waye of theyrs is very foolyshnesse: and yet theyr posteryte prayse it wyth theyr mouth. Sela.

They lye in the hell lyke shepe, death shall gnawe vpon them, and the ryghteous shall haue dominiyon of them in the mornyng: by tymes: theyre strengthe shall consume, and hell shall be theyr dwellynge.

But God shall delyuer my soule from the power of hell, whan he receaueth me. Sela. C

O be not thou afrayed, whan one is made ryche, and the glorye of hys house increased.

*For he shall cary nothynge away wyth hym whan he dyeth, nother shal hys pompe folowe hym. Job. 27.

Whyle he lyueth, he is counted an happye man and so longe as he is in prosperyte, men speake good of hym.

But whan he foloweth hys fathers generacion, he shal neuer se lyght anye more.

Whan a man is in honoure, and hath no vnderstondynge, he is compared vnto the brute beastes, and becommeth lyke vnto them.

Deus deorum dominus locutus est.

The. xlix. a Psalme of Asaph.

THe LORDE, euen the myghtye God hathe spoken, and called the worlde from the rysynge vp of ÿ Sonne vnto the goynge downe of the same. A

* Oute of Syon appeareth the gloryous bewtye of God. Esay. 2.

Oure God shall come, & not kepe sylence: ther goeth before hym a consumynge fyre: and a myghtye tempeste rounde aboute hym.

He shall call the heauens from aboue, and the earth, that he maye iudge hys people.

Gather my sayntes together vnto me, those that set more by the conuenaunte then by any offerynge.

And the heauens shall declare his ryghteousnesse: for God is iudge hym selfe. Sela

Heare o my people, let me speake: let me testyfye amonge you, o Israell: I am God, euen thy God.

I reproue the not because of thy sacryfice, thy burntofferinges are alway before me.

* I wyll take no bullockes oute of thy house, nor goates out of thy foldes. Esay. 1.b Jere. 7.d

For al ÿ beastes of the feld are myne, & thousandes of cattel vpon ÿ hylles.

I knowe all the foules vpon the mountaynes, and the wylde beastes of the felde are in my syghte.

Yf I be hongrye, I wyll not tell
[?]al.23.a. the: * for the whole worlde is myne,
Esa.10.c and all that therin is.

Thynkeste thou, that I wyll eate the fleshe of oxen, or drynke the bloude of goates?

B Offre vnto God prayse, and thankesgeuynge, and paye thy vowes vnto the mooste hyghest.

2Pa.15.a * And call vpon me in the tyme of trouble, so wyll I heare the that thou shalte thanke me.

But vnto the vngodlye sayeth God: Why doeste thou preach my lawes, and takeste my conuenaunte in thy mouthe?

Where as thou hateste to be refourmed, and castest my wordes behynde the.

Yf thou seyste a thefe, thou runneste with him, and art partaker wyth the aduouterers.

Thou letteste thy mouthe speake wyckednesse, and thy tunge paynteth deceate.

Thou syttest and speakest agaynst thy brother, yee and sklaundrest thyne owne mothers sonne.

Thys thou doeste, whyle I holde my tunge and thynkeste me to be euen suche one as thy selfe: but I wyll reproue the, and set myself agaynste the.

O consydre thys, ye that forget God: lest I plucke you away, and ther be none to delyuer you.

Who so offereth me thankes and prayse, he honoureth me: and thys is the waye, whereby I wyll shewe hym the saluacyon of God.

1. Miserere mei deus, secundum mag-

The.l. Psalme of Dauid.

A Haue mercy vpõ me (o God) after thy goodnesse: and according vnto thy greate mercyes, do awaye myne offences.

Psa.31.a
Job.13.b. * Washe me wel fro my wickednesse,
Luc.18.b and clense me from my synne.

For I knowlege my fautes, & my synne is euer before me.

Agaynste the only, agaynste the haue I synned, and done euell in thy syght:
Rom.3.a. * that thou myghteste be iustyfyed in thy sayinges, and shuldeste ouercome whan thou arte iudged.

Behold, I was borne in wyckednesse, and in synne hath my mother conceaued me.

But lo, thou haste a pleasure in the treuth, and haste shewed me secrete wysedome.

* O reconcyle me wyth Isope, & Ephe.5.c.
I shall be clene: washe thou me, and I 1.Pet.3.c.
shall be whyther then snowe.

O let me heare of ioye and gladnesse, that the bones whiche thou hast broken, maye reioyce.

Turne thy face fro my synnes, and put oute all my mysdedes.

* Make me a cleane harte (o God) Eze.36.e.
and renewe a ryght spryte wythin me. Actu.2.a.
Caste me not awaye from thy pres- B
sence, and take not thy holye spryte from me.

O geue me the comforte of thy helpe agayne, and stablyshe me wyth thy fre spryte.

Then shall I teache thy wayes vnto the wycked, that synners maye be conuerted vnto the.

Delyuer me from bloude gyltynes o God, thou that arte the God of my healthe, that my tung maye prayse thy ryghteousnesse.

Open my lyppes (o LORD) that my mouth maye shewe thy prayse.

* For yf thou haddest pleasure in sa- Mich.6.b
crifice, I wolde geue it the: but thou delytest not in burntofferynges.

The sacrifyce of god is a troubled
spryte: * a broken and a cõtryte hart (o Esa.66.a
God) shalt thou not despyse.

O be fauorable and gracious vnto Syon, that the walles of Ierusalem maye be buylded.

For then shalt thou be pleased * wt Rom.12.a
the sacrifice of the ryghteousnesse, wt the burntofferynges & oblacyons: then shal they lay bullockes vpõ thin aulter.

Quid gloriaris in malicia qui

The.lii. Psalme of Dauid.

Why boasteste thou thyselfe o (thou tyraunt) that thou canste do myschefe?

Where as the goodnesse of god endureth yet dayly.

Thy tunge ymagineth wyckednesse, and wyth lyes it cutteth lyke a sharpe rasoure.

Thou loueste vngracyousnesse more then good, to talke of lyes more then ryghteousnesse. Sela.

Thou loueste to speake all wor-

des that maye do hurte, O thou false
tunge.
Therfore shall God cleane destroy
the, smyte in the peces, plucke the oute
of thy dwellynge, and rote the oute of
the londe of the lyuynge. Sela.
B The ryghteous shall se thys, and
feare, and laugh hym to scorne.
Lo, thys is the man, that toke not
Psa.48.a Luce.12.b God for hys strengthe, * but trusted
vnto ŷ multytude of ryches, and was
myghtye in hys wyckednesse.
As for me, I am lyke a grene oly-
ue tre in the house of God: my truste
is in the tender mercy of God for euer
and euer.
I wyll alwaye geue thankes vn-
to the, for that thou haste done: and wyll
hope in thy name, for thy sayntes lyke
it well.

Dixit insipiens in corde suo non est.

The.liii. Psalme of Dauid.

A Psal.13.a. The foolyshe bodyes saye
in their hartes: Tush, ther
is no God.
Corrupte are they,
and become abhominable
in theyr wyckednesses: ther is not one,
that doth good.
God loked downe from heauen
vpon the chyldren of men, to se yf ther
were onye that wolde vnderstonde, or
seke after God.
Roma.3.b * But they are all gone out of the
waye, they are all become vnprofyta-
ble: ther is none that doth good, no
not one.
Howe can they haue vnderston-
dynge, that are the workers of wicked
nesse, eatynge vp my people as it were
bread, and call not vpon God?
The are afrayed, where no feare
is: for god breaketh the bones of them
that besege the: thou puttest them to
confusyon, for God despyseth them.
Oh that the saluacyon were ge-
uen vnto Israell oute of Syon: Oh
that the LORDE wolde deliuer his
people oute of captyuyte.
Then shulde Jacob reioyce, and
Israell shulde be ryghte glad.

Deus in nomine tuo saluum me fac.

The.liiii. Psalme of Dauid.

A Helpe me (o God) for thy na-
mes sake, and delyuer me
in thy strengthe.
Heare my praier (o god)
consider the wordes of my
mouthe.
For straungers are rysen vp a-
gaynste me, and the myghtye (whiche
haue not God before theyre eyes) seke
after my soule. Sela.
But lo, God is my helper: it is he
that vpholdeth my soule.
* He shal rewarde euel vnto myne Deut.32.
enemyes, and in thy treuthe shalt thou
destroye them.
I frewyll offerynge wyll I geue
the, and prayse thy name o LORDE,
because it is so confortable.
For thou haste delyuered me oute
of all my trouble, so ŷ myne eye seyth
hys desyre vpon myne enemyes.

Exaudi deus orationem meam, et

The.lv. Psalme of Dauid.

Heare my prayer (o God) A
and hyde not thyself from
my petycyon.
Take hede vnto me,
and heare me, howe pyte-
ously I mourne, and complayne.
The enemye cryeth so, and the vn-
godlye cometh on so faste: for they are
mynded to do me some myschefe, so
malicyouslye are they set agaynste me.
My harte is heuye wythin me,
and the feare of deathe is fallen vp-
pon me.
Fearfulnesse and tremblynge are
come vpon me, and an horrible drede
hath ouerwhelmed me.
And I sayde: O that I had wyn-
ges lyke a doue, that I myghte flye
somwhere, and be at reste.
Lo, then wolde I get me awaye
farre of, and remayne in the wylder-
nesse. Sela.
I wolde make hayste to escape frõ
the stormye wynde and tempeste.
* Destroye theyre tunges (o Gen.11.b
LORDE) and deuyde them, for
I se vnryghteousnesse and stryfe in
the cytye.
These go daye and nyghte aboute B
the walles: myschefe, and vyce are in
the myddeste of it.
Wyckednesse is therin, deceat and
gyle go not oute of hyr stretes.
Yf it were myne enemye that reuy-
led me, I coulde beare it: or yf one that
oughte me euell wyll dyd threaten me,
I wolde hyde myself from hym.
* But it is thou my companyon, Psa.7.b
my gyde & myne own familyar frend. Mich.7.a
We had swete and secrete commu-

nicacyon together, and louyngly we wal
ked we together, in the house of God.
*Let death come hastely vpon
them, and let them go downe quycke
in to hell: for wyckednesse is amonge
them in theyr dwellynges.
As for me, I wyll call vnto God,
and the LORDE shall helpe me.
In the euenynge, mornynge,
and at noone daye wyll I mourne and
complayne: and he shal hear my voyce.
It is he that delyuereth my soule
in peace, from them that lay wayte for
me: for they are manye agaynst me.
Yee euen God that enoureth for
euer, shall heare me, and brynge them
downe. Sela.
For they wyl not turne: and why?
they feare not God.
Yee they laye handes vpon suche
as be at peace wyth hym, and so they
breake hys conuenaunte.
Theyre mouthes are softer then
butter, and yet haue they battayll in
theyre mynde: theyre wordes are smoo
ther then oyle, and yet be they verye
sweardes.
*O caste thy burthen (or care) vpon the LORDE, he shall norysshe
the, and not leaue the ryghteous in vn
quietnesse.
But as for them, thou (o God)
shalte caste them down in to the pytte
of destruccyon.
The bloudthyrstye and deceatful
shall not lyue oute halfe theyre dayes.
Neuertheless my truste is in the.

2. Miserere mei deus, quoniam concul

The.lvi. Psalme of Dauid.

BE mercefulvnto me (o god)
for men wyll treade me
down they are dayly fygh-
tynge, and troublynge me.
Myne enemyes treade
me daylye vnder theyr fete: for they be
many, that proudly fyght agaynst me.
Neuerthelesse, whan I am afray
ed, I put my truste in the.
I wyll comforte myself in Gods
worde, yee I wyll hope in God, and
not feare: What can fleshe than do
vnto me?
They vexe me daylye in my wor-
des: al ye they ymagyn, is to do me euel
They holde altogether, and kepe
them selues close: they marke my step-
pes, howe they maye catch my soule,

But in vayne, for it shall escape
them: and why? thou o God, in thy
dyspleasure shalte caste downe suche
people.
Thou tellest my flyttynges, thou
puttest my teares in thy bottell, and
nombrest them.
Whan soeuer I cal vpon the, myne
enemyes are put to flyghte: wherby I
knowe, that thou arte my God.
In Gods worde wyll I reioyce,
in the LORDES worde wyll I
comforte me.
Yee in God do I truste, and ame
not afrayed: what can man then do
vnto me?
Unto the (o God) wyll I paye
my vowes: vnto the wyll I geue than-
kes and prayse.
* For thou haste delyuered my
soule from death, and my fete from fal
lynge, that I maye walke before God
in the lyghte of the lyuynge.

3. Miserere mei deus, miserere mei.

The.lvii. Psalme of Dauid.

BE mercyfull vnto me (o
God) be merciful vnto me,
for my soule trusteth in ye:
and * vnder the shadow of
thy wynges shalbe my re-
fuge, vntyll wyckednesse be ouerpast.
I call vnto God the mooste hy-
ghest, euen the God that shall helpe
me vp agayne.
He shal sende from heauen, & saue
me from the reprofe of hym, that wold
swalowe me vp. Sela.
Thys shall God sende, for hys
mercye, and faythfulnesse sake.
I lye wyth my soule amonge the
cruell lyons: euen amonge the chylde-
ren of men, whose tethe are speares,
and arowes, and theyr tunge a sharpe
swearde.
Set vp thy selfe (o God) aboue
the heauens and thy glorye aboue all
the earthe.
They haue layde a net for my fete,
and presse downe my soule: they haue
dygged a pytte before me, and are fal-
len in to it them selues. Sela.
* My harte is ready (o God) my
harte is ready to synge & geue prayse.
Awake (o my glorye) awake lute
and harpe, I my selfe wyll awake
ryghte earlye.
I wyll geue thankes vnto the (o

LORDE) amonge the people.
I wyll synge prayses vnto the a-
monge the Heythen.
Psa.102.b * For the greatnesse of thy mercye
reacheth vnto the heauens, & thy fayth
fulnesse vnto the cloudes.
Sette vp thy selfe (o God) aboue
the heauens, and thy glorye aboue all
the earthe.

Si vere vtique iusticiam loquimini.

The .lviii. Psalme of Dauid.

A Yf youre myndes be vppon
righteousnesse in dede, then
iudge the thynge yt is right
o ye sonnes of men.
But ye ymagin mys-
chefe in youre hartes, and youre han-
des deale wyth wyckednesse.
The vngodlye are frowarde, euen
from theyr mothers wombe: as soone
as they be borne they go astraye, and
speake lyes.
They are as furyous as the ser-
Actu. 7.g. pente, euen lyke the deaf Adder * that
stoppeth hyr eares.
That she shulde not heare the voy
ce of the charmer, charme he neuer so
wysely.
Breake theyr teth (o God) in theyr
mouthes, smyte the chaft bones of the
Lions whelpes in sunder, o LORDE
B That they maye fall awaye lyke
water, that runneth apace, and that
whan they shute theyre arowes, they
maye be broken.
Let them consume awaye lyke a
snayle, and lyke vntymelye frute of a
woman, & let them not se the Sonne
Or euer your thornes be sharpe, ye
wrath shall take them awaye quycke,
lyke a stormye wynde.
1.Re.25.g * The ryghteous shall reioyce
whan he seyth the vengeaunce, and shall
washe hys fete in the bloude of the vn-
godly.
So that men shall saye: verelye,
there is a rewarde for the ryghteous:
doutlesse there is a God that iudgeth the
earthe.

Eripe me de inimicis meis deus, et ab.

The .lix. Psalme of Dauid.

A Delyuer me from myne ene-
myes (o my God) and de-
fend me from the that ryse
vp agaynste me.
O delyuer me from the
wycked doers, and saue me from the
bloudthrystye men.
For lo, they lye watynge for my
soule: the myghtye men are gathered to
gether agaynste me, wythoute onye of-
fence or faute of me, o LORDE.
They runne and prepare themsel-
ues, wythout my faute: aryse come thou
helpe me, and beholde.
Stonde vp o LORDE God of
hoostes, thou God of Israell, to vysyte
all Heythen: be not mercyful vnto them
that offende of malycyous wycked-
nesse. Sela.
* Let them go to and fro, and Psal. 58.c
runne aboute the cytye youlynge lyke
dogges.
Beholde, they speake (agaynst me) B
wyth theyre mouthe, sweardes are vn-
der theyre lyppes: for who reproueth
them?
But thou (o LORDE) shalte Psal. 2.a
* haue them in derysyon, thou shalte Pro.1.c
laugh all Heythen to scorne.
My strengthe do I ascrybe vnto
the, for thou (o God) arte my defender.
God sheweth me hys goodnesse
plenteouslye: God letteth me se my de-
syre vpon myne enemyes.
Slaye them not, lest my people for
get it: but scatter them abrode with thy
power, and put them downe, o LOR-
DE oure defence.
For the synne of theyr mouth, for
the wordes of theyr lyppes, and becau-
se of theyre pryde, let them be taken:
and why? theyre preachynge is of cur-
synge and lyes.
Consume them in thy wrath, con
sume them that they maye perysh, and
knowe that it is God, whiche ruleth
in Jacob and in all the worlde. Sela.
* Let them go to and fro, and Psal. 58.c
runne aboute the cytye youlynge lyke
dogges.
Let them runne here and there for
meate, and grudge whan they haue
not ynough.
As for me I wyll synge of thy pow
er, and prayse thy mercye by tymes in
the mornynge: for thou arte my defence
and refuge in the tyme of my trouble.
Unto the (o my strengthe) wyll I
synge, for thou (o God) arte my defen-
ce, and my mercyfull God.

Deus repulisti nos, et destruxisti.

The .lx. Psalme of Dauid.

A O God thou that hast cast vs
out, and scatred vs abrode,
thou that haste bene so sore
displeased at vs, comforte
vs agayne.
Thou that hast remoued ȳ londe,
and deuyded it, heale the sores therof,
for it shaketh.
Thou hast shewed thy people he-
Esay.51.d uy thynges, * thou hast geuen vs
Jere.25.c a drynke of wyne, that we stōbre wt al.
Yet hast thou geuē a token for such
as feare ȳ, that they may cast it vp in ȳ
trueth. Sela.
That the beloued myght be de-
lyuered, helpe thē with thy ryghthāde
and heare me.
* God hath spoken in his Sanctu
B arye (which thyng reioyceth me) I will
Ps.107.a deuyde Sichem, and meete out the val
ley of Suchoth.
Galaad is myn, Manasses is myn,
Ephraim is the strength of my heade,
Juda is my captayne.
Moab is my washpot, ouer Edō
wyll I stretch out my shue, Philistea
shalbe glad of me.
Who wyll leade me in to the strōge
cytie? Who wyl brynge me in to Edō?
Shalt not thou do it o God, thou
that hast cast vs out: thou God, * that
Psa.43.b wentest not out with our hoostes?
O be thou our helpe in trouble, for
vayne is the helpe of man.
Thorow God we shall do greate
actes, for it is he that shall tread down
our enemyes.

Exaudi deus deprecacionem meam.

The.lxi. Psalme of Dauid.

A HEare my cryeng (o God) geue
hede vnto my prayer.
From the endes of ȳ earth
wyll I call vnto the, whā my
harte is in trouble: O set me vpon an
hye rocke.
For thou arte my hope: a stronge
tower for me agaynst the enemye.
I wyll dwell in thy Tabernacle
for euer, that I may be safe vnder the
couerynge of thy wynges. Sela.
For thou (o LORDE) hast herde
my desyres, thou hast geuē an heretage
vnto those that feare thy name.
Thou shalt graūt the kynge a lōge
lyfe, that his yeares maye endure tho-
rowe out all generacyons.
That he may dwell before God
for euer: Oh let thy louynge mercy and
faythfulnesse preserue hym.
So wyll I alwaye synge prayses
vnto thy name, * that I may dayly per Psal.55.b
fourme my vowes.

Nonne deo subiecta erit anima mea?

The.lxii. Psalme of Dauid.

MY soule wayteth onely vp- A
pon God, for of hym com-
meth my helpe.
He onely is my strēgth
my saluacyon, my defence,
so that I shall not greatly fall.
How longe wyll ye ymagyne mys-
chefe agaynste euery man? ye shalbe
slayn al ȳ sorte of you: yee as a tottring
wall shall ye be, & lyke a brokē hedge.
Theyr deuyce is onely how to put
hym out, theyr delyte is in lyes: they ge
ue good wordes with theyr mouth but
curse with theyr harte. Sela.
Neuerthelesse my soule abydeth
onely vpon God, for he is my God.
He onely is my strength, my salua
cyon, my defence: so that I shal not fal.
In God is my saluacyon, my glory
my myght, & in God is my trust.
O put your trust in hym alway (ye B
people) * poure out your hartes befor 1.Reg.1.b
hym: for God is our hope. Sela. Psa.41.a
As for men, they are but vayne, mē
are deceatfull: vpon the weyghtes they
are all together lyghter then vanyte it
selfe.
O trust not in wrōge and robbery,
geue not your selues vnto vanyte: yf ry
ches increase, set not your hartes vpon
them.
God spake once a worde, twyse ha-
ue I herde the same: that power belō-
geth vnto God.
That thou LORDE art mercy-
full, * and that thou rewardest euery
man accordynge to his workes. Roma.2.a

Deus deus meus, ad te de luce vigilo.

The.lxiii. Psalme of Dauid.

O God, thou arte my God: A
* early wyll I seke the. Psa.118.h
My soule thyrsteth for 142.a.
the, my flesh longeth after ȳ
in a baren and drye londe,
where no water is.
Thus do I loke for the in thy sāc-
tuary, that I myght behold thy power
and glorye.
For thy louynge kyndnesse is bet-
ter thē lyfe, my lyppes shall prayse the.
As longe as I lyue wyll I magnifie
the, & lyfte vp my handes in thy name.

My soule is satisfyed euen as it were with mary and fatnesse, whā my mouth prayseth the wͭ ioyfull lyppes.
In my bed wyll I remembre yͤ, &
B whā I wake, my talkyng shalbe of the
For thou hast ben my helper, & vnder the shadowe of thy wynges wyl I reioyce.
My soule hangeth vpon the, thy ryght hande vpholdeth me.
They seke after my soule, but in vaine: for they shal go vnder the earth.
They shall fall in to the sweard, and be a porcyon for foxes.
But the kynge shall reioyce in god,
*all they that sweare by hym, shalbe
Deut.6.c cōmended: for the mouth of lyers shall be stopped.

Exaudi deus vocem meā cum deprecor
The. lxiiii. Psalme of Dauid.

A Heare my voyce (o God) in my complaynte, preserue my lyfe from feare of the enemye.
Hyde me from the gatherynge together of the froward: frō the heape of the wycked doers.
Which whet theyr tunges lyke a swearde, and shute wͭ theyr venimous wordes lyke as with arowes.
That they maye preuely hurte the innocent, and sodenly to hyt hym without ony feare.
They haue deuysed myschefe, & cō
.Reg.18.d muned amonge thē selues, * how they maye laye snares: tush (saye they) who shall se them?
B They ymagyne wyckednesse, and kepe it secrete amōge thē selues, euery man in the depth of his harte.
But God shall sodenly shute with an arowe, that they shalbe wounded.
Yee theyr owne tunges shall make them fall: in so much that who so seyth them, shall laugh them to scorne.
And all men that se it, shall saye: this hath God done: for they shall perceaue, that it is his worke.
The ryghteous shall reioyce in the LORDE, and put his trust in hym: & all they that are true of harte, shalbe glad therof.

Te decet hymnus deus in Syō, et tibi
The. lxv. Psalme of Dauid.

A Thou (o God) arte praysed in Sion, and vnto the is yͤ vowe perfourmed.
Thou hearest yͤ prayer therfore commeth all fleshe vnto the.
Oure mysdedes preuayle agaynst vs, oh be yͭ mercyfull vnto our synnes.
*Blessed is the man whō thou chosest and receauest vnto the, that he may
Ephe.1.a. dwell in thy courte: he shalbe satisfied with the pleasures of thy house, euen of thy holy temple.
Heare vs accordynge vnto thy wōderfull ryghteousnesse, o God our saluacyon: thou yͭ arte the hope of all the endes of yͤ earth, and of the brode see.
Which in his strength setteth faste the mountaynes, and is gyrded aboute with power.
Whiche stylleth the ragynge of the see, the roarynge of his wawes, and yͤ woodnesse of the people. B
They that dwell in the vttermoost partes are afrayed at thy tokens, thou makest both the mornynge & euenynge starres to prayse the.
Thou vysetest the earth, yͭ watrest it, and makest it very plenteous.
The ryuer of god is ful of waters, thou preparest man his corne, and thus thou prouydest for the earth.
Thou watrest hir forowes, yͭ breakest the harde clottes therof: thou makest it soft with the droppes of rayne, and blessest the increase of it.
Thou crownest the yeare with thy good & thy footesteppes droppe fatnes
The dwellynges of yͤ wyldernesse ar so fat also, that they droppe withal and the lytle hylles are pleasaunte on euery syde.
The foldes are full of shepe, yͤ valleys stonde so thycke with corne yͭ they laugh and synge.

Jubilate deo omnis terra, psalmum.
The. lxvi. Psalme of Dauid.

*Be ioyfull in God (all ye landes) synge prayses vnto yͤ honoure of his name, make his prayse to be glorious Psa.99.a
Say vnto God: O how wonderfull are thy workes? thorowe the greatnesse of thy power shal thyne enemyes be confounded.
O that all the worlde wolde worshippe the, synge of the, and prayse thy name. Sela.
O come hyther & beholde the workes of God, which is so wonderfull in
Exo.14.c his doynges amōge yͤ chyldrē of men.
Josu.3.d *He turned the see in to drye lōde, so that they went thorow the water on foote: therfore wyl we reioyce in hym.

He ruleth with his power for euer, his eyes beholde the people: the rennagates shall not be able to exalte thē selues. Sela.

O magnifie oure God (ye people) make ẏ voyce of his prayse to be herde.

Which holdeth our soule in lyfe, and suffreth not our fete to slippe.

B For thou (o God) hast proued vs, ẏ hast tryed vs, lyke as syluer is tryed.

Thou hast brought vs in to captiuite, & layed trouble vpō our loynes.

Thou hast suffered men to ryde ouer oure heades, * we wente thorowe fyre and water, but thou hast brought vs out, and refreshed vs. Esa.43.a.

Therfore wyll I go in to thy house with burntofferynges, * to paye ẏ my vowes, which I promysed with my lippes, and spake with my mouth, whan I was in trouble. Eccl.5.a

I wyll offre vnto the fat burntsacrifices wt the smoke of rāmes, I wyll offre bullockes & goates. Sela.

O come hyther and herken (all ye that feare God) I wyll tell you, what he hath done for my soule.

I called vnto him with my mouth, & gaue hym prayses with my tunge.

(Yf I encline vnto wyckednesse wt my hart, ẏ LORDE wyl not hear me.)

Therfore God hath herde me, and consydred the voyce of my prayer.

Praysed be God, whiche hath not cast out my prayer, nor turned his mercy fro me.

Deus misereatur nostri, et benedicat.

The.lxvi. Psalme of Dauid.

A GOd be mercyfull vnto vs, & blesse vs, and shewe ẏ light of his countenaunce vpon vs. Sela.

That we maye knowe thy waye vpon earth, thy saluacyon amonge all Heythen.

Let the people prayse the (o God) yee let all people prayse the.

O let the people reioyce & be glad, that thou iudgest the folke ryghteously, and gouernest the nacyōs vpō earth

Let the people prayse the (o God) let all people prayse the.

God (euen our own God) geue vs his blessyng, that the earth may brynge forth hir increase.

God blesse vs, and let all ẏ endes of the worlde feare hym.

Exurgat deus, et dissipentur inimici.

The.lxvii. Psalme of Dauid.

LEt God aryse, so shal his enemyes be scattered, & they that hate hym, shall flye before hym. A Num.10.d

Lyke as the smoke vanissheth, so shalte thou dryue thē awaye: and lyke as waxe melteth at the fyre, so shall the vngodly perysh at the presēce of God.

But the ryghteous shalbe glad & reioyce before God, they shalbe merye and ioyfull.

Oh synge vnto God, synge prayses vnto his name: magnyfye hym that rydeth aboue the heauens (whose name is the LORDE) & reioyce before him:

* He is a father of the fatherlesse, he is a defender of wydowes: euē God in his holy habitacyon. Deu.10.d.

He is the God that maketh men to be of one mynde in a house, and bryngeth the presoners out of captiuite in due season: but letteth the rennagates continue in scarcenesse.

* O God, whā thou wentest forth before thy people, whan thou wentest thorow the wyldernesse. Sela. Exod.13.d

* The earth shoke, and the heauēs dropped at the presence of God in Sinay, at the presence of God, which is ẏ God of Israel. Exod.20.c Iudic.5.a

B Thou o God sendest a gracyous rayne vpon thyne enheritaunce, and refreshest it whan it is drye.

That thy beastes may dwel therin, which thou of thy goodnesse hast prepared for the poore.

The LORDE shall geue ẏ worde, with great hoostes of Euangelistes.

* Kynges with theyr armyes shal flye, and they of the housholde shall deuyde the spoyle. Iosu.10.b

Yf so be that ye lye amonge ẏ pales, the doues fethers shalbe couered wt syluer, and hyr wynges of the coloure of God.

Whan the Almyghtye setteth kynges vpon the earth, it shalbe cleare euē in the darknesse.

The hyll of Basan is gods hyl, the hyll of Basan is a plenteous hyll.

Why hoppe ye so, ye great hylles? It pleseth God to dwel vpon this hyl: yee the LORDE wyll abyde in it for euer.

The charrettes of God are many M. tymes a thousande, the LORDE is amonge them in the holy Sinay. C

* Thou art gone vp on hygh, thou Ephe.4.a

hast led captiuite captyue, & receaued
gyftes for men.
Yee euen for thyne enemyes, ẏ they
myght dwell with the LORD God.
Praysed be the LORDE dayly,
euen the God which helpeth vs, and
poureth his benefytes vpon vs. Sela.
The God that is our Sauioure,
euen God the LORDE, by whom we
escape death.
The God that smytteth his ene-
myes vpon the heades, and vpon the
heery scalpes: such as go on styll in their
wyckednesse.
The LORD hath sayd: some wyl
I brynge agayne from Basan, some
wyll I bryng agayne from the depe of
the see.
That thy foote may be dypped in
the bloude of thyne enemyes, and that
thy dogges may lyke it vp.
It is well sene (o God) how thou
goest, how thou my God & kinge goest
in the Sanctuary.
The syngers go before, and then
the mynstrels amonge the maydens &
the tymbrels.
D O geue thankes vnto God ẏ LOR
DE in the congregacyon, for the wel-
les of Israell.
Judic. 20. * There lytle Ben Jamin, ẏ prin
ces of Juda, the princes of zabulen, &
the prynces of Nephtali beare rule a-
monge them.
Thy God hath commytted strength
vnto the: stablyshe the thynge (o God)
that thou hast wrought in vs.
For thy tempels sake at Jerusalem
shal kynges brynge presentes vnto the.
Reproue the beastes amonge the re
des, the heap of bulles with the calues,
those that dryue for money.
Oh scattre the people that delyte in
battayle.
The prynces shall come out of E-
gipte, the Morians lande shall stretch
out hyr handes vnto God.
Synge vnto God, O ye kyngdo-
mes of the earth: O synge prayse vnto
the LORDE, Sela.
Which sytteth in the heauens ouer
all from the begynnynge: Lo, he shall
sende out his voyce, yee and ẏ a mygh-
ty voyce.
Ascrybe ye the power vnto God,
his glorye is in Israel, and his myghte
in the cloudes.
God is wonderfull in his Sanctu
ary, he is the God of Israell, he wyll
geue strength and power vnto his pe-
ple. Blessed be God.
Saluum me fac deus, quoniam intra

The.lxviii. Psalme of Dauid.

A HElpe me (o God) for ẏ wa-
ters are come in, euen vnto
my soule.
I sticke fast in ẏ depe
myre, where no grounde is:
I am come in to depe waters, and the
floudes wyll drowne me.
I am wery of criyng, my throte is drie,
my syghte fayleth me, for waytinge so
long vpon my God.
* They that hate me without a cause, Joh. 15. c
are mo then the heeres of my heade: they Psa. 34. c
that are myne enemyes, and wolde de-
stroye me gyltlesse, are myghtie: I am
fayne to paye the thynges that I neuer
toke.
God thou knowest my simplenesse,
and my fautes are not hyd from the.
Let not them that trust in the (LOR-
DE God of hoostes) be ashamed for
my cause: let not those that seke the, be
confounded thorow me, o God of Israel.
And why? for thy sake do I suffre re- B
profe, shame couereth my face.
I am become a straunger vnto my bro
thren, and an alcaunt vnto my mothers
chyldren.
* For the zele of thyne house hath Psa. 118. c
euen eaten me, ‡ and the rebukes of them Joh. 2. b
that rebuked the, are fallen vpon me. ‡ Ro. 15. a
I wepte and chastened my selfe &
fastynge, and that was turned in to re
profe.
I put on a sackcloth, and therfore
they yested vpon me.
* They that sat in the gate, spake Job. 30. a
agaynst me, and ‡ the dronkardes made ‡ Tren. 3. c
songes vpon me.
But LORDE, I made my pray-
er vnto ẏ in an acceptable tyme: Heare
me (o God) with thy great mercy and
sure helpe.
Take me out of the myre, that I C
synke not: Oh let me be delyuered from
them that hate me: and out of the depe
waters.
Lest the waterfloude drowne me,
that the depe swalowe me not vp, and
ẏ the pytte shut not hir mouth vpon me.
Heare me (o LORDE) for thy lo-
uynge kyndnesse is comfortable: turne
the vnto me accordynge vnto thy great
mercy.
Hyde not thy face from thy seruaunt

for I am in trouble: O hayst the to helpe me.

Drawe nye vnto my soule, and saue it: Oh delyuer me because of myne enemyes.

Thou knowest my reprofe, my shame, and my dishonour, myne aduersaries are all in thy syght.

The rebuke breaketh my hart, and maketh me heuy: I loke for some to haue pytie vpon me, but ther is noman: ād for some to cōforte me, but I fynde none.

Mat.27.d Jhō.19.e * They gaue me gal to eate, and whā I was thyrsty, they gaue me vineger to drinke.

D * Let theyr table be made a snare to Rom.11.b take them selues withall, and an occasyon to fal, and a rewarde vnto them.

Let theyr eyes be blynded, ÿ they se not: & euer bowe downe theyr backes.

Poure out thy indignaciō vpon thē and let thy wrothful displeasure take hold of them.

Mat.23.e Act.1.b * Let theyr habitacion be voyde, & noman to dwell in theyr tentes.

For they persecute hym whom thou hast smytten, and desyde thy woundes they haue geuen hym more.

Let them fal frō one wyckednesse to another, and not come in to thy ryghteousnesse.

Exo.32.g Let thē be wyped * out of the boke of ÿ lyuynge, and not be wryttē amōge the ryghteous.

E As for me, I am poore and in heuynes, let thy helpe defēde me, o God.

That I maye prayse the name of God with a sōge, & magnifye it with thankesgeuyng.

Thys shal please the LORDE better then a bullocke, that hath hornes & hoffes.

O cōsyder thys and be glad (ye that be in aduersyte) seke after God, and your soule shal lyue.

For the LORDE heareth the poore, and despyseth not his presoners.

Let heauen and earth prayse hym, the see and all that moueth therin.

For God wyll saue Syon, and buylde ÿ cyties of Juda: that men may dwel there, and haue thē in possession.

The sede of his seruauntes shal inherete it: and they ÿ loue his name shall dwel therin.

Deus in adiutorium meū intēde dn̄e.

Chap. lxix. A Psalme of Dauid.

Hayst the * (o God) to delyuer me, and to helpe me, o LORDE. A Psal.39.e

Let thē be ashamed and cōfounded that seke after my soule: let thē be turned backeward and put to confusion that wyshe me euell.

Let them soone be brought to shame: that crye ouer me there there.

But let all those ÿ seke the, be ioyfull and glad in the: and let all suche as delyte in thy saluacyon, saye alway the LORDE be praysed.

As for me I am poore and in mysery: hayst the God for to helpe me.

Thou art my helpe, my redemer & my God: oh make no longe taryenge.

In te domine speraui, non confundar.

Chap. lxx. A Psalme of Dauid.

In the o LORDE * is my trust, let me neuer be put to confusion, but rydde me & delyuer me thorowe thy ryghteousnesse, enclyne thyne eare vnto me, and helpe me. A Psa.30.a

Be thou my stronge holde (where vnto I maye alwaye flye) thou ÿ haste promysed to helpe me: for thou art my house of defence and my castell.

Delyuer me (o my God) out of the hande of the vngodly, out of the hāde of the vnryghteous and cruel man.

* For thou (o LORDE God) art the thynge that I longe for, thou arte my hope euen from my youth. Psal.21.b

I haue leaned vpon the euer sence I was borne, * thou arte he that toke me out of my mothers wombe, therfor is my prayse alwaye of the. Jere.1.a

I am become a wōder vnto ÿ multytude, but my sure truste is in the.

Oh let my mouth be fylled with thy prayse and honoure, all the daye longe.

Cast me not awaye in myne olde age, forsake me not whan my strength fayleth me.

For myne enemyes speake against me, & they ÿ lay wait for my soule, take theyr counsel together, saieng: God hath forsaken hym, persecute hym, take him for ther is none to helpe hym.

Go not farre from me, o God: my God, hayst the to helpe me. B

Let them be confoūded and perysh, that are agaynst my soule: let them be couered with shame and dishonoure, ÿ seke to do me euell.

As for me I wyll pacyently abyde
alwaye, & wyl euer encrease thy prayse
My mouth shal speake of thy ryghteousnesse and saupnge health al ẏ daye
longe: for I knowe no ende therof.
Let me go in (o LORDE God) &
I wyll make mencyon of thy power &
ryghteousnesse onely.
Thou (o God) hast learned me frõ
my youth vntyll now, therfore wyll I
tell of thy wonderous workes.
Forsake me not (o God) in myne
olde age, whan I am grayheaded: * vn
Deut.6.d. tyll I haue shewed thyne arme vnto
chylders chyldren, and thy power vnto all them that are yet for to come.
Thy ryghteousnesse (o God) is very hye, thou that doest great thynges: o
God, who is lyke vnto the?
C O what great troubles and aduersite hast thou shewed me? and yet dyddest thou turne and refreshe me, yee &
broughtest me from the depe of ẏ earth
agayne.
* Thou hast brought me to greate
2.Reg.7.b honoure, & cõforted me on euery syde.
Therfore wyll I prayse the & thy
faythfulnesse (o God) playenge vpon ẏ
lute, vnto the wyll I synge vpon the
harpe, o thou holy one of Israel.
My lyppes wold fayne synge prayses vnto the: & so wolde my soule, whõ
thou hast delyuered.
My tũge talketh of thy ryghtwysnesse all the daye longe, for they are cõfounded and brought vnto shame, that
sought to do euell.

Deus iudicium tuum regi da, et iusti.

The.lxxii. Psalme of Salomon.

A Geue the kynge thy iudgement (o God) and thy ryghteousnesse vnto the kynges sonne.
Deu.17.d * That he maye gouerne thy people accordyng vnto ryght
and defende thy poore.
That ẏ mountaynes maye brynge
peace, and ẏ lytle hylles ryghteousnes
vnto the people.
He shall kepe the symple folke by
theyr ryght, defende the chyldren of the
poore, & punysh the wrongeous doer.
Psal.88.e. Thou shalt be feared * as longe as
the Sonne and the Moone endureth,
frõ one generacyon to another.
He shal come downe lyke the rayne
in to a flece of woll, and lyke the droppes that do water the earth.

In hys tyme shall ryghteousnesse B
floryshe, yee abundaunce of peace, so
longe as the Moone endureth.
* Hys dominion shall be from the
one see to the other, and from the floud Exod.23.d
vnto the worldes ende. 3.Reg.4.d
They that dwel in the wyldernes,
shall knele before hym, and hys enemyes shall lycke the duste.
* The kynges of the see and of the
Iles shall brynge presẽtes, the kynges 3.Re.10.a
of Arabia & Saba shall offre gyftes. Esa.60.a
All kynges shal worshyp hym, and Math.2.b
all Heythen shall do hym seruice.
For he shall delyuer the poore whã
he cryeth, & the nedye ẏ hath no helpe.
He shalbe fauourable to the simple
and poore, he shall preserue the soules
of such as be in aduersite.
He shall delyuer theyr soules from C
extorcion and wronge, and deare shall
theyr bloude be in hys syghte.
He shall lyue, and vnto hym shalbe
geuen the golde of Arabia: prayer shal
be made euer vnto hym, and daylye
shall he be praysed.
Ther shall be an heape of corne in
the earth, hygh vpon the hylles: hys
frute shall shake lyke Libanus, and
shall be grene in the cytie lyke grasse
vpon the earth.
Hys name shall endure for euer,
hys name shall remayne vnder the
Sonne amonge the posterityes, which
shalbe blessed thorowe hym, and all ẏ
Heythen shall prayse hym.
Blessed be the LORDE God, euē
the God of Isreell, * which only doth Iudi.13.b
wonderous thynges. Psa.135.a
And blessed be the name of hys maieste for euer, and all landes be fulfylled wyth hys glorye. Amen. Amen.

Here do ende the prayers of
Dauid, the sonne of Iesse.

Quam bonus deus Israel his qui.

The.lxxiii. Psalme. A psal. of Asaph.

O How louynge is God vnto A
Israell, to suche as are of
cleane harte.
Neuerthelesse, my fete
were almost gone, my treadynges had well nye slypte.
And why? * I was greued at ẏ wic Iob.21.a
ked to se ẏ vngodly in such prosperite. Iere.12.a
For they are in no parell of death, Abacu.1.c
but stonde faste lyke a palace.
They come in no mysfortune lyke

other folke, nether are they plaged lyke other men.

And this is the cause that they are so pufte vp in pryde, and ouerwhelmed with cruelty and vnryghteousnesse.

B Theyr eyes swel for fatnesse, they do euen what they lyst.

Corrupte are they, and speake blasphemyes malycyously: proude and presumptuous are theyr wordes.

They stretch forth theyr mouthe vnto the heauẽ, and theyr tunge goeth thorowe the worlde.

Therfore fall ỹ people vnto thẽ, & therout suck they no smal auaũtage.

Psal.91.a * Tush (saye they) how shall God perceaue it? is ther knowlege in ỹ most hyghest?

Lo, these are the vngodly, these prosper in the worlde, these haue ryches in possession.

Psal.3.c * Shulde I then clense my hart in vayne, (thought I) and wash my hã des in innocency?

Wherfore shuld I be then punyshed dayly, & be chastened euery mornyng?

C Yee I had almoost also sayd euen as they, but lo, then shulde I haue condemned the generacyon of thy chyldrẽ.

Then thoughte I to vnderstande this, but it was to harde for me.

Untyll I wente in to the Sanctuary of God, and consydred the ende of these men.

Psal.91.a * Namely how thou hast set them in a slippery place, that thou mayest cast them downe headlynges, and destroye them.

O how sodenly do they consume, perysh, and come to a fearfull ende?

Psal.89.a Esa.29.b. * Yee euen lyke as a dreame whã one awaketh, so makest thou theyr ymage to vanysh out of the cytie.

Thus my harte was greued and it wente euen thorowe my raynes.

D So foolysh was I and ignoraũt, and as it were a beast before the.

Neuerthelesse, I am alwaye by ỹ, thou holdest me by my ryght hande.

Thou leadest me with thy coũsel, & afterwarde receauest me vnto glory.

O what is ther prepared for me in heauen? Ther is nothynge vpon earth that I desyre in comparison of the.

Num.18.c Psal.118.h Tren.3.c My fleshe & my harte fayleth, but God is the strength of my harte, * and my porcyon for euer.

For lo, they that forsake the, shall perysh: thou destroyest all them that cõ mytte fornicacyon agaynst the.

But it is good for me, to hold, me faste by God, to put my truste in the LORDE God, and to speake of all thy workes.

Ut quid deus repulisti in finem, &c.

The.lxxiiii. Psalm of Asaph.

A O God, wherfore doest thou cast vs so clene awaye? why is thy wrathe so hote agaynst the shepe of thy pasture?

O thynke vpon thy congregaciõ, whom thou hast purchased from ỹ begynnyng: the staffe of thyn enheritaũce whom thou hast redemed, euen this hyl of Sion wherin thou dwellest.

Treade vp on them with thy fete, and cast them downe to the groũde, for the enemye hath destroyed altogether in the Sanctuarye.

Thyn aduersaries roare in thy houses, & set vp theyr banners for tokens.

Men maye se the axes glyster aboue, lyke as those ỹ hewe in the wood

They cut downe all the sylynge worke of the Sanctuarye with byles and axes.

* They haue set fyre vpõ ỹ sanctuarye, they haue defyled the dwellyng place of thy name, euen vnto ỹ groũd. 4.Re.25.b 2.pa.36.c. Eze.16.d.

B Yee they saye in theyr hartes: Let vs spoyle them altogether, thus haue they burnt vp all the houses of God in the lande,

We se our tokens nomore, ther is not one prophete more, no not one that vnderstandeth ony more.

Oh God, how longe shall the aduersary do this dishonoure? how lõge shall the enemye blaspheme thy name? for euer?

Why withdrawest thou thyne hande? why pluckest ỹ not thy ryghte hande out of thy bosome, to consume thyne enemyes?

But God is my kynge of olde, the helpe that is done vpon earth, he doth it hymselfe.

Exo.14.c. * Thou deuydest the see thorowe thy power, thou breakest the heades of the dragons in the waters.

Esa.72.a. Job.40.c Thou smytest the heades of * Leuiathan in peces, and geuest hym to be meate for ỹ people in the wyldernesse.

Thou dyggest vp welles & brokes thou dryest vp myghty waters.

C The daye is thyne, and the nyghte

is thyne: thou hast prepared the lightes
and the Sonne.
Thou hast set all the borders of ẏ
earth, thou hast made both sōmer and
wynter.
Remēbre this (o LORDE) how
the enemye rebuketh, and how the foo
lysh people blaspheme thy name.
O delyuer not ẏ soule of thy turt
le doue vnto the beastes, and forget not
the cōgregacyon of ẏ poore for euer.
Loke vpon thy couenaunt: for the
darke houses of the earth are full of
wyckednesse.
O let not the symple go awaye asha-
med: for the poore & nedy geue prayses
vnto thy name.
Aryse (o God) and manteyne thyn
owne cause, remembre how the foolysh
man blasphemeth the dayly.
Forget not the voyce of thyne ene
myes: for the presumpcyon of thē that
hate the increaseth euer more & more.

Confitebimur tibi deus, confitebimur

The.lxxv. A Psalme of Asaph.

A Nto the (o God) wyll we
geue thankes: yee vnto the
wyl we geue thankes: and
seynge thy name is so nye,
we wyll tell of thy wonde
rous workes.
Whā I may get a cōuenient tyme,
I shall iudge accordynge vnto ryght.
The earth is weake, and all that is
therin: but I beare vp hyr pylers. Sela
I sayde vnto the madde people:
deale not so madly, and to ẏ vngodly:
set not vp youre hornes.
Set not vp your hornes on hyghe
and speake not with a styfe necke.
For promocyon commeth nother
from the east, nor frō the west, nor yet
from the wyldernesse.
B And why? * God is ẏ iudge: he put-
Eccli.35.b teth downe one & setteth vp another.
For in the hande of the LORD
ther is * a cuppeful of stronge wyne,
Esay.51.d and he poureth out of the same: As for
Jere.25.c the dregges therof, all the vngodly of
the earth shall drynke them, and sucke
them out.
But I wyll talke of the God of
Jacob, and prayse hym for euer.
All the hornes of the vngodly wyl
I breake, and the hornes of the ryghte
ous shalbe exalted.

Notus in Judea deus, in Israel mag.

The.lxxvi. A Psalme of Asaph. A
IN Juda is God knowen,
his name is great in Israel
At Salem is his taber-
nacle, and his dwellynge in
Syon. Psal.45.b
* There breaketh he the arowes of
the bow, the shylde, the swearde and ẏ
whole battayle. Sela.
Thou art of more honoure & might
then the hylles of robbers.
The proude shalbe robbed & slepe
theyr slepe, and the myghty shalbe able
to do nothynge with theyr handes. B
Whan thou rebukest them (o god
of Jacob) both the charrettes & horse-
men shall fall on slepe.
Thou arte fearfull: for who maye
abyde in thy syght, whan ẏ art angry? Jud.4.c
* Whan thou lettest thy iudgemēt 2.par.20
be herde from heauen, the earth trem- 4.Re.19
bleth and is styll.
Yee whā God aryseth to geue iud
gement, and to helpe al them that be in
aduersyte vpon earth. Sela.
Whan thou punyshest one man,
he must knowlege that thou arte redy
to punyshe other mo. Deut.23.d
* Loke what ye promyse vnto the Eccle.5.a
LORDE youre God, se that ye kepe
it, all yee that be rounde aboute hym:
brynge presentes vnto hym that ought
to be feared.
Which taketh awaye the breth of
prynces, and is wonderfull amōge kyn
ges of the earth.

Voce mea ad dominum clamaui, voce.

The.lxxvii. A Psalme of Asaph.

I Cryed * vnto God with A
my voyce: yee euen vnto Psal.141.a
God cryed I wt my voyce,
and he herde me.
In the tyme of my trou
ble I sought the LORDE, I held vp
my handes vnto hym in the nyght sea-
son, for my soule refused all other com-
forte.
When I was in heuynesse, I
thoughte vpon God, whan my harte
was vexed, then dyd I speake. Sela.
Thou heldest myn eyes wakynge,
I was so feble, ẏ I coulde not speake. Psal.143.a
* Then remembred I the tymes of
olde and the yeares that were past.
I called to remēbraunce my sōge in
the nyght, I cōmuned with myne owne
harte, and I sought out my sprete.

B Wyll the LORDE caste oute for euer? wyl he be nomore intreat.ed?

Is his mercye cleane gone? Is his promyse come vtterlye to an ende for euermore?

Hath the LORDE forgotten to be gracyous? or hath he shut vp hys louynge kyndnesse in dyspleasure? Sela.

At the laste I came to this poynte that I thought: O why arte thou so foolyshe? the ryghthande of the moost hyghest can chaunge all.

Therfore wyl I remembre ẏ workes of the LORDE, and call to mynde thy wonders of olde tyme.

I wyll speake of all thy workes, & my talkynge shall be of thy doynges.

Thy waye (o God) is holye, who is so greate and myghtye as God?

C Thou art the god that doth wonders, thou haste declared thy power amonge the people.

Exo.14.d * Thou wyth thyne arme haste delyuered thy people, euen the sonnes of Jacob and Joseph. Sela.

The waters sawe the (o God) the waters saw the, and were afrayed: the depthes were moued.

The thycke cloudes poured oute water, the cloudes thondered, & theyre arowes wente abrode.

Thy thonder was herde rounde aboute, the lyghtnynges shone vppon the ground, the earth was moued and shoke wythall.

Thy waye was in the see, and thy pathes in the greate waters, yet could no man knowe thy footesteppes.

Thou leddeste thy people lyke a flocke of shepe by the hande of Moses and Aaron.

Attendite popule meus legem meam.

The.lxxviii. Psalme of Asaph.

A
Psa.39.c HEare my lawe (o my people) enclyne your eares, vnto ẏ wordes of my mouth.

Mat.13.e. * I wyl open my mouth in parables, and speake of thynges of olde.

Exod.12.d Deu 4.b
[illegible].11.c
Ephe.6.a. * Whiche we haue herde and knowne, and suche as oure fathers haue tolde vs.

That we shulde not hyde them from the chylderen of the generacions to come: but to shewe the honoure of ẏ LORDE, hys myghte and wonderfull workes that he hath done.

He made a couenaunte wyth Jacob and gaue Israell a lawe, * whiche he commaunded oure forefathers to teache theyre chylderen. Exod.12.c and.13.d Deut.6.d

That theyre posterytie myghte knowe it, and the children which were yet vnborne.

To the intente that whan they came vp, they myghte shewe theyr chylderen the same.

That they also myghte put theyre truste in God, and not to forget what he had done, but to kepe hys commaundementes.

* And not to be as theyr forefathers, ‡ a frowarde and ouerthwarte generacyon: a generacyon that set not theyr harte a ryghte, and whose spirete was not true towarde God. Eze.18.b and.20.c ‡Deu.32.a

B
* Lyke as the chyldrē of Ephraim which beynge harnessed, and caryenge bowes, turned themselues backe in the tyme of battayle. 1.Reg.4.a

They kepte not the couenaunt of God, and wold not walke in hys law.

They forgat what he had done, & the wonderfull workes that he hadde shewed for them.

Maruaylous thynges dydde he in the syghte of theyre fathers, in ẏ londe of Egypte: euen in the felde of zoan.

* He deuyded the see and let them go thorow it, and made the waters to stonde lyke a wall. Exo.14.c

* In the daye tyme he ledde them wyth a cloude, and all the nyghte thorowe wyth a lyghte of fyre. Exod.13.d

* He dyd cleue the harde rockes in the wyldernesse, and gaue them drinke thereof, as it hadde bene oute of the greate depthe. Exo.17.b Nu.20.b

He broughte waters oute of the * stonye rocke, so that they gushed out lyke the ryuers. 1.Co.10.a

Yet for al this they synned agaist hym, and prouoked the moost hyghest in the wyldernesse.

They tempted god in theyr hartes and requyred meate for theyr luste.

For they spake agaynste God and sayde: * Yee yee, God shall prepare a table in the wyldernesse, shall he? Exo.16.b Num.11.a

Lo, he smote ẏ stony rocke, ẏ the watery streames gushed oute, & the streames flowed wal: but how can he geue breade & prouide fleshe for his people?

C
Whan the LORDE herde thys, he was wroth: lo, the fyre was kyndled in Jacob, & heuy displeasure,

agaynste Israell.
Because they beleued not in God and put not theyre truste in hys helpe.
So he commaunded the cloudes aboue, and opened the dores of heauen
Exo.16.a. *He rayned downe Manna vpō
Deut. 8.a them for to eate, and gaue them breade
Sap.16.d from heauen.
Joh. 6.d Than dyd they eate angels foode,
for he sente them meate ynough.
He caused the easte wynde to blowe vnder the heauen, and thorowe hys power he broughte in the southe wynde.
*He made the fleshe to rayne vp-
Exo.16.c pon them as thycke as duste, and fethe
Num.11.g red foules lyke the sonde of the see.
He let it fal amonge theyre tentes, rounde aboute theyr habitacyons.
So they dydde eate and were fylled, for he gaue them theyre owne desyre: They were not dyspoynted of theyre luste.
* But whyle the meate was yet
Num.11.g in theyre mouthes, the heuye wrath of God came vpon them, slewe the welthyest of them. and smote downe the
D chosen men of Israell.
*But for al thys they synned yet
Nu.14.a more, and beleued not hys wonderous workes.
Therfore theyre dayes were consumed in vanyte, and sodenlye were theyre yeares gone.
Whan he slewe them, they sought hym, and turned them early vnto god.
They thoughte then that God was theyre succoure, & that the hyghe God was theyr redemer.
Neuerthelesse they dyd but flatter hym in theyr mouthes, and dissembled wyth hym in theyre tunges.
For theyre harte was not whole wyth hym, nother continued they in hys conuenaunte.
But he was so mercyfull that he forgaue theyre mysdedes, and destroyed them not.
Yee manye a tyme turned he hys wrath awaye, and wolde not suffre hys whole dyspleasure to aryse.
Psal.102.b. *For he cōsydered that they were
but fleshe: euen a wynde that passeth a waye and commeth not agayne.
O howe ofte haue they greued hym in the wyldernesse?
Howe many a tyme haue they prouoked hym in the deserte?
They turned backe and tempted God, and moued ẏ holy one in Israel.
They thought not of hys hande, E
in the daye whan he delyuered thē frō the hande of the enemye.
Howe he hadde wroughte his myracles in Egypte, and hys wonders in the londe of zoan.
* Howe he turned theyr waters Exod.7.d
in to bloude, so that they myghte not drynke of the ryuers.
* Howe he sente lyce amonge Exod.8.a
them, to eate them vp, ‡and frogges to ‡Exo.8.b
destroye them.
*Howe he gaue theyr frutes vn- Exo.10.b
to the caterpyller, and theyr labour vnto the greshopper. Exod.9.a
* Howe he bet downe theyr vyneyardes wyth haylestones: and theyr Molbery trees wyth the frost.
Howe he smote theyr cattell with haylestones, and theyre flockes wt hote thonder boltes.
Howe he sente vpon them the furyousnesse of hys wrath, anger & dyspleasure: wyth trouble and fallynge in of euell angels.
*Whan he made a way to his fear Exod.9.a
full indignacyon, and spared not theyr soules from death: yee and gaue theyre cattell ouer to the pestilence.
*Whan he smote al the fyrst borne Exo.12.e
in Egypte, the mooste pryncypall and Psal.134.a
myghtyest in the dwellynges of Ham.
But as for his own people, he led F
them forth like shepe, and caryed them in the wyldernesse lyke a flocke.
He broughte them oute safely, that they shulde not feare, and ouerwhelmed theyr enemies wyth the see.
He caryed them vnto the borders of hys Sanctuarye: euen in to thys hyll, whiche he purchased wyth hys Deut.34
ryghte hande. Jo.6.10.11
* He dyd caste oute the Heythen before them, caused theyr lond to be devyded amonge them for an heretage, & made the trybes of Israell to dwell in theyr tentes.
For all thys they tempted and displeased the mooste hyghe God, & kepte not hys conuenaunte.
But turned theyr backes and fell awaye lyke theyr forefathers, starting asyde lyke a broken bowe.
And so they greued him with theyr hyghe places, and prouoked hym with theyr ymages.
Whā God herd this, he was wroth, and toke sore dyspleasure at Israell.

Jer.7.b *So that he forsoke the taberna
cle in Silo, euen hys habitacyon wher
in he dwelte amonge them.
[illegible].4.5.6 *He delyuered theyre power in to
captyuyte, and theyre glorye in to the
enemyes hande.
G He gaue hys people ouer in to
the swearde: for he was wrothe wyth
hys heretage.
The fyre consumed theyre yonge
men, and theyre maydens were not ge-
uen to mariage.
Theyr prestes were slayne wyth ẏ
swearde, and ther were no wydowes
to make lamentacyon.
So the LORDE awaked as
one oute of the slepe, and lyke a giaunt
refresshed wyth wyne.
1.Reg.5.b *He smote hys enemyes in the hin
der partes, and putte them to a perpe-
tuall shame.
He refused the tabernacle of Jo-
seph, & chose not the trybe of Ephraim
Psal.86.a Neuerthelesse, *he chose ẏ trybe
of Juda, euen the hyll of Syon which
he loued.
And there he buylded hys temple
on hyghe, and layed the fundacyon of
it lyke the grounde, that it myghte per
petuallye endure.
1.Reg.16.c * He chose Dauid also hys ser-
uaunte, and toke hym awaye from the
shepefoldes.
As he was folowynge the yowes
greate wyth yonge, he toke hym, that
he myghte fede Jacob hys people, and
Israell is enheritaunce.
So he fed them wyth a faythfull,
and true harte, and ruled them wyth
all the diligence of hys power.

Deus venerunt gentes in hereditatẽ.

The.lxx[illegible] Psalme of Asaph.

A O God, *the Heythen are fal
Jer.26.c. len in to thine heretage: thy
holye temple haue they de-
fyled, and made Jerusalem
an heape of stones.
Jere.15.a * The dead bodyes of thy ser-
16.a.34.b uauntes haue they geuen vnto the fou
1.Ma.7.b les of the ayre to be deuoured: and the
fleshe of thy sayntes vnto the beastes
of the londe.
Theyr bloude haue they shed lyke
water on euerye syde of Jerusalem,
2.Reg.9.b and ther was no man to burye them.
Psa.43.b *We are become an open shame
Jer.19.a vnto oure enemyes, a verye scorne and
derysyon vnto them that are rounde
aboute vs.
LORDE, howe longe wylt ẏ
be angrye? shall thy gelousye burne ly
ke fyre for euer?
*Poure oute thyne indignacyon Jere.10.b
vpon the Heythen that knowe the not,
and vpon the kyngdomes that cal not
vpon thy name.
For they haue deuoured Jacob, &
layed wayste hys dwellynge place.
*O remembre not oure olde syn- Esa.64.b
nes, but haue mercye vppon vs (and
that soone): for we are come to greate
myserye.
Helpe vs (O God oure Saue- B
oure) for the glorye of thy name: o dely
uer vs, and forgeue vs oure synnes for
thy names sake.
*Wherfore shall the Heythen say: Psa.113.b
where is nowe theyr God?
O let the vengeaunce of thy ser-
uauntes bloude that is shed, be open-
lye shewed vpon the Heythen in oure
syghte.
O let the sorowfull syghynge of
the presoners come before the: and ac-
cordynge vnto ẏ power of thine arme,
preserue those ẏ are appoynted to dye.
And for the blasphemy wherwith
oure neghbours haue blasphemed the,
rewarde them (o LORDE) seuen-
folde into theyr bosome.
So we that be thy people and
shepe of thy pasture, shal geue the than
kes for euer: and wyll alwaye be shew
ynge thy prayse forthe, more and more.

Qui regis Israell intende: qui dedu.

The.lxx[illegible] Psalme of Asaph.

HEare o thou shepherde of A
Israell, thou that ledeste
Jacob lyke a flocke of she-
pe: shewe thy selfe thou
that syttest vpon the Che
rubyns.
*Before Ephraym, BenJamin, Num.2.[illegible]
and Manasses stere vp thy power and
come helpe vs.
Turne vs agayne (o God) shewe
the lyghte of thy countenaunce, and
we shall be whole.
O LORDE of hoostes, how
longe wylte thou be angrye ouer the
prayer of thy people?
*Thou haste fedde them wyth Psa.41.[illegible]
the breade of teares: yee thou haste ge-
uen them plenteousnesse of teares to
drynke.

Thou haste made vs a very stryfe vnto oure neyghbours, and oure enemyes laugh vs to scorne.

Turne vs agayne (thou God of hoostes) shewe the lyghte of thy countenaunce, and we shall be whole.

Esa 5.a. Jere. 12.b. Mat. 21.d * Thou haste broughte a vyneyarde oute of Egypte, thou dyddeste caste oute the Heythen, and plante it.

Thou madeste rowme for it, and caused it to take rote, so that it fylled the londe.

The hylles were couered with the shadowe of it, and so were the stronge Cedre trees wyth the bowes therof.

B She stretched oute hyr braunches vnto the see, and hyr bowes vnto the water. Why haste thou then broken

Psal. 88.a downe hyr *hedge, that all they which go by, plucke of hyr grapes?

The wylde bore oute of the wood hath wrouted it vp, and the beastes of the felde haue deuoured it.

Turne the agayne (o thou God of hoostes) loke downe from heauen, beholde and vyset thys vyneyarde.

Maynteyne it, that thy ryghte

Exod.4.d hande hath planted, and *the son whõ thou madeste so muche of for thy selfe.

2.Pa.36.c *For why? it is burnt wyth fyre, and lyeth wayste: o let them perysshe at the rebuke of thy wrath.

Let thy hande be vpon the man of thy ryghte hande, and vppon the man whome thou madeste so muche of for thyne owne selfe.

And so wyll not we go backe frõ the: oh let vs lyue, and we shall cal vpon thy name.

Turne vs agayne o LORDE God of hoostes, shewe the lyght of thy countenaunce, and we shall be whole.

Exultate deo Adiutori nostro, sublate

The.lxxxi. A Psalme of Asaph

Synge merelye vnto God, whiche is oure strengthe, make a cherefull noyse vnto the God of Jacob.

Take the Psalme, brynge hyther the tabret, the mery harp and lute.

Blowe vp the trompettes in the newe Moone: vppon oure solempne feaste daye.

Nu.10.b *For thys is the vse in Israell, a lawe of the God of Jacob.

Thys he ordeyned in Joseph for a testimonye, whan he came oute of Egypte, and hadde herde a straunge language.

When he eased hys shulder from the burthen, & whan hys handes were delyuered from the pottes.

*When thou calledest vpon me in trouble, I helped the and herde the. Exod.3.d

I what tyme as the storme fell vppon Exo.19.c

the: I proued the also * at the water Exo 17.a

of stryfe. Sela.

Heare o my people, for I assure the o Israel, yf thou wilt herken vnto me, B

There shall no straunge God be in the, nother shalte thou worshyppe any other God.

*I am the LORDE thy god, Exo.20.a whiche broughte the oute of the londe of Egypte: open thy mouth wyde, and I shall fyll it.

*But my people wolde not hear Pro.1.c my voyce, and Israell wolde not obeye me.

*So I gaue them vp vnto theyr Roma.1.d owne hartes luste, and let them folow theyr owne ymaginacyons.

O that my people wold obey me: for yf Israel wold walke in my wayes,

I shulde soone put downe theyre enemyes, and turne myne handes agaynste theyre aduersaryes.

The haters of the LORDE shulde mysse Israell, but theyre tyme shulde endure for euer.

He shulde fede them wyth the fynneste wheate floure, and satisfye them Deu.32.b *wyth hony out of the stony rocke.

Deus stetit in Synagoga deorum, in

The.lxxxii. Psalm of Asaph.

God standeth in the congregacyon of the goddes, and is a iudge amonge the gods. B

*How longe wyll ye Mich.3.a geue wronge iudgemente, and accepte Soph.3.a the persounes of the vngodlye? Sela.

Defende the poore and fatherlesse, that suche as be in nede and necessytie haue ryghte.

*Delyuer the outcast and poore, Job.29.b and saue hym from the hande of the vngodly.

Neuerthelesse, they wyll not be learned and vnderstonde, but walke on styll in darknesse: therfore muste all * fundacyons of the londe be Esay.24.d moued.

*I haue sayd: ye are goddes, ye al Exod.22.d are the chyldren of the moost hyghest. Joh.10.d

But ye shall dye lyke men, and fal lyke one of the tyrauntes.

Aryse (o God) and iudge thou the earth * for all heythen are thyne by enheritaunce.

Deus quis similis erit tibi: ne taceas.

The .lxxxiii. Psalm of Asaph.

Holde not thy tung (o god) kepe not styll sylence, refrayne not thy self, o God.

* For lo, thyn enemyes make a murmurynge, and they that hate the, lyfte vp theyre heade.

They ymagyne craftelye agaynst thy people, and take councell against thy secrete ones.

Come (saye they) let vs rote them oute from amonge the people, that the name of Israell maye be put oute of remembraunce.

For they haue caste theyr heades together wyth one consente, and are cõfederate agaynste the.

The tabernacles of ẏ Edomytes, and Ismaelytes, the Moabytes and Hagarenes.

Geball, Ammon, and Amelech: the Phylystynes wyth them that dwell at Tyre.

Assur also is ioyned vnto them, and helpe the chyldren of Loth. Sela.

But do thou to them, * as vnto the Madianytes, ‡ vnto Sisera and vnto Iabin by the broke of Cyson.

Which peryshed at Endor, and became as the donge of the earth.

Make theyr prynces lyke * Oreb and zeb: Yee make all theyr prynces lyke as * zeba and Salmana.

Which saye: we wyll haue the houses of God in possessyon.

O my God, make them lyke vnto a whele, and as * the stubble before the wynde.

Lyke as a fyre that burneth vp the wood, and as the flamme that consumeth the mountaynes.

Persecute them euen [illegible] thy tempeste, and make them [illegible] wyth thy storme.

Make theyre faces ashamed (o LORDE) ẏ they may seke thy name

Let them be confounded and vexed euer more and more: Let them be putte to shame, and peryshe.

That they maye knowe, that thou arte alone, that thy name is the LORDE, and that thou onelye arte the mooste hyghest ouer all the earth.

Quam dilecta tabernacula tua domi.

The .lxxxiiii. Psalme of the chyldren of Corah.

O How amiable are thy dwellynges, thou LORDE of hoostes?

* My soule hath a desyre, and longyng for the courte of the LORDE: * my harte and my flesh reioyce in the lyuyng god

For the sparowe hath founde hyr an house, & the turtyldoue a nest, wher she may lay hyr yongeones: euen thyne aulters o LORDE of hoostes, my kynge and my God.

O how blessed are they that dwel in thyne house, they are alwaye prayfynge the.

Blessed are the men whose strengthe is in the, in whose harte are thy wayes.

Which goynge thorowe the vale of miserye, vse it for a well, and the poles are fylled wyth water.

They go from strength to strength, and so the God of Gods appeareth vnto them in Syon.

O LORDE God of hoostes, heare my prayer: herken o God of Iacob.

Beholde o God oure defence, loke vpon the face of thyne anoynted.

For one daye in thy courte is better then els a thousande.

I had rather be a dorekeper in the house of my God, then to dwell in the tentes of the vngodlye.

For the LORDE God is light and defence, the LORDE wil geue grace, and worshyppe: and no good thynge shall he wythholde from them, that lyue a godlye lyfe.

O LORDE God of hoostes, blessed is the man, that putteth hys truste in the.

Benedixisti domine terram tuã, auer.

The .lxxxv. a Psalm of the chyldren of Corah.

LORDE, thou barest a loue vnto thy lond [illegible] thou dyddest brynge a[illegible] the captiuite of Ia[illegible]

Thou dyddest forgeue

Psal.31.a. the offence of thy people,* and couer-
redeste all theyr synnes. Sela.
Thou tokeste awaye all thy dys-
pleasure and turnedeste thyselfe from
thy wrothfull indygnacyon.
Turne vs then (o God oure Saue
oure) and let thyne angre ceasse frō vs.
Wylte thou be dyspleased at vs
for euer? wylte thou stretche oute thy
wrath frō one generacyon to another?
Wylt thou not turne agayne, and
quycken vs, that thy people maye re-
ioyce in the?
B I wyll herken what the LOR-
DE God wyl saye, for he shal speake
peace vnto hys people and to hys sayn
tes, that they turne not themselues vn
to foolyshnesse.
For hys saluacyon is nye thē that
feare hym, so that glorye shall dwell in
oure londe.
Mercye and treuthe are met to-
gether, ryghteousnesse and peace kysse
eche other.
Treuthe shall ryse oute of ẏ earth,
and ryghteousnesse shall loke downe
from heauen.
And why? the LORDE shall
shewe louyng kyndnesse, and our lond
shall geue hyr encrease.
Ryghteousnesse shall go before
hym, and prepare the waye for hys
commynge.

Inclina domine aurem tuam, et exau-

The.lxxxvi. Psalme. A prayer of Dauid.

A BOwe downe thyne eare (o
LORDE) and heare
me, for I am comfortles,
and poore.
O kepe my soule, for
I am holye: my God, helpe thy seruaūt
that putteth hys truste in the.
Be mercyfull vnto me (o LOR-
DE) for I call daylye vpon the.
Comforte the soule of thy ser-
uaunte, for vnto the (o LORDE)
do I lyft vp my soule.
Exo.34.a. Iohel.2.c. Psa.102.a. 144.a. *For thou LORD art good
and gracyous, and of greate mercy vn
to all them that call vpon the.
Geue eare LORDE vnto my
prayer, and ponder myne hūble desyre.
In the tyme of my trouble I call
vpon the, for thou hearest me.
B Amonge the goddes ther is none
lyke the o LORDE: ther is not one
that can do as thou doeste.
All nacyons whome thou haste
made, shall come and worshyppe befor
the o LORDE, and shall glory-
fye thy name.
For thou arte greate, thou doeste
wonderous thynges, thou arte God
alone.
Lede me in thy waye (o LOR-
DE) that I maye walke in thy treuth
O let my harte delyte in fearynge thy
name.
I thanke the o LORDE my
god, and wyl prayse thy name for euer.
For greate is thy mercy towarde
me, * thou haste delyuered my soule Psal.29.
oute of the depe hell.
C O God, the proude are rysen a-
gaynste me, and the congregacyon of ẏ
myghtye seketh after my soule, and set
not the before theyr eyes.
*But thou (o LORDE God) Exo.34.a.
arte full of compassyon and mercye, Psa.102.
longe sufferynge, greate in goodnesse, 144.a.
and treuthe.
O turne the then vnto me, haue
mercye vpon me: geue thy strength vn
to thy seruaunte, and helpe the sonne
of thy handmayden.
Shewe some token vpon me for
good, that they whiche hate me, maye
se it, and be ashamed: because thou
LORDE haste helped me, and com
forted me.

Fundamenta eius in montibus sanc.

The.lxxxvii. Psalme of the chyl-dren of Corah.

A HYr fundacyons are vpon
the holye hylles: * ẏ LOR Psa.77.
DE loueth the gates of
Syon mor then all ẏ dwel
lynges of Iacob.
Very excellente thynges are spo-
ken of the, thou cytye of God. Sela.
I wyll thynke vpon Rahab and
Babylon, so that they shal knowe me.
Yee the Phylistines also, and they
of Tyre wyth the Morians: Lo, there
we[re] they borne.
And of Syon it shall be reported,
that he was borne in her, euen ẏ moost
hyghest which hath buylded her.
The LORDE shall cause it be
preached and wrytten amonge the peo
ple, that he was borne there. Sela.
Therfore the dwellynge for al syn
gers and daunsers is in the.

Domine deus salutis mee, in die cla.

The.lxxxviii. Psalme of the chylderen of Corah.

A O LORDE God my Sa=uioure, I crye daye and nyghte before the.

O let my prayer entre in to thy presence, enclyne thyne eare vnto my callynge.

For my soule is full of trouble, & my lyfe draweth nye vnto hell.

I am counted as one of them that go downe in to the pytte, I am euen as a man that hath no strengthe.

Fre amonge the dead, lyke vnto them, that lye in the graue, whiche be oute of remembraunce, and are cutte awaye from thy hande.

Thou haste layed me in the lowest pytte, in the darcknesse, and in the depe

Thyn indignacion lyeth harde vpon me, and thou vexeste me wyth all thy floudes. Sela.

B Thou haste put awaye myne acquayntaunce farre from me, and made me to be abhorred of the: I am so faste in preson, that I can not get forth.

My syghte fayleth for verye trouble: LORDE, I call dayly vpon the, and stretch oute myne hãdes vnto the.

Psal. 6.a *Doeste thou shewe wonders amonge the dead?

Can the physycyans rayse them vp agayne, that they maye prayse the?

Psal.31.b *Maye thy louynge kyndnesse be shewed in ye graue, or thy faythfulnesse in destruccyon?

Maye thy wonderous workes be knowne in the darcke, or thy ryghteousnesse in the londe where all thinges

C are forgotten?

Unto the I crye (o LORDE) and early commeth my prayer before the.

LORDE, why puttest thou awaie my soule? Wherfore hydest thou thy face fro me?

My strengthe is gone for very sorowe, and mysery: wyth fearfulnesse do I beare thy burthens.

Thy wrothfull displeasure goeth ouer me, the feare of the oppresseth me

They come round about me dayly lyke water, and compasse me togeather on euerye syde.

My louers and frendes haste thou putte awaye fro me, and turned awaye myne acquayntaunce.

Misericordias domini in eternum can

The.lxxxix. a Psalme of Ethan, the Ezrahyte.

MY * songe shall be alwaye A
of the louynge kyndenesse Psl.100.a.
of the LORDE, wyth my mouthe wyll I euer be shewyng thy faythfulnesse from one generacyon to another.

For I haue sayde: mercye shall be set vp for euer: thy faythfulnesse shalte thou stablyshe in the heauens.

*I haue made a conuenaunt wyth 2.Reg 7.c
my chosen, I haue sworne vnto Da= Psa.131.c
uid my seruaunte.

Thy sede wyl I stablysh for euer, & set vp thy trone from one generacyon to another. Sela.

O LORDE, * the very hea= Psal.18.a
uens shall prayse thy wonderous workes: yee and thy faythfulnesse in the cõgregacyon of the payntes.

For who is he amonge the cloudes, that maye be compared vnto the LORDE?

*Yee what is he amonge the god= Psa.85.b
des, that is lyke vnto the LORDE?

God is greatly to be feared in the councell of the payntes, and to be had in reuerence of all them that are aboute hym.

O LORDE God of hoostes, B
who is lyke vnto the in power? thy treuth is rounde aboute the.

* Thou rulest the pryde of the Exo 14.c
see, thou styllest the wawes therof, Math.8.c
whan they aryse.

Thou breakeste the proude, lyke one that is wounded, thou scattreste thyne enemyes abrode wyth thy mighty arme.

The heauens are thyne, the earthe is thyne, thou haste layed the fundacyon of the rounde worlde, and al that therin is.

Thou haste made the north, and ye south: Thabor and Hermon shall reioyce in thy name.

Thou haste a myghtye arme, stronge is thy hande, and hyghe is thy ryghte hande.

Ryghteousnesse and equite is the habitacyon of thy seate: mercye and treuth go before thy face.

Blessed is the people (o LORDE) that can reioyce in the, and walketh in the lyghte of thy countenaũce.

Theyr delyte is in thy name all C

the daye longe, and thorowe thy ryghteousnesse they shall be exalted.

For thou arte the glorye of theyre strengthe and thorowe thy fauoure shalte thou lyfte vp oure hornes.

Esay.1.a. Abac.1.c ✱ The LORDE is oure defence, and the holye one of Israell is oure kynge.

Thou spakeste somtyme in vysyons vnto thy sayntes, and saydeste: I haue layed helpe vpo one that is myghtye, I haue exalted one chosen oute of the people.

1.Re.16.a. 2.Reg.5.a ✱ I haue founde Dauid my seruaunte, wyth my holye oyle haue I anoynted hym.

My hande shall holde hym faste, & myne arme shall strengthe hym.

The enemye shall not ouercome him, and the sonne of wickednesse shal not hurte hym

I shall smyte downe hys foes before hys face, & plage them ye hate hym.

My treuthe also and my mercye shal be wyth him, and in my name shal hys horne be exalted.

D

3.Reg.8.b ✱ I wyll sette hys hande in the see, and hys ryghthande in ye floudes.

He shall call me: thou arte my father, my God, and the strengthe of my saluacyon.

And I wyl make hym my fyrstborne, hyer then the kynges of the earth.

My mercye wyll I kepe for hym for euermore, and my couenaunt shal stonde faste wyth hym.

Hys sede wyll I make to endure for euer, yee and his trone as the dayes of heauen.

2.Reg.7.c 3.Reg.9.b ✱ But yf hys chylderen forsake my lawe, and walke not in my iudgementes:

Yf they breake myne ordinaunces, and kepe not my commaundementes:

I wyll vyset theyr offences wyth the rodde, and theyre synnes wyth scourges.

Neuerthelesse, my louynge kyndnesse wyll I not vtterlye take from hym, nor suffre my treuth to fayle.

My couenaunt wyll I not breake, nor dissanulle ye thynge that is gone oute of my lyppes.

E

I haue sworne once by my holynesse, that I wyll not fayle Dauid.

Hys sede shall endure for euer, &
Psa.71.a. hys seate also lyke ✱ as the Sonne before me.

He shall stonde faste for euermore as the Moone, and as the faythfull wytnesse in heauen.

But nowe thou forsakest and abhorrest thyne anoynted, and arte dyspleased at hym.

Thou haste turned backe the couenaunte of thy seruaunte and caste hys crowne to the grounde.

✱ Thou haste ouerthrowne al hys hedges, and broken downe hys strong holdes. Psa.79.

All they that go by, spoyle hym: he is become a rebuke vnto hys neghboures.

Thou settest vp the ryghthande of hys enemyes, and makest all hys aduersaryes to reioyce.

Thou hast taken awaye ye strengthe of hys swearde, and geuest hym not victorye in the battayll.

Thou hast putte oute hys glorye, and caste hys trone downe to the grounde.

The dayes of hys youth hast thou shortened, and couered hym wyth dyshonoure. Sela. F

LORDE, howe longe wylte thou hyde thy selfe? for euer? shall thy wrath burne lyke fyre?

O remembre how shorte my tyme is, hast thou made al men for naught?

✱ What ma is he that lyueth, and shall not se death? Gene.3.a Hebr.9.

Maye a man delyuer hys owne soule from the hande of helle? Sela.

LORDE where are thyne old louynge kyndnesses, which thou swarest vnto Dauid in thy treuth?

Remembre LORDE the rebuke that the multytude of the people do vnto thy seruauntes, and howe I haue borne it in my bosome.

Wherwyth thyne enemyes blasphemie the, ✱ and sklaundre the footesteppes of thyne anoynted. 1.Pet.1.

Thankes be to the LORDE for euermore: Amen. Amen.

Domine refugium factus es nobis a

The.lxxxx. Psalme. A prayer of Moses the man of God.

LORDE, thou arte oure refuge from one generacyon to another. A

Before the mountaynes were broughte forth, or euer the earth and the worlde were made, thou arte God from euerlastyng and worlde wythoute ende.

Thou turnest mã to destruccyon: agayne, thou sayest: Come agayne ye chyldren of men.

2.Pet.3.b. * For a thousande yeares in thy syght are but as yesterday that is past: and lyke as it were a nyghtwatch.

As soone as thou scatterest them, they are euẽ as a slepe, and fade awaye sodenly lyke the grasse.

Psa.72.c Psa.36.a Esa.40.a * In the mornynge it is grene and groweth vp: but in the euenynge it is cut downe, and wythered.

B For we consume awaye in thy displeasure, and are afrayed at thy wrothfull indignacyon.

Thou settest our mysdedes before the, and oure secrete synnes in the light of thy countenaunce.

For whan thou arte angry, all oure dayes are gone, we brynge oure yeares to an ende, as it were a tale that is tolde.

The dayes of oure age are.iii.score yeares and ten: and though men be so stronge that they come to.iiii.score yeares, yet is theyr strength thẽ but labour, & sorow: so soone passeth it awaye, and we are gone.

But who regardeth the power of thy wrath, thy fearfull & terryble displeasure?

C Psa.38.a * O teach vs to nombre our dayes that we maye applye our hartes vnto wysdome.

Turne the agayne (O LORDE) at the last, and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that soone: so shal we reioyce & be glad all ÿ dayes of oure lyfe.

Comforte vs agayn, now after the tyme that thou hast plaged vs, and for ÿ yeares wherein we haue suffred aduersyte.

Shewe thy seruauntes thy worke, and theyr chyldren thy glorye.

And ÿ glorious maiesty of ÿ LORDE oure God be vpõ vs: O prospere thou the worke of oure handes vpõ vs, O prospere thou oure handyworke.

Qui habitat in adiutorio altissimi.

The.xci.Psalme.

A WHo so dwelleth vnder the defence of the moost hyghest, and abydeth vnder the shadowe of ÿ almyghtye.

He shall saye vnto the LORDE: O my hope and my stronge holde, my God, in whom I wyl truste.

For he shall delyuer the from the snare of the hunter, and from the noysome pestilence.

He shall couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faythfulnesse and truethe shalbe thy shylde and buckler.

So that thou shalte not nede to be afrayed for eny bugges by nyght, nor for the arowe that flyeth by daye.

For the pestilence that crepeth in the darknesse, nor for the syknesse that destroyeth in the noone daye.

A thousande shall fall besyde the, and ten thousande at thy ryghthande: but it shall not come nye the.

Yee with thyne eyes shalte thou beholde and se ÿ reward of ÿ vngodly. B

For thou LORDE art my hope, thou hast set thyn house of defence very hyghe.

Ther shall no euell happen vnto the, nother shal eny plage come nye thy dwellynge.

* For he shal geue his angels charge ouer the, to kepe the in all thy wayes. Math.4.a Luce.4.b

They shall beare the in theyr handes, that thou hurte not thy foote agaynst a stone. Exo.23.c Psa.33.a

Thou shalte go vpon the Lyon & Adder: the yonge Lyon and the Dragõ shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, I shall delyuer hym: I shal defende hym, for he hath knowen my name.

* Whan he calleth vpõ me, I shall heare hym: yee I am with hym in his trouble, wherout I wyll delyuer hym, and brynge hym to honoure. Psa.4.a

With longe lyfe wyll I satisfie hym, and shewe hym my saluacyon.

Bonum est cõfiteri domino, et psallere.

The.xcii. Psalme of Dauid.

IT is a good thynge * to geue thãkes vnto ÿ LORDE, and to synge prayse vnto thy name O moost hyghest. A Hebre.13.c

To tell of thy louynge kyndnesse early in the mornynge, and of thy trueth in the nyght season.

Upon an instrumente of ten strynges, vpon the lute, & with a songe vpõ the harpe.

* For thou LORDE hast made me glad thorowe thy workes, & I wyl reioyce ouer the operacyon of thy handes. Rom.7.b Sapi.13.a

O LORDE how glorious are thy workes, thy thoughtes are verye depe.

And vnwyse man wyl not knowe this, & a foole wyl not vnderstande it.

Psal.72.c * That the vngodly are grene as the grasse, and that all the workes of wyckednesse do floryssh, to be destroyed for euer.

But thou LORDE o moost hyghest, abydest worlde without ende.

B For lo, thyn enemyes (o LORDE) lo, thyne enemyes shall perysshe, and all the workers of wickednesse shalbe scattered abrode.

Num.23.d 24.b * But my horne shalbe exalted lyke the horne of an Unicorne, and shalbe anoynted with fresh oyle.

Myne eye also shall se his luste of myne enemyes, & myne eare shall heare his desyre of the wycked that ryse vp agaynst me.

The ryghteous shall florysshe lyke a palme tre, and growe lyke a Cedre of Lybanus.

Such as be planted in the house of the LORDE, be frutefull, plēteous and grene.

That they maye shewe, how true the LORDE my strength is, & that ther is no vnryghteousnesse in hym.

2. Dominus regnauit decorē indutus.

The.xciii.Psalme.

A The LORDE is kynge, & hath put on glorious apparel, the LORDE hath put on his apparell, and gyrded hymselfe with strength: * he hath made the rounde worlde so sure, that it can not be moued.

Psa.23.a

Esa.6.a From that tyme forth hath * thy seate ben prepared, thou art from euerlastynge.

Psa.45.a 88.b * The floudes aryse (o LORDE) the floudes lyft vp theyr noyse: the floudes lyfte vp theyr wawes.

Deu.26.c The wawes of the see are myghty and rage horrybly: * but yet the LORDE ŷ dwelleth on hygh, is myghtyer.

Thy testymonyes (o LORDE) are very sure, holynesse becōmeth thyn house for euer.

Deus vltionum dominus, deus vltio.

The.xciiii.Psalme.

A Deut.32.e Rom.12.c. O LORDE God, * to whō vengeaūce belongeth: thou God to whom vengeaūce belongeth shewe thy selfe.

Aryse thou iudge of the worlde, and rewarde the proude after theyr deseruynge.

LORDE, * how longe shal the vngodly, how longe shall the vngodlye triumphe? Psal.72.[illegible]

How longe shall al wycked doers speake so disdaynously, & make suche proude boastynge?

They smyte downe thy people (o LORDE) and trouble thyn heretage.

They murthure ŷ wydowe, and the straunger, and put the fatherlesse to death.

And yet they say: * Tush, ŷ LORDE seyth not, the god of Iacob regardeth it not. Esay.[illegible] eze.8.b.9.[illegible] Iob.22.b Eccli.23.b

Take hede, ye vnwyse amonge the people: o ye fooles, whan wyl ye vnderstonde?

He that planted the eare, shall he not heare? he that made the eye shall he not se?

He that nurtureth the Heythen, & teacheth a man knowlege, * shall not he punysshe? B Gene.7.d and.19. Exod.14.e

‡ The LORDE knoweth ŷ thoughtes of men, ŷ they are but vayne. ‡1.Co.1.[illegible] *Psa.4[illegible]

* Blessed is the man, whom thou learnest (o LORDE) and teachest hym in thy lawe.

That thou mayest geue hym pacyence in tyme of aduersite, vntyll ŷ pyt be dygged vp for the vngodly.

For the LORDE wyll not fayle his people, nother wyll he forsake his inheritaunce.

And why? iudgemēt shalbe turned agayne vnto ryghteousnesse, & all such as be true of harte shall folowe it.

Who ryseth vp with me agaynst the wycked? who taketh my parte agaynst the euell doers?

Yf the LORDE had not helped me, my soule had almoost ben put to sylence.

* Whā I sayd: my foote hath slypped: thy mercy (o LORDE) held my vp. Iob.12.b 1.Ioh.1.b Psa.11[illegible]

‡ In the multitude of the sorowes that I had in my harte, thy comfortes haue refresshed my soule. ‡2.Co.1.[illegible]

Wylt thou haue eny thinge to do with the stoole of wyckednesse, which ymagineth myschefe in the lawe?

They gather thē together against the soule of the righteous, & condemne the innocent bloude.

But the LORDE is my refuge, my god is ŷ strength of my confidence.

He shall recompence them theyr

wyckednesse, and destroye thē in theyr owne malyce: yee the LORDE oure God shall destroye them.

Venite exultemus domino, iubelemus
The.xcv. A Psalme of Dauid.

A O Come, let vs prayse the
Psal.5.b. LORDE, *let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankesgeuynge, & shew our selfe glad in hym with Psalmes.

For the LORD is a great God, & a great kynge aboue all goddes.

In his hande are al the corners of the earth, and the strength of the hylles is his also.

The see is his: for he made it, and his handes prepared the drye lande.

O come, let vs worshippe & bowe downe our selues: Let vs knele before the LORDE our maker.

B For he is our God: as for vs, we
...22.a are the *people of his pasture, and the shepe of his handes

...a.b ‡ To daye yf ye wyll heare his voyce, harden not your hartes, as whā ye prouoked in ỹ tyme of temptacyon in the wyldernesse.

Where youre fathers tempted me, proued me, and sawe my workes.

Forty yeares longe was I greued with that generacyon, and sayde: they euer erre in theyr hartes, they verely haue not knowen my wayes.

...14.c * Therfore sware I vnto them in
...4.a my wrath, that they shuld not entre in to my reste.

1. Cantate domino canticum nouum.
The.xcvi. A Psalm of Dauid.

A O Synge vnto the LORDE
...17.c a new songe: *synge vnto the LORD all the whole earth.

Synge vnto the LORD and prayse his name, by tellynge of his saluacyon from daye to daye.

Declare his honoure amonge the heythen, and his wonders amonge al people.

...46.a * For the LORDE is great, and
...43.b can not worthely be praised: he is more to be feared then all goddes.

As for all the goddes of the heythen, they be but Idols: but it is the LORDE that made the heauens.

Thankesgeuynge and worshippe are before him, power and honoure are in his Sanctuary.

* Ascribe vnto the LORDE (O Psal. 28.a
ye kinredes of the Heithen) ascrybe vnto the LORDE worshippe and strength.

Ascrybe vnto the LORDE the honoure of his name, brynge presentes and come in to his courte.

O worshippe the LORDE in ỹ B
bewty of holynesse, let the whole earth stōde in awe of hym.

Tell it out amonge the Heythen, ỹ the LORDE is kynge, that it is he which hath made the rounde world so fast, that it can not be moued, and how ỹ he shall iudge the people ryghteously.

Let the heauens reioyce, and let the earth be glad, let the see make a noyse, yee and all that therein is.

Let the felde be ioyfull, and al that is in it: let all the trees of the woode leape for ioye, before the LORDE.

For he commeth, for he commeth to iudge the earth: yee with ryghteousnes shall he iudge the worlde, and ỹ people with his trueth.

2. Dominus regnauit, exultet terra, le.
The.xcvii. A Psalme of Dauid.

THe LORDE is kyng, the A
earth maye be glad therof: Psa.43.a
yee the multitude of the Iles may be glad therof.

Cloudes and darknesse are rounde aboute him, ryghteousnesse and iudgement are the habitacyon of his seate.

Ther goeth a fyre before hym, to burne vp his enemyes on euery syde.

His lyghtenynges geue shyne vnto the worlde, the earth seyth it and is afrayed.

* The hylles melte lyke ware at Iudic.5.a
the presence of the LORDE: at ỹ presence of the LORD of ỹ whole earth.

* The very heauens declare his Psal.18.a
ryghteousnesse, & al people se his glory.

Confounded be all they that worshippe ymages and *delyte in theyr Idols: worshippe hym all ye goddes. Psa.113.b

B
* Sion heareth of it and reioyceth: Psa.47.b
yee al the doughters of Iuda are glad, because of thy iudgementes, o LORD.

For thou LORDE art ỹ moost hyghest ouer all the earth, thou art exalted farre aboue all goddes.

* O ye that loue the LORDE, se Amos.5.b
that ye hate the thynge which is euell: the LORD preserueth ỹ soules of his

saynctes, he shall delyuer them from the
hande of the vngodlye.
Ther is sprong vp a lyght for
the ryghteous, and a ioyfull gladnesse
for such as be trew harted.
Psal. 32. a * Reioyce therfore in the LORDE
ye ryghteous: and geue thankes for a
remembraunce of hys holynesse.

2. Cantate domino canticũ nouũ, quia

The .xcviij. Psalme.

A O * Synge vnto ye LORDE
Psal. 95. a a newe songe, for he hath
and. 149 a done marueylous thynges.
Wyth hys owne ryght-
hãde & wyth hys holy arme
hath he gotten the victorye.
The LORDE hath declared hys
sauynge health: & hys ryghteousnesse
hath he openly shewed in the syghte of
the Heythen.
Gene 12. a * He hath remebred hys mercy and
and. 15 a treuth towarde the house of Israell:
‡ Esa. 52 b ‡ so that all the endes of the worlde se
the saluacion of oure God.
Shew youre selfe ioyfull vnto the
LORDE all ye landes, synge, reioyce
and geue thankes.
Ephe. 5. b. * Prayse the LORDE vpon ye harpe,
synge to the harpe wyth a psalme of
thankesgeuynge.
B Wyth trõpettes also & shawmes:
o shewe youre selues ioyfull before the
LORDE the kynge.
Psal. 95. a * Let the see make a noyse, and all
that therin is: yee the whole worlde &
all that dwell therin.
Let the floudes clappe theyr hãdes,
& let all the hylles be ioyfull together
Before the LORDE: for he is
come to iudge the earth.
Yee wyth ryghteousnesse shall he
iudge ye worlde, & the people wt equite.

3. Dominus regnauit irascãtur populi

The .xcix. Psalme.

A THE LORDE is kynge, be
ye people neuer so vnpaciẽt:
he sytteth vpon the Cheru-
bins, be the earth neuer so
vnquiete.
The LORDE is greate in Sion,
and hygh aboue all people.
O let men geue thankes vnto thy
great & wõderful name, for it is holy.
The kinges power loueth iudgmẽt,
thou preparest equite, ye executest iudg-
mẽt and ryghteousnesse in Iacob.
O magnyfye the LORDE oure
God, fall downe before hys * foote- 1. Par. 29. a
stoole: for he is holy. B
Moses & Aarõ amõge hys prestes,
and Samuel amonge such as call vpõ
hys name: these called vpon the LOR-
DE, and he herde them.
* He spake vnto thẽ out of ye cloudy Num. 12. a
pyler: for they kepte hys testimonyes, 3. Reg. 8. a
and the lawe that he gaue them.
Thou herdest thẽ (o LORDE oure
God) thou forgauest them o God, &
punyshedest theyre owne inuencions.
O Magnifye the LORDE oure
God, and worshyp hym vpon hys holy
hyll: for the LORD our God is holy.

2. Iubilate deo omnis terra, seruite.

The .c. Psalme.

O Be ioyfull in God (al ye lã- A
des,) serue the LORDE Psal. 65. a
with gladnesse: come befor
hys presence wyth ioye.
* Be ye sure ye the LOR- Psa. 94 b
DE is God. It is he that hath made Eze. 34. d
vs & not we our selues: we are but his
people, and the shepe of hys pasture.
O go youre waye in to hys gates
than wyth thankesgeuynge, and in to
hys court wyth prayse: be thankefull
vnto hym, & speake good of his name.
For the LORDE is gracious, his
* mercy is euerlastynge, and his truth Psa. 116 a
endureth frõ generacion to generaciõ. and. 118. a

Misericordiam et iusticiam cantabo.

The .CI. Psalme.

A thankesgyuynge of Dauid.

MY * songe shalbe of mercye A
and iudgmẽte, yee vnto the Psa. 88. a
(o LORDE) wyl I synge.
O let me haue vnderstã-
dynge in the waye of god-
lynesse, vntyl the tyme that thou come
vnto me: and so shall I walke in my
house wyth an innocente harte.
I wyll take no wycked thynge in
hande, I hate the synne of vnfaythful-
nesse, it shall not cleue vnto me.
A frowarde harte shall departe fro
me, I wyl not know a wycked person.
Who so pryuelye slaundreth hys
neghboure, hym wyll I destroye.
Whoso hath a proude loke and an
hye stomak, I may not awaye wt hym.
Myne eye shall loke for suche as be
faythfull in the lande, that they maye
dwell wyth me: and who so ledeth a
godly lyfe, shall be my seruaunte.
Ther shall no deceatfull persone

dwell in my house: he that telleth lyes, shall not tary in my syght.

I shall soone destroye al the vngodly of the londe, that all wycked doers maye be roted out of the cytie of the LORDE.

Domine exaudi orationem meam, et

The.C.ii. A Psalme of Dauid.

A Heare my prayer (O LORDE) * and let my cryenge come vnto the. Psal.142.a

Hyde not thy face fro me in the tyme of my trouble: enclyne thyne eares vnto me whan I call: O heare me, and that ryghte soone.

For my dayes are consumed awaye lyke smoke, and my bones are brent vp as it were a fyre brande.

My harte is smytten downe, & wythered lyke grasse, so that I forget to eate my bread.

Jam.4.b * For the voyce of my gronynge, my bone wyll scarse cleue to my fleshe.

I am become lyke a Pellicane in ỹ wyldernesse, and lyke an oule in a broken wall.

B I wake, and am euen as it were a sparowe syttynge alone vpon ỹ house toppe.

Myne enemyes reuyle me all the daye longe, they laugh me to scorne, & are sworne together agaynst me.

I eate asshes ꝑ my bread, & mẽgle my drynke with weppynge.

And that because of thy indignacyon and wrath: for thou hast taken me vp, and cast me awaye.

My dayes are gone lyke a shadowe and I am wythered lyke grasse.

But thou (O LORDE) endurest for euer, and thy remembraũce thorow out all generacyons.

Thou shalt aryse therfore and haue mercy vpon Sion, for it is tyme to haue mercy

2.Pa.36.d vpon her, yee the tyme is come.

Jere.25.b * And why? thy seruauntes haue a loue to hyr stones, and it pytieth them to se her in the dust.

C The Heythen shall feare thy name (O LORDE) and all the kynges of the earth thy maiestye.

For the LORDE shal buyld vp Syon, & shall appeare in his glory.

He turneth him to the prayer of the poore destitut, and despyseth not theyr desyre.

This shalbe wrytte for those that come after * that the people which shal be borne, maye prayse the LORDE. Psal.21.d

* For he loketh downe from his Sanctuary, out of the heauen doth the LORDE beholde the earth. Psal.32.b

That he maye heare the mournynges of suche as be in captiuite, and delyuer the chyldren of death.

That they maye preach the name of the LORDE in Sion, and his worshippe at Jerusalem.

Whan the people are gathered together, and ỹ kyngdomes also to serue the LORDE.

He hath brought down my stregth in my iourney, & shortened my dayes.

Yet wyll I saye: O my God, take me not awaye in the myddest of myne age: as for thy yeares, they endure thorowe out all generacyons. D

* Thou LORDE in the begynnynge hast layed the fundacyon of the earth, and the heauens are the workes of thy handes. Hebr.1.b

* They shall perysshe, but ỹ shalte endure: they all shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, & they shalbe chaunged. Esa.40.a 2.Pet.3.b

But thou arte the same, and thy yeares shall not fayle.

The chyldren of thy seruauntes shal continue: and theyr sede shall prospere in thy syght.

1.Benedic anima mea domino, et om.

The.C.iii. A Psalme of Dauid.

Prayse the LORDE (O my soul,) and al that is within me prayse his holy name. A

Prayse the LORDE O my soule, and forget not all his benefytes.

Which forgeueth all thy synnes, & healeth all thyne infirmities.

* Which saueth thy lyfe from destruccyon, and crowneth the with mercy and louynge kyndnesse. Psal.33.a

Which satisfyed thy desyre with good thynges, makynge the yonge and lusty as an Aegle.

The LORDE executeth ryghteousnesse and iudgement, for al them that suffre wronge.

He shewed his wayes vnto Moses, and his workes vnto the chyldren of Israel.

* The LORDE is ful of cõpassion, Exo.34.a

Psa.85.c 144.a and mercy, longe sufferynge, & of great goodnesse.

He wyll not alwaye be chydynge, nother wyll he kepe his anger for euer.

B He hath not dealte with vs after oure synnes, nor rewarded vs accordynge to our wyckednesses.

Psal.56.a 107.a *For loke how hyghe the heauen is in comparison of the earth, so great is his mercy also towarde them that feare hym.

Loke how wyde the east is from ỳ west, so farre hath he set oure synnes from vs.

Yee lyke as a father pytieth his owne chyldren, euen so is the LORDE mercyfull vnto them that feare hym.

For he knoweth wherof we be made
Psal.77.d *he remembreth that we are but dust.

That a man in his tyme is but as grasse, and florysheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it is gone: and the place therof knoweth it nomore.

C But the mercyfull goodnesse of the LORDE endureth for euer and euer, vpon them ỳ feare hym: and his ryghteousnesse vpon theyr chylders chyldrẽ

Such as kepe his couenaunt, & thynk vpõ his cõmaũdemẽtes to do thẽ

The LORDE hath prepared his seate in heauen, and his kyngdome ruleth ouer all.

O prayse the LORDE ye angels of his, ye that be myghtye in strength, fulfyllynge his commaundement, that men may heare ỳ voyce of his wordes.

O prayse the LORDE all ye his hoostes, ye seruauntes of his, that do his pleasure.

O speake good of the LORDE all ye workes of his, in euery place of his domynyon: prayse thou the LORDE, o my soul.

2.Benedic anima mea domino, domine

The.C.iiii.Psalme of Dauid.

A
Ps.103.d Prayse *the LORDE o my soule: O LORDE my God, thou arte become exceadynge glorious, thou art clothed with maiesty & honoure.

Thou deckest thyselfe with lyght, as it were with a garment, thou spredest out the heauen lyke a curtayne.

Thou woltest it aboue with waters, thou makest the cloudes thy charett, & goest vpon the wynges of the wynde.

*Thou makest thyne angels spretes, and thy ministres flames of fyre. Hebr.1.b

Thou hast laied the earth vpon his fundacyõ, that it neuer moueth at eny tyme.

Thou couerest the with the depe lyke as with a garment, * so that the waters stonde aboue the hylles. Gene.7.d

*But at thy rebuke they flye: at the voice of thy thõder they ar afrayed Psa.105.

Then are the hylles sene alofte, & the valleis beneth in theyr place, which thou hast appoynted for them. B

*Thou hast set them theyr bondes which they may not passe, ỳ they turne not agayne to couer the earth. Job.26.b and.38.a

‡Thou causest ỳ welles to spryng vp amõge the valleys, and the waters runne amonge the hylles. Jere.5.d ‡deu.11.b and.

That all the beastes of ỳ felde may haue drynke, and that the wylde asses may quenche theyr thyrst. Job.5.b

Aboue vpon the hylles haue ỳ foules of the ayre theyr habitacyon, & syng amonge the braunches.

Thou waterest ỳ hylles frõ aboue, the earth is fylled with ỳ frutes of thy workes.

Thou bryngest forth grasse for ỳ cattell, and grene herbe for the seruice of men.

*Thou bryngest foode out of the earth: ‡wyne to make glad the harte of man, oyle to make hym a chearfull coũtenaunce, and *bread to strength mãs harte. Gen.1.d Ps.146.b Eccli. *Gen.18.a Judi.9.b

The trees of the LORDE are full of sappe, euẽ the trees of Libanus which he hath planted.

There make ỳ byrdes theyr nestes, and the fyre trees are a dwellynge for the storke.

The hylles are a refuge for ỳ wyld goates, and so are the stony rockes for the conyes. C

Thou haste appoynted ỳ Moone for certayne season, the sonne knoweth his goynge down.

Thou makest darknesse, ỳ it maye be nyght, wherin all the beastes of the forest do moue.

Yee and the yonge Lyons which roare after the praye, & seke theyr meat at God.

But whan the sonne aryseth, they get them awaye together, and laye thẽ downe in theyr dennes.

*Then goeth man forth for his Gene.3.

worke, and to tyll his lande untyll the evenynge.

O LORDE, how manyfolde are thy workes, ryght wysely hast þ made them all: yet the earth is full of thy ryches.

So is the great and wyde see also, wherin are thynges creppynge innumerable, both small and great beastes.

There go the shippes over, & there
...27.a. is that * Leviathan, whom thou haste
...40.c. made to take his pastyme therin.
...73.b * They wayte all upon the, that
D þ mayest geve thē meate in due season.
...144.b Whan thou gevest it them, they gather it: whan thou openest thyn hande, they are fylled with good.

But whan thou hydest thy face, they are sorowfull: * yf thou takest a-
...2.b. waye theyr breth, they dye, and are turned agayne to theyr duste.

Agayne, whā thou lettest thy breth go forth, they are made, and so thou renewest the face of the earth.

The glorious maiesty of þ LORDE endureth for ever, and þ LORDE reioyceth in his workes.

...143.a. * The earth trembleth at þ loke of hym: he doth but touche the hylles and they smoke.

I wyll synge unto the LORD as longe as I lyve: I wyl prayse my God whyle I have my beynge.

O that my wordes myght please hym: for my ioye is in the LORDE.

As for synners they shalbe consumed out of the earth, and the ungodly
...103.a. shal come to an ende: * but prayse thou the LORDE, o my soule.

1. Confitemini domino, et inuocate no

The.C.[illegible] A Psalme of Asaph.

I
...17.b O Geve * thankes unto the
...12.a LORDE, and cal upō his name: tell the people what thynges he hath done.

O let your sōges be of hym: prayse hym, and let your talkyng be of all his wonderous workes.

Geve his holy name a good report, let theyr hartes reioyce that seke the LORDE.

Seke the LORDE & his strēgth, seke his face evermore.

Remembre þ marvaylous workes that he hath done, his wōders and the iudgementes of his mouth.

O ye sede of Abrahā his servaūt, ye chyldren of Jacob his chosen.

He is the LORD our god, whose B
punyshmentes are thorowe out all the worlde.

He is alwaye myndfull of his covenaunt and promyse, that he made to a thousande generacyons.

* Yee the convenaūt that he made Gene.17.a
with Abrahā, ‡ and the oth þ he sware ‡gen.26.a
unto Isaac.

* And appoynted þ same unto Ia- Gene.28.c
cob for a lawe, and to Israell for an everlastynge Testament.

Sayenge: unto the wyll I geve þ lande of Canaan, the lotte of your heretage.

Whan ther was yet but a few of them, & they straungers therin.

What tyme as they went frō one nacyon to another, from one kyngdom to another.

* He suffered no man to hurte thē Gene.12.b
but reproved even kynges for theyr and.20.a
sakes.

Touch not myne anointed, do my prophetes no harme.

Morover he called for a derth up C
pon the londe, and destroyed al the provysion of bread.

* But he had sent a mā before thē, Gen.37.f.
even Joseph which was solde to be a 45.a 39.a.
bond servaunt.

They hurte his fete in the stockes,
* the yron pearsed his harte. Luce.2.e

Untyl þ tyme that his word came, and tyll the worde of the LORD had tryed hym.

* Then sent the kynge and caused Gene.41.f
hym to be delyvered: the prynce of the people had let hym go.

He made hym Lorde of his house, and ruler of all his substaunce.

That he myght enfourme his prynces after his wyll, and teach his Senatours wysedome.

* Israell also came into Egipte, & Gen.46.b
Jacob was a straunger in the lande of Ham.

* But he encreased his people ex- Exod.1.a.
ceadyngly, and made them strōger thē Actu.7.c
his enemyes.

Whose harte turned, so that they
hated his people, and dealte untruely D
with his servauntes.

* Then sent he Moses his servaūt Exo.3.4.b
and Aaron, whom he had chosen. Actu.7.d

These dyd his tokens amonge them, & wonders in the lande of Ham.

* He sente darknesse, and it was Exo.10.d
darke: for they were not obedient unto

his worde.

Exo.7.d. * He turned theyr waters in to
blonde, and slewe theyr fysshe.

Exo.8.b. * Theyr lande brought forth frog
Psa.77.c gees, yee euē in theyr kynges chambres.

He spake ẏ worde, and ther came
all maner of flyes and lyce in all theyr
quarters.

He gaue thē hayle stones for raine,
and flames of fyre in theyr lande.

He smote theyr vyneyardes & fyg
getrees, and destroyed the trees ẏ were
in theyr coastes.

Exo.10.d * He spake the worde, & ther cam
greshoppers and catterpillers innume
rable.

These dyd eate vp al the grasse in
theyr lāde, and deuoured the frutes of
theyr grounde.

E * He smote al ẏ fyrst borne in their
Exo.11.a lōde, euen ẏ chefe of al theyr substaūce.
and.12.c He brought them forth with syl
uer and golde: ther was not one feble
personne amonge theyr trybes.

Egipte was glad of theyr depar
tynge: for they were afrayed of them.

Exo.13.d * He spred out a cloude to be a co
uerynge vnto thē, and fyre to geue thē
lyghte in the nyght season.

Exo.16.a * At theyr desyre ther cam quayles,
& he fylled them ẘ bread of heauen.

Exo.17. * He opened the rocke of stone, and
Nu.20.b the waters flowed out: so that ryuers
ranne in the wyldernesse.

For why? he remembred his holy
promyse whiche he had made vnto A
braham his seruaunt.

Thus he brought forth his people
ẘ ioye, & his chosen with gladnesse.

And gaue them the londes of the
Heythen: where they toke the labours
of the people in possession.

That they might kepe his statutes,
and obserue his lawes. Alleluya.

2. Confitemini domino quoniam bo.

The.c.vj. Psalme. Alleluya.

A O Geue thākes vnto ẏ LOR
Judit.13.c DE, * for he is gracyous,
Psa.106 a and his mercy endureth for
1.mac.4.c euer.
‡Eccl.43.d ‡ Who can expresse the
noble actes of the LORDE, or shewe
forth all his prayse?

Blessed are they that alwaye kepe
iudgement and ryghteousnesse.

Remembre vs (O LORDE) accor
dynge to the fauoure that thou bearest
vnto thy people: O visyte vs with thy
sauynge health.

That we maye se the pleasure of
thy chosen: that we maye reioyce in ẏ
gladnesse of thy people, and geue than
kes with thyne enheritaunce.

* We haue synned with oure fa Judi.7.a
thers, we haue done amysse, we haue
dealt wyckedly.

Our fathers regarded not thy wō
ders in Egipte, they kept not thy great
goodnesse in remembraunce: but were
disobedient at the see, euen at the reed
See.

Neuerthelesse, he helped them for
his names sake, that he myghte make
his power to be knowen.

* He rebuked the reed See, and it B
was dryed vp: so he led them thorowe Psa.105.a
the depe as in a wyldernesse.

Thus he saued them from ẏ hande
of the hater, and delyuered them from
the hande of the enemye.

As for those that troubled them,
the waters ouerwhelmed them, ther
was not one of them lefte.

* Then beleued they in his worde, Exod.15.a
and songe prayse vnto hym.

But within a whyle they forgat his
workes, & wolde not abyde his coūsel.

* A lust came vpon them in the Num.11.a
wyldernesse, so that they tempted God
in the deserte.

Yet he gaue them theyr desyre, and
sent them ynough at theyr wylles.

They angred Moses in the tentes:
and Aaron the saynt of the LORD.

* So the earth opened and swa Nu.16.a
lowed vp Dathan, and coucred the cō
gregacyon of Abiram.

The fyre was kyndled in theyr cō C
pany, the flame burnt vp the vngodly.

* They made a calfe in Horeb, & Exo.32.a
worshipped the molten ymage. 2.Es.10.a
‡ Thus they turned his glorye in ‡Ba.1.a
to ẏ similitude of a calf, ẏ eateth haye.

They forgat God theyr Sauour,
which hadde done so great thynges in
Egipte.

Wonderous workes in the londe
of Hā, & fearfull thynges in ẏ reed see.

So he sayd: he wold haue destroyed
them, had not Moses his chosen stōde
before hym in that gappe, to turne a
waye his wrothfull indignacyon, leste
he shulde destroye them.

* Yee they thought scorne of that Nu.14.a
pleasaunt londe, and gaue no credence
vnto his worde.

But murmured in theyr tentes, & D

herkened not vnto the voyce of the LORDE.

Then lifte he vp his hande against them, to ouerthrowe them in the wyldernesse.

To caste oute theyr sede amonge the nacyons, and to scatter them in the londes.

Num.25.a * They ioyned them selues vnto
Iosu.22.d Baal Peor, and dydde eate the offe-
1.Co.10.a rynges of the dead.

Thus they prouoked hym vnto anger wyth theyr owne inuencyons, and the plage was greate among thē.

Then stode vp Phineas and executed iustice, and so the plage ceassed.

Gen.15.d * And that was counted vnto him for ryghteousnesse, amonge all posteryties for euermore.

Exo.17.a * They angred hym also at the wa-
Num.20.b ters of stryfe, so that Moses was punyshed for theyr sakes.

Because they prouoked his sprete, and he tolde them planelye wyth hys lyppes.

C * Nother destroyed they the Hey-
Deut.7.a then, as the LORDE commaun-
Iud.1.a ded them.

Iud.2.a But were mengled amonge the
1.Re.15.a Heythen, and learned theyr workes.

* In so muche that they worshyp-
Iud.2.b ped theyr ymages, whiche turned to theyr owne decaye.

Deut.32.c * Yee they offered theyr sonnes &
Leu.20.a theyr doughters vnto deuels.

4.Re.23.c ‡ And shed the innocent bloude of
Iere.19.b theyr sonnes, and of theyr doughters,
Iere.7.d whome they offered vnto the ymages
Eze.44.a of Canaan, so that the londe was defi-
Eze.20.d led wyth bloude.

Thus were they stayned wyth theyr owne workes, and wente a whorynge wyth theyr owne inuencyons.

Therfore was the wrathe of the LORDE kyndled agaynst hys people, in so muche that he abhorred hys owne enheritaunce.

And gaue them ouer in to ẏ hand of the Heythen: and they that hated thē, were lordes ouer them.

Theyr enemyes oppressed them, & had them in subieccyon.

Manye a tyme dyd he delyuer thē but they prouoked hym wyth theyr owne inuencyons, and were broughte downe for theyr wyckednesse.

Neuerthelesse whan he sawe theyr aduersyte, he herde theyr complaynte.

He thoughte vpon his couenaūt, and pytyed them, * accordynge vnto ẏ Deu.30.a
multytude of hys mercyes.

Yee he made all those that had led them awaye captyue, to pytye them.

Delyuer vs (o LORDE oure God) and gather vs from amonge the Heythen: that we maye geue thankes to thy holy name, and make our boaste of thy prayse.

* Blessed be the LORDE Luce.1.f
God of Israell from euerlastyng, and worlde wythoute ende, and lett al people saye: Amen, Amen.

3. Confitemini domino quoniam bo.

Halleluya. The.C.vii.Psalme.

O * Geue thankes vnto the A
LORDE, for he is gracy Iudit.13.c
ous and hys mercye endu- Psa.105.a.
reth for euer. 117.a 135.a
1.Pa.4.c

Let them geue thankes whome the LORDE hath redemed, and delyuered from the hande of the enemye.

And gathered them out of the londes, from the east, from the west, frō the north, and from the south.

They wente astraye in the wyldernesse in an vntroden waye, and found no cytye to dwell in.

Hongrie and thyrstye, and theyr soule faynted in them.

So they cryed vnto the LORDE in theyr trouble, & he delyuered them from theyr dystresse.

He ledde them forthe by the ryghte waye, that they myghte go to the cytye where they dwelt.

O that men wolde prayse ẏ goodnesse of the LORDE, and the wonders that he doth for the childrē of mē.

* For he satisfyed ẏ emptye soule, Exo.16.a
and fylled the hongrye soule wyth good. Deut.8.a

‡ Such as sat in darcknesse, and in Psa.77.c
the shadow of death, beynge fast boūd 104.e
in myserye and yron. B

Because they were not obediente ‡1.pa.35.c
to the commaundementes of God, but lyghtelye regarded the counsell of the moost hyghest.

Theyr harte was vexed wyth laboure, they fell downe, and ther was none to helpe them.

So they cryed vnto the LORDE in theyr trouble, and he delyuered thē oute of theyr dystresse.

He broughte them oute of darcknesse, and oute of the shadow of death, and brake theyr bondes in sonder.

O that men wolde prayse ỷ goodnesse of the LORDE, and the wonders that he doth for the chylderen of men.

For he hathe broken the gates of brasse, and smytten the barres of yron asunder.

Foolyshe men were plaged for theyre offence, and because of theyre wyckednesse.

Theyre soule abhorred all maner of meate they were euen harde at deathes dore.

C So they cryed vnto the LORDE in theyre trouble, & he delyuered them oute of theyr dystresse.

Num. 21. b Esay. 38. a Math. 8. a * He sente hys worde and healed them, and saued them from destruccio͞.

O that men wolde prayse ỷ goodnesse of the LORDE, and the wonders that he dothe for the chylderen of men.

Hebr. 13. c 1. Pet. 2. a * That they wolde offre vnto him the sacryfyce of thankesgeuynge, and tell oute hys workes wyth gladnesse.

They that go downe to the see in shyppes, and occupye theyre busynesse in greate waters.

These men se the workes of the LORDE, & hys wonders in ỷ depe.

Jone. 1. a Actu. 27. b * For at hys worde, the stormye wynde, aryseth and lyfteth vp ỷ wawes thereof.

They are caryed vp to the heauen and downe agayne to the depe, theyre soule melteth awaye in the trouble.

D They rele to and fro, they stacker lyke a droncken man, and are at theyre wyttes ende.

So they crye vnto the LORDE in theyr trouble, and he delyuereth the͞ oute of theyre dystresse.

Math. 8. c * He maketh the storme to ceasse, so that the wawes are styll.

Then are they glad, because they be at reste, and so he bryngeth them vnto the hauen where they wolde be.

O that men wolde prayse ỷ goodnesse of the LORDE, and the wonders that he dothe for the chylderen of men.

That they wolde exalte hym in ỷ congregacion of the people, and prayse hym in the seate of the elders.

3. Re. 17. a Esay. 43. c * Whiche turneth the flodes in to drye londe, and dryeth vp the water sprynges.

A frutefull londe maketh he baren, for the wyckednesse of them that dwell therein.

E Agayn he maketh the wyldernesse a stondyng water, and watersprynges of a drye grounde.

There he setteth the hongrie, that they maye buylde them a cytye to dwell in.

That they maye sowe theyr grou͞d plante vyneyardes, to yelde them frutes of increase.

He blesseth them, so that they multiplye exceadynglye, and suffereth not theyre cattell to decreasse.

Whan they are mynyshed and broughte lowe thorowe oppressyon, thorowe onye plage, or trouble:

Though he suffre them to be euel intreated thorowe tyrauntes, or let the͞ wandre out of ỷ way in ỷ wyldernesse

Yet helpeth he the poore oute of myserye at the laste, and maketh hym an housholde lyke a flocke of shepe.

The ryghteous wil consydre this, and reioyce: the mouth of all wyckednesse shall be stopped.

Who so is wyse, and pondreth these thynges well, shall vnderstonde the louynge kyndnesse of the LORD.

Paratum cor meum deus, paratum

The. C. viii. Psalme of Dauid

O God, my harte is ready to synge and to geue prayse. A

Psa. 56. b * Awake (o my glorye) awake lute and harpe, I my selfe wyll awake right earlye.

I wyll geue thankes vnto the (o LORDE) amonge the people, I wyll synge prayses vnto the amonge the Heythen.

Psa. lvii. * For the greatnesse of thy mercy is hygher then the heaue͞s, & thy faythfulnesse reacheth vnto the cloudes.

Set vp thy selfe (o God) aboue the heauens, and thy glorye aboue all the earthe.

That thy beloued maye be delyuered: helpe then wyth thyne ryghthand, and heare me.

Psal. lx. b * God hath spoken in hys Sanctuary (which thynge reioyceth me)

I wyl deuyde Sychem, and mete oute the valleye of Suchoth.

B Galaad is myn, Manasses is myn Ephraim is the strengthe of my head, Juda is my captayne.

Moab is my washepotte, ouer Edom wyll I stretche oute my shue,

Phylystea shall be glad of me.

Who wyll lede me in to the stronge cytye? Who wyll brynge me in to Edom?

Shalt not thou do it (o God) whiche haste cast vs oute: thou God, that went not forth wyth oure hoostes.

O be thou oure helpe in trouble: for vayne is the helpe of man.

Thorowe God we shall do great actes, for it is he that shal treade down oure enemyes.

Deus laudem meam ne tacueris, quia

The C.ix. Psalme of Dauid.

B Holde not thy tunge, o god of my prayse.

For the mouth of the vngodly, yee and the mouth of the deceatfull is opened vpon me, and speake agaynst me wyth false tunges.

They compasse me aboute wyth wordes of hatred, and fyght agaynste me wythoute a cause.

For the loue that I had vnto the, they take nowe my contrary parte: but I geue myselfe vnto prayer.

Thus they rewarde me euell for good, and hatred for my good wyll.

Leui.26.c Deut.28.c Zach.3.a. *Set an vngodlye man to be ruler ouer hym, ‡ and let Satan stonde at hys ryghthande.

When sentence is geuen vppon hym, let hym be condempned, and let hys prayer be turned in to synne.

Job.17.b Actu.1.b. * Let hys dayes be fewe, and hys bysshopryke another take.

Let hys chylderen be fatherlesse, & hys wyfe a wydowe.

B Let hys chylderen be vagabundes and begge theyr bread: let them seke it as they that be destroyed.

Let the extorcioner consume all that he hath, and let straungers spoyle hys laboure.

Let ther be no man to pytye hym, nor to haue compassyon vpon hys fatherlesse chyldren.

Let hys ende be destruccyon, and in the nexte generacyon let hys name be clene put oute.

Let the wickednesse of his fathers be had in remembraunce in the syghte of the LORDE, and let not the syn of hys mother be done awaye.

Let them be alwaye befor the LORDE, but as for the memoriall of them selues, let it perysh frō out of the earthe.

And that because hys mynde was not to do good, but persecuted the poore helplesse, & hym that was vexed at the hart, to slaye hym.

Hys delyte was in cursynge, and therfore shall it happen vnto hym: he loued not the blessynge, and that shall be farre from hym. C

He clothed himself wyth cursyng lyke as wyth a raymente: yee it wente in to hys bowels lyke water, and lyke oyle in to hys bones.

Let it be vnto him as the cloke that he hath vpon hym, and as the gyrdle that he is gyrded wythall.

Let it thus happen from the LORDE vnto myne enemyes, and to those that speake euell agaynste my soule.

But deale thou wyth me (o LORDE God) accordynge vnto thy name: for swete is thy mercye.

O delyuer me, for I am helplesse, and poore, and my harte is wounded wythyn me.

I go hence lyke the shadowe that departeth, and am dryuen awaye as the greshoppers.

My knees are weake thorow fastynge, my fleshe is dryed vp, for want of fatnesse. D

I am become a rebuke vnto the, *they loke vpon me and shake theyr heades. Psal. 21 a

Helpe me o LORDE my god, oh saue me for thy mercies sake.

That they maye knowe, how that thys is thy hande, and that thou haste done it.

Though they curse, yet blesse: and let them be confounded, that rise vp agaynst me: but let thy seruaũt reioyce.

Let myne aduersaryes be clothed wyth theyr owne shame, as wyth a cloake.

As for me, I wyl geue thankes vnto the LORDE wyth my mouthe, and prayse hym among the multitude. Psal.15.b

* For he stondeth at the ryghte hande of the poore, to saue hym from suche as condempne hys soule.

Dixit dominus domino meo, sede a.

The C.x. Psalme of Dauid.

A The LORDE sayde vnto my LORDE, *Syt thou on my righthande, vntyll I make thyne enemyes thy footestoole. Mat.22.d Mar.12.d Luce.20.e 1.Cor.15.c Hebr.1.b and.10.b

The LORDE shall sende the rodde of thy power oute of Syon,

be thou ruler euen in the myddeste amonge thyne enemyes.
In the daye of thy power shal thy people offre the frewyll offerynges & an holye worshyppe, the dewe of thy byrth is of the wombe of ŷ mornynge.
Hebr. 7. c * The LORDE sware, and wyll not repente: Thou arte a preste for euer after ŷ order of Melchisedec.
The LORDE vpon thy ryght hande, shall smyte euen kynges in the daye of hys wrath.
He shall be iudge amonge the Heythen, he shall fyll them wyth dead bodyes, and smyte in sunder the heades ouer diuerse contreyes.
He shall drynke of the broke in the waye, therfore shall he lyfte vp his heade.

Confitebor tibi domine in toto cor.

Halleluya. The. C. xi. Psalme.

A I Wyll geue thankes vnto the LORDE wyth my whole harte: secretelye amonge the faythful, and in the congregacyon.
Psa. 91. a * The workes of the LORDE are greate, soughte oute of all thē that haue pleasure therin.
Hys worke is worthye to be praysed, and had in honoure, and his ryghteousnesse endureth for euer.
The mercyful & gracyous LORDE hathe so done hys maruaylous workes, that they oughte to be had in remembraunce.
Psal. 33. c. Igen. 15. c * He geueth meate vnto thē that fear hym, ‡ he is euer myndeful of hys conuenaunte.
B He sheweth hys people the power of hys workes, that he may geue them the heretage of the Heythen.
The workes of hys handes are verytye, and iudgemente, al his commaundementes are true.
They stonde faste for euer & euer, and are done in treuth and equite.
Ps. 104. * He sente redempcyon vnto hys people, he hath commaunded hys conuenaunte for euer: holy and reuerente is hys name.
Iob. 28. c Prou. 1. a and. 9 b Eccli. 1. c * The feare of the LORDE is the begynnynge of wysedom a good vnderstondynge haue all they that do therafter: the prayse of it endureth for euer.

Beatus vir qui timet dominum.

Halleluya. The. C. xii. Psalme

A Blessed is the man that feareth the LORDE, and hathe greate delyte in hys commaundementes.
Psal. 3 * Hys sede shall be myghty vpon earth, the generacyon of the faythfull shall be blessed.
Ryches and plenteousnesse shall be in hys house, and hys ryghteousnesse endureth for euer.
Unto the godlye ther aryseth vp lyghte in the darknesse: * he is mercyfull, louynge and ryghteous.
Psa. Pro. and. 19. Well is hym that is mercyful, and lendeth gladlye, and pondreth his wordes wyth dyscrecyon.
Pro. 10. Esa. 49. For he shal neuer be moued, * the ryghteous shall be had in an euerlastynge remembraunce.
B Psa. 26. * He wyll not be afrayed for eny euell tydynges, hys harte stondeth fast and beleueth in the LORDE.
Hys harte is stablyshed, he wyll not shrencke vntyll he se hys desyre vpon hys enemyes.
Pro. 11. 2 Co. 9. * He hath sparsed abrode, and geuen to the poore, hys ryghteousnesse remayneth for euer, hys horne shal be exalted wyth honoure.
The vngodlye shall se it, & it shall greue hym: he shal gnashe wt hys teth, and consume awaye: and the desyre of the vngodlye shall peryshe.

Laudate pueri dominum, laudate no.

The. C. xiii. Psalme.

A Psa. 134 and 34. Prayse the * LORDE (O ye seruauntes) O prayse the name of the LORDE.
Blessed be the name of the LORDE, from thys tyme forth for euermore.
Mala. 1. * The LORDES name is worthye to be praysed, from the rysyng vp of the Son vnto the goynge down of the same.
The LORDE is hyghe aboue all Heythen, and hys glorye aboue the heauens.
Who is lyke vnto the LORDE oure God that hath hys dwellynge so hyghe: whiche humbleth hymself, to beholde that is in heauen and earth.
1. Reg. 2. * Whiche taketh vp the symple oute of the duste, and lyfteth the poore oute of the myre,

That he maye set hym amonge the prynces, euen amonge the prynces of hys people.

Which maketh the baren womā to kepe house, and to be a ioyfull mother of chylderen.

In exitu Israell de Egypto, domus. Halleluya. The.C.xiiii.Psalme.

A Exo.13.d. WHan *Israell came oute of Egypt, and the house of Jacob from amonge ÿ straũge people.

Exo.19.d. *Juda was hys Sanctuarye, Israell hys dominion.

Exo.14.e Josu.3.d *The see sawe that, and fled: ‡Jordan turned backe.

The mountaynes skypped lyke rammes, and the lytle hylles lyke yonge shepe.

What ayled the (o thou see) that thou fleddeste? and thou Jordan, that thou turnedest backe?

Ye mountaynes, that ye skypped lyke rammes? and ye lytle hylles, lyke yonge shepe?

The earthe trembled at the presence of the LORDE, at the presence of the God of Jacob.

Exo.17.b. Nu.20.b *Which turned the harde rocke into a stondynge water, and the flynte stone in to a sprynggynge well.

Here the Hebrues begynne the.C.xv.Psalme.

B Not vnto vs (o LORDE) not vnto vs, but vnto thy name geue the prayse, for thy louynge mercye and faythfulnesse.

Psal.78.b *Wherfore shal the Heythē say: where is nowe theyr God?

As for oure God he is in heauen, he doth whatsoeuer it pleaseth hym.

Theyr ymages are but syluer, and golde, euen the worke of mens handes

Psa.134.c Esa.44.b Jer.10.a. *They haue mouthes, & speake not: eyes haue they, but they se not.

They haue eares, and heare not: noses haue they, but they smel not.

They haue handes and handle not: fete haue they, but they can not go: nother can they speake thorowe theyre throte.

They that make them, are lyke vnto them, and so are all suche as putte theyr truste in them.

But let Israel trust in the LORDE, for he is theyr succour, & defence.

C Let the house of Aaron put theyr trust in the LORDE, for he is theyr succoure, and defence.

They that feare the LORDE let them put theyr trust in the LORDE: *for he is theyr succour & defēce. Psal.17.c

The LORDE is myndeful of vs, and blesseth vs, he blesseth the house of Israell, he blesseth the house of Aaron.

Yee he blesseth all them that feare the LORDE, both small & greate.

The LORDE encrease you more and more: you, and youre chylderen.

For ye are the blessed of ÿ LORDE, which made heauen and earthe.

All the whole heauens are the LORDES, but the earth hath he geuē vnto the chyldren of men.

*The dead prayse not ÿ (o LORDE) nother all they that go downe in to sylence. Psal.6.a Esa.38.d

But we wyll prayse the LORDE, from thys tyme forth for euermore.

Dilexi quoniam exaudiet dominus vo. The.[illegible] Psalme

B I Am well pleased, that the LORDE hath herd the voyce of my prayer.

That he hath enclined hys eare vnto me, therfore wyll I call vpō hym as long as I lyue.

*The snares of death compassed me rounde aboute, the paynes of hell gat holde vpon me, I founde trouble, and heuynesse. 1.Re.22.c Psa.17.a

Then called I vpon the name of the LORDE: o LORDE, delyuer my soule.

Gracyous is the LORDE, and ryghteous: yee oure God is mercyful.

The LORDE preserueth the symple: I was broughte downe, and he helped me.

Turne agayne then vnto thy rest (o my soule) for the LORDE hathe geuen the thy desyre.

And why? *thou hast delyuered my soule from death, myne eyes from teares, and my fete from fallynge. Psal.55.b

I wyll walke before the LORDE, in the londe of the lyuynge.

Credidi, propter quod locutus sum: The.C.xv.Psalme

This Psalme do the Hebrues ioyne vnto it that goeth before, & it is wyth them the [illegible] Psalme.

A I Beleued, * and therfore
2 Cor.4.c haue I spoken, but I was
sore troubled.
I sayde beynge aston=
Roma.3.a nyed: * All men are lyars.
What rewarde shall I geue vnto
the LORDE, for all the benefytes
that he hath done vnto me?
I wyll receaue the cuppe of salua
cyon, and call vpon the name of the
LORDE.
I wyll paye my vowes in the pre=
sence of all hys people, ryghte deare in
the syghte of the LORDE is the
death of hys payntes.
O LORDE, I am thy ser=
uaunte, I am thy seruaunte, & the son
of thy handmayden, thou haste broken
my bondes in sunder.
Psal.91 a * I wyl offre the the sacryfyce of
Hebr.13.c thankesgeuynge, and wyll call vppon
the name of the LORDE.
I wyll paye my vowes vnto the
LORDE in the syghte of hys peo=
ple, in the courtes of the LORDES
house: euen in the myddeste of the, o
Ierusalem.

Laudate dominum omnes gentes, lau

Halleluya. The.C.xvii.Psalme.

A O Prayse the LORDE al
Rom.15.a ye gentyles, laude hym all
ye people.
For hys mercyful kind=
nesse is euer mor and more
toward vs, and the treuth of ye LOR
DE endureth for euer.

Confitemini domino quoniam bonus

Halleluya. The.C.xviii.Psalme

A O * Geue thankes vnto the
Iudi.13.c. LORDE, for he is gra
Psa.105.a cyous, and hys mercye en=
and106.a dureth for euer.
135 a Let Israell nowe con
2.Pa.4.c fesse, that hys mercy endureth for euer
Let the house of Aaron confesse,
that hys mercye endureth for euer.
Yee let all them nowe that feare
the LORDE confesse, that hys
mercye endureth for euer.
I called vpon the LORDE in
trouble, and the LORDE herde
me at large.
Hebr.13.a * The LORD is my helper, I
wyl not feare what mã doeth vnto me
The LORDE is my helper,
and I shall se my desyre vppon myne
enemyes.

It is better to trust in the LOR=
DE, then to put ony confidence in mã
It is better to truste in the LOR=
DE, then to putte onye confydence in
prynces.
All Heythen compassed me round
aboute: but in the name of the LOR=
DE wyll I destroye them.
They kepte me in on euerye syde,
but in the name of the LORDE,
I wyll destroye them.
They came aboute me lyke bees, B
and were as whote as the fyre in the
thornes: but in the name of the LOR
DE I wyll destroye them.
They thruste at me, that I myght
fal, but the LORDE was my helpe.
* The LORD is my strength, Exo.15.a
and my songe, and is become my sal= Esay.12.a
uacyon.
The voyce of ioye, and myrthe is
in the dwellynges of the ryghteous,
for the ryghthande of the LORDE
hath gotten the victorye.
The ryghtehande of the LOR=
DE hath the preeminence: the ryghte
hande of the LORDE hath gotten
the victorye.
I shall not dye, but lyue, and de=
clare the workes of the LORDE.
The LORDE hathe chastened
and correcte me, but he hath not geuen
me ouer vnto death.
* Open me the gates of ryghte= Esay.26.a
ousnesse that I maye go there thorow
and geue thankes vnto the LORDE
Thys is the dore of ye LORD,
the ryghteous shal entre in thorow it.
I thanke the, that thou hast herd C
me, and arte become my saluacyon.
* The same stone which the buyl Mat.21.d
ders refused, is become the heade stone Act.4.a
in the corner. 1.Pet.2.a
This was ye LORDES doyng,
and it is maruaylous in oure eyes.
Thys is the daye which ye LOR
DE hath made, let vs reioyce and be
glad in it
Helpe now o LORDE: o LOR
DE sende vs now prosperyte.
* Blessed be he that commeth in Mat.21.a
the name of the LORDE: we wish Mar.11.a
you good lucke, ye that be of the house Ioh.12.b
of the LORDE.
God is the LORDE, and hath
shewed vs lyghte: O garnyshe the so=
lempne feaste wyth grene braunches,
euen vnto the hornes of the aulter.
Thou arte my God, and I wyll

thanke the: thou arte my God, and I wyll prayse the.

O geue thankes vnto the LORDE, for he is gracyous, and hys mercy endureth for euer.

Beati immaculati in via, qui ambulāt

The.C.xviii.Psalm. Aleph.

A Psa.1.a BLessed are those that be vndefyled in ÿ waye: * which walke in the lawe of the LORDE.

Blessed are they that kepe hys testymonyes, and seke hym wyth theyr whole harte.

Which walke in hys wayes, and do no wyckednesse.

Deut.4.5 6.7.8 Jos.22.24 * Thou hast geuen strayte charge to kepe thy commaundementes.

O that my wayes were stablyshed to kepe thy statutes.

So shulde I not be confounded, whyle I haue respecte vnto all thy cōmaundementes.

I wyll thanke the wyth an vnfayned harte, because I am learned in the iudgementes of thy ryghteousnesse

I wyll kepe thy statutes: o forsake me not vtterlye.

Beth.

B Where wythall shall a yonge man clense hys waye? Euen by rulyng him selfe after thy worde.

Wyth my whole harte do I seke the, O let me not go wrong out of thy commaundementes.

Deut.6.b Ecc.11.c * Thy wordes haue I hyd within my harte, that I shulde not synne agaynste the.

Praysed be thou o LORDE, O teache me thy statutes.

With my lyppes wyll I be tellyng oute al the iudgementes of thy mouth.

I haue as greate delyte in the waye of thy testymonyes, as in all maner of ryches.

I wyll exercyse my selfe in thy cōmaundementes, and haue respecte vnto thy foot-pathes.

My delyte shall be in thy statutes, I wyll not forgette thy wordes.

Gimell.

G O do well vnto thy seruaunt, that I maye lyue and kepe thy wordes.

Open thou myne eyes, & so shall I spye out wōderous thinges in thy law

Gen.47.b Job.14.b * I am a straunger vpon ÿ earth: O hyde not thy cōmaūdmētes fro me.

My soule breaketh oute, for the very feruent desyre that I haue alway vnto thy iudgementes.

Thou rebukeste the proude, cursed are they that departe from thy commaundementes.

O turne fro me shame and rebuke: for I kepe thy testymonyes.

Prynces also syt, & speake agaynst me, but thy seruaunte is occupyed in thy statutes.

In thy testymonyes is my delyte, they are my counselers.

Daleth.

* My soule cleueth to the duste: D
O quicken thou me accordynge to thy Psa.43.a
worde.

I knowleged my wayes, and thou herdest me, o teach me thē thy statutes

Make me to vnderstonde ÿ waye of thy commaundementes, and so shal I talke of thy wonderous workes.

My soule melteth awaye for verye heuynesse: o set me vp accordynge vnto thy worde.

Take fro me the waye of lyenge, & graunte me thy lawe.

I haue chosen the waye of treuth thy iudgementes haue I layed before me.

I stycke vnto thy testymonyes: o LORDE confounde me not.

I wyll runne the waye of thy cōmaundementes, whan thou hast comforted my harte.

He.

Teache me o LORDE ÿ way E
of thy statutes, and I shall kepe it vnto the ende.

O geue me vnderstandynge and I shall kepe thy lawe: yee I shall kepe it wyth my whole harte.

Lede me in the path of thy cōmaundementes, for that is my desyre.

Enclyne myne harte vnto thy testymonyes, and not to couetousnesse.

O turne awaye myne eyes, lest they beholde vanyte, and quyckē thou me in thy waye.

O stablyshe thy worde in thy seruaunt, that I maye feare the.

Take awaye the rebuke, ÿ I am afrayed of, for thy iudgementes are amiable.

Beholde, my delyte is in thy commaundementes: o quycken me in thy ryghteousnesse.

Vau.

Let thy louynge mercye come vn- F
to me (o LORDE) and thy salua-

cyon accordynge vnto thy worde.

That I maye geue answer vnto my blasphemers : for my truste is in thy worde.

O take not the worde of treuth vtterlye oute of my mouthe, for my hope is in thy iudgementes.

So shall I alwaye kepe thy law, yee for euer and euer.

And I wyll walke at lybertye : for I seke thy commaundementes.

I wyll speake of thy testymonyes euen before kynges, and wyll not be ashamed.

My delyte shall be in thy commaundementes, which I loue.

My handes also wyll I lyfte vp vnto thy commaundementes whiche I loue, and my talkynge shall be of thy statutes.

Zain.

G O thynke vpon thy seruaunte as concernynge thy worde, wherein thou hast caused me to put my truste.

For it is my comforte in my trouble: yee thy worde quyckeneth me.

The proude haue me greatlye in derysyon, yet shrencke not I from thy lawe.

I remembre thyne euerlastinge iudgementes (O LORDE) and am comforted.

I am horrybly afrayed for the vngodlye, that forsake thy lawe.

Thy statutes are my songes in the house of my pylgrymage.

I thynke vpon thy name (O LORDE) in the nyghte season, and kepe thy lawe.

It is myne owne, for I kepe thy commaundementes.

Heth.

H *Thou arte my porcyon (O LORDE) I am purposed to kepe thy lawe. Num.18.c

I make myne humble peticyon in thy presence wyth my whole hart to be mercyfull vnto me accordynge vnto thy worde.

I call myne owne wayes to remembraunce, and turne my fete in to thy testymonyes.

I make haystE, and prolonge not the tyme to kepe thy cōmaundemētes.

The congregacions of the vngodly haue robbed me, but I forget not thy lawe.

Psa.62.a. *At mydnyght stonde I vp to geue thankes vnto the, for the iudgementes of thy ryghtousnesse.

I am a companyon of all them that feare the, and kepe thy commaundementes.

*The earthe (O LORDE) is full of thy mercye : O teache me thy statutes. Psal.32.b

Teth. I

O LORDE, thou hast dealte frendelye wyth thy seruaunte, accordynge vnto thy worde.

O teache me kyndnesse, nourtoure and knowlege : for I beleue thy commaundementes.

Before I was troubled, I wente wronge : but nowe I kepe thy worde. Mat.19.a

*Thou art good and frendly. O teache me thy statutes.

The proude ymagyne lyes vppon me, but I kepe thy commaundementes wyth my whole harte

Theyr harte is as fat as brawne: but my delyte is in thy lawe.

It is good for me that I haue bene in trouble, that I may learne thy statutes.

The lawe of thy mouthe is dearer vnto me, then thousandes of gold, and syluer,

Iod K

*Thy handes haue made me, and fashioned me, O geue me vnderstondynge, that I maye learne thy commaundementes. Gene.1.d Job.10.d

They that feare the, wyll be glad whan they se me, because I putte my truste in thy worde.

I knowe (O LORDE) that thy iudgementes are ryghte, and that thou of verye faythfulnesse haste caused me be troubled.

O let thy mercyfull kyndnesse be my comforte, accordynge to the promyse that thou haste made vnto thy seruaunte.

O let thy louynge [illegible] come vnto me, that I maye lyue: for thy law is my delyte.

Let the proud be cōfounded, which handle so falselye agaynste me.

But let suche as feare the, and knowe thy testymonyes, be turned vnto me.

O let my harte be vndefyled in thy statutes, that I be not ashamed

Caph. L

*My soule longeth for thy saluacyon, for my trust is in thy worde.

Myne eyes longe sore for thy worde, sayenge: Oh whan wylte thou

comforte me?

For I am become lyke a bottel in the smoke, yet do not I forget thy statutes.

Psa.38.e / and.89.b — * How many are the dayes of thy seruaunt? When wylt thou be auenged of myne aduersaries?

Jere.2.b. — * The proude haue dygged pyttes for me, which are not after thy lawe.

All thy cōmaundementes are true, they persecute me falsely: O be thou my helpe.

They haue almoost made an ende of me vpō earth, but I forsake not thy commaundementes.

O quycken me after thy louynge kyndnesse, and so shall I kepe the testimonies of thy mouth.

Lamed.

Psal.33.b / and 116.a / Esa.40.a / Mat.5.a / and.24.c — O LORDE, * thy worde endureth for euer in heauen.

Thy truth also remayneth from one generacyon to another: thou haste layed the fundacion of the earth, and it abydeth.

They continue this daye, acordynge to thyne ordynaunce: for al thynges serue the.

Yf my delyte were not in thy law, I shulde perysh in my trouble.

I wyll neuer forget thy cōmaundementes: for wt them y quickenest me.

I am thyn, oh helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me, to destroye me, but I consyder thy testimonyes.

I se that all thynges come to an ende, but thy cōmaundementes are exceadynge broade.

Mem.

O what a loue haue I vnto thy lawe: all the daye longe is my talkyng of it.

Thou thorow thy cōmaundement hast made me wyser thē myn enemyes: for it is euer by me.

Deut.4.a — * I haue more vnderstandyng thē all my teachers: for thy testimonies are my studye.

Yee I am wyser thē the aged, for I kepe thy commaundementes.

I refrayne my fete frō euery euell waye, that I may kepe thy wordes.

I shrenke not from thy iudgementes, for thou teachest me.

Exo.2.b / and.3.a / Psal.19.b — * O how swete are thy wordes vnto my throte: yee more then hony vnto my mouth.

Thorowe thy commaundementes I get vnderstondynge, therfore hate I all false wayes.

Nun.

* Thy worde is a lanterne vnto my fete, and a lyght vnto my pathes. 2.Re.22.d

I haue sworne, and am stedfastly purposed, to kepe the iudgementes of thy ryghteousnesse. Psa.18.b / Pro.6.c

I am troubled aboue measure, quicken me (O LORDE) accordynge vnto thy worde.

Let the frewylofferynges of my mouth please the (O LORDE) and teach me thy iudgementes.

* My soule is alway in my hāde, yet do not I forget thy lawe. Judi.12.a / Job.13.b

The vngodly haue layed a snare for me, but yet swarue not I from thy cōmaundementes.

Thy testimonies haue I clayme'd as myne heretage for euer, and why? they are the very ioye of my harte.

I applye myne harte to fulfyll thy statutes alwaye, euen vnto the ende.

Samech.

I hate the vngodly, but thy lawe do I loue.

Thou arte my defence & shylde, my truste is in thy worde.

Awaye fro me ye wycked, I wyll kepe the cōmaundementes of my God.

O stablyshe me accordynge vnto thy worde, that I maye lyue, & let me not be disapoynted of my hope.

Holde thou me vp, and I shall be safe: yee I shall euer be talkynge of thy statutes.

Thou treadest downe all them y departed from thy statutes, for they ymagyn but deceat.

Thou puttest awaye all y vngodly of the earth, lyke drosse, therfore loue I thy testimonies.

My flesh trembleth for feare of the, & I am afrayed of thy iudgementes.

Ain.

I deale with the thynge y is lawfull and ryght: O geue me not ouer vnto myne oppressours.

Be thou suerty for thy seruaunt to do hym good, that the proude do me no wronge.

Myne eyes are waisted awaye wt lokynge for thy health, and for y word of thy ryghteousnesse.

O deale with thy seruaunt accordynge vnto thy louynge mercy, & teach me thy statutes.

I am thy seruaunt: O graunte me vnderstõdyng, that I maye knowe thy testimonies.

It is tyme for the (o LORDE) to laye to thyne hãd, for they haue destroyed thy law.

For I loue thy commaundementes aboue golde, and precious stone.

Therfore holde I straighte al thy cõmaundementes, and all false wayes I vtterly abhorre.

Pe.

Thy testimonies are wonderfull, therfore doth my soule kepe them.

Deut.4.a Psa.18.b. Mat.11.c

Whan thy worde goeth forth, * it geueth lyghte, and vnderstondynge, & euen vnto babes.

I open my mouthe, and drawe in my breth: for I desyre thy commaundementes.

O loke thou vpon me, and be mercyful, as thou vsest to do vnto those ŷ loue thy name.

Ordre my goynges after thy word that no wyckednesse raygne in me.

O delyuer me from the wrongeous dealynges of men, and so shall I kepe thy commaundementes.

Shewe the lyght of thy coūtenaūce vnto thy seruaunt, and learne me thy statutes.

Myne eyes gusshe out with water, because men kepe not thy lawe.

Zadi.

Ryghteous art thou (O LORDE) and true is thy iudgement.

The testimonies that thou haste cõmaunded, are exceadyng ryghteous, & true.

Psa.68.b Ioh.2.b

* My zele hath euen consumed me because myne enemyes haue forgotten thy wordes.

Thy worde is tryed to ŷ vttermoost, & thy seruaunte loueth it.

I am smal and of no reputacyon, yet do not I forget thy cõmaūdemētes

Thy righteousnesse is an euerlastyng ryghteousnes, & thy law is true.

Trouble and heuynesse haue taken hold vpon me, yet is my delyte in thy commaundementes.

The righteousnesse of thy testimonyes is euerlastinge: o graunte me vnderstondynge, and I shall lyue.

Coph.

I call with my whole harte, heare me (o LORDE) I wyll kepe thy statutes.

Yee euen vpon the do I call, helpe me, and I shall kepe thy testimonyes.

Early in the mornynge do I crye vnto the, for in thy worde is my trust.

Myne eyes preuent the nyght watches, that I myght be occupyed in thy wordes.

Heare my voyce (o LORDE) accordynge as thou art wont.

They drawe nye that of malyce persecute me, & are farre from thy lawe.

Be thou nye at hãde also (o LORDE:) for thy promyses are faythful.

As concernynge thy testimonyes, I haue knowen euer sence the begynnynge, that thou haste grounded them for euer.

Res.

O consyder myne aduersite, & delyuer me: for I do not forget thy lawe.

Mantayne thou my cause & defēde me, quycken me accordynge vnto thy worde.

Health is farre from the vngodly, for they regarde not thy statutes.

Great is thy mercy (o LORDE) quicken me as thou art wont.

Many ther are that trouble me, & persecute me, yet do not I swarue frō thy testimonyes.

It greueth me, whan I se, that ŷ transgressours kepe not thy lawe.

Cōsydre (LORDE) how I loue thy commaundementes: O quyckē me with thy louynge kyndnesse

Thy word is true frō euerlastyng, all the iudgementes of thy ryghteousnesse endure for euermore.

Sin.

The prynces persecute me without a cause, but my harte standeth in awe of thy wordes.

I am as glad of thy worde, * as one that fyndeth great spoyles.

Esay.9.a

As for lyes, I hate & abhorre them but thy lawe do I loue.

Seuen tymes a day do I prayse ŷ, because of thy ryghteous iudgemētes.

Great is the peace that they haue which loue thy lawe, and they are not offended at it.

LORDE, I loke for thy sauynge health, & do after thy cõmaundemētes.

My soule kepeth thy testimonyes, and loueth them exceadyngly.

I kepe thy commaundemētes, and testimonies: for all my wayes are before the.

Thau.

Let my complaynte come before ŷ

(o LORDE) geue me vnderstādyng, accordynge vnto thy worde.
Oh let my supplicacyon come before the, delyuer me accordynge to thy promyse.
My lyppes shal speake of thy prayse seynge ӯ hast taught me thy statutes.
Yee my tunge shall synge of thy worde, for all thy commaundementes are ryght.
Let thy hande helpe me, for I haue chosen thy cōmaundementes.
I longe for thy saluacyō (o LORDE) and thy lawe is my delyte.
Oh let my soule lyue & prayse the, that thy iudgementes may helpe me
I go astraye, lyke a shepe ӯ is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

Ad dominum cum tribularer clamaui,

The.C.xx. Psalme.

A Jon.2.a When I am in trouble, *I call vpon the LORDE, and he answereth me.
Delyuer my soule (o LORDE) from lyenge lyppes, and from a deceatfull tunge.
What rewarde shalbe geuen, or done vnto the, thou false tunge?
Euen myghtye & sharpe arowes, with whote burnynge coales.
Wo is me that my banyshment endureth so longe: I dwel in the tabernacles of the sorowfull.
My soule hath longe dwelt amōg them, that be enemyes vnto peace.
I laboured for peace, but whan I spake therof, they prepared them to battayll.

Leuaui oculos meos in montes, vnde

The.C.xxi. Psalme.

A I Lyfte vp myne eyes vnto ӯ hylles, from whence commeth my helpe?
My helpe commeth euē from the LORDE, which hath made heauen, and earth.
He wyll not suffre thy foote to be moued, & he ӯ kepeth the, slepeth not.
Beholde, he that kepeth Israell, doth nother slomber nor slepe.
The LORDE hymself is thy keper, the LORDE is thy defence vpon thy ryght hande.
So that ӯ Sōne shal not burne ӯ by daye, nother the Moone by nyghte.
The LORDE preserueth thy from all euell: yee it is the LORDE that kepeth thy soule.
The LORDE preserueth thy goynge out and thy cōmynge in, from thys tyme forth and for euermore.

Letatus sum in his que dicta sūt mihi,

The.C.xxii. A Psalme of Dauid.

I Was glad whā they sayd vnto me: *We wyl go in to the house of ӯ LORDE. A Esay.2.a Mich.4.a Zacha.8.a
Oure fete shall stande in thy gates, o Jerusalē.
Jerusalem is buylded as a cytie, that is at vnite in it selfe.
For there the trybes go vp, euē the trybes of the LORDE: to testifye vnto Israell: to geue thankes vnto the name of the LORDE.
For there is the seat of iudgment: euen the seate of the house of Dauid.
O praye for the peace of Jerusalē: they shall prosper that loue the. B
Peace be wythin thy walles, and plenteousnesse wythin thy palaces.
For my brethren and companions sakes, wyll I wyshe the prosperite.
Yee because of ӯ house of the LORDE our god, I wil seke to do thy good

Ad te leuaui oculos meos qui habitas,

The..C.xxiii. Psal[me]

Vnto the lyfte I vp myne eyes, * thou that dwellest in the heauens. A 2.Par.6.d Psa.66.a
Behold, euē as the eyes of seruauntes loke vnto ӯ hādes of theyr maystres: & as the eyes of a mayden wayt vnto the handes of hyr maystresse: euen so oure eyes wayt vpon the LORDE oure God, vntyll he haue mercye vpon vs.
Haue mercy vpō vs (o LORDE) haue mercy vpon vpon vs, for we are vtterly despysed.
Oure soule is fylled wyth scornefull reprofe of the welthy, and with the despytefulnesse of the proude.

Nisi quia dominus erat in nobis,

The. C.xxiiii A Psalme of Dauid

Yf the LORDE had not bē of oure syde (now may Israel say) yf ӯ LORDE had not bē of oure syde, whan men rose vp agaynst vs. A Prou.1.a
* They had swalowed vs vp quyk,

whan they were so wrothfully displea
sed at vs.
Esa.8.b. * Yee ẏ waters had drowned vs,
the streame had gone ouer our soule.
The depe waters of the proud had
gone euen vnto our soule.
But praysed be the LORDE,
which hath not geuē vs ouer for a pray
vnto theyr tethe.
Oure soule is escaped, euen as a
byrde out of the snare of the fouler: the
snare is broken, and we are delyuered.
Psal.120.a. * Oure helpe stondeth in ẏ name
of the LORDE, whiche hath made
heauen and earth.

Qui confidunt in domino, sicut mons

The.C.xxv.Psalme.

A
Pro.10.d They that put theyr trust in
the LORDE, are euen as
the mount Syon: whiche
maye not be remoued, but
stondeth fast for euer.
The hylles stonde aboute Jerusa
lem: euen so stondeth the LORD roūd
about his people, from this tyme forth
and for euermore.
That the rodde of ẏ vngodly come
not in to the lot of the ryghteous: leste
the ryghteous put theyr hande vnto
wyckednesse.
Do wel (o LORDE) vnto those
that be good and true of harte.
As for suche as turne backe vnto
theyr owne wyckednesse, the LORD
shall lede them forth with the euell do-
Gala.6.b ers: * but peace be vpon Israell.

In conuertendo dominus captiuitatē

The.C.xxvi.Psalme.

A When the LORD turneth
agayne the captiuite of Si
on, then shal we be lyke vn
to them that dreame.
Then shall our mouth
be fylled with laughter, and our tūge
with ioye.
Then shall it be sayd amonge the
Heythen: the LORDE hath done
great thynges for them.
Yee the LORDE hath done
great thynges for vs already, whereof
we reioyce.
Turne our captiuite (o LORD)
as the ryuers in the south.
Gala.6.a. * They that sowe in teares, shall
reape in ioye.
He that now goeth his waye we-
pyng and beareth forth good sede, shal
come agayne with ioye, and brynge his
sheaues with hym.

Nisi dominus edificauerit domum

The.C.xxvii. Psalme of Salomon.

Excepte * the LORD buyld A
the house, theyr laboure is Exod.1.d
but lost that buylde it.
* Excepte the LORD 4.Re.4.d
kepe the citie, the watchmā
waketh but in vayne.
* It is but lost laboure that ye Pro.10.c
ryse vp early, and take no rest, but eate Eccli.11.b
the bread of carefulnesse: for loke to
whō it pleaseth hi, he geueth it in slepe
Lo, chyldren & the frute of ẏ wōbe
are an heretage and gyfte, that cōmeth
of the LORDE.
Like as the arowes in the hande of
the gyaunt, euē so are the yōge childrē.
Happye is the man that hath his
quyuer full of them: they shall not be
ashamed, whan they speake with theyr
enemyes in the gate.

Beati omnes qui timent dominū, qui

The.C.xxviii.Psalme.

Blessed * are all they ẏ fear A
the LORDE, and walke Psal.11.d
in his wayes.
For thou shalt eat the
labours of thyne owne hā-
des: o well is the, happy arte thou.
Thy wyfe shalbe as a frutefull
vyne vpon the walles of thy house.
Thy chyldren lyke the olyue brāū
ches rounde aboute thy table.
Lo, thus shall the man be blessed, ẏ
feareth the LORDE.
* The LORDE shal so blesse the Num.6.d
out of Syon, that thou shalte se Jeru-
salem in prosperite all thy lyfe longe.
* Yee ẏ thou shalte se thy chylders Gen.50.d
chyldren, and peace vpon Israell. Job.42.c
Tob.14.a

Sepe expugnauerunt me a iuuentute.

The.C.xxviii.Psalme.

A Many a tyme haue they
fought agaynst me fro my
youth vp (may Israel now
saye.)
Yee many a tyme haue
they fought agaynst me fro my youth
vp, but they haue not ouercome me.
The plowers plowed vpon my
backe, and made longe forowes.
But the ryghteous LORD hath
hewē the yocke of ẏ vngodly in peces.
Let them be confounded & turned
backwarde, as many as haue euel wyl
at Syon.

Psa.36.a * Let them be euen as the hay vpō the house toppes, which wythereth be for it be plucke vp.

Wherof the mower fylleth not his hand, nother he ẏ byndeth vp the sheaues his bosome.

So that they which go by, saye not so much as: the LORD prospere you, we wish you good lucke in the name of the LORDE.

De profundis clamaui ad te domine.

The. C. xxix. Psalme.

A OUt of the depe call I vnto the (o LORDE): LORDE heare my voyce.

Oh let thyne eares consydre wel the voyce of my complayne.

Job.9.a * Yf thou (LORDE) wilt be ex-
Psa.142.a treme to marcke what is done amysse, Oh LORD, who maye abyde it?

But ther is mercye wyth the, that thou mayest be feared.

I loke for the LORDE, my soule doth wayte for hym, & in hys worde is my trust.

My soule doth pacientlye abyde ẏ LORDE, from the one mornynge to the other.

Let Israel truste in the LORDE: for with the LORDE ther is mercy and plenteous redempcion.

Esa.43.d And he shall redeme Israell from all hys synnes.

Domine, non est exaltatum cor meum,

The. C. xxx. Psalme of Dauid.

A LORDE, I am not hye mynded, I haue no proude lokes.

Eccli.3.c. * I do not exercise my selfe in great matters, which are to hye for me.

But I refrayne my soule and kepe it lowe, lyke as a chyld that is weened from his mother, yee my soule is euen as a weened chylde.

Let Israell trust in the LORDE, from this tyme forth for euermore.

Memento domine Dauid, et omnis,

The. C. xxxi. Psalme.

A LORDE * remembre Dauid & all his trouble.

2.Re.24.d ‡ How he sware vnto the
Psa.22.d LORDE and vowed a vowe vnto the myghtye one of Jacob: I wyl not come within the tabernacle of my house, nor clymme in to my bedde,

I wyll not suffre myne eyes to slepe nor myne eye leddes to slombre:

Untyll I fynde out a place for the LORDE, an habitacyon for ẏ myghtye one of Jacob.

Lo, we herde the same at Ephrata and founde it in the wood.

We wyll go in to his tabernacle, & fal downe before his footstoole.

* Aryse (o LORDE) in to thy re- 2.Pa.6.g
styng place, thou and the arke of thy strength.

* Let thy prestes be clothed wt ryght- Exo.28.a
eousnesse, & let thy sayntes reioyce. Ephe.6.b.

For thy seruaūt Dauids sake turne not away ẏ presēce of thyne anoynted.

* The LORD hath made a fayth- B
full oth vnto Dauid, and he shall not 2.Re.7.b
shrynke from it. 1.Pa.18.b

‡ Of the frute of thy body shall I Psal.88.a
set vpon thy seat. ‡Actu.2.d

Yf thy chyldren wyll kepe my cōuenaunt, and my testimony that I shall learne them: theyr chyldren also shall syt vpon thy seate for euermore.

For the LORDE hath chosen Sion: to be an habitacyon for hymselfe hath he chosen her.

This shalbe my rest, here wyll I dwell, for I haue a delyte therin.

I wyl blesse hyr vytales wt increase,
and * wyll satisfye hir poore with Psal.22.d
breade.

I wyll decke hir prestes * wt health, Esa.61.d
& hir sayntes shall reioyce & be glad.

There shal I make the * horne of Luce.1.f
Dauid to florysh, I haue ordeyned ‡ a ‡3.re.11.f.
lanterne for myne anoynted. and.15.a

As for his enemyes, I shall cloth them with shame, but vpon hymselfe shall his crowne floryshe.

Ecce quam bonum et quā iucundum.

The. C. xxxiii. A Psalme of Dauid.

BEholde * how good & ioy- A
full a thynge it is, brethre Ephe.4.a.
to dwell together in vnite. Phil.2.a.

It is lyke ẏ precyous
* oyntment vpō the head, Exo.30.d
that ranne downe vnto the beerd, euen Leui.8.b.
vnto Aarons beerde, and went downe to the skyrtes of his clothynge.

* Lyke the dew of Hermō, which Pro.19.d
fell vpon the hyll of Sion.

For there the LORDE promysed his blessynge, and lyfe for euermore

Ecce nūc benedicite domino, oēs serui.

The. C.xxxiiii. Psalme.

A
Psa.112.a 134.a Beholde, * O prayse the LORD all ye seruauntes of ye LORDE, ye that by nyght stonde in ye house of the LORDE.
1.Tim.2.b. O * lyft vp youre handes in the Sanctuary, and prayse the LORD.
Nu.6.d. * The LORDE that made heauen and earth, blesse ye out of Syon.

Laudate nomē domini, laudate serui.

The. C.xxxv. Psalme.

A
Psa.112.a 133.a O Prayse ye name of ye LORDE, prayse it o ye seruaūtes of the LORDE.
Ye that stōde in ye house of the LORDE, in the courtes of the house of our God.
O prayse the LORDE, for the LORDE is gracious: o syng prayses vnto his name for it is louely.
Deut.4.c and,10.c * For why? the LORDE hath chosen Jacob vnto hymselfe, and Israel for his owne possessyon.
For I knowe that the LORDE is great, and that oure LORDE is aboue all goddes.
What soeuer the LORDE pleaseth, ye doth he in heauen and in earth, in the see and in all depe places.
B
Jere.10.c. and.51.c * He bryngeth forth the cloudes from ye endes of the worlde, he turneth the lyghtnynges vnto rayne, bryngyng the wyndes out of theyr treasures.
Exo.12.a * Which smote ye fyrst borne of Egypte, both of man and beast.
Exo.7.8 and 9.10 * He hath sent tokens and wonders in to ye myddest of the (o thou londe of Egypt) vpon Pharao and al his seruauntes.
Josu.12.a * Whiche smote dyuers nacyons, and slewe myghty kynges.
Num.21.c Deut.3.a * Sihō kyng of ye Amorytes, Og ye kyng of Basan, & all the kyngdomes of Canaan.
And gaue theyr londe for an heretage: for an heretage vnto Israel hys people.
Thy name (o LORDE) endureth for euer, so doth thy memoriall (o LORD) frō one generacyō to another
Deu.32.e. * For the LORD wyll auenge is people, and be gracyous vnto his seruauntes.
C
Psa.113.b * As for the ymages of ye Heythē, theyr are but syluer and golde, the worke of mens handes.
They haue mouthes, & speake not: eyes haue they, but they se not. Esa.44.d Jer.10.a.
They haue eares, & yet they heare not: nother is ther ony breth in theyr mouthes.
They that make them, are lyke vnto them: and so are all they that put theyr truste in them.
Prayse ye LORD ye house of Israel, prayse ye LORD ye house of Aarō.
Prayse ye LORD ye house of Leui, ye ye feare ye LORD prayse ye LORD
Praysed be the LORDE oute of Sion, which dwelleth at Jerusalem.

4. Confitemini domino quoniā bonus

Halleluia.

The. C.xxxvi. Psalme.

A
O * Geue thankes vnto the LORDE, for he is gracyous, and hys mercy endureth for euer. Judi.13.a Psa.105.a 106.a.117.a 1.Pa.4.c.
O geue thankes vnto ye * God of all goddes, for hys mercye endureth for euer. Deu.10.d
O thanke the LORDE of all lordes, for hys mercy endureth for euer.
Which only doth greate wōders, for hys mercy endureth for euer.
Which by hys wysedom made the heauēs, for hys mercy ēdureth for euer
* Which layed out the earth aboue the waters, for hys mercye endureth for euer Judi.13.b Psal.71.a
* Which hath made great lyghtes, for hys mercy endureth for euer Job 38.a Psa.23.a Gen.1.d
The Sonne to rule the daye, for hys mercy endureth for euer.
The Moone and the starres to gouerne the nyghte, for hys mercy endureth for euer.
* Which smote Egypt & theyr fyrst borne, for hys mercy endureth for euer. Exo.12.a
And brought out Israel frō amōge them, for hys mercy endureth for euer.
B
Wyth a myghtye hande and a stretched out arme, for hys mercye endureth for euer.
Which deuyded ye reed see into partes, for hys mercye endureth for euer.
* And made Israell to go thorowe the myddeste of it, for hys mercy endureth for euer. Exod.14.d
But as for Pharao & hys hooste, he ouerthrewe them in the reed see, for hys mercy endureth for euer.
* Which led hys people thorowe ye wyldernesse, for hys mercye endureth for euer. Exo.15.16 and.17.

* Which smote great kynges, for his mercy endureth for euer.
Yee and slewe myghty kinges, for his mercy endureth for euer.
* Sihon kynge of the Amorites, for his mercy endureth for euer.
And Og the kynge of Basan, for his mercy endureth for euer.
And gaue away theyr lande for an heretage, for his mercye endureth for euer.
Euen for an heretage vnto Israel his seruaunt, for his mercy endureth for euer
* Whiche remembreth vs, whan we are in trouble, for his mercy endureth for euer.
* Whiche geueth foode vnto all flesshe, for his mercy endureth for euer.
O geue thankes vnto the God of heauen, for his mercy endureth for euer.

Super flumina Babilonis, illic sedi-
The.C.xxxvii. Psalme

By the * waters of Babylon we sat downe and wepte, whan we remembred Syon.
As for our harpes, we hanged them vp vpon the wyllo trees that are therin.
Then, they that led vs awaye captyue, requyred of vs a songe and melody in our heuynes: synge vs one of the songes of Sion.
* How shall we synge the LORDES songe in a straunge lande?
Yf I forget the (o Jerusalem) let my ryght hande be forgotten.
Yf I do not remembre the, let my tunge cleue to the rofe of my mouthe: yee yf I preferre not Jerusalem in my myrth.
* Remembre the chyldren of Edom (o LORDE) in the daye of Jerusalem, how they sayde: downe with it, downe with it, euen to the grounde.
* O doughter of Babilon, thou shalt come to mysery thyselfe: yee happy shall he be that rewardeth the as thou hast serued vs.
Blessed shal he be, that taketh thy chyldren, and throweth them agaynste the stones.

2. Confitebor tibi domine in toto corde
The.C.xxxviii. Psalme of Dauid.

I Wyll geue thankes vnto the (o LORDE) with my whole harte, euen before the goddes wyll I synge prayses vnto the.
* I wyll worshippe towarde thy holy temple, and prayse thy name, because of thy louyng kindnesse & treuth: for thou hast magnifyed thy worde, acordynge vnto thy great name.
Whan I call vpon the, thou hearest me, and endewest my soule with much strength.
All the kynges of the earthe shall prayse the (o LORDE) whan they heare the wordes of thy mouthe.
Yee they shall synge in the wayes of the LORDE, that great is the glory of the LORDE.
* For though the LORDE be hygh, yet hath he respecte vnto the lowlye: as for the proude, he beholdeth him afarre of.
Though I walke in the myddest of trouble, yet shalte thou refresh me: thou shalt stretch forth thyne hande vpon the furiousnesse of myn enemyes, & thy right hande shall saue me.
The LORDE shall make good for me, yee thy mercy (o LORDE) endureth for euer: * despyse not then the worke of thyne owne handes.

Domine probasti me, et cognouisti me
The.C.xxxix. A Psalme of Dauid.

O LORDE, thou searchest me out, and knowest me.
Thou knowest my downe syttynge, and myne vprysyng, thou vnderstandest my thoughtes a farre of.
Thou arte aboute my path, and aboute my bedde, and spyest out all my wayes.
For lo, ther is not a worde in my tunge, but thou (o LORD) knowest it altogether.
Thou hast fashioned me behynd, & before, & layed thyne hande vpon me.
Suche knowlege is to wonderful, and excellent for me, I can not attayne vnto it.
* Whyther shall I go then from thy sprete? Or whyther shall I flye from thy presence?
* Yf I clymme vp in to heauen thou arte there: yf I go downe to hell, thou arte there also.
Yf I take the wynges of the mornynge, and remayne in the vttermost parte of the see:
Euen there also shall thy hande leade me, & thy ryghthande shall holde me.
If I saye: peraduenture the darknesse shall couer me, then shall my nyght

be turned to daye.

Yee the darknesse is no darknesse with the. but the nyghte is as cleare as the daye: the darknesse, and lyghte are both alyke.

For my reynes are thyne, thou hast coueted me in my mothers wombe.

I wyll geue thankes vnto the, for I am wonderously made: maruaulous are thy workes, and that my soule knoweth ryght well.

My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thyne eyes se myne vnperfectnesse they stonde all wrytten in thy boke: my dayes were fashioned, whã as yet ther was not one of them.

How deare are thy cõusels vnto me
C o God? O how great is ye sũme of them?

Yf I tell them, they are mo in nõbre then the sonde: whan I wake vp, I am present with the.

Wylt thou not slaye the wycked (Oh God) ye the bloude thrysty myght departe fro me?

For they speake vnryght of the, thyne enemyes exalte them selues presumptuously.

I hate them (o LORDE) that hate the, and I may not awaye wt those that ryse vp agaynst the?

Yee I hate them ryght sore, therfore are they myne enemyes.

Psal. 25. a * Trye me (o God) and seke the grounde of myne harte: proue me, and examen my thoughtes.

Loke well, yf ther be eny waye of wyckednesse in me, and lede me in the waye euerlastynge.

Eripe me domine ab homine malo, &c.

The.C.xxxix. A Psalme of Dauid.

a Delyuer me (o LORDE) from the euell men: oh preserue me, frõ ye wicked mẽ.

Which ymagyn myschefe in theyr hartes, and steare vp stryfe all the daye longe.

They sharpen theyr tunges lyke a serpent: Adders poyson is vnder theyr lyppes. Sela.

Kepe me (o LORDE) frõ ye hande of the vngodly, preserue me frõ ye wycked men, which are purposed to ouerthrowe my goynges.

The proude haue layed a snare for me, & spred a net abrode with coardes: yee & set trappes in my way. Sela.

But my sayenge is vnto ye LORDE: thou art my God, hear the voyce of my prayer o LORDE.

O LORDE God, thou strẽgth of my health, ye hast couered my heade in the daye of battayll.

Let not the vngodly haue his desyre b (o LORDE) let hym not haue his purpose, lest they be to proude. Sela.

* Let the myschefe of theyr owne Psal. 7. b
lyppes fall vpon the heade of them, ye compasse me aboute.

Let whote burnynge coales fal vpon them, let them be cast in to the fyre and in to the pyt, that they neuer ryse vp agayne.

A man ful of wordes shall not prosper vpon earth: a malicyous and wycked person shall be hunted awaye, and destroyed.

Sure I am that the LORDE wyll auenge the poore, & manteyne ye cause of the helplesse.

The ryghteous also shall geue thãkes vnto thy name, and the iuste shall continue in thy syght.

Domine clamaui ad te, exaudi me, &c.

The.C.xli. A Psalme of Dauid.

LORDE, I call vpon the: a haist the vnto me, and consyder my voyce, whan I crye vnto the.

Let my prayer be set forth in thy syght, as the * incense, and Exod. 30. b
let the lyftynge vp of my handes be an
* euenynge sacrifice. Nu. 28. a
‡ Set a watch (o LORDE) before my mouthe: yee a watch at ye dore Eccli. 22. a
of my lyppes.

O let not myne harte be enclyned to eny euell thynges, to be mynded as the vngodly, or wycked men: lest I eat of such thynges as please them.

Let the ryghteous (rather) smyte me frendly, and reproue me: so wyll I take it, as though he had poured oyle vpon my heade: it shall not hurte my head, yet I wyl praye yet for theyr wickednesse.

Theyr iudges stomble at the stone, yet heare they my wordes, that they be ioyfull.

Oure bones lye scattred before the pyt, lyke as whan one graueth and diggeth vp the grounde.

But myne eyes loke vnto ye, o LORDE God: in the is my truste, oh cast not out my soule.

Kepe me from the snare whiche they haue layed for me, & from ye trappes of the wycked doers.

Let the vngodlye fall in to theyre owne nettes together, vntyl I be gone by them.

Voce mea ad dominum clamaui.

The.C.xlii.Psalme of Dauid.

Psal.7.b I Crie vnto the LORDE wyth my voyce, yee euẽ vnto the LORDE do I make my supplycacyon.

I poure oute my complaynte before hym, and shewe hym of my trouble.

When my spyrete is in heuynesse, for thou knowest my path: in ye waye where in I walke, haue they pryuelye layed a snare for me.

I loke vpon my ryghthande, and se, ther is no man that wyll know me.

I haue no place to flye vnto, no man careth for my soule.

Therfore do I crye vnto the (o LORDE) and saye: thou arte my hope and my porcyon, in the londe of the lyuynge.

Consydre my complaynte, for I am broughte verye lowe.

Oh delyuer me fro my persecuters for they are to stronge for me.

Brynge my soule oute of preson, that I maye geue thankes vnto thy name: which thyng yf thou wylt graũt me, then shall the ryghteous resorte vnto my companye.

Domine exaudi orationem meam,

The.C.xliii.Psalme of Dauid,

Psa.101.a Heare * my prayer (o LORDE) consydre my desyre: answere me for thy treuth and ryghteousnesse sake.

Job.4.b Es.b.25.a * And entre not into iudgement wyth thy seruaunte: for in thy syghte shall no man lyuinge be iustifyed.

For the enemye persecuteth my soule, he smyteth my lyfe downe to the grounde, he layeth me in ye darcknesse, as the deadmen of the worlde.

Therfore is my spyrete vexed wythyn me, and my harte wythin me is desolate.

Psa.76.a * Yet do I remembre the tymes paste, I muse vpon all thy workes: yee I exercyse my selfe in the workes of thy handes.

* I stretche my handes vnto the, my soule cryeth vnto the oute of the thyrstye londe. Sela. Psa.62.a

Heare me (o LORDE) and that soone, for my spyrete waxeth faynte: hyde not thy feare fro me, leste I be lyke vnto them that go downe in to the graue.

Oh let me heare thy louyng kyndnesse by tymes in the mornynge, for in the is my truste: shewe thou me ye way, that I shulde walke in: for I lyfte vp my soule vnto the.

Delyuer me (o LORDE) fro myne enemyes, for I resorte vnto the.

Teache me to do the thynge that pleaseth the, for thou arte my God: let thy louynge spyrete lede me forth vnto the londe of ryghteousnesse.

Quycken me (o LORDE) for thy names sake, and for thy ryghteousnesse sake brynge my soule of trouble.

And of thy goodnesse scatter myne enemyes abrode, and destroye all them that vexe my soule, for I am thy seruaunte.

Benedictus dominus deus meus rex.

The.C.xliiii.Psalme of Dauid

Blessed be the LORDE my refuge, * whiche teacheth my handes to warre and my fyngers to fyghte. Psal.17.b 2.Re.22.g

My hope and my castell, my defence and my delyuerer, my shylde in whome I truste, whiche gouerneth the people that is vnder me.

* LORDE, what is man, ye thou haste suche respect vnto hym? Or ye son of man, that thou so regardeste hym? Psal.8.b

Man is lyke a thynge of naught, * his dayes passe awaye lyke a shadow Job.1.c

Bowe thy heauens (o LORDE) & come down, touch the mountaynes, that they maye smoke wythall.

Sende forth the lyghtenynge and scatter them, shoute out thyne arowes and consume them.

Sende downe thyne hande from aboue, delyuer me, and take me out of the greate waters, from the hande of straunge chyldern.

Whose mouth talketh of vanyte and theyre ryghthande is a ryghthand of falsede.

That I maye synge a new songe vnto the (o God) and synge prayses

unto the upon a tenstrynged lute.
Thou that geueste victorye unto kynges and haste delyuered Dauid thy seruaunte from the parell of the swearde.
Saue me and delyuer me from the hande of straunge chylderen, whose mouthe talketh of vanyte, and theyre ryghthande is a ryghthand of falsede.
Deut.28,a * That our sonnes maye growe up as the yonge plantes, and that our doughters maye be as the polished corners of the temple.
That oure garners maye be full and plenteous with al maner of stoar: that oure shepe maye bryng forth thousandes, and hundrethe thousandes in oure vyllages.
That oure oxen maye be stronge to laboure, that ther be no myschaūce, no decaye, and no complaynyng in our streetes.
Happye are the people that be in
Psal.32.b suche a case: * yee blessed are the people, whiche haue the LORDE for theyre God.

Exaltabo te deus meus rex, et benedi.

The.C.xliiii. A Psalme of Dauid.

A I Wyll magnifye the (o my God and king) I wyl prayse thy name for euer and euer.
Euery day will I geue thankes unto the, and prayse thy name for euer and euer.
Great is the LORDE, and maruailous, worthy to be praised: ther is no ende of hys greatnesse.
One generacyon shall prayse thy workes unto another, and declare thy power.
As for me I wyll be talkyng of thy worshyppe, thy glorye, thy prayse and wonderous workes.
So that men shall speake of the myghte of thy maruaylous actes, and tell of thy greatnesse.
The memoryal of thy abundaunt kyndnesse shall be shewed, and mē shal synge of thy ryghteousnesse.
Exo.34.a * The LORDE is gracyous & Psa.85.c. mercyful, longe sufferynge & of greate 102.a goodnesse.
B The LORDE is louynge unto euerye man, and hys mercye is ouer all hys workes.
All thy workes prayse the (o LORDE) and thy saynctes geue thankes unto the.
They shewe the glory of thy kingdome, and talke of thy power.
That thy power, thy glorye and myghtynesse of thy kyngdome myghte be knowen unto men.
* Thy kyngdome is an euerlastynge kyngdom, and thy dominion endureth thorowe oute all ages. Luce.1.c Dani.7.b and.8.f.
‡ The LORDE upholdeth all suche as shulde fall, and lyfteth up all those that be downe. Psa.44.b Pro.24.c Ipsa.33.c. and.36.b
The eyes of all wayte upon the, and thou geueste them theyre meate in due season.
* Thou openeste thyne hand, and fyllest al thynges lyuynge wyth plenteousnesse. C Psa.103.f
The LORDE is ryghteous in all hys wayes, and holye in all hys workes.
The LORDE is nye unto all them that call upon hym, yee all suche as call upon hym faythfully.
He fulfylleth the desyre of them that feare hym, he heareth theyre crye, and helpeth them.
The LORDE preserueth all thē that loue him, but scattreth abrode all the ungodlye.
My mouth shal speake the prayse of the LORDE. And let all fleshe geue thankes unto hys holy name, for euer and euer.

Lauda anima mea dominum, laudabo

Halleluya. The.C.xlv. Psalme

PRayse the LORDE (* o my soule:) whyle I lyue wyll I prayse ÿ LORDE: yee as long as I haue ony beynge, I wyll synge prayses unto my God. Ps.103.a
* O put not youre trust in prynces, nor in the chylderē of men, for ther is no helpe in them. Ps.117.b
For whan the breth of man goeth forthe he shal turn agayn to his earth, and so all hys thoughtes peryshe.
Blessed is he that hath the god of Jacob for hys helpe, and whose hope is in the LORDE hys God.
* Which made heauen and earth the see and all that ther in is, which kepeth hys promyse for euer. Actu.14.c Apoc.14.b
Whiche helpeth them to ryghte that suffre wronge, whiche fedeth the B

hongrye.
The LORDE louseth men out of
preson, the LORDE geueth syghte
to the blynde.
The LORDE helpeth them vp
that are fallen, the LORDE loueth
the ryghteous.
The LORDE careth for ye stra[n]
gers, he defendeth the fatherlesse and
wedowe: as for the waye of the vngod
ly, he turneth it vpsyde downe.
The LORDE thy God (o Siô)
is kynge for euermore, and thorowout
all generacions.

Laudate dominum, quoniam bonus &c
Halleluia. The.C.xlvii. Psalme.

B O Prayse the LORDE, for
it is a good thynge to syng
prayses vnto our God: yee
a ioyful & pleasaût thynge
is it to be thankfull.
The LORDE shal buylde vp Je
rusalem, and gather together the out=
castes of Israel.
He healeth the contrite in harte, &
byndeth vp theyre woundes.
Esa.40.d *He telleth the nôbre of ye starres,
& calleth them all by theyr names.
Great is oure LORDE, & greate is
hys power, yee his wysdô is infinite.
B The LORDE setteth vp the meke
and bryngeth the vngoddelye downe
to the grounde.
Eccl.3.c *O synge vnto ye LORDE with
thankesgeuynge, synge prayses vpon
the harpe vnto oure God.
Which couereth the heauen wyth
cloudes, prepareth rayne for the earth
Psa.103.b * and maketh the grasse to grow vpô
the mountaynes.
Whiche geueth fodder vnto the
Job.38.d cattell,* and fedeth the yonge rauens
that call vpon hym.
He hath no pleasure in ye strength
of an horse, nother delyteth he in ony
mans legges.
But the LORDES delyte is in
them that feare hym, and put theyre
truste in hys mercye.

Lauda Jerusalem dominû, lauda deû
The.C.xlviii. Psalme.

Thys Psalme do the Hebrues ioyne
vnto it that goeth before.

B PRayse ye LORDE o Jeru=
salê, prayse thy god o Siô
For he maketh faste the
barres of thy gates, & bles
seth thy chyldren within the.
He maketh peace in thy borders, &
fylleth the with the floure of wheate.
*He sendeth forth his commaun= Gene.1.a
dement vpon earth, his worde rûneth
swyftlye.
He geueth snowe lyke woll, & scat=
tereth the horefrost lyke asshes.
He casteth forth his yse lyke mor=
sels: who is able to abyde his frost?
He sendeth out his worde, & mel=
teth them: he bloweth with his wynde,
and the waters flowe.
He sheweth his worde vnto Ja=
cob, his statutes and ordynaunces vn=
to Israel.
He hath not dealt so with al ye hey=
thê, nother haue they knowlege of his
lawes.

Laudate dominum de celis, laudate,
Haleluya. The.C.xlviiii. Psalme.

O Prayse the LORDE of A
heauen, prayse hym in the
heyght.
Prayse hym all ye an=
gels of his, prayse hym all
his hoost.
Prayse hym Sonne and Moone,
prayse hym all ye starres and lyght.
Prayse hym all ye heauens, & ye
waters, that be vnder the heauens.
Let the prayse ye name of ye LOR=
DE, *for he commaûded & they were Psa.32.b
made.
He hath made them faste for euer &
euer: he hath geuen them a lawe which
shall not be broken.
Prayse the LORDE vpô earth,
ye whalfysshes and all depes.
Fyre and hayle, snowe & vapors, B
wynde & storme, fulfyllynge his word.
Mountaynes and all hylles, frute=
full trees, and all Ceders.
Beastes and all cattell, wormes &
fethered foules.
Kynges of the earth, and al people,
prynces & all iudges of the worlde.
Yonge men and maydens, olde mê
and chyldren: let them prayse the name
of the LORDE, for his name only is
excellent, and his prayse aboue heauen
and earth.
He exalteth the horne of his people
all his sayntes shall prayse hym, ye chil
dren of Israel, euen the people that ser
ueth hym. Halleluya.

Cantate domino canticum nouum. Halleluya. The.C.xlix. Psalme.

a Esa. 42.b O Synge ✱ vnto the LORDE, a newe songe, let the congregacyon of sayntes prayse hym.

Let Israell reioyce in hym that made hym, and let the chyldren of Syon be ioyfull in theyr kynge.

Let them prayse hys name in the daunce, let the synge prayses vnto him wyth tabrettes and harpes.

For the LORDE hath pleasure in hys people, and helpeth the meke harted.

Let the sayntes be ioyfull wyth glorye, let them reioyce in theyr beddes.

Let the prayses of God be in their Hebr. 4.c mouth, ✱ and sharpe sweardes in their handes.

To be auenged of the Heythen, & to rebuke the people.

To bynde theyr kynges in cheynes, and theyr nobles wyth lynkes of yron.

That they maye be auenged of Deut. 32.f them, ✱ as it is wrytten: such honoure haue all hys sayntes. Halleluya.

Laudate dominum in sanctis eius.

Halleluya. The.C.l. Psalme.

a O Prayse the LORDE in hys sanctuarye: prayse hym in the fyrmamente of hys power.

Prayse hym in hys noble actes, prayse hym in hys excellente greatnesse.

Prayse hym in the sounde of the trompette, prayse hym vpon the lute and harpe.

Prayse hym in the cymbals and daunce, prayse hym vpon the strynges and pype.

Prayse hym vpon the wel tuned cymbals, prayse hym vpon the loude cymbals.

Let euery thynge that hath breth prayse the LORDE. Halleluya.

The ende of the Psalter.

(✱)(✱)

The Prouerbes of Salomon.

These are the Prouerbes of Salomon the sonne of Dauid king of Israell: to learne wisdom, nurtour, vnderstondynge, prudence, ryghteousnesse, iudgemente and equyte. That the verye babes myghte haue wyt, & that yonge men myght haue knowlege and vnderstondynge. By hearynge the wyse, man shal come to more wysedome: & by experyence he shall be more apte to vnderstonde a parable, and the interpretacyon therof, the wordes of the wyse, and the darcke speches of the same.

✱ The feare of the LORDE is the begynnynge of wysedome. But fooles despise wysdome and nurtour. Job. 28.d Pro. 9.b Psa. 110.b Eccli. 1.c

The fyrst Chapter.

The wysedome of God calleth vs by the mouth of Salomon, exhorteth vs and geueth vs warnynge to eschue the wycked: whose vngodlye conuersacyon in worde and worke and punyshment also of the same is here descrybed.

a My sonne, heare thy fathers doctryne, & forsake not the lawe of thy mother: for that shall bringe grace vnto thy heade, and shal be a cheine about thy Pro. 3.a necke. ✱ My sonne, consente not vnto synners, yf they entyse the, and saye: come wyth vs, let vs Esay. 59.a laye wayte for bloude, and lurke preuely for the innocente wythoute a cause: let vs swalowe them vp lyke the hell, ✱ let vs deuoure them quycke & whole, as those that go downe in to the pyt. Psa. 113.a So shall we fynde all maner of costlye ryches, and fyll oure houses wyth spoyles. Cast in thy lot among vs, we shall haue all one purse.

My sonne, walke not thou wyth them, refrayne thy foote from theyr wayes. ✱ For theyr fete runne to euel, and are hastye to shed bloude. But in Esay. 59.a Pro. 6.b. Psa. 13.a b vayne is the net layed forth before the

blyndes eyes. Yee they them selues laye wayte one for anothers bloude, and one of them wolde slaye another. These are the wayes of all suche as be couetous, that one wolde rauysshe anothers lyfe.

Pro.8.a. * Wysedome cryeth wythoute, and putteth forth hyr voyce in the stretes. She calleth before the congregacyon in the open gates, and sheweth hyr wordes thorowe the cytye, sayenge: O ye chylderen, howe longe wyll the scorners delyte in scornynge, and the vnwyse be enemyes vnto knowlege? O turne you vnto my correccyon: lo, I wyll expresse my mynde vnto you, and
C make you vnderstonde my wordes.
Esa.65.b Iere.7.b. * Seynge then that I haue called, and ye refuse it: I haue stretched oute my hande, and no man regarded it, but all my counsels haue ye despysed, and set my correccyon at naughte: Therfore shall I also laugh in youre destruccion and mocke you, whan the thynge that ye feare commeth vpon you: euen whan the thynge that ye be afrayed of, falleth in sodenlye like a storme, and your myserye lyke a tempeste: yee whan trouble and heuynesse commeth vpon you. Then shall they call vpon me, but I wyll not heare: they shall seke me earlye, but they shall not fynde me. And that because they hated knowlege, and receaued not the feare of the LORDE, but abhorred my counsell, and despysed my correccyon Therfore shall they eate the frutes of theyre owne waye, and be fylled wyth theyre owne counsels: for the turnynge awaye of the vnwyse shal slaye them, and the prosperyte of fooles shall be theyre
Pro.3.c owne destruccyon. * But who so herkeneth vnto me, shall dwell safelye, and haue ynough wythoute eny feare of euell.

The.ii.Chapter.

¶ Howe wysedome maye be gotten, and what profyte commeth of it.

A My sonne, yf thou wilt receaue my wordes, & kepe my commaundementes by the, y thyne eare maye herken vnto wysedome, applye thyne harte then to vnderstondynge. For yf thou cryeste after wysdome, and callest for knowlege: yf thou sekeste after her as after moneye, and dyggeste for her as for treasure: Then shalte thou vnderstonde the feare of the LORDE, and fynde the knowlege of god. * For it is the LORDE that geueth wysedome, oute of hys mouthe commeth knowlege and vnderstondinge. He preserueth the welfare of the ryghteous, and defendeth them that walke innocentlye: he kepeth them in the ryghte pathe, and preserueth the waye of hys sayntes. Then shalte thou vnderstond ryghteousnesse, iudgement and equyte yee and euerye good path. Yf wysdom entre in to thyne harte, and thy soule delyte in knowlege: then shall counsell preserue the, and vnderstondynge shal kepe the. That thou mayest be delyuered from the euell waye, and from the man that speaketh frowarde thinges. From suche as leaue the hyghe strete, and walke in the waye of darknesse: which reioyce in doynge euell, and delyte in wycked thynges: whose wayes are croked, and theyre pathes slaunderous.

Iaco.1.a.b Eccli.1.a and.7.c Iob.28.b 3.Reg.3.a 4.c

B

That thou mayeste be delyuered also * from the straunge woman, and from her that is not thine own: which geueth swete wordes, forsaketh the husbande of hyr youthe, and forgetteth the couenaunte of hyr God. For hyr house is enclyned vnto death, and hyr pathes vnto hell. All they that go in vnto her, come not agayne, nother take they holde of the waye of lyfe. (Pro.5.a and 7.a) C

That thou mayeste walke in the good waye, and kepe the pathes of the ryghteous. For the iuste shall dwell in the londe, and the innocentes shall remayne in it: but the vngoddelye shal be roted oute of the londe, and the wicked doers shall be taken oute of it.

The.iii.Chapter.

¶ He exhorteth vs to the feare of God and to pacyence, he commendeth wysdome, and requyreth vs to cleue vnto the same.

A My sonne, * forget not my law, but se that thyne hart kepe my commaundementes For they shal prolonge the dayes and yeares of thy lyfe, and brynge the peace. Let mercye and faythfulnesse neuer go from the, bynde them aboute thy necke, (Deut.11.)

and wryte them in the tables of thyne harte. So shalt thou fynde fauoure, and good vnderstondynge in the syght of God and men. Put thy trust in the LORDE wyth all thyne hart, and leane not vnto thyne owne vnderstondynge. In all thy wayes haue respecte vnto hym, and he shall ordre thy goynges.

Esay. 5.c Rom. 12.c *Be not wyse in thyne owne conceate, but feare the LORDE, and departe from euell: so shall thy nauell be whole, and thy bones stronge.

B

Tob.4.b Deu. 26.a Mal 3.b Exo. 23.c and 34.c 1.Pet.4.b Iob,12.c Hebr. 11.a Apoca.3.d

*Honoure the LORDE wyth thy substaunce, and wyth the fyrstlynges of all thyne encrease: so shall thy barnes be fylled wyth plenteousnesse, and thy presses shall flowe ouer wyth swete wyne. ‡My sonne, despyse not the chastenynge of the LORDE, nother faynte whan thou art rebuked of hym. For whome the LORDE loueth, hym he chasteneth: and yet delyteth he in hym, euen as a father in hys owne sonne. Well is him that fyndeth wysedome, and opteyneth vnderstondynge, for the gettynge of it is better then ony marchaundyse of syluer, and the profyte of it is better then golde.

Pro.8.a. *Wysedome is more worth then precyous stones, and all the thynges that thou canste desyre, are not to be compared vnto her. Upon hyr ryghtehande is longe lyfe, and vpon hyr leftehande is ryches and honoure.

Hyr wayes are pleasaunt wayes, and all hyr pathes are peaceable. She

Gen.2.b. is a*tre of lyfe to them that lay holde vpō her, and blessed are they that kepe her faste.

C Wyth wysedome hath the LORDE layed the fundacyon of the earth and thorowe vnderstondynge hath he stablysshed the heauens. Thorowe hys wysedome the depthes breake vp, and the cloudes droppe downe the dewe. My sonne, let not these thynges departe from thyne eyes, but kepe my lawe and my counsell: so shal it be lyfe vnto thy soule, and grace vnto thy mouthe.

Then shalte thou walke safely in thy waye, and thy foote shall not stomble. Yf thou slepeste, thou shalte not be afrayed, but shalte take thy reste and

Pro.1.c slepe swetelye.*Thou shalte not nede to be afrayed of onye sodayn feare, nother for the violente russhyng in of the vngodlye, whan it commeth.

For the LORDE shall be besyde the, and kepe thy foote that thou be not taken. Refuse not to do good vnto hym that shulde haue it, so longe as thyne hande is able to do it. Saye not vnto thy neghboure: go thy waye, D and come agayne, tomorowe wyll I geue the: where as thou haste nowe to geue hym. Intende no hurte vnto thy neghbour, seynge he hopeth to dwel in reste by the. Stryue not lyghtely with ony man, where as he hath don the no harme.*Folowe not a wycked man, Pro.1.a and chose none of hys wayes: for the LORDE abhorreth the frowarde, but hys secrete is amonge the ryghteous. The curse of the LORDE is in the house of the vngodlye, but he blesseth the dwellynges of the ryghteous.

As for the scorneful, he shal laugh them to scorne, but he shall geue grace vnto the lowlye. The wyse shall haue honoure in possessyon, but shame is the promocyon, that fooles shall haue.

The.iiii. Chapter.

A fatherlye exhortacyon vnto wysedome wyth the profyte therof, & howe we oughte to refrayne the membres of oure bodye from euell.

Heare (o ye chyldren) the fatherlye exhortacyon, and A take good hede, ŷ ye maye learne wysedome. Yee I shall geue you a good rewarde, yf ye wyll not forsake my law. For whan I myselfe was my fathers deare sonne, and tenderlye beloued of my mother, he taughte me also, saieng: Deu.6.b *let thyne harte receaue my wordes 11.c.32.g kepe my commaundementes, and thou shalte lyue.

Get the wysedome, get the vnderstondynge, forgette not the wordes of my mouthe, and shrenke not frō them. Forsake her not, and she shall preserue the: loue her, and she shall kepe the. The chefe poynte of wysdome is, that thou be wyllynge to optayne wysdom, and before all thy goodes to get the vnderstondynge.*Make muche of her, Deu.26.d and she shall promote the: Yee yf ŷ embraceste her, she shall brynge the vnto honoure.

She shall make the a gracyous B heade, and garnyshe the wyth ŷ crown of glory. Heare my sonne, and receaue my wordes, that the yeares of thy lyfe

maye be manye. I wyll shewe the the waye of wysedome, and lede the in the ryghte pathes So that yf thou goeste therein, ther shall no straytnesse hynder the: and whan thou runneste, thou shalte not fal. Take fast holde of doctryne, let her not go: kepe her, for she is thy lyfe.

Psa.1.a and 26.a *Come not in the path of the vngodlye and walke not in the waye of the wycked.

Eschue it, and go not therein: departe asyde, and passe ouer by it. For they can not slepe, excepte they haue fyrste done some myschefe: nother take they onye reste, excepte they haue fyrst done some harme. For they eate the bread of wyckednesse, and drynke the wyne of robberye. The path of the ryghteous shyneth as the lyghte, & is euer bryghter and bryghter vnto the perfecte daye. But the waye of the vngodlye is as the darcknesse, wherein men fall, or they beware.

C My sonne, marke my wordes, and enclyne thyne eare vnto my sayenges. Num.15.d Deut.11.c. * Let them not departe from thyne eyes, kepe them euen in the myddeste thy harte. For they are lyfe vnto all those that fynde them, and health vnto all theyr bodyes. Kepe thine hart with all diligence, for ther vpō hangeth lyfe. Putte awaye from the a frowarde mouthe, and let the lyppes of sklaunder be farre from the. Let thyne eyes beholde the thynge that is ryghte, and let thyne eye lyddes loke straighte before the.

Deut.5.d ca.17.c Pondre the pathe of thy fete, so shall all thy wayes be sure. * Turne not asyde, nother to the ryghthande, nor to the lefte: but wytholde thy foot from euell.

The.v.Chapter.

He exhorteth vnto wysedome, and to beware of harlottes: he telleth what harme maye folowe thereoute, whan men medle wyth suche: he teacheth men louynglye to cleue vnto theyr maryed wyues, and descrybeth the ende of the vngodlye.

a My sonne, geue hede vnto my wysedome, and bowe thyne eare vnto my prudēce, that thou mayeste regarde good counsell, and that thy lyppes maye kepe nurtoure. Pro.7.a * For the lyppes of an harlotte are a droppynge hony combe, and hyr throte is softer then oyle. But at the laste she is as bytter as wormwoode, and as sharpe as a twoedged swearde. Hyr fete go down vnto death, and hyr steppes pearse thorowe vnto hell. She regardeth not the path of lyfe, so vnstedfaste are hyr wayes that thou canste not knowe them Heare me therfore (o my sonne) and departe not from the wordes of my mouthe. Kepe thy waye farre from her, and come not nye the dores of hyr house. That thou geue not thyne honoure vnto another, and thy yeares to the cruell. That other b men be not fylled wyth thy goodes, and that thy laboures come not in a straunge house. Yee that thou mourn not at the laste (whan thou hast spente thy bodye and goodes) and then saye: Alas, why hated I nurtoure? why dyd my harte despyse correccyon? Wherfore was not I obedient vnto the voyce of my teachers? and herkened not vnto them that infourmed me? I am come almooste in to all myssfortune, in the myddeste of the multytude and congregacyon. Drynke of the water of thyne owne well, and of the ryuers that runne oute of thyne owne sprynges. Let thy welles flowe oute abrode, that ther maye be ryuers of water in the stretes. But let them be onelye c thyne owne, and not straungers wyth the. Let thy well be blessed, and be glad wyth the wyfe, of thy youth. * Lo- Eccl.9.b uynge is the hynde, and frendlye is the Roo: let hyr brestes alwaye satisfye the, and holde the euer contente wyth hyr loue. My sonne, why wylt thou haue pleasure in an harlot, and embrace the bosome of another woman? *For euerye mans wayes are open in Job.31.a and 34.b the syghte of the LORDE, and he pondereth all theyr goynges. The wickednesse of the vngodlye shall catche hymselfe, and wyth the snares of of hys owne synnes shall he be trapped. Because he wolde not be refourmed he shall dye: and for hys greate foolyshenesse he shall be destroyed.

(*)(‡)

The.vi.Chapter.

¶ He warneth men to beware of suretyshyppe, exhorteth the slouthfull to labour, sheweth the wyckednesse of false tunges, & requyreth men to beware of aduoutrye, because it is more perylous than thefte or felonye.

A Pro.21.b 17.c.20. My sonne, * yf thou be suertye for thy neghbour, thou haste fastened thyne hande wyth another man: Yee thou arte bounde wt thyne owne wordes, and taken wyth thyne owne speche. Therfore (my sonne) do this: Discharge thy selfe: for thou arte come in to thy neghboures daunger. Go thy waye then soone, and intreate thy neghboure: let not thyne eyes slepe, nor thyne eye lyddes slomber. Saue thyselfe as a Do from the hounde, and as a byrde frõ the hands of the fouler. Go to the Emmet (thou slogarde) consydre hyr wayes, & learne to be wise. Pro.24.d 30.c * She hath no gyde, no teacher, no leder: yet in the sommer she prouydeth hyr meate, Pro.13.a and gathereth hyr foode together in the haruest. Howe longe wylte thou slepe, thou slogyshe man? Whan wylt thou aryse oute of thy slepe? Yee slepe on stil a lytle, slomber a lytle, folde thyne handes together a lytle, that thou mayest slepe: so shal pouerte come vnto the as one that trauayleth by the waye, and necessyte

B lyke a wapened man. A dissemblynge person, a wycked man goeth wyth a frowarde mouthe he wynketh wyth hys eyes, he tokeneth wyth hys fete, he poynteth wyth hys fyngers, he is euer ymagenynge myschefe, and frowardenesse in hys hart, and causeth dyscorde. Therfore shall hys destruccyon come haystelye vpon hym, sodenlye shall he be al to broken, and not be healed.

Ther be syxe thynges whiche the LORDE hateth, and the seuenthe Psal.17.c he vtterly abhorreth: * A proude loke, Pro.12.d a dissemblyng tunge, handes that shed innocent bloude, an harte that goeth a boute wyth wycked ymaginacyons, Pro.1.a * fete that be swyfte in runnyng to do myschefe, a false wytnesse yt bryngeth vp lyes, and suche one as soweth dyscorde among brethren. My sonne, kepe

C thy fathers commaundementes, & forsake not the lawe of thy mother. Put them vp together in thyne harte, and bynde them aboute thy necke. That they maye lede the where thou goest, preserue the whan thou arte a slepe, & that whan thou awakest, thou mayest talke of them. * (For the commaundement is a lanterne, & the lawe a lyght: Psa.118.o yee chastenynge and nurtour is ye way of lyfe) that they maye kepe the from the * euell woman, and from the flatterynge tunge of the harlot: that thou lust Pro.5.a and.7.a not after hyr bewty in thyne hart, and lest thou be taken wyth hyr fayre lokes. An harlot wyll make a man to begge hys bread, but a maried woman wyll hunte for the precyous lyfe. May a man take fyre in his bosome, and his clothes not be burnte? Or can one go vpon hote coales, and hys fete not be hurte? Euen so, who soeuer goeth in to hys neghbours wyfe, and toucheth her, can not be vngylty. * Men do not D vtterlye despyse a thefe, that stealeth Exo.22.a to satysfye hys soule whan he is hungrye: but yf he maye be gotten, he restoreth agayne seuen tymes asmuche, or els he maketh recompense with all the good of hys house. But who so committeth aduoutrye wyth a woman, he is a foole, and bryngeth hys lyfe to destruccyon. He getteth hymselfe also shame and dyshonoure, such as shal neuer be put oute. For the gelousye and wrath of ye mã wyl not be intreated, no though yu woldest offre hym great gyftes to make amendes, he wyll not receaue them.

The.vii.Chapter.

¶ He exhorteth vnto wysdõ sheweth the condicyons of harlottes, and what hurt happeneth vnto suche as enclyne to the prouocacyõs & desyres of ye flesh.

My sonne kepe my wordes, A and * laye vp my cõmaundementes by the. Deut.11.c Num.15.d Kepe my commaundemẽtes and my lawe, euen as the apple of thyne eye, and thou shalt lyue. Bynde them vpon thy fyngers, and wryte thẽ in the table of thyne harte. Saye vnto wysedome: thou arte my syster, and cal vnderstondyng thy kynswomã: * that Pro.2.b and.5.a she maye kepe the from the straũge woman, & from the harlot whiche geueth swete wordes. For oute of ye wyndow of my house I loked thorowe the trallace, and behelde the symple people: and amonge other yonge folkes, I spyed one yonge foole goynge ouer the stretes, by the corner in the waye

towarde the harlottes house in the twylyghte of the euenynge, whan it begane nowe to be nyghte, and darke. And beholde, ther met hym a woman in an harlottes apparell (a deceatful, wãton & an vnstedfast womã: whose fete could not abyde in ÿ house, now is she wythout, now in ÿ stretes lurketh in euery corner) she caught the yong man, kissed him, & was not ashamed, sayenge: I had a vowe to paye, and this daye I perfourme it. Therfore came I forth to mete the, ÿ I myght seke thy face, and so I haue founde the. I haue decked my bedde & couerynges & clothes of Egypte. My bed haue I made to smell of Myrre, Aloes, and Cynamon. Come, let vs lye together, and take oure pleasure tyll it be daye lyght.

For the good man is not at home, he is gone farre of. He hath taken the bagge of money with him, who can tel whan he commeth home? * Thus & many swete wordes she ouercame him and wyth hyr flatterynge lyppes she wanne hym.

Immediatly he folowed her, as it were an oxe led to the slaughter (and lyke as it were to ÿ stockes, where foo les are punyshed) so longe tyl she hath wounded hys lyuer with hyr darte: lyke as yf a byrd hasted to ÿ snare, not knowyng that the parell of hys lyfe lyeth there vpon. Heare me now therfore (o my sonne) and marcke the wordes of my mouth.

Let not thyne harte wandre in hyr wayes and be not thou deceaued in hyr pathes.

For many one hath she wounded, and cast downe: yee many a stronge mã hath she slayne. hyr house is the waye vnto hel, where men go downe to the chambers of death.

C Wysdome calleth mẽ swetely vnto her & telleth them what treasure and power she hath. A cõmendacyon and prayse of wysdom where out euery mã is exhorted to cleue vnto her.

The.viii.Chapter.

Doth not * wysdom crye? doth not vnderstõdyng put forth hyr voyce? Stondeth she not in the hyghe places in the stretes and wayes? doth she not crye before the whole cytie and in the gates where mẽ go out and in? It is you, o ye mẽ (sayeth she) whõ I cal. Unto you (o ye chyldren of mẽ) lyfte I vp my voyce. Take hede vnto knowlege o ye ignoraunt, be wyse in hart o ye fooles. Geue eare, for I wyll speake of great matters, and open my lyppes to tell thynges that be ryghte. For my throte shal be talkynge of the treuth, and my lyppes abhorre vngodlynesse. Al the wordes of my mouth are ryghteous, ther is no frowardenesse, nor falsede therin. They are all playne to such as wyll vnderstonde, & ryghte to them that fynde knowlege. * Receaue my doctryne therfor & not syluer and knowlege more than fyne gold. * For wysdome is more worth thẽ precious stones, yee all the thynges that thou canst desyre, are not to be compared vnto it.

I wysdome haue my dwellynge & knowlege, and prudent counsel is myne owne. With me is the feare of the LORDE, and ÿ eschuynge of euell. As for pryde, disdayne, an euell way, & a mouthe that speaketh wycked thynges, I vtterly abhorre thẽ. I can geue counsell, and be a gyde: I haue vnderstondynge, I haue strength.

* Thorowe me kynges raygne: thorowe me, prynces make iuste lawes. Thorowe me, lordes beare rule, and al iudges of the earth execute iudgement. I am louyng vnto those that loue me, * and they that seke me early, shal fynde me.

Ryches and honour are with me, yee excellẽt goodnesse & ryghteousnesse. My frute is better than golde and precyous stone, and myne encrease more worth than fyne syluer. I walke in the way of ryghteousnesse, & in the strete of iudgement. That I may sende prosperyte to those that loue me, and to encrease their treasure.

The LORDE hymselfe had me in possessyõ in ÿ begynnyng of his wayes, or euer he begamne his workes afore tyme. * I haue ben ordeyned from euerlasting and from ÿ begynnyng, or euer the earth was made. When I was borne, there were nother depthes nor sprynges of water. Before ÿ fũdacions of the mountaynes were layed, yee before all hylles was I borne. The earth & all that is vpõ the earth was not yet made, no not the groũde it selfe. * For whã he made ÿ heauẽs, I was present:

Margin notes: Psa.118.c; Pro.5.a; Pro.7.a; Pro.22.d; Eccli.7.d; Pro.15.c; Pro.15.d; Pro.1.b; Pro.16.d; Pro.3.b; Psal.18.b; Deu.17.d; Sap.6.a; Luce.11.b; Eccl.24.b; Sapi.9.b

when he set the depthes in ordre: whā
Job.26.b he hanged the cloudes aboue: whan he
and.38.a. fastened the sprynges of ẏ depe: * whā
he shut the see within certayn bondes,
that ẏ waters shulde not go ouer theyr
D marches. Whan he layed the fūdaciōs
of the earth, I was with hym ordrynge
all thynges, delytynge dayly and reioy
cynge alwaye before hym. As for the
rounde cōpasse of hys worlde, I make it
Soph.3.d ioyfull: * for my delyte is to be amōge
the chyldeern of men.

Therfore herkē vnto me (o ye chyldren:) for blessed are they that kepe my wayes. O geue eare vnto nurtour, be wyse, and refuse it not. Blessed is the man that heareth me, watchyng dayly at my gates, and geuynge attendaūce at the postes of my dores.

For whoso fyndeth me, fīdeth lyfe, and shall optayne fauour of the LORDE. But who so offendeth agaynste me, hurteth hys owne soule. All they that hate me, are louers of death.

The.ix. Chapter.

¶ Wysdom cryeth vpon the ignoraūt and promyseth them greate thynges. The foolysh maner of a lyghte womā.

A Wysdome hath buylded her
selfe an house, and hewen
out seuen pylers: she hath
slaughtred, poured out hyr
wyne, & prepared hir table.
She hath sente forth hyr maydens to
crye vpō the hyghest place of the cytie:
Whoso is ignoraunt, let hym come he
ther. And to the vnwyse she sayde: O
come on youre waye, eate my breade,
and drynke my wyne, whiche I haue
poured oute for you. Forsake ignoraunce,
and ye shal lyue: and se that ye
go in the waye of vnderstandynge.

Whoso reprouɛth a scornefull per
sone, getteth hymselfe dishonoure: &
he that rebuketh the vngodly stayneth
B hymself. Reproue not a scorner, lest he
owe the euel wyll: but rebuke a wyse
mā, & he wyl loue the. Geue a discrete
man but an occasion, and he wyll be
the wyser: teach a ryghteous man,
and he wyll encrease.

Job.28.c * The feare of the LORDE is
Psa.110.b the begynnynge of wysdome, and the
Eccli.1.c knowlege of holy thynges is vnderstā
Pro.4.b dynge. ‡ For thorowe me, thy dayes
shall be prolonged, and the yeares of
thy lyfe shalbe many. Yf thou be wyse,
thy wysdome shall do the good: but
yf thou thynkeste scorne thereof, it
shalbe thyne owne harme. A foolyshe
retchlesse woman, full of wordes, and
such one as hath no knowlege, sytteth
in the dores of hir house vpon a stoole
aboue in the cytie, to call such as go by
and walke strayte in theyr wayes
Who so is ignoraūt (saieth she) let him
come hyther, & to ẏ vnwyse she sayeth:
stolen waters are swete, and the bread
that is preuely eaten, hath a good tast.
But they consyder not that death is
is there, and that hyr gestes go downe
to hell.

The.x. Chapter.

¶ From this chapter forth vnto the xxxi. ther are descrybed many swete, louely, and wyse sentences, which teache men wysedome, and what profyte commeth of it. Agayne how men maye auoyde foolyshnesse, and ẏ hurte therof.

These are the Prouerbes of Salomon.

A * Wise sonne maketh a glad father, Pro.15.c
but an vndiscrete sonne is ẏ heuynesse of his mother.
* Treasures ẏ are wyc Pro.11.a Eccli.5.b
kedly gottē, profyte nothyng: but ryghteousnesse delyuereth from death.

* The LORDE wyl not let the Pro.10.?
soule of the ryghteous suffre honger,
but he putteth the vngodly frō his desyre.

An ydle hande maketh poore, but a quycke labourynge hāde maketh rych.

Who so gathereth in Sommer is wyse: but he that is slogysh in haruest, bryngeth hymselfe to confusyon.

Louynge and fauorable is the face of the ryghteous, but the forhead of ẏ vngodly is past shame, & presūptuous.

* The memoriall of the iust shall Psal.111
haue a good reporte, but the name of ẏ vngodly shall stynke.

A wyse mā wyl receaue warnyng, but a foole wyll sooner be smytten in

the face.
B *He that leadeth an innocent lyfe,
Psal.22.a walketh surely: but who so goeth a
Pro.28.c wronge waye, shalbe knowen.
Eccl.27.b ‡ He that wynketh with his eye,
wyll do some harme: but he that hath
a foolysh mouth, shalbe beaten.
The mouth of a ryghteous man
is a well of lyfe, but the mouth of ÿ vn
godly is past shame, & presumptuous.
Euell wyll steareth vp stryfe, but
*loue couereth ÿ multitude of synnes
1.Pet.4.b . In the lyppes of hym that hath vn
derstandynge, a man shall fynde wyse=
dome, but the rodde belōgeth to ÿ back
of the foolyshe.
Wyse men laye vp knowlege, but
the foolysh is nye destruccyon.
The ryche mans goodes are his
stronge holde, but pouerte oppresseth ÿ
poore.
The ryghteous laboureth to do
good, but ÿ vngodly vseth his increase
vnto synne.
C To take hede vnto the chastening
of nurtoure, is the waye of lyfe: but he
that refuseth to be refourmed, goeth
wronge.
Dissemblynge lyppes kepe hatred
secretly, & he that speaketh ony sklaun
der, is a foole.
Where muche bablynge is, there
muste nedes be offence: he that refray=
neth his lyppes, is wysest of all.
An innocent tunge is a noble trea
sure, but the harte of the vngodly is no
thynge worth.
The lyppes of the ryghteous fede
a whole multytude, but fooles shal dye
in theyr owne folye.
Job.42.c *The blessyng of the LORDE
Eccli.11.b maketh ryche men, as for carefull tra=
Psal.126.a uayle, it doth nothynge therto.
Mat.6.c.d A foole doth wyckedlye, & maketh
but a sporte of it: neuertheles it is wys
dome for a man to beware of suche.
The thynge that the vngodly are a
frayed of, shall come vpon them: but ÿ
ryghteous shall haue theyr desyre.
D The vngodlye is lyke a tempest ÿ
passeth ouer, and is nomore sene: but ÿ
ryghteous remayneth sure for euer.
As vyneger is to the teth, and as
smoke is vnto the eyes: euen so is a slo
gysh personne to them that sende hym
forth.
The feare of the LORDE ma
keth a longe lyfe, but the yeares of the
vngodly shalbe shortened.
The pacyent abydynge of ÿ rygh
teous shalbe turned to gladnesse, but
the hope of the vngodly shall perysshe.
The waye of the LORD geueth
a corage vnto the godly, but it is a fear
for wycked doers.
*The ryghteous shall neuer be Psal.124.a
ouerthrowen, but the vngodly shal not
remayne in the londe.
*The mouth of the iust wyl be tal Psal.36.d
kynge of wysedome, but the tunge of ÿ
frowarde shall perysshe.
The lyppes of the ryghteous are
occupyed in acceptable thynges, but
the mouth of the vngodly taketh them
to the worst.

The.xi.Chapter.

A false balaunce is an abho A
minacion vnto ÿ LORD, Pro.16.b
but a true weyght pleaseth and.20.b
hym.
Where pryde is, there is
shame also and confusyon: but where
as is lowlynesse, there is wysedome.
The innocent dealynge of ÿ iuste
shal lede them, but the vnfaythfulnesse
of the despysers shalbe theyr owne de=
struccyon.
*Ryches helpe not in the daye of Pro.10.a
vengeaunce, but ryghteousnesse delyue Eccl.5.b
reth from death.
The ryghteousnesse of the innocent
ordreth his waye, but the vngodly shal
fall in his owne wyckednesse.
The ryghteousnesse of the iuste
shall delyuer them, but the despysers
shalbe taken in theyr owne vngodly=
nesse.
Whan an vngodly man dyeth, his
hope is gone: the confidence of ryches
shall perysh.
The ryghteous shalbe delyuered B
out of the trouble, & the vngodly shall
come in his steade.
Thorow the mouth of the dissem=
bler is his neyghboure destroyed, but
thorowe knowlege shal the iust be dely
uered.
*Whan it goeth well with ÿ rygh Pro.14.b
teous, the cytie is mery: and whan the
vngodly perysh ther is gladnesse.
Whan the iust are in wealth, the
cyte prospereth: but whan the vngodly
haue the rule, it decayeth.
A foole bryngeth vp a sklaunder
of his neyghboure, but a wyse mā wyl
kepe it secrete.
*A dissemblynge personne wyll Pro.10.b

discouer preuy thynges: but he that is of a faythfull harte, wyll kepe coūsell.

1.Re.12.a * Where no good coūsel is, there the people decaye, but where as are ma ny ŷ can geue counseil, there is wealth.

Prou.6.a * He that is suerty for a straūger, hurteth hymselfe: but he that medleth not with suerteshippe, is sure.

C A gracyous woman manteyneth honestye: as for the myghty, they manteyne ryches.

He that hath a gentle lyberall stomacke, is mercyful: but whoso hurteth his neyghboure, is a tyraunt.

The laboure of the vngodly prospereth not, but he that soweth ryghteousnesse, shall receaue a sure rewarde.

Lyke as ryghteousnesse bryngeth lyfe: euen so to cleue vnto euell, bryngeth death.

The LORDE abhorreth a fayned hart: but he hath pleasure in them that are vndefyled.

It shal not helpe ŷ wicked, though they laye al theyr handes together: but the sede of the ryghteous shalbe preserued.

A fayre woman without discrete maners, is lyke a rynge of golde in a swynes snoute.

The iust laboure for peace and trāquillite: but ŷ vngodly for disquietnes

Psal.36.d and.111.b Luce.6.d * Some man geueth out his goodes, and is the rycher: but the nygarde (hauynge ynough) wyll departe from nothynge, and is euer in pouerte.

2.Cor.9.b * He that is lyberall in geuynge, shal haue plenty: and he that watereth, shalbe watered also hymselfe.

D Who so hordeth vp his corne, shall be cursed amōge the people: but ŷ blessynge shall lyght vpon his heade that selleth it.

He that laboureth for honestye, fyndeth his desyre: but who seketh after myschefe it shall happen vnto hym.

Pro.18.b Iere.17.b *He that trusteth in his ryches, shall haue a fal: but the ryghteous shal floryssh as the grene leafe.

Who so maketh disquietnesse in his owne house, he shall haue wynde for his heretage: & the foole shalbe seruaunte to the wyse.

The frute of the ryghteous is as ŷ tre of lyfe: a wyse man also wynneth mens soules.

1.Pet.4.c *Yf the ryghteous be recompensed vpon earth: how much more then the vngodly, and the synner.

The.xii.Chapter.

Who so loueth wisdome, wil A be contēt to be refourmed: but he that hateth to be reproued, is a foole.

Eccle.4.a * A good mā is acceptable vnto the LORDE: but ŷ wycked wyll he condemne.

A man can not endure in vngodlynesse: but the roote of the ryghteous shall not be moued.

A stedfast woman is a crowne vnto hyr husbande: but she that behaueth herselfe vnhonestly, is a corrupcyon in his bones.

The thoughtes of ŷ ryghteous are ryght: but ŷ ymaginacyons of the vngodly are deceatfull.

The talkynge of the vngodly is, how they may laye wayte for bloude: but the mouth of the ryghtuous wyll delyuer them.

Psal.36.a * Or euer thou canst turne the aboute, the vngodlye shalbe ouerthrowen: but the house of ŷ ryghteous shal stande.

A man shalbe commended for his wysedome: but a foole shalbe despysed.

Eccli.10.d * A symple man which laboureth, B and worketh, is better then one that is gorgious, and wanteth bread.

A ryghteous man regardeth ŷ lyfe of his cattell, but ŷ vngodly haue cruel hartes.

Eccli.20.d Pro.28.c * He that tylleth his lande, shall haue plenteousnesse of bread: but he ŷ foloweth ydelnesse, is a very foole.

The desyre of the vngodly hunteth after myschefe: but the rote of ŷ ryghteous bryngeth forth frute.

Pro.18.a * The wycked falleth in to the snare thorowe the malyce of his owne mouth: but the iuste shall escape out of the parell.

Euery man shall enioye good acordinge to the innocēcy of his mouth, and after the workes of his hādes shal he be rewarded.

C Loke what a foole taketh in hāde, he thynketh it well done: but he that is wyse, wyll be counseled.

A foole vttereth his wrath in all the haist, but a discrete man forgeueth wronge.

A iust man wyll tell the truethe, & shewe the thynge that is ryghte: but a false wytnesse deceaueth.

A slaunderous person pricketh

lyke a sweard, but a wyse mās tung is wholsome.

A true mouth is euer constāt, but a dissemblynge tunge is soone chaūged.

They that ymagyn euell in theyr mynde wyl deceaue: but the counselers of peace shal heaue ioye folowynge thē.

Ther shall no mysfortune happen vnto the iuste, but the vngodly shall be fylled with mysery.

D * The LORDE abhorreth deceatfull lyppes: but they that laboure for treuthe, please hym. Pro. 6.b

He that hath vnderstondynge, can hyde hys wysdome: but an vndiscrete harte telleth out hys foolyshnesse.

A dilygēt hāde shall beare rule, but the ydle shall be vnder trybute.

Heuynesse * discorageth the harte of man, but a good worde maketh it glad agayne. Pro.15.b and 17.d Eccli.30.c

The righteous is liberal vnto his neyghboure, but the waye of the vngodlye wyll deceaue them selues.

A deceatful man shal fynde no vauntage, * but he that is content with that he hath, is more worth thē golde. 1.Tim.6.b Psal.37.a

In the waye of ryghteousnesse ther is lyfe: as for ony other waye, it is the path vnto death.

The. xiii. Chapter.

B A Wyse sonne wyll receaue hys fathers warnyng, but he y is scornefull, wyll not heare whan he is reproued.

A good mā shall enioye the frute of hys mouth, but he that hath a froward mynde, shalbe spoyled.

He that kepeth hys mouth, kepeth hys lyfe: but who so speaketh vnaduysed, fyndeth harme.

The slougarde wolde fayne haue, and can not get hys desyre: but y soule of the diligent shall haue plentye.

A ryghteous man abhorreth lyes, but the vngodly shameth both other & himselfe.

Ryghteousnesse kepeth the innocēt in y waye, but vngodlynesse shall ouerthrowe the synner.

* Some men are ryche, though they haue nothing: agayn, some mē ar poore hauynge greate ryches. Pro.11.c

With goodes euery mā delyuereth his lyfe, and the poore wyll not be reproued.

The light of the righteous maketh ioyfull * but the candle of the vngodly shall be put out. Pro.24.c

Amonge the proude ther is euer stryfe: but amōge those that do al thynges with aduysemēt, ther is wysdome. B

Haystely gotten goodes are soone spent: but they that be gathered together with the hande, shall increase.

Longe taryenge for a thynge that is differred, greueth the harte: but whē the desyre commeth, it is a tre of lyfe.

Who so despyseth the worde, destroyeth hymselfe: but he that feareth y commaundement, shall haue peace.

The lawe is a well of lyfe vnto y wyse, that it maye kepe hym from the snares of death.

Good vnderstādyng geueth fauour but harde is the way of the despysers.

A wyse man doth all thynges w discrecyon, but a foole wyll declare his foly.

An vngodly messaunger bryngeth myschefe, but a faythfull embassadour is wholsome.

He that thynketh scorne to be refourmed, commeth to pouerte & shame: but who so receaueth correcyon, shall come to honoure.

Whan a desyre is accomplyshed it delyteth y soule: * but fooles abhorre hym that eschueth euell. Sap. 2.c

He that goeth in the companye of wyse men, shalbe wyse: but who so is a companyon of fooles, shalbe hurted.

Myschefe foloweth vpō synners, but the ryghteous shall haue a good rewarde.

Which theyr chylders chyldrē shall haue in possessyon: * for the ryches of the synners are layed vp for the iuste. Job. 27.d

Ther is plenteousnesse of foode in the feldes of the poore, and shalbe increased out of measure.

* He that spareth the rodde, hateth his sōne: but who so loueth hym, holdeth hym euer in nurtoure. Eccli.30.a Psal.23.b Hebr.12.b

‡ The ryghteous eateth and is satisfyed, but the bely of y vngodly hath neuer ynough. ‡Ps.33.b.

The.xiiii.Chapter.

A Wyse woman vpholdeth her house, but a foolish wyfe plucketh it downe. A

Who so feareth y LORDE, walketh in the ryghte path: and regardeth not hym that abhorreth the wayes of the LORDE.

In the mouth of y foolyshe is the boastynge of lordship: but y lyppes of

the wyse wyll beware of suche.

Where no oxen are there the crybbes be emptye: but where the oxen laboure, there is much frute.

A faythfull wytnesse wyll not dissemble, but a false recorde wyll make a lye.

Pro.8.a A scornefull body seketh wysedom and fyndeth it not: but knowlege is easy to come by, *vnto hym that wyl vnderstonde.

Se that thou medle not w a foole, & do as though thou haddest no knowlege.

The wysedome of hym that hath vnderstandynge is to take hede vnto his waye, but the foolyshnesse of the vnwyse deceaueth.

Fooles make but a sporte of synne, but ther is fauourable loue amonge ŷ ryghteous.

B The harte of him that hath vnderstandynge wyl nother dispayre for ony sorowe, nor be to presūptuous for ony soden ioye.

The houses of the vngodly shalbe ouerthrowen, but the tabernacles of ŷ ryghteous shall florysshe.

Deu.12.a Pro.16.c *There is a waye which some men thynke to be ryght, but the ende therof leadeth vnto death.

The harte is sorowfull euen in laughter, and the ende of myrth is heauynesse.

An vnfaythful personne shalbe fylled with his owne wayes, but a good man wyll beware of suche.

An ygnoraūt body beleueth al thynges: but who so hath vnderstandynge, loketh well to his goynges.

A wyse man feareth, & departeth from euell, but a foole goeth on presūptuously.

An vnpacyent man handeleth foolyshly, but he that is well aduysed doth otherwyse.

C The ygnoraunt haue foolyshnesse in possessiō, but the wyse are crowned with knowlege.

The euell shall bowe themselues before the good: and the vngodly shall wayte at the dores of the ryghteous.

The poore is hated euē of his neyghbours, but the ryche hath many frēdes

Who so despyseth his neyghbour doth amysse: *but blessed is he ŷ hath Psa.40.a pytie on the poore, (he that beleueth on the LORDE, loueth mercy.)

They that ymagyn wyckednesse, shall be disapoynted: but they ŷ muse vpō good thynges, vnto such shal happen mercy and faythfulnesse.

Diligent labour bryngeth ryches, but where many vayne wordes are, truely there is scarcenesse.

Rychesse are an ornament vnto the wyse, but the ygnoraunce of fooles is very foolyshnesse.

A faythful wytnesse delyuereth soules, but a lyar deceaueth them.

The feare of the LORDE is a stronge holde: for vnto his, he wyl be a sure defence.

The fear of the LORDE is a wel of lyfe, to auoyde the snares of death. D

The increase and prosperite of ŷ cōmunes is the kynges honoure, but ŷ decaye of the people is the confusyon of the prynce.

Pacyence is a token of wysedom, but wrath and hastty displeasure is a token of foolyshnesse.

A mery harte is the lyfe of ŷ body, but rancour consumeth awaye ŷ bones

*He ŷ doth a poore mā wrōge blasphemeth his maker: but who so hath pytie of ŷ poore doth honour vnto god Mat.25.d Pro.17.a

The vngodly is afrayed of euery parell, but ŷ ryghteous hath a good hope euen in death.

Wysedome resteth in the harte of hym that hath vnderstandynge, and he wyll teach them that are vnlearned.

*Ryghteousnesse setteth vp ŷ people, but wyckednesse bryngeth folke to destructyon. Pro.11.b

A discrete seruaūt is a pleasure vnto the kyng, but one that is not honest, prouoketh hym vnto wrath.

The.xv.Chapter.

A *Softe answere putteth down displeasure, *but frowarde wordes prouoke vnto anger. A Pro.25.c and.25.c 3.Re.12.b 2.Par.10.b

A wyse tūge cōmendeth knowlege, a foolyshe mouth blabbeth out nothynge but foolyshnesse.

The eyes of ŷ LORDE loke in euery place, both vpon the good & badde.

An wholsome tunge is a tre of lyfe, but he that abuseth it, hath a broken mynde.

A foole despiseth his fathers correccon, but he that taketh hede whan he is reproued shall haue the more vnderstondynge.

In the house of the ryghteous are great ryches, but in the increase of the vngodly ther is mysordre.

[W]yse mouth poureth out knowledge, but the harte of the foolysh doth not so.

...n.B.b. ...l.34.c ...66.a. * The LORDE abhorreth ŷ sacrifyce of the vngodly, but the prayer of ŷ ryghteous is acceptable vnto him.

The way of the vngodly is abhominacyon vnto ŷ LORDE, but who so foloweth ryghteousnesse, hym he loueth.

B He that forsaketh the ryght strete shall be sore punyshed: and who so hateth correccyon, falleth in to death.

The hell wyth hir payne is knowē vnto the LORDE: how muche more than the hartes of men?

Pro.2.c. * A scornefull body loueth not one ŷ rebuketh hym, nother wyll he come among the wyse.

Pro.12.d. ...ca.17.d. Eccli.30 c * A mery hart maketh a cherefull countenaunce: but an vnquiet mynde maketh it heuy.

A wyse harte wyl seke after knowlege, but the mouth of fooles medleth with foolyshnesse.

All the dayes of the poore are wyse table: but a quiet hart is as a cōtynual feaste.

Psa.36.b. 1.Tim.6 b * Better is a lytell with the feare of the LORDE than great treasure: for they are not without sorowe.

C Better is a meace of potage with loue, thā a fatte oxe with euel wyll.

Pro.15.a. * An angry man stereth vp stryfe, but he that is pacient stylleth discorde.

The way of the slothfull is ful of thornes, but the strete of ŷ ryghteous is well clensed.

Pro.10.a. * A wyse sōne maketh a glad father but an vndiscrete body shameth his mother.

A foole reioyceth in foolyshe thynges, but a wyse man loketh well to his owne goynges.

Vnaduysed thoughtes shall come to naught, but where as are men that can geue cōusell, there is stedfastnesse.

O how ioyfull a thynge is it, a mā to geue a conuenient answere?

O how pleasaūt is a worde spokē in due season?

Some rede: to ma... be wyse. The way of lyfe leadeth ☞ vnto heauen, that a mā shulde beware of hell beneth.

The LORD wyll breake downe the house of the proude, but he shal make fast the borders of the wydowe.

D The LORDE abhorreth the ymaginacyons of ŷ wycked: but pure wordes are pleasaunt vnto hym.

The couetous mā wrytteth vp his owne house, but who so hateth rewardes shall lyue.

A ryghteous man museth in his mynde how to do good, but the mynde of ŷ vngodly ymagyneth how he maye do harme.

The LORDE is farre from the vngodly, but he heareth the prayer of the ryghteous.

Lyke as the clearnesse of the eyes reioyceth ŷ harte, so doth a good name fede the bones.

The eare ŷ herkeneth vnto wholsome warnynge, and enclyneth therto, shall dwell amonge the wyse.

He that refuseth to be refourmed, despyseth his owne soule: but he ŷ submytteth hymselfe to correccyō, is wyse.

The.xvi.Chapter.

The feare of the LORDE is the ryght scyence of wysdome, and lowlynes goeth before honoure. A

A man maye well purpose a thynge in his harte, but the answere of ŷ tunge cōmeth of ŷ LORD

* A man thynketh all his wayes to be cleane, ‡ but it is the LORDE that fashyoneth the myndes. Pro.21.a ‡psal.32.b

* Commyt thy workes vnto the LORDE, and loke what thou deuysest, it shall prospere. Psal.36.a

The LORDE doth all thynges for his owne sake: yee & whā he kepeth the vngodly for ŷ daye of wrath.

The LORDE abhorreth all presumptuous & proude hartes, ther may nother strength nor power escape.

With louynge mercy and faythfulnesse synnes are forgeuē, & who so feareth the LORDE eschueth euell.

Whan a mans wayes please the LORD, he maketh his very enemyes to be his frendes.

Better is it to haue a lytle thynge with ryghteousnesse, then great rentes wrongeously gotten. B

* A man deuyseth a waye in his harte, but it is the LORDE that ordreth his goynges. Pro.19.c

When the prophecye is in the lyppes of the kynge, his mouth shall not go wronge in iudgement.

* A true measure and a true balaūce are the LORDES, he maketh all weyghtes.

It is a great abhominacyon whā kynges are wycked: for a kynges seate shulde be holden vp wt ryghteousnesse.

Ryghteous lyppes are pleasaunt vnto kynges, and they loue hym that speaketh the trueth.

The kynges displeasure is a messaunger of death, but a wyse mā wyll pacyfye hym.

The cherefull countenaunce of yͤ kynge is lyfe, and his louynge fauour is as the euenynge dewe.

C ✱ To haue wysedome in possessiō is better then golde, and to get vnder-
Prou.8.a. standynge, is more worth then syluer.

The path of the ryghteous eschueth euell, and who so loketh well to his wayes kepeth his owne soule.

Presumptuousnesse goeth before destruction, and after a proud stomack ther foloweth a fall.

Better it is to be of hūble mynde with the lowly, then to deuyde the spoyles with the proude.

He that handleth a mater wysely, opteyneth good: & ✱ blessed is he, that
Psa.2.b putteth his trust in the LORDE.

Who so hath a wyse vnderstandynge, is called to counsell: but he that can speake fayre, getteth more ryches.

Vnderstandynge is a well of lyfe vnto hym that hath it: as for the chastenynge of fooles, it is but foolyshnesse.

The hart of the wyse enfourmeth his mouth, and amendeth the doctrine in his lyppes.

Fayre wordes are an hony combe, a refreshynge of the mynde, and health of the bones.

D ✱ Ther is a waye that men thynke
Deut.12.a to be ryght, but the ende therof leadeth
Pro 14.b vnto death.
Esa.55. A troublous soule disquieteth hir selfe: for hir owne mouth hath brought her [illegible].

A[n vngo]dly person stereth vp euell, & i[n his] lyppes he is as an whote burnynge fyre.

A frowarde body causeth stryfe, & he that is a blabbe of his tūge, maketh diuision amonge prynces.

A wycked m[an] begyleth his neyghboure, and lede[th hy]m the waye that is not good.

He that wynketh with his eyes, ymagyneth myschefe: & he that byteth his lyppes, wyll do some harme.

✱ Age is a crowne of worshippe, [y]f it be founde in the waye of ryghteousnesse.

A pacyent man is better then one yͭ is stronge: and he that can rule hym selfe, is more worth then he that wynneth a cytie.

The lottes are cast in to the lappe, but their fal stondeth in the LORD.

The.xvii. Chapter.

Better is ✱ a drye morsell wt
Eccle.30 quyetnes, then a ful house, A
& many fat cattell wt stryfe.

A discrete seruaūt shall haue more rule then yͤ sonnes that haue no wysedome, and shall haue lyke heretage wt the brethren.

✱ Lyke as syluer is tryed in the Sap.3.a
fyre, and golde in the fornace: euen so 1.Pet.1.b
doth the LORDE proue the hartes.

A wycked body holdeth much of false lyppes, and a dissemblinge person geueth eare to a deceatfull tunge.

✱ Who so laugheth the poore to Pro.14.d.
scorne, blasphemeth his maker: ‡ & he ‡ Job.31.
that is glad of another mās hurte, shal not be vnpunysshed.

✱ Chylders chyldren are a worship Pro.14.c
vnto the elders, and the fathers are the honoure of the chyldren.

An eloquent speche becommeth not a foole, a dissemblynge mouth also besemeth not a prynce.

Liberalite is a precyous stone vn- B
to hym that hath it: for where so euer he becommeth, he prospereth.

Who so couereth another mans offence, seketh loue: but he that discloseth yͤ faute, setteth frēdes at variaūce.

One reprofe onely doth more good to hym that hath vnderstandynge, then an hundreth strepes vnto a foole.

A sedicyous personne seketh myschefe, but a cruel messaūger shalbe sent agaynst hym.

It were better to come agaynst a sheBere robbed of hir whelpes, then agaynst a foole in his foolyshnesse.

✱ Who so rewardeth euell for 1.Re.24.c
good, the plage shall not departe from and.26.b
his house. 2.Re.12.c

He that soweth discord and stryfe, is lyke one that diggeth vp a waterbroke: but an open enemye is lyke the water that breaketh out and runneth abrode.

The LORDE hateth as wel hym C
that iustifieth the vngodly, as hym that condempneth the innocent.

What helpeth it to geue a foole mo

ney in hys hande, where as he hath no mynde to bye wysedome.

He is a frende that alway loueth: and in aduersyte a man shall knowe who is hys brother.

Pro. 6.a. *Who so promiseth by the hande and is suerty for another, he is a foole.

He that loueth stryfe, delyteth in synne: and who so setteth hys dore to hyghe, seketh after a fall.

Who so hathe a frowarde harte, opteyneth no good: and he that hathe an ouerthwarte tunge, shall fall in to myschefe.

D An vnwyse bodye bryngeth hymselfe in to sorowe, and the father of a foole can haue no ioye.

Pro. 12.d. *A merye harte maketh a lustye age, but a sorowfull mynde dryeth vp the bones.

*The vngodly taketh gyftes out of the bosome, to wraiste the wayes of iudgemente.

Eccle. 2.a *Wysdome shyneth in the face of hym that hath vnderstondyng, but the eyes of the fooles wandre thorow out all londes.

Pro. 19.b *An vndyscrete sonne is a grefe vnto hys father, and heuynesse vnto hys mother that bare hym.

To punyshe the innocent, and to smyte the prynces that geue true iudgemente, are both euell.

Iaco. 1.b. *He is wyse and dyscrete, that tempereth hys wordes: and he is a mã of vnderstondynge, that maketh much of hys spyrete.

Iob 13.a. *Yee a verye foole (whan he holdeth hys tunge) is counted wyse: and to haue vnderstondynge, whan he shutteth hys lyppes.

The.xviii.Chapter.

A Who so hath pleasure to sow dyscorde, pycketh a quarell in euery thynge.

A foole hath no delyte in vnderstondyng, but only in those thynges wherein hys hart reioyceth.

Where vngodlynesse is, there is also dyspayne: & so ther foloweth shame, and dyshonoure.

The wordes of a mans mouth are lyke depe waters, and the well of wysedome is lyke a full streame.

Pro. 24.c. *It is not good to regarde the person of the vngodly, or to put backe the ryghteous in iudgement.

A fooles lyppes are euer brawlynge, and hys mouth prouoketh vnto battayll.

A fooles mouthe is hys owne destruccyon, and his lyppes are the snare for hys owne soule.

The wordes of a slaunderer are verye woundes, and go thorowe vnto the ynmooste partes of the body.

Who so is slouthfull and slacke in hys laboure, is the brother of hym that is a waster.

The name of the LORDE is a stronge castell, the ryghteous flyeth vnto it, and shall be saued. B

But the ryche mans goodes are hys stronge holde, yee he taketh them for an hyghe wall rounde aboute hym.

After pryde commeth destruccyon, and honoure after lowlynesse.

*He that geueth sentence in a matter before he heare it, is a foole, & worthy to be confounded. Eccli. 11.a

A good stomacke dryueth awaye a mans disease: but whan the spyrete is vexed, who maye abyde it?

A wyse harte laboureth for knowlege, and a prudent eare seketh vnderstondynge.

Lyberalyte bryngeth a man to honoure and worshyppe, and setteth him amonge greate men.

The ryghteous accuseth hymselfe fyrste of all, yf hys neghboure come, he shall fynde hym.

The lot pacyfyeth variaunce, and parteth the myghtye asunder. C

The vnite of brethren is stronger then a castell, and they that holde together, are lyke the barre of a palace.

A mans bellye shall be satysfyed wt the frute of hys own mouth, and with the increase of hys lyppes shall he be fylled.

Death and lyfe stonde in the power of the tunge, he that loueth it, shall enioye the frute therof.

*Who so fyndeth a wyfe fyndeth a good thynge, and receaueth an wholsome benefyte of the LORDE. Pro 19.b. and. 31.b

The poore maketh supplicacyon and prayeth mekelye, but the ryche geueth a roughe answere.

A frende that delyteth in loue, doth a man more frendeshyppe, and sticketh faster vnto hym then a brother.

The.xix.Chapter.

A Pro. 28.a Better * is the poore that lyueth godly, then the blasphemer that is but a foole.

Where no dyscrecyon is, there the soul is not wel and who so is swyfte on foote, stombleth haystelye.

Foolyshnesse maketh a man to go oute of hys waye: and then is his hart vnpacyente agaynste the LORDE.

Ryches make manye frendes, but the poore is forsaken of hys owne frendes.

Deu. 19.d *A false wytnesse shal not remayn vnpunyshed, and he that speaketh lyes shall not escape.

The multytude hangeth vpō great men, and euery man fauoureth hym ỷ geueth rewardes.

As for the poore, he is hated amōg all hys brethren: yee hys owne frendes forsake hym. And he that geueth credence vnto wordes getteth nothynge.

B He that is wyse, loueth hys owne soule: and who so hath vnderstonding shall prospere.

A false wytnesse shal not remayn vnpunyshed, and he that speaketh lyes shall perysshe.

Delycate ease becommeth not a foole, much mor vnsemely is it, a bond man to haue the rule of prynces.

A wyse man putteth of dyspleasure: and it is honoure to let some fautes passe.

Pro. 28.c. *The kynges dissfauoure is like the roarynge of a Lyon, but hys frendeshyppe is lyke the * dewe vpon the grasse. Psa. 132.a

Pro. 17.d, and 27.b *An vndyscrete sonne is the heuinesse of hys father, ‡ and a brawlynge wyfe is like the top of an house, where thorowe it is euer droppynge.

House and ryches maye a man haue by ỷ heretage of his elders: *but a dyscrete woman is the gyfte of the LORDE. Pro. 18.c

C Slouthfulnesse bryngeth slepe, and an ydell soule shall suffer honger.

Who so kepeth the commaundementes, kepeth hys owne soule: but he that regardeth not his waye, shal dye.

He that hath pytye vpon ỷ poore, lendeth vnto the LORDE: & loke what he layeth oute, it shall be payed hym agayne.

Chasten thy sonne whyle ther is hope, but let not thy soule be moued to slaye hym.

For greate wrath bryngeth harme, therfore let him go, and so maiest thou teache hym more nurtoure.

O geue eare vnto good counsell, and be contente to be refourmed, that thou mayest be wyse hereafter.

* Ther are manye deuyces in a mans harte: neuerthelesse the counsell of the LORDE shall stonde. Pro. 16.b

It is a mans worshyp to do good, and better is it to be a poore man, then a dyssembler.

The feare of the LORDE preserueth the life, yee it geueth plenteousnesse, wythoute the vysytacyon of ony plage. D

* A slouthfull body shutteth hys hande in to hys bosome, so that he can not put it to hys mouth. Pro. 26.b

* Yf thou smytest a scornefull personne, the ignoraunte shall take better hede: and yf thou reprouest one that hath vnderstondynge, he wyll be the wyser. Pro. 21.b

He that hurteth his father, or shutteth oute hys mother, is a shamefull & vnworthye sonne.

My sonne, heare nomore the doctryne that leadeth the awaye from the wordes of vnderstondynge.

A false wytnesse laugheth iudgemente to scorne, and the mouth of the vngodlye eateth vp wyckednesse.

Punyshementes are ordened for the scornefull, and strypes for fooles backes.

The.xx. Chapter.

A Ephe.5.b Eccl.3.b Wyne * is a voluptuous thynge, and dronckennesse causeth sedicyon: who so delyteth therin, shall neuer be wyse.

*The kynge oughte to be feared as the roarynge of a Lyon, who so prouoketh him vnto anger, offēdeth agaist hys owne soule. Pro. 24.c

It a mans honoure to kepe hymselfe from stryfe, but they that haue pleasure in brawlyng, are fooles euerye one.

A slouthfull bodye wyll not go to plowe for colde, therfore shall he go a beggynge in Sommer, and haue nothynge.

Wyse counsell in the harte of mā is lyke a water in the depe of ỷ earthe: but he that hath vnderstondynge, bryn-

geth it forthe.

Many ther be that are called good doers, but wher shall one fynde a true faythfull man?

Who so leadeth a godly and innocent lyfe, * happye shall hys chylderen be, whom he leaueth behynde. Psal.36.

B A kynge that sytteth in iudgement and loketh well aboute hym, dryueth awaye all euell.

* Who can saye: my harte is cleane, I am innocent from synne? 3.Job.1.b

To vse two maner of weyghtes, or two maner of measures, both these are abhominable vnto the LORDE

A chyld is knowne by hys conuersacyon, whether hys workes be pure and ryghte.

As for the hearynge of the eare & the syghte of the eye, the LORDE hath made them both.

Delyte not thou in slepe, lest thou come vnto pouerte: but open thyn eyes and thou shalt haue bread ynough.

It is naught, It is naught (saye men) whan they haue it: but whan it is gone, they geue it a good worde.

A mouth of vnderstondyng is more worth thā gold, many precyous stones and costlye Jewels.

* Take hys garmente that is suertye for a straunger, and take a pledge of hym for the vnknowne mans sake. Pro.6.a and.27.b.

C Euery man lyketh the bread that is gotten wyth deceate: but at the laste his mouth shalbe fylled wyth grauell.

Thorowe counsell the thynges þ mē deuyse go forwarde: & ꝛ discrecyon ought warres to be taken in hand.

Medle not ꝛ hym þ bewrayeth secretes, and is a sklaunderer, and deceaueth wyth hys lyppes.

* Who so curseth hys father and mother, hys lyghte shall be put oute in the myddeste of darknesse. Exo.21.b Leui.20.b. and.21.b Deut.27.c

* The heretage that commeth to haystelye at the fyrste, shall not be prayse at the ende. Pro.15.a

* Saye not thou: I wyll recompense euell: but putte thy truste in the LORDE, and he shall defende þ. Math.5.e Rom.12.c

D * The LORDE abhorreth two maner of weyghtes, and a false balaūce is an euell thynge. Pro.20.b

* The LORDE ordreth euery mans goynges: for what is he, that vnderstondeth hys owne wayes? Jere.10.d

It is a snare for a man to blaspheme that whiche is holye, and then to go aboute wyth vowes?

* A wyse kynge destroyeth the vngodlye, & bryngeth the whele ouer thē. 3.Re.15.e

The lanterne of the LORDE is the breth of man, and goeth thorow all the inwarde partes of the body.

* Mercye and faythfulnesse preserue the kyng, and wyth louyng kyndnesse hys seate is holden vp. Pro.29.d

The strengthe of yonge men is theyr worshyppe: and a graye head, is an honoure vnto the aged.

Woundes dryue awaye euel: and so do strypes the inward partes of the bodye.

The.xxi.Chapter.

The * kynges harte is in the hande of the LORDE, lyke as are þ ryuers of water: he maye turne it whyther so euer he wyl. A 4 Reg.1.f

Euerye man thynketh hys owne waye to be ryght, but the LORDE iudgeth the hartes.

* To do ryghteousnesse and iudgement is more acceptable to þ LORDE then sacryfyce. Mich.6.b

A presumptuous loke, a proud stomacke, and the lanterne of the vngodlye is synne.

The deuyces of one that is dylygente, brynge plenteousnesse: but he that is vnaduysed, commeth vnto pouerte.

Who so hoordeth vp ryches wyth the deceatfulnesse of hys tunge, he is a foole, & lyke vnto them that seke theyr owne deathe.

The robberyes of the vngodly shal be theyre owne destruccyon, for they wold not do the thing that was right.

B The wayes of the frowarde are straung: but * the workes of hym that is cleane, are ryghte. Titū.1.c

* It is better to dwell in a corner vnder þ house toppe, thē with a brawlynge woman in a wyde house. Pro.25.d

The soule of the vngodlye wysheth euell, and hathe no pytye vppon hys neghboure.

Whan the scornefull is punyshed, the ignoraunte take the better hede: & whan a wyse man is warned, he wyll receaue the more vnderstondynge.

The ryghteous enfourmeth the house of the vngodly: but the vngodly go on stil after theyr own wickednesse

* Who so stoppeth hys eare at the Mat.18.d

erynge of the poore, he shall crye hym-
selfe, and not be herde.

A preuye rewarde pacyfyeth dys-
pleasure, and a gyfte in the bosome stil
leth furyousnesse.

The iuste delyteth in doynge the
thynge that is ryghte, but the workes
of wyckednesse abhorre the same.

C The man that wandreth oute of
the waye of wysedome, shall remayne
in the congregacyon of the dead.

He that hath pleasure in banchet
tes, shall be a poore man.

Pro. 23.b * Who so delyteth in wyne and
delycates shall not be ryche.

The vngodlye shall be geuen for
the ryghteous, and the wycked for
the iuste.

Eccli. 25.c. * It is better to dwell in a wyl-
dernesse, then wyth a chydynge and an
angrye woman.

In a wyse mans house ther is
great treasure and plenteousnesse: but
a foolyshe body spendeth vp all.

Who so foloweth ryghteousnesse
and mercye, fyndeth both lyfe, ryghte-
ousnesse, and honoure.

A wyse man wynneth the cytye of
the myghtye, and as for the strengthe
that they truste in, he bryngeth it down

D * Who so kepeth hys mouth and
Pro. 12.b. hys tunge, the same kepeth hys soule
from trouble.

He that is proude and presump-
tuous, is called a scornefull mā, which
in wrath darre worke malicyously.

The voluptuousnesse of þe slouth
full is hys owne death, for hys handes
wyll not laboure.

He coueteth and desyreth all the
daye long, but the ryghteous is alway
geuynge and kepeth nothynge backe.

Pro. 15.c. * The sacrifyce of the vngodlye
Iere. 7.c is abhominacyō: for they offre þe thing
that is gotten wyth wyckednesse.

Pro. 19.a. * A false wytnesse shall perysshe,
but he that wyll be contente to heare,
shall alwaye haue power to speake
hymselfe.

An vngodly man goeth forth rash
lye, but the iuste refourmeth hys owne
waye.

Esa. 8. c * Ther is no wysdome, ther is no
and. 46. b vnderstandynge, ther is no counsell a-
gaynste the LORDE.

Psal. 32.c. * The horse is prepared agaynst
the daye of battayll, but the LOR-
DE geueth the victorye.

The.xxii. Chapter.

A * good name is mor worth A
then great riches, & louing Eccli. 41.
fauoure is better then syl- Eccle. 7
uer, and golde.

Whether ryches or
pouerte do mete vs, it commeth all of
God.

A wyse man seyth the plage and
hydeth hymselfe, but the foolysh go on
styll, and are punysshed.

The ende of lowlinesse, and þe feare
of God, is ryches, honoure, prosperite,
and healthe.

Speares and snares are in the
waye of the frowarde, but he that wil
kepe hys soule, let hym flye from such.

Yf thou teachest a chylde in hys
youthe what waye he shuld go, he shal
not leaue it whan he is olde.

The ryche ruleth the poore, & the
borower is seruaunte to the lender.

He that soweth wyckednesse, shall
reape sorowe, and the rod of his plage
shall destroye hym.

* A louynge eye shall be blessed: Eccli. 31
for he geueth of hys bread vnto the
poore.

Caste oute the scornefull man, and B
so shal stryfe go oute wyth hym: yee va
riaunce and sclaunder shall ceasse.

Who so delyteth to be of a clene
harte, and of gracyous lyppes, þe kyng
shall be hys frende.

The eyes of the LORDE pre-
serue knowlege, but as for the wordes
of the despytefull, he bryngeth them to
naught.

The slouthfull body sayeth: ther is
a Lyon wythoute, I myghte be slayne
in the strete.

* The mouth of an harlot is a depe Pro. 23.
pytte, wherein he falleth that þe LOR
DE is angrye wythall. Gene. 8.b.

* Foolyshnesse sticketh in the hart
of the lad, but the rodde of correccyon
dryueth it awaye.

Who so doth a poore mā wronge
to increase his own ryches, geueth (co-
munly) vnto the ryche, and at the laste
commeth to pouerte hymselfe. C

My sonne, bowe down thyne eare,
and herken vnto the wordes of wyse-
dome: applye thy mynde vnto my doc-
tryne: for it is a pleasaunte thynge, yf
thou kepe it in thyne harte, & practyse
it in thy mouth; that thou mayeste al-
waye put thy truste in the LORDE.

Haue not I warned the very oft
wyth counsell and learnynge? that I
myghte shewe the the treuth and that
thou wyth the verytie myghtest an-
swere them that layr onye thynge a-
gaynste the?

He that thou robbe not the poor
because he is weake, and oppresse not
the symple in iudgemente: for y^e LOR
DE hymself wyll defende theyr cause
and do violence, vnto them that haue
vsed violence.

D Make no frendeshyppe wyth an
angrye wylfull man, and kepe no com-
panye wyth the furyous: leste y^u learne
hys waies, and receaue hurte vnto thy
soule.

Pro. 6. a. * Be not thou one of them y^t bind
iu. b. 17. c theyr hande vpon promyse, and are
suertye for dette: for yf thou haste no-
thynge to paye, they shall take awaye
thy bedde from vnder the.

Deu. 27. c * Thou shalte not remoue y^e lond
Pro. 23. a march, which thy fore elders haue set.

Seyste thou not, that they which
be dilygente in theyr busynesse stonde
before kynges, and not amonge y^e sym
ple people?

The xxiii. Chapter.

B When thou syttest at the ta
ble to eate wyth a Lorde,
orbre thy selfe manerlye w^t
the thynges that are set be
fore the.

Measure thyne appetyte, and yf
thou wylt rule thine owne selfe, be not
ouer gredy of hys meate: for meate be-
gyleth and deceaueth.

Eccl. 17. a * Take not ouer greate trauayle
Jere. 17. b. and labour to be ryche, beware of such
1. Ti. 6. b a purpose.

Why wylt thou set thyn eye vpon
the thynge, whiche sodenlye vanisheth
awaye?

For ryches make themselues win
ges, & take theyr flyghte lyke an Aegle
in to the ayre.

Eate not thou wyth the enuyous
and desyre not hys meate, for he hath a
maruaylous harte.

He sayeth vnto the: eate & drynke
where as hys harte is not wyth the.

Yee the morsels that thou hast ea
ten shalte thou perbreake, and lese tho-
se swete wordes.

Tell nothynge in to the eares of
a foole, for he wyll despyse the wysedō
of thy wordes.

* Remoue not y^e olde lond marke, & Pro. 22. b
come not within y^e feld of y^e fatherlesse
For he y^t delyuereth the is myghty, eue
he shal defend theyr cause agaynst the.

Applye thyn hart vnto learnyng, & B.
thyne eare to y^e wordes of knowlege.

* Wytholde not correccyon from Eccli. 30. a
the childe: for yf thou beatest him with Pro. 13. c.
the rodde, he shall not dye.

Thou smytest hym wyth the
rodde, but thou delyuerest hys soule
from hell.

My sonne, yf thyne harte receaue
wysdom, my harte also shall reioyce:
ye my reines shal be verye glad, yf thy
lyppes speake the thynge y^t is ryghte.

* Let not thyne hart be gelous to Pro. 24. c.
folowe synners, but kepe the styll in y^e and. c
feare of the LORDE all the daye
longe: for the ende is not yet come, and
thy pacyente abydynge shall not be in
vayne.

My sonne, geue eare and be wyse
so shall thyne harte prospere in y^e way.

Kepe no companye wyth wine beb
bers, and ryotous eaters of flesh: * for Pro. 20. a.
such as be dronckardes and ryotous,
shal come to pouerte, and he y^t is geuen
to much slepe, shal go w^t a ragged cote.

Geue eare vnto thy father that be-
gat that, and despyse not thy mother
whan she is olde.

Labour: for to get the treuth: sell
not awaye wysdome, nurtour and vn
derstondynge (for a ryghteous father
is maruaylous glad of a wyse sonne, &
delyteth in hym) so shall thy father be
glad, and thy mother that bare y^e, shall
reioyce.

My son geue me thyne harte, & let C
thyne eyes haue pleasure in my wayes

* For an whore is a depe graue, Pro. 22. b
and an harlot is a narowe pytte.

She lurketh lyke a thefe, and tho-
se that be not aware she bryngeth vn-
to her.

Where is wo? where is sorowe?
where is stryfe? where is brawlynge?
where are woundes wythoute cause?
where be reed eyes?

Euen amonge those that be euer at
the wyne, & seke oute where the best is

Loke not y^u vpon the wyne, howe
reed it is, and what a coloure it geueth
in the glasse.

It goeth downe softelye, but at y^e
laste it byteth lyke a serpent, and styn-
geth as an Adder.

So shall thyne eyes loke vnto

straunge women, and thyne harte shal
muse vpon frowarde thynges.
Yee thou shalte be as tho y slep-
pest, in the myddeste of the see, or vpõ
the top of the maste.
They wounded me, (shalte thou
saye) but it hath not hurt me: they smo
te me, but I felt it not.
When I am well wakened, I wyll
go to the drynke agayne.

The.xxiiii. Chapter.

A Be not thou gelous ouer
Pro. 23.b wycked men, and desyr not
24.c thou to be amonge them.
For theyre harte yma
gyneth to do hurte, & their
lyppes talke of myschefe.
Thorowe wysdom an house shal
be buylded, and wyth vnderstondynge
it shall be set vp.
Thorowe dyscrecyon shall y cham
bers be fylled wyth all costely & plea-
saunte ryches.
A wyse man is stronge, yee a man
of vnderstondynge is better, then he y
is myghtye of strengthe.
For wyth dyscrecyon muste war-
res be taken in hande, and where as
are manye that can geue counsell, there
is the victorye.
Wysedome is an hyghe thyng, yee
euen to the foole: for he darre not open
hys mouthe in the gate.
He that ymagyneth myschefe,
maye well be called an vngracious per
sonne.
B The thought of the foolysh is syn,
and the scorneful is an abhominacyon
vnto men.
Yf thou be ouersene and negligent
in the time of nede, then is thy strength
but small.
Delyuer them that go vnto death,
& are led awaye to be slayne, & be not
negligence therin: Yf thou wylt say: I
knewe not of it:
Thynkest thou y he which made
the hartes, doth not consyder it? and
that he whiche regardeth thy soule,
seyeth it not?
Shall not he recompense euery mã
accordynge to hys workes?
My sonne, thou eatest honye and
the swete hony combe, for it is good &
swete in thy mouth.
Euen [illegible] shall the knowlege of wi
sedome [illegible] vnto thy soule, as soone as
thou ha[illegible] gotten it,

And ther is good hope: yee thy hope
shal not be in vayne.
Laye no preuye wayte wyckedlye
vpon the house of the ryghteous, and
disquyete not hys restynge place.
* For a iuste man falleth seuen ty- Psal. 33.c
mes, and ryseth vp agayne, but the vn- 36.d
godlye fall in to wyckednesse.
* Reioyce not thou at the fall of Pro. 17.a
thyne enemye, and let not thyne harte
be glad whan he stombleth.
Leste the LORDE (whan
he seyth it) be angrye, and turne hys
wrath from hym vnto the.
* Let not the wrath and gelousye Pro. 23.d
moue the, to folowe the wycked and 24.a
vngodlye.
And why? the wycked hath no-
thynge to hope for, * & the candle of y Job. 21.b
vngodlye shall be put oute. Pro. 13.a
‡ My sonne, feare thou the LOR Eccle. 20.a
DE and the kynge, and kepe no com-
pany wyth the sklaunderers: for theyr
destruccyon shall come sodenlye, and
who knoweth the fall of them both?

C These are also the sayenges of the
wyse.
* It is not good, to haue respecte Pro. 18.a
of ony personne in iudgemente.
He that sayeth to the vngodlye: D
thou arte ryghteous, hym shal the peo
ple curse, yee the communety shall ab-
horre hym.
But they that rebuke the vngodly
shall be commended, and a ryche bles
synge shall come vpon them.
He maketh hymselfe to be wel lo-
ued, that geueth a good answere.
Fyrst make vp thy worke that is
wythoute, and loke wel vnto y which
thou haste in the felde, and then buylde
thyne house.
Be no false wytnesse agaynst thy
neghboure, and hurte not hym wyth
thy lyppes.
* Saye not: I wyll handle hym, Pro. 20.d
euen as he hathe dealte wyth me, and
wyll rewarde euerye man accordynge
to hys dedes.
* I went by the feld of the slouth Pro. 6.a
full, and by the vyneyarde of the foo-
lyshe man.
And lo, it was all couered wyth
nettels, and stode full of thystles, and
the stone wall was broken downe.
Thys I sawe and consydred it
well: I loked vpon it, and toke it for a
warnynge.

Yet slepe on styll a lytle, slombre
a lytle, folde thine handes together yet
a lytle: so shall pouerte come vnto the
as one that trauayleth by the way, and
necessyte lyke a wapened man.

The.xxv.Chapter.

B These also are Salomons
prouerbes, whiche the men
of Ezechyas kynge of Iu-
da gathered together.
It is the honour of god
Deu.17.d to kepe a thyng secrete, *but ye kinges
honoure is to searche oute a thynge.
The heauen is hyghe, the earthe
is depe, and the kynges harte is vn-
searcheable.
Take the drosse from the syluer,
and ther shall be a cleane vessel therof:
Take awaye vngodlynesse from
the kynge, and hys seate shall be sta-
blyshed wyth ryghteousnesse.
Put not forth thy selfe in the pre-
sence of the kynge, and prease not in ye
place of greate men.
Better it is that it be sayde vnto
Luc.14.b the: *come vp hyther, then thou to be
set downe in the presence of the prynce
B whome thou seyste wyth thyne eyes.
Eccli.8.a *Be not hastye to go to the law,
Mat.5.d lest happlye thou ordre thyselfe so at
the laste, that thy neghboure put the
to shame.
Handle thy matter with thy negh-
boure hymselfe, and dyscouer not ano-
ther mans secrete: lest when men hear
therof, it turne to thy dishonoure, and
lest thyne euell name do not ceasse.
A worde spoken in due season, is
lyke apples of golde in a syluer dyshe.
The correccyon of the wyse is to
an obediente eare, a golden cheyne and
a Iewell of golde.
Lyke as the wyntercolde in ye har-
ueste, so is a faythfull messaunger to
hym that sente hym, and refresheth his
masters mynde.
Who so maketh greate boastes, &
geueth nothynge, is lyke cloudes and
wynde wythoute rayne.
C *Wyth pacyence maye a prynce
Gen.32.a. be pacifyed, and wyth a softe tunge
1.Re.25.c maye ryghteousnesse be broken.
Pro.15.a. Yf thou fyndeste honye, eate so
much as is sufficyente for the, lest thou
be ouerfull, & perbreake it out agayne.
Wythdrawe thy foote from thy
neyghboures house, lest he be wery of
the, and so abhorre the.
Who so beareth false wytnesse a-
gaynste hys neghboure, he is a verye
speare, a swearde, and a sharpe arowe.
The hope of the vngodlye in tyme
of nede is lyke a rotten toth and a slyp-
perye foote.
Who so syngeth a songe to a wyc-
ked harte, clotheth hym wyth ragges
in the colde, and poureth vyneger vp-
pon chalke.
*Yf thyne enemye honger, fede D
hym: yf he thyrste, geue hym drynke: 1 Re.30.b
for so shalte thou heape coales of fyre Rom.12.c
vpon hys heade, and the LORDE
shall rewarde the.
The northe wynde dryueth away
the rayne, euen so doth an earneste so-
ber countenaunce a backbyters tunge.
*It is better to syt in a corner vn- Pro.21.b.
der the rose, than wyth a brawlyng wo-
man in a wyde house.
A good reporte oute of a farre
contrye, is lyke colde water to a thyrs-
tye soule.
A ryghteous man fallynge down
before the vngodlye is lyke a troubled
well, and a sprynge that is destroyed.
*Lyke as it is not good to eate Eccli.3.d
to muche honye: euen so he that wyll
searche oute hyghe thynges, it shall be
to heuye for hym.
He that can not rule hymselfe is
lyke a cytye, which is broken downe, &
hath no walles.

The.xxvi.Chapter.

Lyke as snowe is not mete A
in sommer, nor rayne in
harueste: euen so is wor-
shyp vnsemely for a foole.
Lyke as the byrde and
the swalowe take theyre flyghte, and
flye here and there: so the curse that is
geuen in vayne shall not lyghte vppon
a man. Psal.31.b
*Unto the horse belongeth a whip,
to the Asse a brydle, and a rodde to the
fooles backe.
Geue not the foole an answer after
hys foolyshnesse, lest thou become lyke
vnto hym: but make the foole an an-
swere to hys foolyshnesse, lest he be
wyse in hys owne conceate.
He is lame of hys fete, yee dronke
is he in vanite ye committeth eny thinge
to a foole.
Lyke as it is an vnsemelye thinge,
to haue legges and yet to halte: eue so
is a parable in the fooles mouthe.

He that setteth a foole in hyghe dig
nite:that is euen as yf a man dyd caste
a precyous stone vpon the galous.
B A parable in a fooles mouthe, is
lyke a thorne that prycketh a dronchen
man in the hande.
A man of experience dyscerneth all
thinges wel,but who so hyreth a foole,
hyreth suche one as wyll take no hede.
2.Pet. 2.d * Lyke as the dogge turneth a
gayn to hys vomyte,euen so a foole be
gynneth hys foolishnesse agayn a fresh
Yf thou seyste a man that is wise
in his own conceate,ther is more hope
in a foole then in hym.
Pro.22.b * The slouthfull sayeth:ther is a
leoparde in the way, and a lyon in the
myddeste of the stretes.
Lyke as the dore turneth aboute
vpon the tresholde, euen so doth the
slouthfull welter hymselfe in hys bed.
Pro. 19.d * The slouthful body thrusteth hys
hande in to hys bosome,and it greueth
hym to put it agayne to hys mouthe.
The slougarde thynketh hymself
wyser,then vii. men that syt & teache.
Who so goeth by and medleth w
other mens stryfe,he is lyke one that ta
C keth a dogge by the eares.
Psal.10.a * Lyke as one shoutteth deadly a
rowes & dartes oute of a preuy place,
euen so dothe a dyssembler wyth hys
neghboure: and than sayeth he I dyd
it but in sporte.
Eccli.28.b *Where no wood is,there þ fyre
goeth oute: and where the bacbyter is
taken awaye, there the stryfe ceasseth.
Coles kyndle heate,and wood the
fyre: euen so doth a braulynge felowe
steare vp variaunce.
A sklaunderers wordes are lyke flat
terye,but they pearse the inwarde par
tes of the badye.
Venymous lyppes and a wycked
harte,are lyke a potsherd couered with
syluer drosse.
An enemye dissembleth wyth hys
lyppes, and in the mean season he yma
gyneth myschefe: but whã he speaketh
fayre,beleue hym not:for ther are seuẽ
abhominacyons in hys harte.
Who so kepeth euell wyll secrete
lye to do hurte,hys malice shalbe shew
ed before the whole congregacyon.
Eccle 10 b *Who so dyggeth vp a pyt:shall
Eccli.27.e fal therin:and he that weltreth a stone
shall stomble vpon it hymselfe.
A dissemblynge tunge hateth one
that rebuketh hym, and a flatterynge
mouth worketh myschefe.

The.xxvii.Chapter.

Make not thy boaste of to
morowe:* for thou know Eze.28.a
este not what maye happẽ Luce.12.b
to daye. Iaco.4.b
Let another man pray
se the,and not thyne owne mouth: yee
other folkes lyppes,and not thyne.
* The stone is heuy, and the sonde Eccli.22.f
weyghty:but a fooles wrath is heuier
then they both.
Wrath is a cruell thynge,and furi
ousnesse is a verye tempest: yee who is
able to abyde enuye?
* An open rebuke is better, then a Psal.140.a
secrete loue. Luce.22.d
Faythful are þ woũdes of a louer,
but þ kysses of an enemy are deceatful
He that is full, abhorreth an hony
combe: but vnto hym that is hongrye,
euerye sower thynge is swete
He that oft tymes flytteth, is lyke
a byrde that forsaketh hyr neste.
The harte is glad of a swete oynt
ment and sauoure: but a stomack that
can geue good counsel,reioyceth a mãs
neghboure.
Thyn owen frẽd & thy fathers frẽd B
se thou forsake not: but go not ĩ to thy
brothers house in tyme of thy trouble.
Better is a frende at hande, then
a brother farre of.
My sonne be wyse, and thou shalt
make me a glad harte: so that I shall
make answere vnto my rebukers.
A wyse man seynge the plage wyll
hyde hymselfe,as for fooles they go on
styll,and suffre harme.
* Take hys garmente that is suer Pro. 20. c
ty for a straunger,and take a pledge of
hym for the vnknowne mans sake.
He that is to hasty to prayse his
neghboure aboue measure, shall be ta
ken as one that geueth an euell re
porte.
* A brawlynge woman and the Pro.19.b.
rofe of the house droppinge in a rayny
daye, maye well be compared together
He that refrayneth her, refrayneth
the wynde, and holdeth oyle faste in
hys hande.
Lyke as one yrõ whetteth another
so doth one man comforte another.
Who so kepeth hys fygge tre, shal
enioye the frutes therof: he that way
teth vpon hys master, shall come to ho
noure.

Lyke as in one water there appeare diuerse faces, euen so diuerse men haue diuerse hartes.

Pro.30.b Eccle.1.a Eccli.14.a Jud.27.b * Lyke as hell and destruccion are neuer full: euen so the eyes of mē can neuer be satisfyed.

‡ Syluer is tryed in the moulde, & golde in the fornace, and so is a man, whā he is opēly prayled to hys face.

Though thou shuldest braye a foole & apparell in a morter lyke otemeel, yet wyll not hys foolyshnesse go frō hym.

Joh.10.a * Ho that thou knowe the nombre of thy cattell thyself, and loke well to thy flockes.

For ryches abyde not alwaye, and ẏ crowne endureth not for euer.

The hay groweth, the grasse commeth vp, and herbes are gathered in ẏ mountaynes.

The lambes shal cloth the, and for ẏ goates thou shalt haue money to thy husbandrye.

Thou shalte haue goates mylke ynough to fede the, to vphold thy housholde, and to susteyne thy maydens.

B

The.xxviii. Chapter.

Leui.26.c The vngodly flyeth no man chasynge hym, but ẏ ryghteous stōdeth styf as a lyō.

Because of syn the lond doth ofte chaūge hyr prynces: but thorow mē of vnderstondynge, & wysdome a realme endureth longe.

One poore man oppressynge another by violēce, is lyke a cōtinuall rayn that destroyeth the frute.

They that forsake the lawe, prayse ẏ vngodly: but such as kepe that lawe abhorre them.

1.Co.2.b * Wycked men discerne not the thynge that is ryghte: but they ẏ seke after ẏ LORDE, discusse al thynges.

Pro.19.a * A poor man leding a godly lyf, is better than the ryche that goeth in frowarde wayes.

Who so kepeth the lawe, is a chyld of vnderstondynge: but he that fedeth ryotous men, shameth hys father.

B Who so increaseth his ryches by vauntage and wynnynge, let hym gather thē to helpe ẏ poore withall.

Jud.xi.b * He that turneth away hys eare from hearinge the law, his prayer shalbe abhorred.

Who so ledeth the righteous in to an euel waye, shall fall in to hys owne pyt: but the iuste shall haue the good in possession.

The ryche mā thinketh hymself to be wyse, but the poore that hath vnderstōdynge cā perceaue hym well ynough.

* Whan ryghteous mē are in prosperite, than doth honoure florishe: but whan the vngodly come vp, the state of men chaungeth. Eccli.10.a Pro.28.b and.29.a

* He that hideth his synnes, shall not prospere: but who so knowlegeth them, and forsaketh them, shall haue mercy Job.31.b Psa.31.a Eccli.7.c 1.Joh.1.b

Well is hym that stōdeth alwaye in awe: as for hym that hardeneth hys hart, he shall fall into myschefe.

Lyke as a roaringe lyon and an hōgrye bere: euen so is an vngodly prince ouer the poore people. C

Where the prynce is wythout vnderstondyng, there is greate oppressyō and wronge: but yf he be such one as hateth couetousnesse, he shall raygne longe.

* He that by violence sheddeth ony mans bloude, shall be a runnagate vnto his graue, and no man shall be able to succurre hym. Gene.4.b

* Who so leadeth a godly and innocent lyfe, shalbe safe: but he ẏ goeth froward wayes, shall once haue a fall Pro.10.b

* He that tylleth his londe, shall haue plenteousnesse of bread: but he ẏ foloweth ydelnesse, shall haue pouerte ynough. Pro.12.b Eccli.20.b

A faithful man is greatly to be cōmēded, * but he that maketh to much hayste for to be ryche, shall not be vngyltye. Pro.23.a 1.Tim.6.b

To haue respect of personnes in iudgemente is not good: And why? he wyll do wronge, yee euen for a pece of bread.

He that wyll be riche all to soone, hath an euell eye, and cōsydreth not, ẏ pouerte shall come vpon hym. D

He that rebuketh a man, shal fynd more fauoure at the laste, then he that flattereth hym.

* Who so robbeth his father & mother, & sayeth it is no synne, the same is lyke vnto a murtherer. Mat.15.a

He ẏ is of a proude stomack, stereth vp stryfe: but he ẏ putteth his trust in ẏ LORDE shalbe well fed.

* He that trusteth in hys own harte, is a foole: but he that dealeth wysely, shalbe safe. Jere.17.b. Psa.48.a

* He ẏ geueth vnto the poore, shal not want but he ẏ turneth awaye his eyes frō suche as be in nede shal suffre Deut.15.a 2.Cor.9.b

¶ iii

great pouerte hymselfe.

Pro.28.b and.29.a *Whā the vngodly are come vp, men are fayne to hyde them selues: but when they perysshe, the ryghteous increase.

The.xxix.Chapter.

A HE that is styfnecked, and wyl not be refourmed, shal sodenly be destroyed without ony helpe.

Pro.28.b d *Where the ryghteous haue the ouerhand, the people are in prosperite: but where the vngodly beareth rule, there the people mourne.

Who so loueth wysedome, maketh his father a glad man: *but he that kepeth harlottes, spendeth away that he hath. Pro.10.a

With true iudgement the kynge setteth vp the lande: but yf he be a man ẏ taketh gyftes, he turneth it vp syde downe.

C Who so flattereth his neyghbour, layeth a nette for his fete.

The synne of the wycked is his owne snare, but the ryghteous shalbe glad and reioyce.

The ryghteous consydereth the cause of the poore, but the vngodly regardeth no understandynge.

Wycked people brynge a cytie in decay: but wyse men sette it vp agayne.

Yf a wyse man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest.

B The bloudthyrsty hate the ryghteous, but the iust seke his soule.

A foole poureth out his sprete altogether, but a wyse man kepeth it in tyll afterwarde.

Yf a prynce delyte in lyes, all his seruauntes are vngodly.

The poore and the lender mete together, the LORDE lyghteneth both theyr eyes.

Pro.20.d *The seate of the kinge that faithfully iudgeth the poore, shall contynue sure for euer more.

The rodde and correccyon mynister wysedome, but yf a chylde be not loked vnto, he bryngeth his mother to shame.

Whan the vngodly come vp, wyckednesse increaseth: but the ryghteous shall se theyr fall.

Nurtoure thy sonne with correccyon, and he shall cōforte the: yee he shall do the good at thyne harte.

Where no prophete is, there ẏ people perysh: but well is hym that kepeth the lawe.

A seruaunt wyll not be the better for wordes: for though he vnderstand, yet wyll he not regarde them. C

Yf thou seyst a man that is hastye to speake vnaduysed, thou mayst trust a foole more then hym.

He that delycatly bryngeth vp his seruaunt from a chylde, shal make him his mayster at length.

An angrye man stereth vp stryfe, & he that beareth euel wyl in his mynde, doth muche euell.

*After pryde commeth a fal, but a lowly sprete bryngeth great worship. Iob.22.d

Who so kepeth companye with a thefe, hateth his owne soule: he heareth blasphemyes and telleth it not forth.

He that feareth mē shall haue a fal: but who so putteth his truste in the LORDE, shall come to honoure.

Many ther be that seke the prynces fauoure, but euery mans iudgement commeth from the LORDE.

The ryghteous abhorre ẏ vngodly: but as for those that be in the ryght waye, the wycked hate them.

The.xxx.Chapter.

The wordes of Agur the sonne of Iake.

THe Prophecye of a true faythfull man, whom God hath helped, whom God hath comforted, and norysshed. For though I am the least of al, and haue no mans vnderstandynge (for I neuer learned wysedome) yet haue I vnderstandynge, and am well enfourmed in godly thynges. A

Who hath clymmed vp in to heauen? Who hath come downe from thence? Who hath holden the wynde faste in his handes? Who hath comprehended the waters in a garment? Who hath set all the endes of the worlde? What is his name, or his sonnes name? Canst thou tell? *All the wordes of God are pure and cleane: for he is a shyld vnto al thē that put theyr trust in hym. *Put thou nothynge therfore vnto his wordes, lest he reproue the, & thou be founde as a lyar. Psal.17.e 18.b. Deu.4.a and.12.d

Two thynges I requyre of the, ꝧ thou wylt not denye me before I dye. Remoue fro me vanyte and lyes: geue me nother pouerte, nor ryches, onely graunt me a necessary lyuynge. * Lest yf I be to full, I denye the, and saye: What felowe is the LORDE? * And lest I beynge constrayned thorowe pouerte, fall vnto stealynge & forsweare the name of my God.

Deut.8.c
Job.31.e
Math.5.a
Job.21.b
Prou.17.a

B Accuse not a seruaunt vnto his master, lest he speake euell of the also and thou be hurte.

He that bryngeth vp an euel reporte vpon the generacyon of his father, and mother, is not worthy to be cōmended.

The generacyon that thynke themselues clene, shall not be clensed from theyr fylthynesse. Ther are people that haue a proude loke, and caste vp theyr eye lyddes. This peoples teth ar sweardes, and with theyr chawbones they cōsume & deuoure the symple of ỹ earth, and the poore from amonge men.

This generacyon (which is lyke an horsleech) hath two doughters: the one is called, fetche hyther: the other, brynge hyther.

Ther be thre thynges that are neuer satisfyed, and the fourth sayeth neuer hoo. * The hell, a womans wōbe, and ỹ earth hath neuer water ynough. As for fyre, it sayth neuer hoo. * Who so laughth his father to scorne, and setteth his mothers commaundemente at naught: the rauens pycke out his eyes in the valley, and deuoured be he of the yonge Aegles.

Pro.17.c
Gen.11.b
Deu.27.c

* Ther be thre thynges to hye for me, and as for the fourth it passeth my knowlege:

Sapi.5.b.

The waye of an Aegle in the ayre, the waye of a serpent ouer the stone, ỹ waye of a shippe in the see, & the waye of a man with a yonge woman. Such is the waye also of a wyfe ꝧ breaketh wedlocke, whiche wypeth hir mouth lyke as whan she hath eaten, & sayeth:

C As for me, I haue done no harme. Thorow thre thynges the earth is disquyeted, and the fourth maye it not beare: Thorow a seruaunt that beareth rule, thorow a foole that hath great ryches, thorow an ydle houswyfe, and thorow an handmayde that is heyre to hir maystres. Ther be foure thynges in ỹ earth the which are very lytle: but in wysedō they excede ỹ wyse: The * Emmettes are but a weake people, yet gather they theyr meate together in the haruest.

Pro.6.a

The conyes are but a feble folke, yet make they theyr couches amonge ỹ rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth with hyr handes, and ꝧ in the kynges palace.

Ther be thre thynges that go styfly but the goyng of the fourth is ỹ goodlyest of al. A lyō which is kynge of beastes, & geueth place to no man: A cocke ready to fyght: A ramme: And a kynge that goeth forth with his people.

Yf thou be so foolysh to magnyfy thy selfe, or medlest ẘ ony such thinge, then laye thy hande vpon thy mouth. Who so chyrneth mylke, maketh butter: he that roubbeth his nose, maketh it to blede: & he ꝧ causeth wrath, bryngeth forth stryfe.

The.xxxi.Chapter.

¶ Wysedome warneth vs to beware of euel wemen, & descrybeth ỹ conuersacyon, maner, and behauoures of an honest maryed wyfe.

These are ỹ wordes of kyng Lamuel, and the lesson that his mother taught hym. A

My sonne, thou sōne of my body: O my deare beloued sonne, geue not ouer thy substaunce & mynde vnto wemen, which are the destruccyon euen of kynges. O Lamuell geue kinges no wyne, geue kinges and prynces no stronge drynke: lest they beynge dronke forget the lawe & regarde not the cause of the poore, & of al suche as be in aduersite. Geue stronge drynk vnto such as are cōdemned vnto death and wyne vnto those that mourne: ꝧ they maye drynke it: & forget theyr mysery and aduersite. Be thou an aduocate and stande in iudgement thy selfe, to speake for all such as be domme and succurlesse. With thy mouth defende ỹ thynge that is lawfull and ryght, & the cause of the poore and helplesse.

✝ Who so fyndeth an honest faythfull womā she is more worth thē pearles. The harte of hir husbande may safely trust in her, so that he shal haue no nede of spoyles. B

She wyll do hym good and not euell all the dayes of hir lyfe. She occupyeth woll and flaxe, & laboureth gladly with hir handes. She is lyke a marchauntes shippe, that bryngeth hir vytayles frō farre. She is vp in ỹ nyghte

season, to prouyde meate for hir hous-
hold, & foode for hir maydens. She cō-
sydereth lande and byeth it, and with
the frute of hir handes she planteth a
vynyarde. She gyrdeth hir loynes with
strength, and courageth hir armes.
C And yf she perceaue that hir houswyf-
rye doth good, hir cādle goeth not out
by nyght. She layeth hir fyngers to ẏ
spyndle, and hir hande taketh holde of
the rocke.
She openeth hir hāde to the poore:
Yee she stretcheth forth hir handes to
such as haue nede. She feareth not ẏ
the cold of wynter shal hurt hir house,
for al hir housholde folkes are double
clothed. She maketh hir selfe fayre or-
namentes, hir clothynge is whyte sylke
and purple. Hir husbande is much set
by in the gates, whan he sytteth amōg
the rulers of the lande. She maketh
cloth of sylke and selleth it, and delyue-
reth a gyrdle vnto the marchaunt.
D Strength and honoure is hir clo-
thynge, and in the latter daye she shall
reioyce. She openeth hir mouth with
wysedome, and in hir tunge is the law
of grace. She loketh well to the wayes
of hir housholde, & eateth not hir bread
with ydlenesse. Hir chyldren aryse and
call her blessed, and hir husbande ma-
keth much of her. Many doughters
ther be that gather riches together, but
thou goest aboue them all. As for fa-
uoure, it is deceatful, and bewty is a
vayne thynge: but a woman that fea-
reth the LORDE, she is worthy
to be praysed. Geue her of the
frute of hir handes,
and let hir owne
workes
prayse her in the
gates.

The ende of the prouerbes of
Salomon.

Ecclesiastes

These are the wordes of the Preacher, the sonne of Dauid, kynge of Ierusalem.

Ecclesiastes.

The fyrst Chapter.

All thynges (yf a mā consyder them well) are but vanyte. Neuerthelesse amonge them al, ther is nothynge weaker and more vnstedfast, then man him selfe.

A All is but vanite (sayeth ẏ Preacher) * all is but playne vanite. For what els hath a man of al the laboure that he taketh vnder the Sonne? One generacyon passeth awaye, another cōmeth, but the earth abydeth styll. The Sōne aryseth, the Sonne goeth downe, & returneth to his place, that he maye there ryse vp agayne. The wynde goeth towarde the South, and fetcheth his cōpasse about vnto the North, and so turneth in to hymselfe agayne. * All floudes runne in to the See, & yet the See is not fylled: for loke vnto what place the waters runne thence they come agayne. Al thynges are so harde, that no man can expresse them. * The eye is not satisfyed with syght, ẏ eare is not fylled with hearynge. ‡ The thynge ẏ hath ben commeth to passe againe: and the thynge that hath ben done, is done agayne, ther is no new thynge vnder ẏ Sonne. Is ther ony thynge whereof it maye be sayd: lo, this is newe? For it was longe ago in the tymes that haue ben before vs. The thynge that is past, is out of remembraunce: Euen so the thynges that are for to come, shall no more be thought vpon amonge them ẏ come after. I my selfe the Preacher, beynge kynge of Israel and Ierusalem, applyed my mynde to seke out & search for the knowlege of al thynges that are done vnder heauen. Suche trauayle & laboure hath God geuen vnto the chyldren of men, to exercyse them selues therin.

C Thus I haue consydered all the thynges that come to passe vnder the Sonne, and lo, they are all but vanyte

Eccl.i.
Job.i.a
Pro.27.c
Eccl.i.d
Ieremi.
B

and vexacyon of mynde. The croked
cā not be made straight, and the fautes
can not be nombred. I cōmuned with
3.Re.3.b 4.c myne owne harte, sayenge: * lo I am
come to a great estate, and haue gottē
more wysedom, then all they ẏ haue bē
before me in Jerusalem. Yee my hart
had great experience of wysdome and
knowlege, for there vnto I applied my
mynde: ẏ I myght knowe what were
wysedom and vnderstondynge, what
were errour and foolyshnesse. And I
perceaued ẏ this also was but a vex-
acyon of mynde: for where much wyse
dom is, there is also great trauayle &
disquyetnes: and the more knowlege a
man hath, the more is his care.

The. ii. Chapter.

¶ In this chapter (and in the other
also) he maketh ofttymes mencyon of
the wordes and cōuersacyon of the vn
godly: that by thys meanes he maye ẏ
better cause me to despise al creatures
in respecte of ẏ onely euerlastyng God.

THe sayd I thus in my hart
B Now go to, I wyll take
myne ease and haue good
dayes. But lo, that was
vanyte also: in somuche ẏ
I sayde vnto laughter: thou arte mad,
and to myrthe: what doest thou?

So I thought in my hart, to with-
draw my flesh fro wyne, to apply my
minde vnto wysdome, and to cōprehē-
de foolyshnes, vntyl ẏ tyme ẏ (amōge
all ẏ thynges which ar vnder ẏ Sōne)
I myght se what were best for men to
do, so longe as they lyue vnder heauē.

* I made gorgious fayre workes.
3.Re.3.4 5.6.7. I buylded me houses, and planted vyn
yardes: I made me ortchardes & gar-
dens of pleasure and planted trees in
thē of al maner frutes. I made poles
of water, to water the grene and frute
full trees withall. * I bought seruaū-
3.Re.4.9 tes & maydens, and had a great house
holde. As for cattel and sheps, I had
more substaunce of them, then all they
that were before me in Jerusalem. I
gathered siluer & golde togethey, euen
a treasure of kynges and landes.

B I prouided me syngers and womē
which coulde playe on instrumētes, to
make men myrth and pastyme. I gat
me drynkynge cuppes also & glasses.
(Finally) I was greater and in more
worshippe, then all my predecessours
in Jerusalem. For wysedome remay-
ned with me: and loke what so euer
myne eyes desyred, I let them haue it:
and wherin so euer myne harte delyted
or had ony pleasure, I witheld it not
from it. Thus my harte reioyced in all
that I dyd, and this I toke for the por
cyon of all my trauayle. But whan I
consydered all the workes that my hā-
des had wrought, and all the laboures
that I had taken therin: lo, al was but
vanite and vexacyon of mynde, and no
thynge of ony value vnder the Sonne.
Then turned I me to consyder wyse-
dom, errour and foolyshnesse (for what
is he amonge men, that myght be com-
pared to me ẏ kynge in such workes?)
and I sawe that wysedome excelleth
foolyshnesse, as farre as lyght doth dar
kenesse. For a wyse man beareth his
eyes aboute in his heade, but the foole
goeth in the darcknesse. I perceaued al
so that they both had one ende.

Then thought I in my mynde: yf
it happen vnto the foole as it doth vn-
to me, what nedeth me then to laboure
ony more for wysedome? So I confes-
sed within my hart, that this also was C
but vanite. For the wyse are euer as
lytle in remembraunce as the foolyshe,
& al ẏ dayes for to come shalbe forgottē
yee the wyseman dyeth as well as the
foole. Thus beganne I to be wery of
my lyfe, in so much that I coulde away
with nothynge that is done vnder the
Sonne, for al was but vanyte and vex
acyon of mynde: yee I was wery of al
my laboure, which I had taken vnder
the Sonne because I shulde be fayne
to leaue them vnto another man, that
commeth after me: for who knoweth,
whether he shalbe a wyse mā or a fole?
And yet shall he be lorde of all my la-
bours, whiche I with such wysedome
haue taken vnder the Sonne. Is not
this a vayne thynge?

So I turned me to refrayne my D
mynde frō all such trauayle, as I toke
vnder the Sōne: for so much as a man
shuld wery hymselfe with wysedome,
with vnderstandyng and opportunite,
and yet be fayne to leaue his labours
vnto another, that neuer swet for them
This is also a vayne thynge & a great
mysery. For what getteth a man of al
the labour and trauayle of his mynde,
that he taketh vnder the Sōne, but he-
uynesse, sorow and disquietnesse all the
dayes of his lyfe? In so much that his
harte can not rest in the nyght. Is not
this also a vayne thynge? Is it not

better then for a man to eate & drynke,
& his soule to be mery in his laboure?
Yee I sawe that this also was a gyfte
i. Tim.4.a of God. * For who may eat, & drynke,
or brynge ony thynge to passe without
hym? And why? he geueth vnto man,
what it pleaseth hym: whether it be
wysedome, vnderstandynge, or gladnesse.
But vnto the synner he geueth
weerynesse and sorowe, that he may ga
G ther and heape together the thynge, yͭ
afterwarde shalbe geuen vnto hym
whom it pleaseth God. This is now a
vayne thynge, yee a very disquietnesse
and vexacyon of mynde.

The.iii.Chapter.

¶ Euery thynge hath a tyme. Ther is nothyng, but God hath put tediousnesse and trauayle in it, to exercyse men withal. What so euer a man enioyeth of his laboure, the same is a gyfte of God, geuen to the intent that mē shuld feare hym.

A Euery thynge hath a tyme,
yee al that is vnder the hea
uen, hath his cōuenient sea
Job.14.a. son. * Ther is a tyme to be
borne, and a tyme to dye.
Ther is a tyme to plāte, and a tyme to
plucke vp the thynge, that is planted:
A tyme to slay, & a tyme to make whole
A tyme to breake downe, and a tyme to
buylde vp: a tyme to wepe, and a tyme
to laugh: A tyme to mourne and a tyme
to daunse: A tyme to cast away stones,
and a tyme to gather stones together:
A tyme to enbrace, & a tyme to refraine
from enbracynge: A tyme to wynne, &
a tyme to lese: A tyme to spare & a tyme
to spende: A tyme to cut in peces: and a
Eccli.20.a tyme to sowe together: * A tyme to
kepe sylence, and a tyme to speake: A
tyme to loue, & a tyme to hate: A tyme
of warre, and a tyme of peace.
B What hath a man els (that doth
ony thynge) but weerynesse & laboure?
For as touchynge the trauayle & carefulnesse
whiche God hath geuen vnto
men, I se that he hath geuen it them, to
be exercysed in it. All this hath he ordey
ned marueolus goodly, to euery thyng
his due tyme. He hath planted ignoraunce
also in the hartes of men, that
they shulde not fynde out the grounde
of his workes which he doth from the
begynnynge to the ende. So I perceaued
yͭ in these thynges ther is nothynge
better for a man, then to be mery and
do well so longe as he lyueth. For all yͭ
a mā eateth and drynketh, yee what so
euer a man enioyeth of all his labour,
the same is a gyfte of God. I consydered
also that what so euer God doth,
it contynueth for euer, & that nothynge
can be put vnto it nor taken from it: &
that God doth it to the intent, that mē
shulde feare hym. * The thynge yͭ hath Eccle.1.b
ben, is now: and the thynge that is for
to come, hath ben afore tyme: for God
restoreth agayne yͭ thynge yͭ was past.
Moreouer, I sawe vnder the Sonne, C
vngodlynesse in the steade of iudgemēt
& iniquite in steade of ryghteousnesse.
Then thought I in my mynde:
God shall separate the ryghteous frō
the vngodly, and then shalbe the tyme
& iudgement of al counsels & workes.
I cōmuned wt myne owne harte also
cōcernynge yͤ chylder of men: how God
hath chosen them, and yet letteth them
appeare, as though they were beastes
for it happeneth vnto mē as it doth vn
to beastes: and as the one dyeth, so dyeth
the other: yee they haue bothe one ma
ner of breth, so that (in this) a mā hath
no preeminēce aboue a beast but al are
subdued vnto vanite. They go all vn
to one place, for as they be all of dust,
so shal they al turne vnto dust agayne.
* Who knoweth the spirete of mā Eccle.12.b
that goeth vpwarde, and the breth of yͤ Sap.2.a
beast that goeth down in to the earth?
Wherfore I perceaue, that ther is nothynge
better for a man, then to be ioy
full in his laboure: for that is his porcy
on. But who wyll brynge him to se the
thynge that shall come after hym?

The.iiii.Chapter.

¶ A cōsyderacyon of dyuerse thinges. Ther is nothynge so excellent and hye, but yf it do not the dewtye and offyce where vnto it is ordeyned, it shalbe brought lowe.

So I turned me, and consy A
dered all yͤ * violent wrōge Abac.1.a
that is done vnder yͤ Sōne Eccle.5.a
and beholde, the teares of
such as wer oppressed, and
ther was no man to comforte them, or
that wolde delyuer and defende them
from the violēce of theyr oppressours.
Wherfore I iudged those yͭ are dead
to be more happy thē such as be alyue:
yee hym yͭ is yet vnborne to be better
at ease thē they both, because he seyth
not yͤ myserable workes that are done

vnder the Sonne. Agayne, I sawe y
al trauayle and dilige̅ce of labour was
hated of euery man. This is also a
vayne thynge, & a vexacyon of mynde.
The foole foldeth his handes together
and eateth vp his owne fleshe. One
handfull (sayeth he) is better with rest,
then both the handes full with labour
Eccls.1.a B and trauayle. Moreouer, I turned me,
and beholde yet another vanite vnder
the Sonne. Ther is one man, nomore
but hymselfe alone, hauynge nother
C chylde nor brother: yet is ther no ende
of his carefull trauayle, his eyes can
not be satisfyed with ryches, yet doth
he not remembre hymselfe, (and saye:)
For whom do I take such trauayle?
For whose pleasure do I thus consume
away my lyfe? This is also a vayn
and myserable thynge. Therfore two
are better then one, for they maye well
enioye the profyte of theyr laboure. Yf
one of the fall, his companion helpeth
hym vp agayne: But wo is hym that
is alone, for yf he fall, he hath not ano-
C ther to helpe hym vp. Agayne, whan
two slepe together, they ar warme: but
how can a body be warme alone? One
maye be ouercome, but two may make
resistaunce. A threfolde cable is not
lyghtly broken. A poore chylde beynge
Eccls.11.b wyse, is better then an olde kynge, that
Sap.2.a doteth, and can not beware in tyme to
Gen.41.b come. * Some one cometh out of pre-
...c.16.c son, and is made a kynge: and another
...c.12.c which is borne in the kyngdome com-
...33.c meth vnto pouerte. And I perceaued
...c.25.a that al men lyuynge vnder the Sonne,
go with the seconde chylde, that com-
meth vp in the steade of the other. As
for the people that haue ben before him
and that come after hym, they are innu-
merable: yet is not theyr ioye the grea-
ter thorow hym. This is also a vayne
thynge and a vexacyo̅ of mynde. Whe̅
thou commest in to the house of God,
I kepe thy foote and draw nye, that thou
Mac.1.b mayest heare: that is better then the of-
Eccls.5.a ferynge of fooles, for they knowe not
what euell they do.

The .v. Chapter.

Agaynst foolyshe and temerarious vowes. Let no man maruayle that so muche euell is done: for the wycked are many. Agaynst the ryche and agaynst ryches.

Be not haisty w thy mouth, A
& let not thyne hart speake
ony thynge rashlye before
God. For God is in heaue̅
and thou vpon earth, ther-
fore let thy wordes be fewe. For where
muche carefulnesse is, there are many
dreames: and where many wordes are,
there men may heare fooles. * Yf thou Deut.23.d
make a vowe vnto God, be not slacke Baru.6.f
to perfourme it. As for foolysh vowes,
he hath no pleasure in them. Yf thou
promyse ony thynge, paye it: for better
it is that thou make no vowe, then y
thou shuldest promyse, & not paye. Use
not thy mouth to cause thy flesh for to
syn, y thou saye not before the angell:
☞ my foolyshnesse is in the faute. Pagni-
For then God wyll be angrye at nus legit:
thy voyce, and destroye all the workes Et ne di-
of thyne handes. cas ante
And why? where as are many drea angelum
mes and many wordes, there are also q error sit
dyuerse vanyties: but loke that thou vouere.
feare God. * Yf thou seyst the poore to Eccls.4.b
be oppressed and wrongeouslye dealte
withall, so that equite and the ryghte
of the law is wrasted in the lande: mar-
uayle not thou at suche iudgement, for
one great man kepeth touch with ano-
ther, and the myghtye helpe them sel-
ues together. The whole lande also w
the feldes and all y is therin, is in sub-
ieccyon and bondage vnto the kynge.
He that loueth money wyll neuer
be satisfyed with money: and who so B
delyteth in ryches, shall haue no profyt
therof. Is not this also a vayn thyng?
Where as many ryches are: ther ar ma
ny also y spende the̅ awaye. And what
pleasure more hath he that possesseth
them, sauynge that he maye loke vpon
them with his eyes? A labourynge ma̅
slepeth swetely, whether it be lytle or
muche that he eateth, * but the abun- Job.20.c
daunce of the rych wyll not suffre hym
to slepe.
Yet is ther a sore plage, which I
haue sene vnder the Sonne (namely) ry-
ches kept to the hurt of hym that hath
them in possession.
* For oft tymes they perysshe with Job.1.c
his great misery and trouble: and yf he
haue a chylde, it getteth nothyng. Lyke
as he came naked out of his mothers
wombe, so goeth he thyther agayn, and
caryeth nothynge awaye with hym of
all his laboure. This is a myserable C
plage, that he shall go awaye euen as

he came, What helpeth it hym thē, that
he hath laboured in the wynde? All the
dayes of his lyfe also must he eate in yͤ
darcke, with great carefulnesse, syck-
nesse and sorowes.

Eccle.2.d * Therfore me thynketh it a bet-
ter and a fayrer thynge a man to eate &
drynke, and to be refreshed of al his la
boure, that he taketh vnder the Sōne
all the dayes of his lyfe which God ge
ueth hym: for this is his porcyon. For
vnto whō so euer God geueth ryches,
goodes and power, he geueth it hym to
enioye it, to take it for his porcyon, and
to be refreshed of his laboure: this is
now the gyft of God. For he thynketh
not muche how longe he shall lyue, for
so much as God fylleth his harte with
gladnesse.

The.vi.Chapter.

Agaynst those ryche men that darre
not enioye theyr ryches: how madde &
foolysh they be.

A THer is yet a plage vnder yͤ
Sonne, and it is a general
thynge emonge men: whan
God geueth a man ryches,
goodes and honoure, so yͭ
he wanteth nothynge of all yͭ his harte
can desyre: and yet God geueth hym no
leue to enioy the same, but another mā
spendeth them. This is a vayne thynge
and a myserable plage. Yf a man beget
an hundreth chyldren & lyue many yea
res, so that his dayes are many in nom
bre, and yet can not enioye his good, no
ther be buryed: as for hym I saye that
an vntymely byrth is better then he.
For he commeth to nought, and goeth
his way into darcknesse, and his name
is forgotten. Moreouer, he seyth not yͤ
Sonne, and knoweth of no rest nother
here nor there. Yee though he lyued
B two thousande yeares, yet hath he no
good lyfe. Come not all to one place?
All the laboure that a man taketh, is
for hymselfe, and yet his desyre is ne-
uer fylled after his mynde. For what
hath the wyse more then the foole?
What helpeth it the poore, that he kno
weth to walke before the lyuyng? The
syght of the eyes is better, then that yͤ
soule shulde so departe awaye. How
be it this is also a vayne thynge and a
disquietnesse of mynde. What is more
excellent then man? yet can he not in yͤ
lawe get the victory of hym yͭ is mygh
tyer thē he. A vayne thynge is it to cast
out many wordes: but what hath a mā
els?

The.vii.Chapter.

No man knoweth what is to come.
How worthy a thynge it is to haue a
good name. The profyte of wysedome

FOr who knoweth what is A
good for man lyuynge, in yͤ
dayes of his vayne lyfe,
which is but a shadowe?
Or, who wyll tell a man,
what shall happen after hym vnder the
Sonne. * A good name is more worth Pro.22.a
then a precyous oyntment, and yͤ daye Cant.1.a
of death is better then yͤ daye of byrth.
It is better to go into an house of
mournynge, then in to a banket house.
For there is the ende of al men, and he
that is lyuynge, taketh it to harte. It
is better to be sorye then to laughe, for
whan the coūtenaunce is heuy, yͤ harte
is ioyfull. The harte of the wyse is in
the mournynge house, but the harte of
the foolysh is in the house of myrth.
* It is better to geue eare to the chaste Pro.17.a
nynge of a wyse man, then to heare the
songe of fooles. For the laughynge of
fooles is lyke the crakynge of thornes
burnynge vnder a pot. And that is but
a vayne thynge.
Who so doth wronge, maketh a B
wyse man to go out of his wytte, & de-
stroyeth a gentle harte. The ende of a
thynge is better then the begynnynge.
The pacient of spryte is better thē yͤ hye
mynded. Be not hastely angrye in thy
mynde: for wrath resteth in the bosome
of a foole. Saye not thou: What is the
cause that the dayes of the olde tyme
were better, then they that be now? for
that were no wyse question. Wysdom
is better then ryches, yee muche more
worth then the eye syght. For wysdom
defendeth as well as money, and the ex
cellent knowlege and wysdome geueth
lyfe vnto hym that hath it in possession
Consydre the worke of God, how that
no man can make the thynge straught,
which he maketh croked. Use well the
tyme of prosperite, and remembre the
tyme of mysfortune: for God maketh yͤ
one by the other, so that a mā can fynde
nothynge els.
These two thynges also haue I C
consydered in the tyme of vanite: that
the iust man peryssheth for his ryghte-
ousnes sake and the vngodly lyueth in
his wyckednesse, * Therfore be thou Rom.

nother to ryghteous nor ouerwyse, that thou perysh not: be nother to vnryghteous also nor to foolyshe, leste thou dye before the tyme. It is good for the to take holde of thys, and not to let that go oute of thy hande. For he that feareth God, shal escape the al.
*Wysedome geueth more corage vnto the wyse, then ten myghtye men of the cytye: * for ther is not one iuste vpon earth, that dothe good and synneth not. Take not hede vnto euerye worde that is spoken, leste thou heare thy seruaunte curse the: for thyne own harte knoweth, that thou thy self also hast of tymes spoken euell by other men. All these thynges haue I proued because of wysedome: * for I thought to be wyse, but she wente farther fro me then she was before: yee and so depe that I myghte not reache vnto her. I applyed my mynd also vnto knowlege and to seke oute scyence, wysedome, & vnderstondynge: to knowe the foolyshnesse of the vngodlye, and the erroure of dotynge fooles. * And I found, that a woman is bitterer then death: for she is a verye angle, hyr harte is a net, and hyr handes are cheynes. Who so pleaseth God shall escape from her, but the synner wyll be taken wyth her.
Beholde (saieth the preacher) this haue I diligentlye searched oute and proued, that I myghte come by knowlege: whiche as yet I seke and fynde it not. Amonge a thousande men I haue founde one, but not one woman amõg all. Lo, thys onelye haue I founde that God made man iuste and right but they seke dyuerse suttiltyes, where as no man hathe wysedome and vnderstondynge, to geue answere there vnto.

The.viii.Chapter.

Of the obedyence whiche men owe vnto God and to theyre heades. The longe sufferaunce of God is not to be despysed. It is not possyble for onye man, to comprehende the workes that be in the worlde.

Wysedom * maketh a mans face to shyne, but malyce putteth it oute of fauour. Kepe the kinges commaundemente (I warne the) and the oth that thou haste made to God. Be not hastye to go oute of his syght, and se thou continue in no euel thyng: for whatsoeuer it pleaseth hym, that doeth he. Lyke as whan a kyng geueth a charge, hys commaundemente is myghtye: Euen so * who maye saye vnto hym: what doeste thou? ‡ Who so kepeth the commaundemente, shall fele no harme: but a wyse mans harte dyscerneth tyme and maner: For euery thynge wyll haue oportunyte, and iudgemente, and thys is the thynge that maketh men ful of carefulnesse and sorowe. And why? a man knoweth not what is for to come. For who wyl tell it hym? Nother is ther onye man that hathe power ouer the sprete, to kepe styll the sprete, nor to haue ony power in the tyme of death: It is not he also that can make an ende of the battayll, nother maye vngodlynesse deliuer him that medleth wythall.
All these thynges haue I consydered, and applyed my mynde vnto euery worke that is vnder the Son: how one man hathe lordeshyppe vpon another to hys owne harme. For * I haue oft sene the vngodlye broughte to their graues, and fallen downe from the hyghe and glorious place: in so muche that they were forgotten in the cytye, where they were hadde in so hyghe and greate reputacyon. Thys is also a vayne thynge. Because nowe that euell workes are not haystelye punysshed, the harte of man geueth hymselfe ouer vnto wyckednesse. But though an euell personne offende an hundreth tymes, and haue a longe lyfe: yet am I sure, that it shall go well wyth them that feare God, because they haue him before theyre eyes. Agayne, as for the vngodlye, it shal not be well wyth him nother shall he prolonge his dayes: but euen as a shadowe, so shall he be that feareth not God.
Yet is ther a vanyte vpon earthe: Ther be iust men, vnto whome it happeneth, as though they hadde the workes of the vngoddelye: Agayne ther be vngoddelye, wyth whome it goeth as though they hadde the workes of the ryghteous. Thys me thynke also a vayne thynge. Therfore I commende gladnesse, because a man hath no better thynge vnder the Sonne, then to eate and drynke, and to be merye: for that shall he haue of hys labour all the dayes of hys lyfe, whiche God geueth hym vnder the Sonne. Whan I applyed my mynde to learne wysdome

Job.9.b
Esa.45.b.

Psa.36.a

and to knowe the trauayle that is in
th worlde (and that of such a fashion,
that I suffered not myne eyes to slepe
nother daye or nyghte) I understode
of al the workes of God, ẏ it is not pos
syble for a man to attayne vnto ẏ wor-
kes that are done vnder the Sonne:
and though he bestowe hys laboure to
seke them out, yet can he not reach vn=
to them: yee though a wyse man wolde
undertake to knowe them, yet myghte
he not fynde them.

The.ix. Chapter.

¶ Lyke thynges happen vnto al men:
therfore wyth myrthe and thankfulnes=
se shulde men enioye the giftes of god.
Wysedome passeth all thynges.

A For all these thynges pur-
posed I in my mind te seke
oute. The ryghteous and
wyse: yee and theyre wor=
kes also are in the hand of
God, and ther is no man that know=
eth ether the loue or hate of the thinge
that he hath before hym. It happeneth
Job.9.c. vnto one as vnto another: * It goeth
wyth the ryghteous as wyth the vn=
godly: wyth the good and cleane as &
the vncleane: wyth hym that offereth
as wyth hym that offereth not: lyke as
it goeth wyth the vertuous, so goeth
it also wyth the synner: As it happe=
neth vnto the periured, so happeneth
it also vnto hym that is afrayed to
be forsworne. Among al thynges that
come to passe vnder the Sonne, this is
a myserye, that it happeneth vnto all
alyke. Thys is the cause also that the
hartes of men are full of wyckednesse
and madde foolyshnesse is in theyr har
tes as long as they lyue, vntil they dye
B And why? as longe as a man ly=
ueth, he is careles: for a quycke dogge
(say they) is better thē a dead lyon: for
they that be lyuynge, knowe that they
shall dye: but they that be dead, knowe
nothynge, nother deserue they onye
more. For theyr memoryall is forgottē
so that they be nother loued, hated nor
enuyed: nother haue they onye more
parte in the worlde, in all that is done
vnder the Sonne. Go thou thy waye
then, eate thy bread & ioye, & drynche
thy wyne wyth gladnesse, for thy wor=
kes please God. Let thy garmentes be
Math.6.b alwaye whyte, * & let thy heade want
Pro.5.c. no oyntemente. ‡ Use thyselfe to lyue
ioyfully wyth thy wyfe whome thou
louest, all the dayes of thy lyfe (which
is but vayn) ẏ God hath geuē ẏ vnder
ẏ Son, all the daies of thy vanyte: for C
that is thy porcyon in thys lyfe, of all
laboure and trauayle that thou takest
vnder the Sonne. Whatsoeuer thou
takeste in hande to do, that do wyth al
thy power: for among the dead (where
as thou goeste vnto) ther is nother
worke, counsel, knowlege, nor wysdō.
So I turned me vnto other thyn
ges vnder the Sonne, and I sawe,
that in runnynge it helpeth not to be
swyfte: in battayll it helpeth not to be
stronge: to fedynge, it helpeth not to be
wyse: to ryches, it helpeth not to be sut
tyll: to be had in fauour, it helpeth not
to be connynge: but that all lyeth in
tyme and fortune. * For a man know= Luce.21.d
eth not hys tyme, but lyke as the fyshe
are taken wyth the angle, and as the
byrdes are catched wyth the snare: E=
uen so are men taken in the perylous
tyme, whan it commeth sodenlye vp=
pon them.
Thys wysedome haue I sene al= D
so vnder the Sonne, and me thoughte
it a greate thynge. Ther was a lytle
cytye, and a fewe mē wythin it: so ther
came a greate kyng and beseged it, and
made greate bulworkes agaynste it.
And in the cytye ther was founde a
poore man (but he was wyse) which
wyth hys wysedome delyuered the cy=
tye: yet was ther no bodye, that hadde
onye respecte vnto such a symple man.
Then sayde I: * wysedome is better Sapi.6.a.
then strengthe. Neuerthelesse, * a sym
ple mans wysedome is despysed, and 2.Re.20.c
hys wordes are not herde. A wise mās
counsell that is folowed in sylence, is
farre aboue the cryenge of a captayne
amonge fooles. For * wysdom is bet= 1.Re.17.a.
ter then harnesse: but one vnthryfte a=
lone destroyeth much good.

The.x. Chapter.

¶ Many and wyse sentences.

A Deade flyes that corruppe
swete oyntemente & make
it to stynke are somthynge
more worth then the wyse=
dome & honoure of a foole.
A wyse mans harte is vpon the ryght
hande, but a fooles harte is vpon the
lefte. A dotynge foole thynketh, that e=
uerye man doth as foolyshelye as him
selfe. * Yf a pryncipall spryte be geuen Rom.12.b
the to beare rule, be not negligente thē
in thyne offyce: for so shall greate wyc=
kednesse be putte downe, as it were ẏ

a medicyne. Another plage is ther
whiche I haue sene vnder the Sonne
namelye the ignoraunce that is com-
munlye among prynces: in that a foole
sytteth in greate dignite, and the ryche
are set downe beneth: I se seruauntes
ryde vpon horses, and prynces goynge
vpon theyr fete as it were seruauntes.
Pro.26.c. * But he that dyggeth vp a pytte, shal
Eccli.27.c fall therin hymselfe: and who so brea-
keth downe the hedge, a serpente shall
byte hym. Who so remoueth stones,
shall haue trauayl wythal: and he that
heweth wood, shall be hurte ther-
wyth.
B When an yron is blonte, and the
poynte not sharpened, it must be whet
ted agayne, and that wyth myght: E-
uen so doth wysedome folowe diligen
ce. A babler of hys tunge is no better,
then a serpente that styngeth wythout
hyssynge. The wordes oute of a wyse
mans mouthe are gracyous, but y lyp
pes of a foole wyll destroye hymselfe.
The begynnynge of hys talkynge is
foolyshnesse, and the laste worde of his
mouthe is greate madnesse. A foole
is so full of wordes, that a mā can not
tell what ende he wyll make: who wyl
then warne hym to make a conclusiō?
The laboure of the foolish is greuous
vnto them, whyle they know not how
to go in to the cytye.
C Wo be vnto the (O thou realme
and londe) whose kynge is but a chyld
and whose prynces are earlye at theyre
banckettes. But well is the (O thou
realme and lond) whose kynge is come
of noblesse, and whose prynces eate in
due season, for strengthe and not for
luste. Thorowe slouthfulnesse the bal
kes fall downe, and thorowe ydle han
des it rayneth in at the house. Meate
Psal.103.b maketh men to laugh, and * wyne ma
keth them merye: but vnto moneye are
all thynges obediente. Wysshe the
kynge no euell in thy thoughte, and
speake no hurte of the ryche in thy pre-
uye chambre: for a byrde of the ayre
shall betraye thy voyce and wyth hyr
fethers shall she bewraye thy wordes.

The.xi. Chapter.

Many wyse and profytable senten
ces, well worthye to be consydered of
euerye man.

Sende thy vytayles ouer A
the waters, and so shalte
thou fynde the after manye
yeares. Geue it awaye a-
monge seuen or eyghte, for
thou knowest not what mysery shal
come vpon earthe. When the cloudes
are full, they poure out rayne vpon the
earthe. And whan the tre falleth, (whe
ther it be towarde the south or north)
in what place so euer it fall, there it ly-
eth. He that regardeth the wynde, shal
not sowe: and he that hath respecte vn-
to the cloudes shall not reape. Nowe
lyke as thou knowest not the way of y
wynde, nor howe the bones are fylled
in a mothers wombe: Euen so thou
knowest not the workes of god, which
is the workmaster of all,
Ceasse not thou therfore with thy B
handes to sowe thy sede, whether it be
in the mornynge or in the eueninge: for
thou knowest not whether thys or
that shall prospere, and yf they both
take, it is the better. The lyghte is
swete, and a pleasaunte thynge is it
for the eyes to loke vpon the Sonne.
Yf a man lyue manye yeares & be glad
in them al, let him remembre the dayes
of darcknesse, whiche shall be manye:
and when they come, all thynges shall
be but vanyte. Be glad then (O thou
yonge man) in thy youth, and let thyne
harte be merye in thy yonge dayes: fo-
lowe the wayes of thyne owne harte,
and the luste of thyne eyes: but be thou
sure, that God shal brynge the in to iud
gemente for all these thynges.

The.xii. Chapter.

In thys chapter the preacher shew-
eth hys whole meanynge, as thoughe
he wold saye: As for all the thynges
that be vnder the Sonne (where of I
haue spoken) I haue consydered them
and proued them metelye well by expe
ryence. And thys is the conclusyō, that
ther is nothynge stedfaste and durable
but God hymselfe, whome men ought
to feare, and to haue hys commaunde-
mentes before theyre eyes euen from
theyr youth vp.

Put awaye dyspleasure out A
of thy harte, and remoue
euel frō thy body: for chyld
hode & youth is but vanite.
Remembre thy maker in
thy youth, or euer the dayes of aduers

syte come, and eare the yeares drawe nye, whan thou shalte saye: I haue no pleasure in them: befor the Sonne, the lyghte, the Moone and the starres be darckened, and or the cloudes turne agayne after the rayn: whan the kepers of the house shall tremble, and whan the strong men shal bowe themselues: whan the Myllers stonde styl because they be to fewe, and whan the syghte of the wyndowes shall waxe dymme: whan the dores in the stretes shall be shut, and whan the voyce of the Myller shall be layed downe: whan mē shal ryse vp at the voyce of the byrde, and
B whan all the doughters of musycke shall be brought lowe: whan men shall feare in the high places, and be afrayed in the stretes: whan the almonde tre shall be despysed, the greshopper borne oute: and whan greate pouerte shall breake in: whan man goeth to his long home, and the mourners go about the stretes. Or euer the syluer lace be takē awaye and eare the golden bande be broken: Eare the pot be broken at the well, and the well vpon the cysterne:
Eare oust be turned agayn vnto earth
Eccls.3.c from whence it came, & or * the spyrete
Eccls.1.a. returne vnto God, which gaue it. ‡ Al is but vanyte (sayeth the preacher) all is but playne vanyte.

The same preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, soughte oute the grounde, and sette forth many parables. Hys dylygence was to fynde
C oute acceptable wordes of treuth.
Hebr.4.c * For the wordes of the wyse are lyke pryckes and nayles that go thorowe, wherwyth men are kept together: for they are geuen of one shepeherde onely. Therfore beware my sonne (my sonne) that aboue these thou make the not many and innumerable bokes, nor take dyuerse doctrynes in hande, to weerye thy bodye wythall.

Let vs heare the conclusyon of all thynges: Feare God, kepe hys commaundementes, for that toucheth all men: For God shall iudge all workes and secrete thynges, whether they be good or euell.

(*)

The ende of Ecclesiastes, called the Preacher.

Salomōs Ballettes called Cantica Canticorum.

The fyrste Chapter.

O That he thy mouth I
wold geue me a kysse Howe
for thye brestes are rede: his
more pleasaunte then mouth,
wyne, and that because of the good & pleasaunt sauour. * Thy Eccls.7.a
name is a swete smellynge oyntmente, therfore do the maydens loue the: yee that same moued me also to runne after the.

The kynge hath brought me in to hys pryuye chambre. We wyll be glad and reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

B I am blacke (O ye doughters of Ierusalem) lyke as the tentes of the.
Gene.37.a * Cedarenes, and as the ‡ hangynges
2.Pa.1.a of Salomon: but yet am I fayre and well fauoured wythall. Maruayll not at me that I am so blacke, and why? the Sonne hath shined vpon me. For whan my mothers chylderen had euel wyll at me, they made me the keper of ẏ vyneyard. Thus was I fayn to kepe a vyneyarde, whiche was not myne owne.

Tell me (O thou whome my soule loueth) where thou fedest, where thou restest at the noone daye: leste I go wronge, and come vnto the flockes of thy companyons.

Yf thou knowe not thy selfe (O thou fayrest amonge women) then go thy waye forth after the footesteppes of the shepe, as though thou woldest fede thy goates besyde the shepeherdes tentes. There wyll I tary for the (my loue,) wyth myne hooste and wyth my charettes, whiche shall be no fewer Exo.14
* then Pharaos.

Then shall thy chekes and thy C
necke be made fayre, and hanged wyth spanges and goodlye iewels: a necke bande of golde wyll we make the with syluer bottons. When the kynge

sytteth at the table, he shall smell my
Nardus: for a bondel of myrre (O my
beloued) lyeth betwixte my brestes.
A cluster of grapes of Cipers, or of the
vyneyardes of Engaddi, arte thou to
me, o my beloued.
Canti.4.a * O howe fayre arte thou (my
loue) how fayre arte thou, that hast do
ues eyes, o how fayre arte thou my be-
loued how well fauoured art thou?
Our bedde is decte with floures, the sy
lynges of our house are of Cedre tre, &
our balkes of Cypresse.

The.ii.Chapter.

B I Am as the floure of ŷ feld,
and lylye of the valleyes:
as the rose amonge ŷ thor-
nes: so is my loue amonge
the doughters.
Lyke as the apple tre amonge the
trees of the woode, so is my beloued a-
monge the sonnes. My delyte is to syt
vnder his shadow, for his frut is swet
vnto my throte. He bryngeth me in to
hys wyne seller, and loueth me specy-
ally wel. Refresh me with grappes, cō
forte me with apples: for I am sycke
Canti.8.a of loue. * His lefte hande lyeth vnder
my heade, and his ryghte hande enbra
ceth me.
B I charge you (o ye doughters of
Ierusalem) by the Roes and hyndes of
the felde, that ye wake not vp my loue
nor touch her, tyl she be cōtent herselfe.
Me thynke I heare the voyce of
my beloued: lo, there commeth he hop-
pynge vpon the mountaynes, and lea-
pynge ouer the lytle hylles. My be-
loued is lyke a Roo or a yonge herte.
Beholde, he standeth behynde our wal
he loketh in at the wyndowe, & pepeth
thorow the gate.
My beloued answered and sayde
vnto me: O stāde vp my loue, my doue,
my bewtyfull and come: for lo, the wyn
ter is now past, rayne is away & gone.
The floures are come vp in the felde,
the twistynge tyme is come, the voyce
of the turtle doue is herde in our land.
The fygge tre bryngeth forth hir fyg-
ges, the vynes beare blossoms, & haue
a good smell.
C O stonde vp my loue, my bewty-
full, and come (my doue) out of the ca-
ues of the rockes, out of the holes of ŷ
wall. O let me se thy coūtenaunce and
heare thy voyce: for swete is thy voyce
and fayre is thy face. F. Get vs the fox
es, yee the lytle foxes that hurte the vy
nes: for our vynes beare blossoms.
* My loue is myne, and I am his Canti.6.a
(which fedeth amonge the lylyes) vn-
tyll the daye breake, and tyll the shado-
wes be gone. Come agayne pryuely
(o my beloued) lyke as a Roe or a yōge
herte vnto the mountaynes.

The.iii.Chapter.

By nyght in my bedde, I sou A
ght hym whom my soule lo
ueth: ye dylygently soughte
I hym, but I founde hym
not. I wyl get vp (thought
I) and go aboute the cytie: vpon ŷ mar
ket & in all the stretes wyll I seke hym
whom my soule loueth, but whan I
sought hym, I founde hym not. The
watch men ŷ go about the cytie, foūde
me. Saw ye not hym, whom my soule
loueth?
So whan I was a lytle past them,
I founde hym whom my soule loueth.
I haue gotten holde vpon hym, & wyll
not let hym, vntyll I brynge hym in to
my mothers house, and into hyr cham-
bre that bare me.
* I charge you (o ye doughters of Canti.2.b
Ierusalem) by the Roes and hyndes of
the felde, that ye wake not vp my loue
nor touch her, tyl she be cōtent her self.
Who is this, that commeth oute
of the wildernes lyke pylers of smoke:
as it were a smell of Myrre, franken-
cense and all maner spyces of the Apo-
tecarye?
Beholde, aboute Salomons bed- B
steade ther stande thre score valeaunte
men of the myghty in Israell. They
holde swerdes euery one, and are ex-
pert in warre. Euery man hath his
swearde vpon his thee, because of fear
in the nyght.
Kynge Salomon hath made hym
selfe a bedsteade of wood of Lybanus,
the pylers are of syluer, the couerynge
of golde, the seat of purple, the ground
pleasātly paued for the doughters of
Ierusalem.
Go forth (O ye doughters of Sy-
on) and beholde kinge Salomon in the
crowne, wherwith his mother crow-
ned hym in the daye of his mariage,
and in the daye of the gladnesse of his
harte.

The.iiii.Chapter.

A O how fayre arte thou (my
Canti.1.c loue) * how fayre art thou?
thou hast doues eyes besyd
that which lyeth hyd with
Canti.6.a in. * Thy heery lockes are
lyke a flocke of shepe that be clypped
which go fyrst vp from the washynge
place: wher euery one beareth.ii.twins
& not one vnfrutful amonge thẽ. Thy
lyppes ar lyke a rose coloured ribbãde,
thy wordes are louely: thy chekes are
lyke a pece of a põgranate, besides that
which lyeth hyd wythin. Thy necke is
lyke the tower of Dauid buylded with
bulworkes, wher vpõ ther hang a thou
sande shyldes: yee all the weapens of
Canti.7.a the gyauntes. * Thy two brestes are
lyke two twynnes of yonge roes, which
fede amonge the lylyes. O ỹ. I myght
go to the mountayne of Myrre, and to
the hyll of frankencense: tyll the daye
breake, and tyll the shadowes be past a
waye. Thou arte all fayre (o my loue)
and no spotte is ther in the.

B Come to me from Lybanus (o my
spouse) come to me frõ Lybanus: come
soone the nexte waye from the toppe of
Amana, from the toppe of Sanir and
Hermon, from the Lyons dennes and
from the moũtaynes of the leopardes.
Thou hast wounded my harte (O my
syster, my spouse) thou hast wounded
my harte, with one of thyne eyes, and
with one cheyne of thy necke. O how
fayre and louely are thy brestes, my sy-
ster, my spouse? Thy brestes are more
pleasaunt then wyne, and the smell of
thy oyntmentes passeth all spyces.
Thy lyppes (O my spouse) droppe as
the honycombe, yee mylke and hony is
vnder thy tunge, and the smell of thy
garmentes is lyke the smell of frankẽ-
cense.

C Thou art a well kepte garden (O
my syster, my spouse) thou arte a well
kepte waterspryng, a sealed well. The
frutes that sprioute in the, are lyke a ve
ry paradyse of pomgranates & swete
frutes: as Cypresse, Nardus, Saffron
Calmus, and all the trees of Libanus:
Myrre, Aloes, and all the best spyces.
Thou arte a well of gardens, a wel of
lyuynge waters, whiche runne downe
from Libanus. Up thou Northe
wynde, come thou southwynde, and
blowe vpon my garden, that the smell
therof may be caryed out on euery syde
Yee that my beloued maye come in to
my garden, and eate of the frutes and
apples that growe therin.

The.v.Chapter.

Come in to my garden O A
my syster, my spouse: I ha-
ue gathered my myrre with
my spyce. I wyl eat my ho
ny and my honycombe, I
wyll drynke my wyne and my mylke:
eate (o ye frendes) drynke and be mery,
o ye beloued.

As I was aslepe, and my harte wa
kynge, I herde ỹ voyce of my beloued,
whã he knocked. Open to me (sayd he)
O my syster, my loue, my doue, my
dearlynge: for my heade is full of dewe
and the lockes of my heere are ful of ỹ
nyghtdroppes.

I haue put of my cote, how can I B
do it on agayne? I haue washed my
fete, howe shall I fyle them agayne?
But whan my loue put in his hande at
the hole, my harte was moued toward
hym: so that I stode vp to opẽ vnto my
beloued. My hãdes dropped & Mirre,
and ỹ Myrre rãne downe my fyngers
vpon the locke Neuertheles whan I
had opened to my beloued, he was de-
parted, and gone his waye.

Now lyke as afore tyme whan he
spake, my hart could not lõger refraine
Euẽ so now I sought him, but I could
not fynde hym. I cryed vpon hym, ne-
uerthelesse he gaue me no answere. So C
th: watchmen that wente aboute the
cytie, founde me, smote me, and woun-
ded me: Yee they that kept the walles,
toke awaye my garmente fro my. I
charge you therfore (O ye doughters
of Jerusalem) yf ye fynde my beloued,
that ye tell hym, how that I am syche
for loue.

Who is thy loue aboue other lo-
uers, O thou fayrest amonge wemen?
Or what can thy loue do, more then o-
ther louers, that thou chargest vs so
straytly?

As for my loue, he is whyte & read
coloured, a syngular personne amonge
many thousandes: his heade is ỹ moost
fyne golde, the lockes of his heere are
bushed, browne as the euenynge: His
eyes are as the eyes of doues by ỹ wa-
ter brokes, washen with mylke and re-
maynynge in a plenteous place: His D
chekes are lyke a garden bedde, wherin
the Apotecaryes plante all maner of
swete thynges: His lyppes droppe as
the floures of the mooste pryncypall
Myrre, his handes are full of gold ryn

ges & precyous stones. His body is as
the pure yuory, decte ouer with Saphi
l.26.c. res. * His legges are as the pylers of
Marbell, set vpon sokettes of golde:
His face is as Libanus, & as ẏ bewty
of the Ceder trees: His throte is swete
yee he is altogether louely. Suche one
is my loue (O ye doughters of Jerusa-
lem) suche one is my loue.

Whether is thy loue gone then (O thou fayrest amonge wemen) whether is thy loue departed, that we may seke hym with the?

The vi. Chapiter.

A My loue is gone downe in to his garden, vnto the swete smellynge beddes, that he may refresh himselfe in the gardē, and gather floures. My loue is myne, & I am his, whiche fedeth amonge the lylyes.

Thou arte pleasaunt (O my loue) euen as louelynesse it selfe, thou arte fayre as Jerusalem, glorious as an ar-
mie of men with theyr bāners (Turne
away thyne eyes frō me for they make
4.a. me to proude) * Thy heery lockes are
lyke a flocke of goates vpon the mount
of Galaad. Thy tethe are lyke a flocke
of shepe that be clypped, whiche go out
of the washyng place: where euery one
beareth two twyns, & not one vnfrut-
full amonge them. Thy chekes are like
a pece of a pomgranate, besydes that
11.a. whiche lyeth hyd within. * Ther are
thre score quenes, foure score concuby-
nes, and yonge women without nom-
B bre. But one is my doue, my derlynge.
She is ẏ onely beloued of hyr mother,
& deare vnto her that bare her. Whan
the doughters sawe her, they sayde she
was blessed. Yee the quenes and cōcu-
bynes prayseth her. What is she thys
that pepeth out as the mornynge? fayre
as the Moone, excellent as the Sonne,
glorious as an armye of men with
theyr banners.

I wente downe in to the nutgarden, to se what grewe by the brokes, to loke if the vynyarde florished, and if the pōgranates were shot forthe. Thē the charrettes of the prynce of my people made me sodenly afrayed. Turne agayne, turne agayne (O thou Sulamite) turne agayne, turne agayne, that we may loke vpon the.

The vii. Chapter.

What pleasure haue ye more A
in the Sulamite, then whē
she daunseth amonge the men of warre? O howe pleasaūt ar thy treadinges with thy shues, thou prices doughter? Thy thees are lyke a fayre iewell, whiche is wrought by a connynge workemayster: Thy nauell is lyke a rounde goblet, which is neuer without drinke: Thy wōbe is lyke an heape of wheat, set about with lylies: Thy two brestes ar lyke two twyns of yonge roes: Thy necke is as it were a tower of yuery: Thyne eyes are like the water poles in Hesebon, besyde ẏ porte of Bathrabbim: Thy nose is lyke the tower of Libanus, which loketh towarde Damascus: That heade that stōdeth vpō the, is lyke Carmel: The heere of thy heade is lyke the kynges purple folden vp in pleates.

O howe fayre and louely arte thou B
(my derling) in pleasures? Thy stature is lyke a date tre, and thy brestes lyke the grapes. I sayde: I wyll clemme vp in to the date tre, and take holde of his braunches. Thy brestes also shalbe as the vyne grapes, ẏ smel of thy nostrels lyke the smell of apples, and thy throte lyke the best wyne.

This shalbe pure & cleare for my loue, his lyppes & teth shall haue theyr pleasure. There wyll I turne me vnto my loue, & he shall turne hym vnto me. O come on my loue, let vs go forthe in to the felde, and take our lodgynge in the villages. In the mornynge wyll we ryse by tymes, and go se the vynyardes: yf it be spronge forthe, yf the grapes be growne, and yf the pōgranates be shot out. There wyll I geue the my brestes: There shall ẏ Mādragoras geue theyr smell besyde our dores: There (O my loue) haue I kepte vnto the all maner of frutes, bothe newe and olde.

The viii. Chapter.

O That I myght fynde the without & kysse the, whom I loue as my brother whiche suckt my mothers brestes: and that thou woldest not be offēded, yf I toke the & brought the in to my mothers house: that thou myghtest teache me, and that I myght geue the drynke of spyced wyne and of the swete sappe of my pomgranates.
* His lefte hāde lieth vnder my heade, Canti. 2.a.

and hys ryghthande enbraceth me.

I charge you (O ye doughters of Jerusalem) that ye wake not vp my loue nor touche her, till she be content herselfe. What is she thys, that commeth vp from the wyldernesse, and leaneth vpon hyr loue? I am ý same that waked the vp amonge the apple trees, where thy mother bare the, where thy mother brought the in to the worlde.

O set me as a seale vpon thyne harte, and as a seale vpon thyne arme: for loue is myghtye as the death, and gelousye as the hell. Hyr coales are of fyre, and a verye flamme of the LORDE: so that manye waters are not able to quenche loue, nother maye the streames drowne it. Yee yf a man wolde geue all the good of hys house for loue, he shulde counte it nothynge.

When oure loue is tolde oure yõger syster, whose brestes are not yet growne, what shall we do vnto her? Yf she be a wal, we shall buylde a syluer bolworcke therevpon: Yf she be a tower, we shall fasten her wyth bordes of Cedertre.

Yf I be a wall, and my brestes lyke towres then am I as one that hath founde fauoure in hys syghte.

Salomon hadde a vyneyarde at Baall Hamon, thys vyneyarde delyuered he vnto the kepers: that euery one for the frute therof shulde geue hym a thousande peces of syluer. But my vyneyarde (O Salomon) geueth the a thousande, and two hundrethe to the kepers of the frute.

Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye herken to ý same. O get the awaye (my loue) as a roo or a yonge herte vnto the swete smellynge mountaynes.

¶ The ende of Salomons Ballettes called Cantica Canticorum.

(*)

The prophete Esaye.

Thys is ye prophecy of Esaye the sonne
of Amos, which he shewed vpon Juda
Chro. 26. & Jerusalem in the tyme of * Osias,
4. Re. 15. Jotham, Achas and Ezechias,
kynge of Juda.

The fyrste Chapter.

¶ The Prophet rebuketh the people
of Israell, for theyr abhominacyons.

B Eare o heauen, herke
Deu. 32. a o earth, for the LOR
Mich. 1. a DE speaketh. I haue
norysshed and brought
vp chyldren, and they
are fallen awaye fro
Jer. 8. b. me. * An oxe knoweth
hys lorde, and an asse
hys masters stall, but Israell knoweth
nothynge, my people hath no vnderstō
Osee 7. c. dynge. * Alas for thys synfull people,
whiche are experte in blasphemyes, a
frowarde generacyon, vnnaturall chil
dren. They haue forsaken the LOR
DE, they haue prouoked the * holye
Psal. 78. c. one of Israel vnto anger, and are gone
Mat. 1. c. backwarde. Wherfore shuld ye be pla
ged ony more? For ye are euer fallynge
awaye. The hole heade is sycke, and ye
Deu. 28. g harte is verye heuye. * From the sole
of ye foote vnto ye top of ye head, ther is
no hoole partye in all your body: but al
are woundes, botches, sores, & stripes,
which can nother be helped, bound vp,
mollified, nor eased with ony ointment.
Leu. 26. d. * Youre londe lyeth wayste, youre
cytyes are brent vp, youre enemyes de
uoure youre londe, & ye muste be fayne
to stonde, and loke vpon it: and it is de
solate, as it were wyth enemyes in a
battayll. Moreouer the doughter of Si
on is lefte alone lyke a cotage in a vy-
neyarde, lyke a watchouse in tyme of
B warre, lyke a beseged cytye. * And ex-
Rom. 9. d cepte the LORDE of hoostes had
left vs a few alyue, we shuld haue ben
as Sodoma, and lyke to Gomorra.

Heare the worde of the LOR-
DE, ye tyrauntes of Sodoma: & her-
ken vnto the lawe of oure God, thou
Jer. 7. c. people of Gomorra. * Why offre ye so
Mich. 9. b many sacryfyces vnto me? I am discō-
tente for the brentofferynges of we-
thers and wyth the fatnesse of fed bea
stes. I haue no pleasure in the bloude
of bullockes, lambes, & goates. When
ye appeare before me, who requyreth
you to treade wythin my porches?
* Offre me no mo oblacyons, for it is Jere. 6. c.
but lost labour. I abhore your incense, Amos. 5. b
I may not awey wyth your newmoo- Mich. 6. b
nes, youre Sabbathes and solempne
dayes. * Youre fastynges are also in Esa. 58. a.
vayne. I hate youre newe holy dayes
and fastynges, euen fro my very hart.
They make me werye, I can not a-
byde them. * Though ye holde oute zacha. 7. b
youre handes, yet turne I myne eyes
from you. * And though ye make ma Mat. 6. b.
ny prayers, yet heare I nothynge at al,
for youre handes are full of bloude. C
✠ * Wash you, make you clene, Jere. 7. a.
put awaye youre euell thoughtes oute 21. a. 22. a.
of my syghte, ceasse from doynge euell
and violence. Learne to do ryghte, ap-
plye youre selues to equyte, delyuer ye
oppressed, helpe the fatherlesse to hys
ryghte, let the wydowes complaynts
come before you. Nowe go to (sayeth
the LORDE,) we wyll talke toge-
ther. Is it not so? Though youre syn-
nes be as read as scarlet, shall they not
be whyther then snowe? And though
they were lyke purple, shal they not be
lyke whyte woll? Is it not so? * Yf ye Deu. 11. d.
be louynge and obedient, ye shall enioy and. 28. b.
the beste thynge that groweth in the
londe. * But yf ye be obstinate and re Leui. 26. d
bellious, ye shall be deuoured with the
swearde: for thus the LORDE hath
promysed wyth hys owne mouthe.

Howe happeneth it then that the
ryghteous cytye (whiche was full of
equite) is become vnfaythfull as an Pro. 25. a.
hore? ryghteousnesse dwelte in it, but Ezec. 22. d
nowe murther. * Thy siluer is turned
to drosse, and thy wine myxte with wa
ter. Thy rulers are traytours and com Jere. 5. c
panions of theues. * They loue gyf-
tes altogether, and folowe rewardes.
As for the fatherlesse, they helpe hym
not to hys ryghte, nother wyll they let
the wydowes causes come before thē.
Therfore sayeth the LORDE god D
of hoostes the myghtye one of Israell:
Ah I must ease me of myne enemies, &
auenge me vpon them. And therfore
shal I laye my hande vpon the, & burn
out thy drosse from the fynest & purest
and putte out all thy leade, and set thy
iudges agayne as they were somtyme,
and thy Senatours as they were from
the begynnynge: * Then shalte thou zach. 8. a
be called the rightuous cyty, the faith-

full crye But Syon shall be redemed wyth equyte, and hyr captyuyte wyth ryghteousnesse. For the trāsgressours and vngodlye, and such as are become vnfaythfull vnto the LORDE, muste altogether be vtterly destroyed.

And excepte ye be ashamed of the oke trees wherin ye haue so delyted, & of the gardens that ye haue chosen: ye shall be as an oke whose leaues are fallen awaye, and as a garden that hath
Jere.10.c no moystnesse. * And as for the glorye of these thynges, it shall be turned to drye strawe, and he that made them to a sparke. And they shall both burne together, so that no man shall be able to quenche them.

The.ii.Chapter.

The callynge of the Heythen.

A This is the word that was opened vnto Esaye ẏ son of Amos, vpon Juda and Jerusalem. * It wyll be al
Mich.4.a so in processe of tyme, that the hyll where the house of the LORDE is buylded, shall be the chefe amonge hylles, and exalted aboue all
Zach.8.d lytle hylles. * And all Heythen shall preasse vnto hym, and the multytude of people shall go vnto hym, speakynge thus one to another:
Psa.121.a * Up, let vs go to the hil of the LOR
Jere.31.a DE and to the house of ẏ God of Jacob: that he maye shewe vs hys waye, and that we maye walke in his pathes
Psa.49.a * For the lawe shall come oute of Sy
Actu.1.a. on and the worde of God from Jerusalem, and shall geue sentence amonge the Heythen, and shall refourme the multytude of the people: So * ẏ they
Joel.3.b shall turne theyr sweardes into mattockes, and theyr speares in to sythes.
Mich.4.b * From that tyme forthe shall not one people lyfte vp wapen agaynste another, nother shall they learne to fyghte
B from thensforth. It is to the ẏ I crye (o house of Jacob) vp, let vs walke in the lyghte of the LORDE.

But thou art scattred abrode & thy people (o house of Jacob) for ye go farr beyonde youre fathers, whether it be in Sorcerers (whome ye haue as the Philistines hadde,) or in calkulers of mens byrthes, whereof ye haue to ma-
Deut.8.c ny. * As soone as youre londe was ful
and.17.d of syluer and golde, & no ende of youre treasure; so soone as youre londe was ful of stronge horses and no ende of youre charrettes: Immediatly was it
Esa.44.b full of * Idols also, euen workes of youre owne handes, whiche ye youre selues haue fashioned, and youre fyngers haue made. There kneleth ẏ man there falleth the man down before thē so that thou canste not brynge hym away from thence. And therfore get the soone in to some rocke, and hyde the in
2.Tes.1.b the grounde * from the syghte of the fearfull iudge, and from the glorye of hys maiestye: which casteth downe the hyghe lokes of presūptuous persōnes and bryngeth lowe the pryde of man, and he onelye shall be exalted in that
Esa.5.b daye. * For the daye of the LORDE of hoostes shal go ouer al pryde & presūpcyon, vpon all them that exalte thē selues, & shall bryng them all down: vpon
C all hyghe and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all hyghe hylles, and vppon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shyppes of the see, and vppon euery thynge that is glorious & pleasaunt to loke vpon. * And it shal bring
Esay.21.b down the pryde of mā, & shal lay mans
Soph.2.d presūptuousnesse ful low, and ẏ LORDE shall onely haue the victorye in ẏ daye. But the Idols shall vtterlye be
Osee.10. roted oute. * Men shall crepe in to ho-
Luce.23. les of stone, and in to caues of ẏ earth,
Apoca.6. from the syghte of the fearfull iudge, and from the glorye of his mayestie: what tyme as he shall make hym vp to
Esa.31.b shake the earth. * Then, then shal man
Ezech.20. caste awaye hys goddes of syluer and golde (whiche he neuerthelesse hadde made to honoure them) vnto Molles and Backes: that he maye the better crepe in to the caues and rockes, and in to the clyffes of harde stones from the syghte of the fearfull iudge, & frō the glorye of hys maiestye.

The.iii.Chapter.

Punyshemente of God, specyally for the pryde of women.

B Euery man can eschue a person moued in anger: for what doth he wyselye? Euen so shal the LORDE of hoostes take awaye frō Jerusalem and Juda, all possessions & power, all meate and dryncke, the captayn and the souldyour, the iudge and the prophete, the wyse and the aged man, the worshypfull of fyftye yeare olde, and the honorable; the senatours

and men of vnderstondynge: the mas-
Pro.28.b ters of craftes, and oratours. * And I
shall geue you chyldren to be your prin
ces, (sayeth the LORDE) and
babes shall haue the rule of you. One
shall euer be doynge violence & wrong
to another. The boye shall presume a-
gaynst the elder, and the vyle personne
agaynst the honorable. Yee one shall
take a frend of hys own kynred by the
bosome, and saye: thou hast clothynge,
thou shalt be oure heade, for thou ma-
yeste kepe vs from thys fal and parel.
B Then shall he sweare and saye: I
can not helpe you. Moreouer, ther is no
ther meate nor clothynge in my house,
make me no ruler of the people. For
Jerusalem and Juda muste decaye, be
cause that both theyr wordes and coū-
sels are agaynste the LORDE, they
prouoke the presence of hys maiestye
vnto anger. The chaungynge of theyr
countenaunce bewrayeth them. Yee
they declare theyre owne synnes them-
selues, as the Sodomites, and hide thē
not. Wo be vnto theyr soules, for they
shall be heuelye rewarded. Then shall
they saye: O happye are the godlye, for
they maye enioye the frutes of theyre
studies. But wo be to the vngodlye &
Mat.16.d vnryghteous. * For they shall be re-
Rom.2.a warded after theyr workes. O my peo
ple, ribaudes oppresse the, and women
haue rule of the.
Esa.28.b * O my people, thy leaders deceaue
the, & treade oute the waye of thy foo-
Job.1.c testeppes. * The LORDE is here
to comune of the matter, and stondeth
to geue iudgemente wyth the people.
The LORDE shall come forth to
reason wyth the Senatours and prynces
Esa.5.a tes of hys people, and shall saye thus
vnto them: * It is ye that haue bur-
ned vp my vyneyarde, the robberye of
the poore is in youre house. Wherfore
do ye oppresse my people, and marre þ
faces of the innocentes? thus shall the
God of hoostes reuyle them.
Moreouer thus sayeth the LOR
DE: Seynge the doughters of Sion
are becom so proude, and come in with
stretched oute neckes and wyth vayne
wanton eyes: seynge they come in trip
D pynge so nycely wyth theyre fete: ther-
fore shall the LORDE shaue the
heades of the doughters of Sion, and
make theyre bewtye bare in that daye.
In that daye shall the LORDE
take awaye the gorgiousnesse of theyr
apparell, and spanges, cheynes, parlet
tes, and colares, bracelettes, and coyf-
fes, the goodelye floured, wyde & bro-
dered rayment, bruches and headban-
des, rynges and garlandes, holye daye
clothes and vales, kerchyues and pyn-
nes, glasses and smockes, bonettes and
taches.
And in steade of good smell, ther
shall be styncke amonge them. And for
theyr gyrdles, ther shall be lowse bon-
des. And for wel set heere, ther shall be
baldnesse. In steade of a stomacher, a
sackeclothe: and for theyr bewtye, wy-
thrednesse and Sonneburnynge.
Theyre husbandes and theyr myghty
men shall perysshe wyth the swearde in
battayll.

The.iiii. Chapter.

¶ Plages to come, wyth a promyse of the grace and conforte thorowe Christe.

At that tyme shall theyr ga A
tes mourne and complayn
and they shall sytte as deso
late folcke vpon the earth.
Then shall seuen wemen
take holde of one man, and say: we wil
laye all oure meate and clothynge to-
gether in comun, only þ we may be cal
led thy wyues: and that thys shameful
reprofe maye be taken from vs. * Af- Zacha.3.b
ter that tyme shall the braunche of the
LORDE be bewtyfull and myghty-
tye, and the frute of the earthe shall be
fayre and pleasaunte for those Israely Esa.62.a
tes that shall sprynge therof. * Then
shall the remnaunte in Syon, and the
remnaunte at Jerusalem be called ho-
lye: namely, all suche as are wrytten a- B
monge the lyuyng at Jerusalem: what
tyme as the LORDE shall washe
awaye the [illegible]lacyon of the doughters
of Syon, [illegible] pourge the bloude oute
from Jerusalem, wyth the wynde of Exo.13.d
hys smoke and fyre. * Moreouer vpon
all the dwellynges of the hyll of Sion
and vpon theyre hole congregacyon,
shall the LORDE prouyde a cloude
and smoke by daye, and the shynynge
of flammynge fyre by nyghte, for all
theyr glorye shall be preserued: And Je
rusalem shall be a tabernacle for a sha
dowe because of hete in the daye tyme:
a place and refuge where a man maye
kepe hym for wether and rayne.

The.v.Chapter.

¶ The louynge kyndnesse of God towarde Israell, afore other people. Agayne, the vnthankfulnesse and vnfaithfulnesse of them.

A Nowe wel than, I wyl sing
my beloued frende a songe
of hys vyneyarde. * My
Esay.3.c beloued frende hath a vy-
Iere.2.c neyarde in a very frutefull
and.12.b plenteous grounde. Thys he hed-
Mat.21.d ged, thys he walled rounde aboute,
Psa.79.a and planted it wyth goodelye gra-
pes. In the myddes of it buylded he a
towre, and made a wyne presse therin.
And afterwarde when he loked that it
shulde brynge hym grapes, it broughte
forth thornes. I shewe you nowe my
cause (O ye cytesens of Ierusalem and
hole Iuda:) Iudge I pray you betwixt
me and my wynegarden. What more
coulde haue ben don for it that I haue
not done?
Iere.2.a * Wherfore then hath it geuen
thornes, where I loked to haue hadde
grapes of it?
Well, I shall tell you how I wyl
do wyth my vyneyarde: I wyll take ye
hedge from it, yt it may perysh: & break
downe the wall, that it may be troden
vnder foote. I wyl laye it wayste, that
it shal nother be twysted nor cutte, but
beare thornes and breares. I wyll also
forbydde the cloudes, that they shall
not rayne vpon it. As for the vyneyard
of the LORDE of hoostes, it is the
house of Israel, and Iuda his fayre
plantynge. Of them he loked for equy-
te, but se, ther is wrong: for ryghteous
B nesse: lo, It is but myserye.
Esay.32.b * Wo be to you that ioyne one
and.56.c house to another, and brynge one lond
so nyghe vnto another, tyll ye can get
no more grounde. Wyll ye dwell vpon
ye earth alone? The LORDE of hoostes
rowneth me thus in myne eare: Shall
not many greater & mor gorgious hou
ses be so wayst, that no man shal dwel
in them? And ten akers of vynes shall
shall geue but a quarte, and thyrtye
busshels of sede shall geue but thre.
Wo be vnto them yt ryse vp early
to vse them selues in dronckennesse, &
yet at nyghte are more superfluous &
Iob.21.b wyne. * In whose companyes are har
Amos.6.a pes and lutes, tabrettes and pipes, and
wyne. But they regarde not ye worke
of the LORDE, and consyder not
the operacyon of hys handes. * Ther- Ose.4.b
fore cometh my folke also in captiuite,
because they haue no vnderstondynge.
Theyr glorye shall be myxte wyth hon
ger, and theyr pryde shal be marred for
thyrste. Therfore gapeth hell, and o-
peneth hyr mouthe maruaylous wyde:
that pryde, boastynge and wysedome,
wyth suche as reioyce therin, may des-
cende in to it.
* Thus shall man haue a fall, he Esa.2.d
shall be broughte lowe, and the hyghe
lokes of the proude layed downe. But
the LORDE of hoostes, that ho
ly God, shal be exalted and vntouched,
whan he shall declare hys equitye and
ryghteousnesse after thys maner. The
shall the lambes eate theyre appoynted
fodder, and shall fede plenteouslye in
the mountaynes. Wo vnto vayne per C
sonnes, that drawe wyckednesse vnto
them, as it were with a corde: and syn,
as it were wyth a carte rope. Whiche
vse to speake on thys maner: Let hym
make hayste nowe, and go forthe with
hys worke, that we maye se it. Let the
counsell of the holye one of Israell
come, and drawe nye: that we maye
knowe it.
* Wo vnto them that call euell Pro.17.b
good, and good euel: which make dark Mich.3.a
nesse lyghte, and lyghte darknesse: that
make sower swete, and swete sower. Pro.3.a
* Wo vnto the that are wyse in theyr
owne syghte, and thynke them selues
to haue vnderstondynge. Wo vnto
them, that are connynge men to suppe
oute wyne, & experte to set vp droncke Deu.17.a
nesse. * These geue sentence wyth the Pro.17.d
vngodlye for rewardes, but condemp- Ezech.13.a
ne the iuste cause of the ryghteous.
Therfore lyke as fyre lycketh vp
the strawe, and as the flamme consu
meth the stubble: Euen so (whan theyr
root is full) theyr blossome shal vanish
awaye lyke duste or smoke. For they
despyse the lawe of the LORDE
of hoostes, and blaspheme the worde
of the holy maker of Israell.
* Therfore is the wrathe of the D
LORDE kyndled also agaynst his Num.11.a
people, and he shaketh hys hande at
them: yee he shall smyte so, that the hyl
les shall tremble. And theyr carcases shal
lye in ye open stretes, lyke myre. * After Esay.9.a
al this, the wrath of god shal not cease, and.10.a
but he shall stretche hys hande out wy
der. * And he shal geue a token vnto a Esa.43.a
straunge people, and call vnto them Dan.9.a

in a farre countre : and beholde, they
shall come haystelye wyth spede. Ther
is not one faynte nor feble among thē,
no not a slougyshe nor slepery person.
Ther shall not one of them put of the
gyrdle from hys loynes, nor lowse the
lachet of hys shue. Theyr arowes are
sharpe, and theyr bowes bente. Theyre
horse hoofes are lyke flynte, and theyr
cartwheles lyke a stormye wynde.
Theyr crye is as it were of a lyon, and
the roarynge of them is lyke Lyons
whelpes. They shall roare, and hantch
vp the praye, and no man shall recouer
it, or get it from them. In that daye
they shal be so fearce vpō thē, as ẏ see.
And yf we loke vnto the londe: behold,
it shall be all darcknesse and sorow. Yf
we loke to heauen : beholde, it shall be
darck wyth carefull desperacyon.

The.vi. Chapter.

¶ The sendynge of Esay. The harde
hartes of the people.

A In the same yeare * ẏ king
4.Reg.15. Osias dyed, I sawe the
LORDE syttynge vp-
pon an hyghe and glory-
Esa.66.a. ous * seate and hys trayne
3.Re.8.b. fylled the palace. From aboue flac-
2.pa.6.b kered the Seraphins, whereof euerye
one hadde syxe wynges: wyth twayne
eche couered hys face: wyth twayn his
fete, and wyth twayne dydde he flye.
They cryed also eche one to other on
Apoc.4.b thys maner: * Holy, holy, holy, is the
LORDE of hoostes. The hole world
is full of hys glorye. Yee the rafters, &
dorecheke moued at theyr cryeng, and
the house was full of smoke. Then
sayde I: O wo is me. For I was as-
tonyshed, that I (which am a man of
vncleane lyppes, and dwell among peo-
ple ẏ hathe vncleane lyppes also) shulde
se the Kynge and LORDE of hoo
stes wyth myne eyes.
B Then flewe one of the Seraphins
vnto me, hauinge an whote cole in his
hande, whiche he had taken from the
aulter wyth the tonges, and touched
my mouth, and sayde: lo, this hath tou
ched thy mouth, and thyne vnryghte-
ousnesse is taken awaye, and thy synne
is forgeuen. After thys herd I ẏ voyce
of the LORDE takynge aduyse-
mente on thys maner: Whome shall I
sende, and who wyll be oure messaun-
ger? Thē sayd I: Here am I, send me.
Esa.29.b And he sayd: Go & tel this people: Ye
shall heare in dede, but ye shall not vn-
derstonde, ye shall planely se, & not per
ceaue. * Harden the harte of thys peo- Mat.13.b
ple, stoppe theyr eares, and shut theyre Mar.4.a
eyes : that they se not wyth theyre Luce.8.b
eyes, heare not wyth theyre eares, and Actu.28.d.
vnderstonde not wyth theyr hartes, & Joh.12.f
conuerte and be healed. Then spake I: Rom.11.b
LORDE how longe? he answered: C
vntyll the cytyes be vtterlye wythoute
inhabitours, and the houses wythout
men, tyl the londe be also desolate, and
lye vnbuylded. For the LORDE
shall take the men farre awaye, so that
the londe shall lye all wayst. Neuerthe-
lesse, the tenthe parte shall remayne
therein : for it shall conuerte and be
frutefull. And lykewyse as the Tere-
byntes & Oketrees bryng forth theyr
frutes, so shal ẏ holy * sede haue frute. Gala.3.b

The.vii. Chapter.

¶ He rebuketh the kynge, for beynge
afrayed of the vngodlye kynges of the
Heythen, and because he put not hys
trust in God. He geueth hym a token
of grace, whiche he receaueth not.

IT happened in the tyme of A
Achas the son of Jotham, 4.Re.16.a
whiche was the son of O- 2.pa.26.a,
syas, kynge of Juda: that
Resyn the kynge of Siria,
and Peca Romilies sonne, kynge of
Israell: wente vp towarde Jerusalem
to besege it (but wanne it not.) Nowe
whan the house of Dauid (that is A-
chas) herde worde therof, that Syria
and Ephraim were confederate toge-
ther: hys harte quaked (yee and the har
tes also of hys people) lyke as a tre
in the feld, ẏ is moued wyth the wind.
Then sayd God vnto Esay: Go
mete Achas (thou and thy sonne Shear
Jasub) at the head of the ouer pole, in
the foote path by the fullers grounde,
and saye vnto hym : take hede to thy
selfe and be styll, but feare not, nother
be faynthearted, for these two tayles
(that is) for these two smokynge fyre
brandes, the wrath and furiousnesse of
Rezyn the Syrian, and Romelyes son
because that the kynge of Syria, E-
phraim, and Romelyes son, haue wyc-
kedly conspyred agaynste the, sayeng: B
We wyll go downe into Juda, vexe
them, and brynge them vnder vs, and
sette a kynge there, euen the sonne of
Taball. For thus sayeth the LORD
God therto: It shall not so go forthe,

nother come so to passe: for the head cy
tye of the Syryans is Damascus, but
the head of Damascus is Rezyn. And
after fyue and thre score yeare, shall
Ephraym be nomore a people. And the
chefe cytye of Ephraim is Samaria,
but the head of Samaria is Romelies
Hebr. 3.b sonne. * And yf ye beleue not, ther shal
and 4.a no promyse be kepte wyth you.
Morouer † God spake vnto A-
chas sayenge: Requyre a token of the
LORDE thy God, whether it be
towarde the depthe beneth, or toward
the heyghte aboue. Then sayd Achas:
I wyll requyre none: nother wyll I
tempte the LORDE. The LOR
DE answered: Then heare to, ye of
the house of Dauid: Is it not ynough
for you that ye be greuous vnto men,
but ye muste greue my God also? And
C therfore the LORDE shall geue
Math. 1.c you a token of hymselfe: * Beholde, a
Luce. 1.c virgin shall conceaue and beare a son,
and shall call hys name Emanuell.
Butter and honye shal he eate, that he
maye knowe the euell, and chose the
good. † But or euer that chylde come
to knowlege, to eschue the euell and
chose the good, the lond (that thou art
so afrayde for) shal be desolate of both
hyr kynges.
The LORDE also shal sende a
tyme vpon the, vpon thy people, & vpon thy
fathers house (such as neuer cam sence
3.Re. 12.c the tyme that * Ephraim departed from
Juda) thorowe the kynge of the Assiri-
2.Pa. 32.a ans. * For at the same tyme shall the
Esa. 36.a LORDE whistle for the flyes that
are aboute the water of Egypte, and
for the Bees in the Assirians londe.
These shall come, and shall lyghte all
in the valleyes, in the bowtes of stone
vppon all grene thynges, and in all
corners.
D At the same tyme shall the LOR
DE shaue the heere of the heade and
the fete and the beerd clene of, with the
rasoure that he shall paye them wyth-
all beyonde the water: namelye, wyth
the kyng of the Assyryans. At the same
tyme shall a man lyue wyth a cowe, &
two shepe. Then because of the abun-
daunce of mylcke, he shall make butter
and eate it. So that euery one whiche
remayneth in the londe, shall eate but-
ter and honye. At the same tyme all vy-
nyardes (though ther be a thousande
vynes in one, and were sold for a thou-
sande sylueringes) shall be turned to
breares and thornes. Lyke as they shal
come in to the londe with arowes and
bowes, so shall all the londe become
brears and thornes. And as for all hyl-
les that nowe are hewen downe, thou
shalte not come vpon them, for feare of
brears & thornes. But the cattel shalbe
dryuen thyther, & the shepe shal fede there.

The. viii. Chapter.

The people forsake God, and seke
helpe at the Heythen.

Morouer the LORDE A
sayde vnto me: * Take the Esa. 30.b
a great leafe, and wryte in
it, as men do with a penne
that he spede hym to robbe
and hayste hym to spoyle. And imme-
diatlye I called vnto me faythfull wit-
nesses: Urias the preste, and zacharias
the sonne of Barachias. After that
went I vnto the prophetisse, that now
had conceaued and borne a sonne. Then
sayde the LORDE vnto me: geue
hym thys name: Maherschalal hasch-
bas (that is a spedy robber, an hastye
spoyler) For why? or euer the chylde
shall haue knowlege to saye: Abi and
Im (that is father and mother) shall
the ryches of * Damascus, & the sub- 4. Re. 16.b
staunce of ‡ Samaria be taken away ‡ 4. Re. 17.a
thorowe the kynge of the Assirians. B
* The LORDE spake also vn- Joh. 9.a
to me, sayenge: For so muche as the Psa. 128.a
people refuseth the styll rennynge wa- Esa. 30.a
ter of Silo, and put theyr delyte in Re- Jere. 2.d
zin, and Romelies sonne: Beholde, the
LORDE shall brynge myghtye &
greate floudes of water vpon them:
namely, the * kynge of the Assirians 4. Re. 18.c
wyth all hys power, which shal poure Esay. 36.a
oute hys furiousnesse vpon euery man
and renne ouer all theyre bankes. And
shall breake in vpon Juda, increasyng
in power, tyll he get him by the throte.
He shall fyll also the wydenesse of thy
londe wyth hys brode wynges. O E-
manuell: Go together ye people, and
gather you: herken to all ye of farre con-
treyes, mustre you & gather you, mustre
you & gather you, take your counsel to- C
gether. * Yet muste your counsel come Esay. 19.a
to naught: go in hande withal, yet shal
it not prospere Excepte Emanuell:
(that is God) be wyth vs. For the
LORDE chastised me, and toke
me by the hande, and warned me, sa-
yenge vnto me, that I shuld not walke
in the waye of hys people. He sayde
morouer: rounde wyth none of them.

Who soeuer saye: yonder people are
1.Pet.3.b bounde together: * Neuerthelesse fear
them not, nother be afrayed of thē, but
sanctifye the LORDE of hoostes,
4.Re.17.b * let hym be youre feare and drede.
Mat.10.d ‡ For he is the sanctifyenge, and stone
‡Joh.17.c to stomble at, the rocke to fall vpon, a
1.Pet.2.b snare and net to bothe the houses: to
Israell, and the inhabitatours of Ierusalem.
And manye shall stomble, fal,
& be broken vpon hym: yee they shal be
snared and taken.

D * Now laye the wytnesses toge-
Dani.8.d ther (sayde the LORDE) and seale
the lawe wyth my dysciples. Thus I
wayte vpon the LORDE, that
hathe turned hys face from the house
Ebr.2.c of Jacob, and I loke vnto hym * But
lo, as for me, and the chylderen which
the LORDE hathe geuen me, we
are a token and a wondre in Israell,
for the LORDE of hoostes sa-
ke, whiche dwellethe vpon the hyll of
Syon.

And therfore yf they saye vnto
you: aske counsell at the soythsayers,
witches, charmers and coniurers, then
make them thys answer: Is ther a peo
ple ony where, that axeth not counsell
at hys God, whether it be concernyng
the deade, or the lyuynge? Yf ony man
wante lyghte, let hym loke vppon the
lawe and the testimonye, whether they
speake not after thys meanynge. Yf
he do not thys, he stombleth and suffe-
reth honger. And yf he suffre honger,
he is oute of pacyence, and blasphe-
meth hys kynge and hys God. Then
loketh he vpwarde, and downewarde
to the earth: and behold, there is trou-
ble and darcknesse, vexacyon is round
aboute hym, and the cloude of errour.
And oute of suche aduersyte, shall he
not escape.

The.ix.Chapter.

¶ He putteth them in mynde of the
mysery e that is past. Of the comming
and kyngdome of Christe. Punyshe-
mente for theyre pryde.

A Euen lyke as in tyme paste
Mat.4.b it hath ben well sene, that
* the lond of zabulon and
ẏ lond of Nephtali (where
thorowe the seewaye goeth
ouer Jordane in to the londe of Gali-
4.Re.15.f. lee) was * at the fyrste in lytle trouble,
2.Pa.27.a * but afterwardes sore vexed,

Neuerthelesse the people that haue
dwelte in darcknesse, shall se a greate
lyghte. As for them that dwell in the
londe of ẏ shadowe of death, vpon thē
shall the lyghte shyne. Shalt thou mul
tiplye the people, and not increase the
ioye also? They shall reioyce before
the, euen as men make merye in har-
ueste, and as men that haue gotten the
victorye, whan they deale the spoyle. Psa.118.c
* For thou shalte breake the yocke of Pro.16.c
the peoples burthē: the staf of his shul-
der and the rod of hys oppressoure.
* As in the daye at Madian. Esa.37.f.
Moreouer all temerarious and se- Judi.6.7
dicious power (Yee where ther is but B
a cote fylled wyth bloude) shalbe burnt
and fede ẏ fyre. * For vnto vs a chylde Math.1.d
shal be borne, and vnto vs a sonne shal Luce.1.c
be geuen. Upon hys shulder shall the
kyngdome lye, and he shall be called &
his own name: The wonderuos geuer
of counsell, the myghtye God, the euer
lastynge father. * The prynce of peace Phil.4.b
‡ he shall make no ende to encrease the ‡Da.2.g.
kyngdome and peace, and shall sytte and.7.c
vpon the seate of Dauid & in hys king Joh.12.d
dome, to sette vp the same, to stablyshe
it wyth equyte and ryghteousnesse frō
thence forth for euermore. Thys shall
the gelousye of the LORDE of hoo
stes brynge to passe.

The LORDE sente a worde C
in to Jacob, the same is come in to Is-
raell. All the people also of Ephraim,
and they that dwell in Samaria, can
saye wyth pryde and hygh stomackes,
on thys maner: The tyle worcke is fal
len downe, but we wyl buylde it wyth
harder stones. The Molberye tymbre
is broken, but we shall set it vp agayn
wyth Cedre. Neuerthelesse, the LOR
DE shall prepare Rezyn the enemy a-
gaynste them, and so ordre theyr aduer
saryes, that the Syryans shall laye
holde vpon them before, and the Phi-
listines behynde, and so deuoure Isra-
ell wyth open mouth.

* After all thys, the wrath of the Esa.5.d
LORDE shall not ceasse, but yet and.10.a
hys hande shall be stretched oute styll.
For the people turneth not vnto hym,
that chastyseth them, nother do they
seke the LORDE of hoostes. Ther
fore the LORDE shall rote out of
Israel both heade and tayle, braunche
and twygge in one daye. By the heade
is vnderstonde the Senatoure and ho
norable man, & by the tayle ẏ prophet

that preacheth lyes.
Iere.23.c ✱ For all they whiche enfourme
the people that they be i a ryghte case,
such be deceauers. Such as mē thinke
also to be perfecte amonge these, are
but caste awaye.
D Therfore shall the LORDE
haue no pleasure in their yong men, no
ther fauour theyr fatherlesses wydow
es For they are altogether ypocrytes
Esaye. 5.d and wycked, and all theyre mouthes
9.c,10.a speake folye. ✱ After all thys shall not
the LORDES wrath ceasse, but
yet hys hande shal be stretched out stil.
For the vngodlye burne, as a fyre in ẏ
bryers and thornes: and as it were out
of a fyre in a wood or a redebushe, so
ascendeth the smoke of theyre pryde.
For thys cause shall the wrath of
the LORDE of hoostes fall vpon
the londe, and the people shall be consu
med, as it were with fyre, no man shal
spare hys brother. Yf a man do turne
hym to the ryght hand, he shal famysh:
or to the lefte hande to eate, he shal not
haue ynough. Euery man shal eate the
fleshe of hys owne arme: Manasses
shall eate Ephraim, and Ephraim Ma
nasses and they bothe shall eate Iuda.
After all thys shall not ẏ LORDES
wrath ceasse, but yet shall hys hand be
stretched oute styll.

The.x. Chapter.

¶ Punyshemente of vnryghteous ru
lers. The comforte of Israel agaynste
A the pryde of the kynge of the Assirians

Esa.28.a WO be vnto you that make
Mat. 23.a ✱ vnryghteous lawes, and
Luce,11,d. deuyse thynges, whiche be
to harde for to kepe: wher-
thorowe the poore are op-
pressed, on euerye syde, and the inno-
centes of my people are therewith rob
bed of iudgement: that wedowes may
be youre praye, and that ye may robbe
the fatherlesse. What wyll ye do in
tyme of the visytacyon and destruccy-
on, that shall come frō farre? To whō
wyll ye renne for helpe? or to whom wil
ye geue youre honoure? that he maye
kepe it? that ye come not amonge the
presoners, or lye amonge the dead?
Esay.5.d ✱ After all thys shall not the wrath of
and.9.c the LORDE ceasse, but yet shall
hys honde be stretched oute styll.
Esa.36.a Wo also vnto Assur ✱ which is a
Iere.25.b staf of my wrath, in whose hande is ẏ
Ezech.21.b rod of my punyshemente. For I shall
sende hym amonge those ypocrytyshe
people, among the people that haue de
serued my dysfauoure shal I send him:
that he maye vtterly robbe thē, spoyle
them and treade them downe lyke the
myre in the strete. Howe be it hys mea-
nynge is not so, nother thynketh hys
harte of thys fashyon. But he ymagy-
neth only, how he may ouerthrow ād de
stroy much people, for he sayeth: ✱ are
not my princes al kynges? Is not Cal B
no as easy to wynne, as Charchamis? 4.Re.18
Is it harder to conquere Antiochia thē
Arphad? Or is it lyghter to ouercome
Damascus thē Samaria? As who say
I were able to wyn the kingdom of the
Idolaters and theyr goddes, but not
Ierusalem and Samaria. Shal I not
do vnto Ierusalem and theyre ymages
as I dydde vnto Samaria and theyre
ymages?
Wherfore the LORDE say-
eth: as soone as I haue perfourmed
my whole worke vpon the hyll of Sy
on and Ierusalem, then wyll I also vi
set the noble and stoute kynge of Assi-
ria, wyth hys wysedome and pryde.
For he stondeth thus in hys owne con Deut.8.d
ceate: ✱ Thys do I, thorowe the pow- Esa.47.b
er of myne owne honde, and thorowe Eze.29.a
my wysdom: For I am wyse, I am he
that remoue the londes of the people,
I robbe theyr prynces, and (lyke one
of the worthyes) I dryue them from
theyr hygh seates. My hand hath foūd C
out the hoostes of ẏ people, as it were
a neste. And lyke as egges, that were
layde here and there, are gathered toge
ther: So do I gather all contryes.
And ther is no man, that darre be so
bolde, as to touche a fether: that darre
open hys mouthe, or once whisper.
✱ But doth the axe boaste it selfe a- Esa.45.b
gaynste hym that heweth therwith? or Roma.9.d
doth the sawe make onye crakynge, a-
gaynste hym ẏ ruleth it? That were
euen lyke, as yf the rod dydde exalte it
self agaynste hym, that beareth it: or
as thoughe the staf shulde magnifye it
selfe, as who saye: it were no wood.
✱ Therfore shal ẏ LORD of hoostes Esay.37.f
send hym pouerte i his ryches, & burn
vp hys power, as it were wt a fyr. But
ẏ lyght of Israel shal be ẏ fyre, & hys
Sāctuary shalbe ẏ flam, & it shal kind
le, & burne vp his ✱ thornes & bryers Math.13.e
in one day, yee all ẏ glory of his wood-
des and felde shalbe consumed wt body
and soule. As for hymself, he shal be as

are chased awaye. The trees also of
his felde shalbe of such a nombre, that
a chylde maye tell them.
D After that daye shall the remnaunt
of Israel, and such as are escaped oute
of the house of Iacob, seke nomore cō-
forte at hym that smote them, but shall
comforte them selues with faythful-
nesse and trueth in the LORDE, the
holy one of Israel. The remnaunt, yee
and the posterite of Iacob, shall cōuert
vnto god ye myghty one. *For though
3.Re.19.c. thy people (o Israel) be as the sonde of
Roma.9.c the see, yet shall but the remnaūt of thē
Esa.11.c conuerte vnto hym. Perfecte is the iud-
gement of hym that floweth in ryghte-
ousnesse, and therfore the LORDE
of hoostes shall perfectlye fulfyll the
thynge, that he hath determined in the
myddes of the whole world. Therfore
thus sayeth the LORDE God of hoo-
stes: Thou my people that dwellest in
Syon, be not afrayed for the kynge of
the Assirians: He shal wagge his staffe
at the, yee and beate the with the rodde
as the Egipcyans dyd somtyme: But
soone after, shall my wrath and my in-
dignacyon be fulfylled agaynste theyr
Esa.37.f blasphemyes. *Moreouer the LOR-
DE of hoostes shall prepare a scourge
Judic.7.f for hym. *Lyke as was the punishmēt
of Madian vpon the mount of Oreb.
E And he shall lyfte vp his rod ouer the
Exo.14.d. see, as *he dyd somtyme ouer the Egip
cyans. Then shal his burthen be taken
from thy shulders, and his yocke from
thy necke, yee the same yocke shall cor-
rupte for very fatnesse. He shal come to
Aiath, and go thorowe towarde Mi-
gron. But at Machmas shal he muster
his hoost, and go ouer the forde. Ga-
ba shalbe theyr restynge place, Rhama
shalbe afrayed, Gabea Saul shall flye
awaye. The voyce of the noyse of the
horses (o doughter Gallim) shalbe herd
vnto Lais and to Anathot, which shall
be in trouble. Madmena shall tremble
for feare, but the cytesyns of Gabim ar
manly: yet shall he remayne at Nob ye
daye. After ye shal he lyft vp his hande
agaynst the mount Sion, & agaynste ye
hyll of Ierusalē. But se, the LORD
God of hoostes shall take awaye the
proude from thence, with feare. He shall
hew downe ye proud, & fel the hye myn
ded. The thornes of ye wood shalbe roo
ted out with yron, and Libanus shall
haue a myghtye fall.

The.xi.Chapter.

A prophecy of Christ.

After this *ther shall come A
a rod forth of the kynrede
of *Iesse, & a blossom shall Mat.1.a
sprynge out of his roote.
*The sprete of the LOR- Esa.61.a
DE shall lyghte vpon it: the sprete of Luce.4.b
wysedome, & vnderstandynge: ye sprete and.7.c
of coūsel, & strēgth: the sprete of know-
lege, & of the feare of God: & shal make
hym feruent in the feare of God. For
he shall not geue sentēce after ye thynge
that shalbe brought before his eyes, no
ther reproue a matter at the fyrst hea-
rynge: but with ryghteousnesse shal he
iudge ye poore, & with holynesse shall
he refourme the symple of the worlde.
*He shal smyte ye world with ye staffe of 2.Tess.2.b
his mouthe, & with ye breath of his mouth
shall he slaye the wycked. *Ryghteous Ephe.6.b.
nesse shalbe the gyrdle of his loynes, B
trueth and faythfulnesse the gyrdynge
vp of his raynes. *Then shal ye wolfe Esa.65.d
dwell with the lambe, & the leoparde
shall lye downe by the goates. Bulloc-
kes, lyons, & cattell shall kepe cōpany
together, so yt a lytle chylde shall dryue
them forth. The cowe & the beere shall
fede together, & theyr yongeones shall
lye together. The lyon shal eate strawe
lyke the oxe, or the cowe. The chylde
whyle he sucketh, shall haue a desyre to
the serpentes nest, and whan he is wee
ned, he shall put his hande in to ye Coc-
katrice denne. No man shall do euell
to another, no man shall destroye ano-
ther in all the hyl of my Sanctuary.
*For ye earth shalbe ful of ye knowlege Abac.2.b
of the LORD, eue as though ye water
of the see flowed ouer the earth.
*Then shal the gentyles enquyre Roma.15.b
after the roote of Iesse (whiche shalbe
set vp for a tokē vnto the gentyles) for
his dwellynge shalbe glorious. *At ye Esay.10.d
same tyme shall the LORDE take in
hande agayn, to conquere the remnaūt C
of his people (which are lefte alyue)
from the Assirians, Egipcyans, Ara-
bians, Morians, Elamites, Caldees,
Antiochians, and Ilondes of the see.
And he shall set vp a *token amonge ye Luce.2.e
gētyles, and gather together the disper
sed of Israell, yee and the outcastes of
Iuda frō the foure corners of ye world.
The hatred of Ephraim and the enmi-
te of Iuda shalbe clene rooted out. E-
phraim shall beare no euell wyll vnto
Iuda, & Iuda shal not hate Ephraim:
but they both together shall flye vpon

the shulders of ẏ Philistines towarde
ẏ west, & spoyle thē together ẏ dwel to
warde the East. The Idumites and ẏ
Moabites shall let theyr handes fall, &
ẏ Ammonites shalbe obediēt vnto thē.
The LORDE also shal cleue the
tunges of the Egipcyans see, and wt a
myghty wynde shal he lyft vp his hāde
ouer Nilus, and shall smyte his seuen
streames, and make men go ouer drye
shod. And thus shall he make a way for
his people, that remayneth fro the As-
Exo.14.f syrians, *lyke as it happened to ẏ Is-
raelites, what tyme they departed out
of the lande of Egipte.

The.xii.Chapter.

¶ A thankesgeuynge of the faythfull
people.

A So that then thou shalt say:
† O LORDE, I thanke
the, for thou wast displea-
sed at me, but thou hast re-
frayned thy wrath, & haste
had mercy vpō me. Beholde God is my
health, in whom I truste, and am not
Exod.15.a afrayed. *For the LORDE God is
psal.117.b my strēgth, and my prayse, he also shall
Abac.3.c be my refuge. Therfore with ioye shall
‡ Joh.6.d ye drawe ‡ water out of the welles of
the Sauiour, and then shall ye saye:
1.pa.17.b. *Let vs geue thankes vnto ẏ LOR-
psal.104.a DE, and call vpon his name, and de-
clare his counsels amonge the people,
and kepe them in remembraunce: for
his name is excellent. O synge prayses
vnto the LORDE for he doth great
thynges, as it is knowē in al ẏ world.
Crye out, & be glad, thou ẏ dwellest in
Sion, for great is thy prynce, the holy
one of Israel. †

The.xiii.Chapter.

¶ Punyshment to come vpon Baby-
lon by the Persians and Medes.

B This is the heuy burthen of
Babilon, which Esaye the
sonne of Amos dyd se:
*Make some token to the
Jere.50.a. hye hylles, call vnto them,
holde vp your hande that the prynces
maye go in at the dore. For I wyl sēde
for my debyties and my gyauntes (say
eth the LORDE) and in my wrath I
wyll call for suche, as tryumphe in my
glorye.
4.Re.7.b *With ẏ, me thought I herde in
2.Pa.5.a. the mountaynes, a noyse, like as it had
ben of a great people: and a russhynge,
as though the kyngdomes of all nacyōs
had come together, (and the LORD
of hoostes was ẏ captayne of ẏ whole
armye) as they had come not onely out
of farre cōtrees: but also from ẏ endes
of the heauens. Euen the LORDE
hymself wt the mynisters of his wrath,
to destroye the whole lande.
Mourne therfore, for the daye of
the LORDE is at hande, and cōmeth
as a destroier frō ẏ almighty. Thē shal
al hāde be letten downe, & al mens har
tes shall melte awaye: they shall stonde
in feare, carefulnesse and sorowe shall
come vpon thē, & they shal haue payne
as a woman that trauayleth wt chylde.
*One shal euer be abashed of another Mat.24
and theyr faces shall burne, lyke the
flame.
For lo, the daye of the LORDE
shall come, terrible, full of indignacyon
and wrath: to make the lande waist, &
to root out the synne therof. For ẏ star
res and planetes of heauen shall not
geue theyr lyghte, * the Sonne shalbe
quenched in the rysynge, and ẏ Moone Eze.32.a
shall not shyne with his lyght. And I Joel.2.b
wyll punyshe the wyckednesse of the and.3.c
worlde, and the synnes of the vngodly
sayeth the LORDE. The hye sto-
mackes of ẏ proude wyl I take away,
and wyll laye downe the boastynge ty-
rauntes. I wyll make a man to be C
dearer then fyne gold, and a man to be
more worth, then a goldē wedge of O-
phir. Moreouer, I wyll so shake ẏ hea
uen, that the earth shall remoue out of
hir place.
Thus shal it go with Babylon in ẏ
wrath of ẏ LORD of hoostes, in the
day of his fearful indignacyō: And Ba
bylō shalbe as an hūted or chased do, &
as a flocke without a shepherd. Euery
man shall turne to his owne people, &
flye echone in to his owne lande. Who
so is founde alone, shalbe shot thorow:
And who so gather, shalbe destroied wt
the sweard. Theyr chyldrē shalbe slayn
before theyr eyes, theyr houses spoyled,
and theyr wyues rauysshed. For lo, I
shall brynge vp the Medes agaynste
them, whiche shall not regarde syluer,
nor be desyrous of golde. Then shall
yonge mens bowes be knapped asun- D
der. The Medes shal haue no pytie vp
pon wemen with chylde, and theyr fa-
ces shall not spare the chyldren. And
Babilon (that glory of kyngdomes, &
bewtye of the Caldees honoure) shall

be destroyed, euen as God *destroyed Sodom and Gomorra. It shall neuer be more inhabited, nother shall ther be eny more dwellynge there, from generacyon to generacyon.

The Arabians shall make no mo tentes there, nother shal the shepherdes make theyr foldes there eny more: but wylde beastes shall lye there, and ye houses shalbe full of great Oules. Estriches shall dwell there, and Apes shall daunce there: The lytle Oules shall crye in the palaces, one after another and Dragons shalbe in the pleasaunt parlers. And as for Babilons tyme, it is at hande, and hir dayes maye not be longe absent.

The.xiiii.Chapter.

¶ God wyl haue mercy on his people. He threateneth Palestina.

B But the LORDE wyll be mercyfull vnto Jacob, and wyl take vp Israel agayn, and set them in theyr owne lande. Straungers shall cleue vnto them, and get them to the house of Jacob. *They shall take the people, and carye them home to them. And the house of Israel shall haue them in possession for seruauntes and maydens in the lande of the LORDE. They shal take those presoners, whose captaynes they had ben afore: and rule those that had oppressed them. Whan the LORDE now shall brynge the to rest, from the trauayle, feare, and hard bondage that thou wast laden withal: then shalt thou vse this mockage vpon the kynge of Babilon, and saye: Howe happened it that ye oppressour leaueth of? Ys thy golden trybute come to an ende? doutlesse the LORDE hath broke the staffe of the vngodly, and the cepter of the lordly. Which whan he is wroth smytteth the people with durable strokes, and in his wonders he persecuteth the and rameth them contynually. And therfore the whole worlde is now at reste and quyetnesse, and men synge for ioye.

B Yee euen the fyrre trees and ceder of Lybanus reioyce at thy fall, sayeng: Now that thou art layed downe, ther come nomore vp to destroye vs. Hell also trembleth at thy commynge. Al myghty men and prynces of the earth, steppe forth before the. Al kynges of the earth stande vp from theyr seates, that they maye all (one after another) synge and speake vnto the: Art thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell: Mothes shalbe layed vnder the, & wormes shalbe thy coueryng.

*How art thou fallen from heauen (o Lucyfer) thou fayre mornyng chylde? hast ye gotten a fal euen to the grounde, thou that (notwithstandynge) dyddest subdue ye people? And yet thou thoughtest in thyne harte: I wyll clymme vp in to heauen, and make my seate aboue the starres of God. I wyll syt vpon ye glorious mount towarde the North, I wyll clymme vp aboue the cloudes, & wyll be lyke the hyghest of al. Yet dare I saye ye thou shalte be brought down to the depe of *hell. They that se the, shall narowly loke vpon the, & thynke in them selues, sayenge: Js this the man, that brought al londes in feare, & made ye kingdomes afrayed? Js this he that made the worlde in a maner waist and layd the cyties to grounde, whiche let not his presoners go home?

How happeneth it, that the kynges of all people lye, euery one at home in his owne palace, with worshippe: & thou arte caste out of thy graue lyke a wylde braunche: lyke as deadmens rayment ye are shot thorow wt the swearde: as they that go downe to the stones of ye depe: as a dead coarse that is troden vnder fete: and arte not buryed with them? Euen because that thou haste waisted thy lande, and destroyed thy people. For the generacyon of the wycked shalbe without honoure for euer. Ther shal a waye be sought to destroye theyr chyldren, for theyr fathers wyckednesse: they shall not come vp agayne to possesse the lande, and fyll the worlde full of castels and townes.

D I wyll stonde vp agaynst them (sayeth the LORDE of hoostes) & roote out the name and generacyon of Babilon (sayeth the LORDE) and wyll geue it to the Otters, and wyll make waterpouddels of it. And I wyl swepe them out with the besome of destruccyon, sayeth the LORDE of hoostes. The LORD of hoostes hath sworne an oth, sayenge: It shall come to passe as I haue determined: and shalbe fulfylled as I haue deuysed. *The Assyrians shalbe destroied in my lande, & vpon my mountaines wyl I treade the vnder foote: Where thorow his yocke

Margin notes: Gen.19.d; Abdi.1.d; Zach.2.d; Luce.10.b; Apoc.12.c; C; Eze.31.c; Eze.32.c; D; Esa.37.g

shall come from you, and his burthen
shalbe takẽ from your shulders. This
deuyse hath god takẽ thorow ye whole
worlde, and thus is his hãde stretched
out ouer all people. For yf the LORDE
of hoostes determyne a thing who wyl
dysanulle it? and yf he stretche forthe
hys hãde, who wyll holde it in agayne.

C The same yeare that kinge Achas
dyed God threatened by Esay on this
Iere.47.a maner: * Reioyce not (thou whole Pa
Eze.25.c lestina) as though the rod of hym that
Soph.2.a beateth the were broken. ‡ For out of
Is.xe.12.b ye serpentes roote, ther shall waxe a coc
katrice, and the frute shalbe a fyrye
worme. But the poore shall fede of the
best thinges, and the symple shall dwel
4.Re.1.b in safetie. * Thy rotes will I destroye
with honger, and it shal slaye thy rem-
naunt. Mourne ye portes, wepe ye cy-
ties, and feare thou (o whole Palestina)
for ther shal come from the North
a smoke, whose power no man maye
abyde. Who shall then mayntcyne the
messages of the Gentyles? But the
LORDE stablissheth Syon, and the
poore of my people shall put their trust
in him.

The.xv.Chapter.

C The plage of Moab.

This is ye heuy burthen vpõ
Iere.48.a * Moab: Ar of Moab
Eze.7.c. was destroyed (as me thou-
Eze.25.b ght) in ye night season: The
Soph.2.b walles of Moab perished
in ye night, and vanished awaye: They
wente to Baith and Dybon in the hye
places for to wepe. Moab dyd mourne
from Nebo to Medba: * Al their hea-
Iere.48.b des were balde, & all their beerdes sha-
uen. In their stretes were they gyrded
aboute with sackloth. In all the top-
pes of their houses & stretes was ther
nothyng, but mournyng and wepynge.
Hesebon and Eleale cried, that theyr
voyce was herde vnto Iahaz. The
B worthies also of Moab blared & cried
for verý sorowe of theyr myndes: Wo
is my hart for Moabs sake. They fled
vnto the citie of zoar, whiche is lyke a
fayre frutefull bullocke, they wente vp
to Luhith, wepynge. The way toward
Horonaim was ful of lamentacion for
ye hurte. The waters of Nimrim were
dryed vp, the grasse was wethered, the
herbes destroyed, and what necessarye
C grene thynge ther was besyde. In lyke
maner the thynge that was lefte them
of theyr substaũce, they caryed it by wa-
ter to Araby. The crie wente ouer the
whole londe of Moab: from Eglaim
vnto Beer, was there nothynge but C
mournynge. The waters of Dimon
were full of bloude: for the enemie had
sent thyther a bonde of men, which as
a lyon, layde wayte for the remnaũt of
the lõde, & for them that were escaped.

The.xvi.Chapter.

C The vexacyon and feare of Moab.

Then sent the lordes of the B
londe a man of warre, from
the rocke that lyeth toward
the deserte, vnto the hyll of
the doughter Sion (For as
for the doughters of Moab, they were
as it had bene a trembling byrde, that
is put out of hir nest, by the fery of Ar-
non) whiche messaunger sayde: gather
your councel * come together: couer vs Esa.24
with your shadowe in the myddaye, as
the nyght dothe: hyde the chased, and
bewraye not them that are fled, let the
persecuted Moabites dwell amonge
you, be our open refuge agaynst the de-
stroyer: for the aduersary oppresseth vs
the robber vndoeth vs, and the tyraũt
dryueth vs out of our londe. But the
trone of your kyngdome is full of grace
therfore he that sytteth vpon it with
faythfulnesse and treuthe in the house
of Dauid, knowe the thynge, and do
his diligẽce to helpe shortly accordyng B
to equite and ryghtuousnesse. * As for Iere.48.d
Moabs pryde it is well knowen. And Eze.25.b
althoughe they be excellent, proude, ar-
rogant, and hye mynded: yet is theyr
strengthe nothyng lyke. And therfore
Moab cõplayneth vnto Moab, wher
thorowe they come all to mourne: and
nowe that they be smytten, they take
theyr deuice beneth by the brykwal, and
make theyr complaynte.

The suburbes also of Hesebon
were made wayste, & the prynces of ye
Gentiles hewed downe the vynyardes
of Sibma, whiche were planted with
noble grapes, and spred vnto Iazer, &
wente vnto ye ende of ye deserte, whose
braunches stretched them selues forth
beyõde ye see. Therfore I mourned for
Iazer, and for ye vynyardes of Sibma
with greate sorowe. I poured my tea-
res vpon Hesebon and Eleale: for all
theyr sõges were layde downe, in theyr
haruest and gathering of their grapes:
Myrthe and chere was gon out of the
felde and vynyardes, in so muche, that

C no mã was glad nor sange. Ther were
no treader in to the wyne presse, theyr
mery chere was layde downe. Wher-
fore my bely rombled (as it had bene a
lute) for Moabs sake, & myne inward
membres, for the bryck walles sake.
For it happened thus also: when Mo-
ab sawe that she was turned vpsyde
downe, she went vp on hye in to hir sã-
ctuary, to make hir prayer there * but
Deu.32.e she myght not be helped. Thys is the
deuyce whiche the LORDE toke in
honde at that tyme agaynste Moab.
But nowe the LORD sayeth thus:
In thre yeare shal the power of Moab
with theyr pompe (whiche is great) be
minished, lyke as the burthen of an hy-
red seruaunt: And as for the remnaunt
of them, they shalbe lesse then a fewe,
and not rekened muche worthe.

The.xvii. Chapter.

Punyshment of Damascus & Siria.

A THis is the heuy burthen v-
Jer.49.d pon * Damascus: Beholde
Amos.1.a Damascus shalbe nomore
a citie, but an heape of bro-
ken stones. The cytyes of
Aroer shalbe waist. The cattel shal lye
there, & noman shall fray them awaye.
Ephraim shall nomore be stronge, and
Damascus shall nomore be a kynge-
dome. And as for the glory of the rem-
naunt of the Sirians, it shalbe as the
glory of the chyldren of Israell, sayeth
the LORD of hoostes. At that tyme
B also shal ỹ glory of Jacob be very pore,
and his fatnes leane. It shal happen to
them, as when one sheareth in haruest,
whiche cutteth hys handfull with the
sickle: and when one gathereth ỹ shea-
ues together in ỹ valley of Rephaim,
ỹ ther remayneth yet some eares ouer.
Esa.24.b * Or as whẽ one shaketh an olyue tre,
whiche fyndeth but two or thre olyue
beries aboue in the toppe, and foure or
fyue in the braũches. Thus the LOR-
DE God of Israel hathe spoken.

Then shal man conuerte agayne to
hys maker, and tourne hys eyes to the
holy one of Israel. And shall not turne
to the aulters that are the worke of his
awne handes, neyther shal he loke vpõ
groues & ymages, whiche his fyngers
C haue wrought. At the same tyme shall
theyr stronge cities be desolate, lyke as
were once the forsaken plowes & corne
4.Re.7.b * whiche they forsoke, for feare of the
chyldren of Israell.

Thus shalt thou (o Damascus) be
desolate, because thou haste forgotten
God thy sauiour, and haste not called
to remẽbraũce the rocke of thy strẽgth
* Wherfore thou hast also set a fayre
plante, and grafted a straunge braũch. 4.Re.16.b
In the daye when thou dyddest plante
it, it was great, & gaue soone the frute
of thy sede: But in the daye of haruest,
thou shalte reape an heape of sorowes
and myseryes.

Wo be to ỹ multitude of much peo- D
ple, that rush in lyke the see, and to the
heape of folke, that renne ouer all lyke
greate waters * For though so many Esa.37.f
people increase as ỹ flowynge waters,
and though they be armed: yet they flye
farre of, and vanishe awaye lyke the
dust with the wynde vppon an hyll, &
as ỹ whyrle wynde thorowe a storme.
Though they be fearfull at nyght, yet
in the mornynge it is gone wyth them.
This is theyr porcion, ỹ do vs harme,
and ỹ heretage of them that robbe vs.

The.xviii. Chapter.

The calling of the Heithen.

WO be to the londe of wyng- A
shyppes, whiche is of thys
syde ỹ floude of Ethiopia:
whiche sendeth hir message
ouer the see in shyppes of
redes vpon the water, and sayeth: Go
sone, & do your message vnto a straũge
and harde folke: to a fearfull people, &
to a people that is further then this: to
a desperate & pylled folke, whose lõde
is deuided from vs with ryuers of wa-
ter. Yee all ye that syt in the compasse
of the worlde, and dwel vpõ the earth:
when the token shalbe geuen vpon the
mountaynes, then loke vp: and when
the horne bloweth, then herken to: for
thus hathe the LORDE sayde vnto
me I layde me downe, and põdred the B
matter in my house, at the noone daye
whẽ it was hote: and ther fel a mesling
shower, like a dewe, as it happeneth in
haruest. But the frutes were not yet
rype to cutte of, & the grapes were but
yonge & grene. Then one smote of the
grapes wt an hoke, yee he hewed downe
also the bowes and the braunches, and
dyd caste them awaye. And thus they
were layde wayst, for the foules of the
moũtaines, & for the beastes of ỹ earth
together. So ỹ the foules sat ther vpõ,
& the beastes of ỹ earth wintred therõ.

Then shall ther be a present broughte
vnto the LORDE of hoostes: euen
that harde folke, that fearfull folke, &
that further is then this: that desperat
and pylled folke (whose lande is deuy-
ded frō vs with floudes of water) vn-
Deut.12.a to the * place of the name of the LOR-
DE of hoostes: euen vnto the hyll of
Sion.

The.xix.Chapter.

¶ Plages vpon Egipte & Ethiopia.

A This is the heuy burthē vp
Iere.46.a pon * Egipte: Beholde
Eze.29.a † the LORDE wyl ryde
‡ Luc.21.d vpon a swyft cloude, and
come in to Egipt. And the
goddes of Egipte shall tremble at his
commynge, & the harte of Egipte shall
quake within her For thus sayeth the
Mat,13.a LORDE: * I wyll steare vp the E-
gipcyans one agaynste another amōge
them selues, so that one shalbe euer a-
gaynst his brother and neyghbour: yee
one cytie agaynst another, & one kyng-
dome agaynst another. And Egipte
shalbe choked in hir selfe. Whan they
are councell at theyr goddes, at theyr
prophetes, at theyr sothsayers & wyt-
ches: then wyll I brynge theyr coūsell
to naught.

B I wyll delyuer Egipte also in to
the handes of greuous rulers, & a cruel
kynge shall haue the rule of them. The
water of the see shalbe drawen out, Ni-
lus shall synke away and be dronke vp.
The ryuers also shalbe drawen out, yͤ
welles shall decrease and drye awaye.
Rede and rush shall fayle, the grasse by
the waters syde or vpō yͤ ryuers bācke
yee and what so euer is sowen by the
waters, shalbe wythered, destroyed, &
brought to nought. The fyshers shall
mourne, all such as cast angles in yͤ wa-
ter, shall complayne: and they that
sprede theyr nettes in the water, shalbe
faynt harted. Suche as laboure vpon
flaxe and sylke, shall come to pouertie, &
they also that weeue fyne workes. All
the pondes of Egipte, all the polyey of
theyr moates and dytches shal come to
naught.

C Yee the vndiscrete prynces of zoā,
2 Re.17.d the * counsell of the wyse Senatours
Esay.8.c of Pharao shall turne to foolyshnesse:
Those that dare boast and say of Pha-
raos behalfe: I am come of wyse peo-
ple, I am come of the olde regall proge-
ny. But where are now thy wyse mē?
Let them tel yͤ and shewe thé, what the
LORDE of hoostes hath taken in
hande agaynste Egipte. Fooles are
those princes of zoan, and proude are yͤ
prynces of Noph: yee they deceaue E-
gipte with the nobilite of theyr stocke.
* For the LORD hath made Egipte 3.Re.11.d
dronken with the spirete of erroure, and
they shall vse it in all matters: euē lyke
as a dronken man goeth spewynge a-
boute. For Egipte shall lacke good coū-
sell, so that they shal not knowe what
to do, nother begynnynge nor ende, no-
ther vpon the lande nor water. Then
shall the Egipcyans be lyke vnto wo-
men afrayed and astonnyed, at the lyf-
tynge vp of the hande, which yͤ LOR-
DE of hoostes shal lyfte vp ouer them D

The lande of Iuda also shal make
the Egipcyans afrayed: who so dothe
but speake vpon it, shal put thē in fear:
And that because of the counsell, which
the LORDE of hoostes hath deuysed
agaynst them. Then shall the fyue cy-
ties of Egipte speake with the Cana-
nites tūge, and * sweare by the LOR- Deu.10.d
DE of hoostes, and Heliopolis shalbe
one of them. At the same tyme shall the
LORDE of hoostes haue an aulter
in the myddest of the lande of Egipte,
with this tytle therby: Unto the LOR-
DE. This shalbe a token or testimony
vnto the LORDE of hoostes in the
lande of Egipte, when they shall crye
vnto hym, because of those yͤ oppresse
them: that he shall sende thē a captayne
and a Saueour to delyuer them.

Moreouer Egipte shalbe bought E
vnto the LORDE, and the Egipcy-
ans also shall knowe the LORDE at
the same tyme: they shall do hym reue-
rence with peaceofferynges, and with
meatofferinges: they shal promyse hym
offerynges, yee and paye hym also.
Thus the LORDE shall smyte E-
gipte, and heale it agayne: and so shall
they turne to yͤ LORDE, and he also
shall haue mercye vpon them, and saue
them. Then shal ther be a comune way
out of Egipt in to Assyria The Assiri-
ans shall come in to Egipte, and the E-
gipcyans in to Assiria. The Egipcyās
also and the Assirians shall both haue
one Gods seruyce. Then shall Israel
with honoure be the thyrde to Egipte
and Assur. And the LORDE of hoo
stes shall blesse them, sayenge: Blessed
is my people of the Egipcyans, Assur
is the worke of my handes, but Israel
is myne enheritaunce.

The.xx.Chapter.

¶ By goynge barefoote doth Esaye sygnifye the captiuite of Egipte and Ethiopia.

A The same yeare that Harthā came to Asdod, where Sargen ẏ kyng of the Assirians sent hym, what tyme as he also beseged Asdod, & wāne it the same season: Thē spake ẏ LORDE vnto Esaye the sonne of Amos, sayeng: Go and lowse of ẏ sackeclothe from thy loynes, and put of the shues from thy fete. And so he dyd, goynge naked and bare foote. Then sayd the LORDE: where as my seruaunt Esay goeth naked and barefoote, it is a token and signifyenge of the thynge, ẏ after thre yeare shall come vpon Egipt and Ethiopia. For euen thus shall the
B kinge of the Assiriās dryue both yonge and olde, as presoners naked and bare foote, out of Egipte and Ethiopia. And shall discouer the shame of Egipt They shalbe also at theyr wyttes ende, and ashamed one of another: the Egipcyans of the Morians, and the Morians of the Egipcyans, at the syghte of theyr glorye.

Morcouer they that dwell in ẏ Isles, shal saye euē the same daye: behold, this is oure hope, to whom we fled to seke helpe, that we myght be delyuered from the kynge of the Assirians. How wyll we escape?

The.xxi.Chapter.

¶ The punyshment of Babylon, Duma and Arabia.

A This is the heuy burthen of the waylt see: A greuous vysion was shewed vnto me, lyke as whā a storme of winde & raine rusheth in from the wyldernesse, that terrible lande. Who so maye deceaue, (sayd the voyce) let hym deceaue: Who so maye destroye, let hym destroye. Up Elam, besege it o Madai, for I wil stil all theyr groninges. With this, the raines of my backe were full of payne:
M.13.a Panges came vpon me * as vpō a wo
Jer.13.a man in hir trauayle. When I herde it, I was abashed: and whan I loked vp I was afrayed. Myne harte paunted, I trembled for feare. The darcknesse made me fearfull in my mynde.
B Yee soone make redy ẏ table (sayde this voyce) kepe ẏ watch, eat & drinke: Up ye captaynes, take you to youre shylde, for thus the LORDE hath charged me: go thy waye, & set a watch man, that he maye tell what he seyeth. And whan he had wayted dilygētly, he sawe two horsemen: the one rydyng vpon an asse, the other vpon a Camel. And the lyon cryed: LORDE, I haue stōde waiting al the whole day, & haue kepte my watch all the nyght. With ẏ came there one rydyng vpon a charret,
which answered, and sayd: * Babilon Jere 51.b
is fallen, she is turned vpsyde downe, Apo.14.b
and all the ymages of hir goddes are and.18.a
smytten to the grounde. This (o my felowe throshers and fanners) haue I herde of the LORDE of hoostes the God of Israell, to shewe it vnto you.

The heuy burthen of Duma.

* One of Seir cried vnto me: watch Jere.49.b
man what hast thou espyed by nyght? Watchman, what hast thou espyed by nyght? The watchmā answered: The day breaketh on, and the nyght is com minge: Yf your request be earnest, then axe, and come agayne.

The heuy burthen vpon Arabia.

At euen ye shal abyde in the wood C
in the way toward Dedanim. * Mete Esay.16.a
the thyrstye with water, (o ye cytesyns of Heman) mete those with bread that are fled. For they shall runne away frō the weapen, from the drawen swearde from the bent bowe, and from ẏ great batayll. For thus hath the LORDE
spoken vnto me, * ouer a yeare shal all Jere.19.c
the power of Cedar be gone, lyke as whan the office of an hyred seruaūt goeth out: And the remnaunt of the good archers of Cedar, shalbe very fewe: For the LORD God of Israell hath spoken it.

The.xxii.Chapter.

¶ The punyshment of Jerusalem by Sennacherib. Sobna is put downe. Eliachim commeth in his steade.

The heuy burthen vpon the valley of Vysions.

What hast thou there to do, A
that thou clymmest vp into the house toppe, o thou citie of mirakles, sedicious & wylful? seynge, thy slayn men are nother kylled ẘ swearde, nor dead in battayl? For all thy captaynes gat them to theyr horses from the ordynaunce: yee they are all together rydde

awaye, and fled farre of. When I per-
Iere.9.a ceaued ẏ, I sayde: * awaye fro me, ẏ I
Luce.19.d. maye wepe bytterly. Take no laboure
for to comforte me as touchynge ẏ de-
struccyon of my people: For this is the
day of the LORDE of hoostes, wher
in he wyll plage, treade downe, & wede
out the valley of Vysions, and breake
downe the walles with suche a cracke,
ẏ it shal geue a soūde in ẏ moūtaynes.
B The Elamites toke the quiuers to
carte and horse, & the walles were bare
from harnesse. Thy goodly valleys
were full of charrettes, ẏ horsemē made
them soone to besege the gates. Then
was the coueryng of Iuda put from
thence, and then was sene the sege of ẏ
tymbre house. There shal ye se ẏ ryftes
2.Re.5.b in the walles of the * cytie of Dauid,
wherof ther shalbe many. Ye shall ga-
ther together the waters of the lower
pole, and tell the houses of Ierusalem,
and breake of some of them to kepe the
walles. And ye shal make a pit betwixt
the twayne walles of the water of the
olde pole, and nothynge regarde hym,
that toke it in hande and made it. And
at the same tyme shal the LORDE of
hoostes call mē to weppyng, mourning,
to baldnesse, and puttynge on of sack-
cloth. But they to fulfyll theyr lust and
wylfulnesse, slaughter oxen, they kyll ẏ
shepe, they eate costly meate, & drynke
Sap.2.b wyne: * let vs eate and drynke, to mo-
1.Cor.15.d row we shall dye. Neuerthelesse whan
the LORDE of hoostes herde of it, he
sayd: yee, yf this wyckednesse of yours
shalbe remitted, ye must dye for it.
This hath the LORDE God of hoo
stes spoken.
C Thus sayeth the LORDE God
Esa.36.a of hoostes: Go in to the treasury vnto
* Sobna the gouernoure, and say vn-
to hym: What hast thou here to do? &
from whence commest thou? that thou
hast made ẏ a graue here? (For he had
caused a costly tōbe of stone to be made
for hymselfe, and a place to lye in to be
hewē out of a rocke.) Behold, ẏ LOR
DE shall caste the out by violence, he
wyll decke the of another fashion, and
put vpon the a straunge cloth. He shall
carye the in to a farre contre, lyke a bal
with his hādes. There shalt thou dye,
there shall the pompe of thy charrettes
haue an ende: thou villayne of ẏ house
of thy LORDE: I wyll shoute ẏ out
D of thyne office, & put ẏ frō thyne estate
After this wyll I call my seruaunt
Eliakim, the sonne of Helkia, & araye
hym with thy coate, and gyrde hym w
thy gyrdle, and I wyll geue thy power
in to his hande. He shalbe a father of ẏ
cytesyns of Ierusalem, and of the kyn
red of Iuda * I wyll also laye ẏ keye Iob.12.b
of Dauids house vpon his shulders: & Apo.3.b
yf he open, no man shall shut: and yf he
do shut, no man shall open. I wyll fa-
sten hym to * a nayle in the place of the Zacha.10.a
moost hye faythfulnesse, and he shalbe
vpon the glorious trone of his fathers
house. They shall hange vpon hym all
the glory of his fathers house, of ẏ chyl
dren and chylders chyldren, all apparel
smal and great, al instrumentes of mea
sure and musyke. This shall come to
passe (sayeth the LORD of hoostes)
when ẏ nayle, that is fastned to ẏ place
of ẏ hyghest faythfulnes, shalbe pluckt
of, and when the weyght that hangeth
vpon it, shall fall, be broken, and hewē
in peces. For the LORDE hymselfe
hath sayde it.

The.xxiii. Chapter.

The punyshment of Tyre, of all the
cyties by the see coast, & of the Iles.

AN heuy burthen vpō * Ty A
rus. Mourne ye shyppes of Iere.47
Tharsis for she is throwen Eze.26.27
downe to the grounde, and
conquered of them, that are
come from Cithim. The indwellers of
the Ilondes, the marchauntes of Sidō
and they that occupyed the see (of whō
thou wast ful somtyme) are at a poynt.
For by see were theyr frutes brought
vnto the, & al maner of corne by water.
Thou wast the comune marcket of all
people. Sidon is sory for it, yee and all
the power of the see complayneth, and
sayeth: O that I had neuer trauayled
with chylde, that I hadde neuer borne
ony, that I had nother noryshed boye,
nor brought vp doughter. As soone as
Egipte perceaueth it, she wylbe as so-
ry as Tyrus it selfe. Go ouer the see,
mourne ye that dwell in the Iles. Is
not that the glorious cytie, which hath
ben of longe antiquite? whose natyues
dwellynge farre of, commende her so
greatly. Who hath deuysed such thyn-
ges vpon Tirus the crowne of all cy-
ties, whose marchauntes and captay-
nes were the hyghest and principal of
the worlde? Euen ẏ LORD of hoostes B
hath deuysed it, that he may put down
al pompe, & mynysh all the glory of the

worlde. Go thorowe thy londe (o thou
doughter of the see) as mē go ouer the
Joh.12.b water, * and ther is not a gyrdle more.
Psa.2.c Thus the LORDE * that re-
moueth the kyngdomes, and hathe ta-
ken in hand agaynste that myghty Ca
naan (to rote it oute) : hathe stretched
oute hys hande ouer the see, and sayd:
From hence forth shalte thou make no
more myrthe (o thou doughter Syon)
for thou shalte be putte downe of the
Cythens. Stande vp therfore, and go
where the enemy wyl carye the, where
thou shalte also haue no reste. Beholde
(for thyne ensample :) The Caldees
were suche a people, that no man was
lyke them. Assur buylded them: he sette
vp hys castels and palaces, and brake
thē down agayn. And therfore mourn
(ye shyppes of the see) for your power
shall be throwne downe.
After that, shall the seuentye yea-
res of Tyrus (euen as longe as theyre
kynges lyfe was) be forgotten. And af-
ter seuenty yeares, it shal happē to Ty
rus as wyth an harlot ẏ plaieth vpō a lute
Take thy lute (saye men to her) and
go aboute the cytye, thou arte yet an
vnknowne wensche, make pastyme wt
dyuerse ballettes, wherby thou mayest
come in to acquayntaunce. Thus shall
Psa.11.a it happen after seuenty yeares * The
LORDE shall vysete the cytye of
Tyrus and it shall come agayne to hyr
marchaundyse, and shall occuppye with
all kyngdomes that be in the worlde.
Psa.44.c * But all hyr occuppyenge & winnynge
shal be halowed vnto the LORDE.
For then shall they laye vp nothynge
behynd them nor vpon heapes: but the
marchaundyse of Tyrus shall belonge
vnto the cytesyns of the LORDE,
to the fedynge and sustaynynge of the
hongrye, & to the clothyng of the aged.

The.xxiiii. Chapter.

¶ Of the generall punyshemente of
the whole earthe vnto the ende of the
worlde.

A Beholde, the LORDE
shall wayste and plage the
worlde, he shall make the
face of the earthe desolate,
and scattre abrode the inha
Ose.4.b bitours therof. * Then shall the preste
be as the people : the master as the ser-
uaunte: the dame lyke the mayde : the
seller lyke the byer: he that lendeth vp
pon vsurye, lyke hym that borowethe
vpon vsurye: the crediteure as the det
ter. Yee miserablye shall the worlde be
waysted and clene destroyed. For the
LORDE hathe so determyned in
hymselfe. The earth shall be heuye and
decaye. The face of the earthe shall pe-
ryshe, and fall awaye, the proude peo-
ple of the worlde shal come to naught.
For the earthe is corrupte of hyr in-
dwellers.
For why ? they haue offended the B
lawe, chaunged the ordinaunces, and
made the euerlastynge testamente of
none effecte. And therfore shall ẏ curse
deuoure the earth: for they that dwell
theron, haue synned . Wherfore they
shall be brente also : and those that re-
mayne, shall be verye fewe. The swete
wyne shall mourne, the grapes shall be
weake and all that haue bene merye in
harte, shall syghe. * The myrthe of ta- Apo.18.b
brettes shall be laye down, the chere of
the ioyfull shal ceasse, and the pleasure
of lutes shall haue an ende, ther shall
nomore wyne be drōcke wyth myrthe,
the beer shall be bytter to them that
drynke it, the wycked cytyes shalbe
broken downe, all houses shal be shut,
that no man maye come in.
In the stretes shall ther be lyfte
vp a crye, because of wyne, all mens
chere shall vanyshe awaye, and al ioye
of the earth shall passe. Desolacyon
shall remayne in the cytyes, and the ga
tes shall be smytten wyth waystnesse.
For it shall happen vnto al londes and
to all people, lyke as whan a man smy
teth downe the * olyues, that are lefte Esa.17.b
vpon the tre : or seketh after grapes,
whan the wyne gatherynge is oute.
And those same (that remayne) shall
lyfte vp theyr voyce, and be glad, and
shall magnyfye the glory of the LOR
DE, euen from the see, and prayse the
name of the LORDE God of Is-
raell, in the valleys and Ilondes. We
heare songes sunge to the prayse of the
ryghteous, from all the endes of the
worlde. Therfore I muste speake: O
myne vnfrutefulnesse, o my pouerte. C
Wo is me, all is full of sinners, which
offende of purpose and malyce : And
therfore, (o thou that dwelleste vppon
the earthe) ther is at hande for the,
feare, pytte and snare.
* Who so escapeth the terrible Iere.48.b
crye, shall fall in to the pytte. And yf he
come oute of the pytte, he shall be takē
wt the snare. For ẏ wyndowes aboue

shall be opened, and the fundacyon of the earthe shall moue.
The earthe shal geue a great crack it shall haue a sore ruyne and take an horrible fal. The earth shal stacker lyke a droncken man, and be taken away lyke a tente. Hyr mysdedes shall lye so heupe vpon her, that she muste fal, and neuer ryse vp agayne. At the same tyme shall the LORDE mustre to gether the hyghe hooste aboue, and the kynges of the worlde vpon the earthe. These shall be coupled together as prysoners be, and shall be shutte in one warde, and punysshed innumerable
Luce.21.c dayes. * The Moone and the Sonne shalbe ashamed, whan the LORDE of hoostes shall rule them at Jerusalē vpon the mounte Syon, before & wyth excellente counsell.

The.xxv. Chapter.

¶ A thankesgeuynge vnto God. The callynge of the Heythen.

A O LORDE, thou arte my God, J wyl prayse the, and magnifye thy name. For thou bryngest maruatlous thinges to passe, according to thyne olde counsels, truelye and sted
Esay.26.a fastly. * Thou makest of townes, heapes of stone: and of heade cytyes, broken walles: The palaces of the wycked destroyest thou oute of the cytye, that they shal neuer be buylded agayn. Therfore the verye rude people muste magnifye the, and the cityes of ỹ cruel Heythen muste feare the. For thou art the poore mans helpe, a strengthe for the nedefull in hys necessytie. Thou art a defence agaynste euell wether, a shadowe agaynst the heate. But vnto the presumptuous, thou arte lyke a strong whyrlewynde, that casteth downe the boastynge of the vngodlye, thou kepest men from heate wyth the shadowe of the cloudes, thou cuttest of the braunches of tyrauntes.
B
Luce.14.b Morouer the LORDE of hoostes shall once prepare * a feaste for all people vpon the hyll. A plenteous, costlye, pleasaunte feaste, of fat and well fedde beastes, of swete and moost pure thynges, vpon the hyll shall he take awaye the syde vale, that hangeth befor
Ose.13.c the face of all people, and the coueryng
1.Cor.15.f wherwyth all Gentyles are couered.
Apo.7.c * As for death, he shall vtterlye consu-
and.21.a me it. ‡ The LORDE God shall wype awaye the teares from all faces, and take awaye the confusyon of hys people, thorowe the whole worlde. For the LORDE hymselfe hath sayde it.
At the same tyme shal it be sayde: lo, thys is oure God in whome we put oure truste, and * he hath healed vs. Ephe.2.a
Thys is the LORDE that we haue wayted for: Let vs reioyce and delyte in hys saluacyon. For the hande of ỹ LORDE resteth vpon thys hyll. But Moab shal be throwen down vnder hym, lyke as the strawen is troden vnder fete, in a donge hyll. For he shall stretche oute hys handes vpon hym, lyke as a swimmer dothe to swymme. And wyth the power of hys handes shall he caste downe his hyghe pompe. As for hys stronge holdes and hyghe walles he shall bowe them, caste them downe, and fell them to the ground in to duste.

The.xxvi. Chapter.

¶ Men oughte to truste onely in god.

A Then shall this song be song in the londe of Juda * We Pro.18.b haue a stronge cytye, ỹ wal zach.2.a les and the ordinaunce shal kepe vs. * Open the gates psa.117.d that the good people may go in, which laboureth for the trewth. And ỹ, which arte the doer and haste the matter in hande: shalte prouyde for peace. * Eue Rom.5.a the peace that men hope for in ỹ. Hope styll in the LORDE, for in the LORDE God is euerlastynge Esa.2.d strength. * For why? it is he, that bryngeth lowe the hyghe mynded cytesins, and casteth downe the proude cytyes. He casteth them to the ground, yee eue in to the myre, ỹ they maye be trodden vnder the fete of the sympie, and wyth the steppes of ỹ poore. * Thou (LORDE) consydrest the path of the ryghteous, whether it be ryghte, whether ỹ waye of the righteous be ryghte. Therfore (LORDE) we haue a respecte vnto the way of thy iudgementes, thy name and thy remembraunce reioyce ỹ soule. * My soule lusteth after the all Psal.62.b the nyghte longe, and my mynde hay and.142.b steth frelye to the. For as soone as thy iudgemente is knowne to the worlde, then the inhabitours of ỹ earth learne ryghteousnesse. But the vngodlye B (though he haue receaued grace) yet learneth he not ryghteousnesse: but in-

the place where he is punyshed he of-
fendeth and feareth not the glorye of
the LORDE.
LORDE, they wyll not se thyne
hye hande, but they shall se it, and be
confounded: when thou shalte deuoure
them wyth the wrath of the people, &
wyth the fyre of thyne enemyes. But
vnto vs (LORDE) prouyde for
Phili.2.a peace: * For thou workeste in vs all
oure workes. O LORDE oure
God, though suche lordes haue domi-
nacyon vppon vs as knowe not the:
yet graunte, that we maye onely hope
in the, and kepe thy name in remem-
Psal.1.b braunce. * The malicyous tyraauntes
whan they dye, are nother in lyfe, nor
in the resurreccyon: for thou visytest
them and rotest them oute, and destro
yest all the memoryall of them. Agayn
thou increasest the people (O LOR-
DE) thou increasest the people, thou
shalte be praysed and magnifyed in all
Leui.26.g the endes of the worlde. * The people
that seke vnto the in trouble, the same
aduersytye whiche they complayne of,
C is vnto them a chastenynge before the.
Joh.16.c Lyke * as a wyfe wyth chylde (whan
hyr trauayle commeth vpō her) is asha
med, cryeth, and suffereth the payne:
Euē so are we (O LORDE) in thy
Roma.8.d syghte. We are wyth chyld. * We tra
uayle, and beare, and wyth the sprete
we brynge forthe healthe, where tho-
rowe the earth is vndestroyed, and the
inhabitours of the worlde perysh not.
i.Cor.6.d * But as for thy dead men and
oures, that be departed, they are in lyfe
and resurreccyon. They lye in ẏ earth,
they wake, and haue ioye: for the dewe
is a dewe of lyfe and lyghte. But the
place of the malicyous Tyraauntes is
Gene.19.c fallen awaye. * Go go now my people
Apo.6.b in thy chambre, & shutte the dore to the
and * suffre nowe the twyncklynge of
an eye, tyll the wrath be ouerpaste,
Mich.1.a. * For beholde, the LORDE wyll
go oute of hys habitacyon, and vyset
the wyckednesse of them that dwell v-
pon earth. He wyl discouer the bloude
that she hath deuoured: she shall neuer
hyde them, that she hath murthered.

The.xxvii.Chapter.

¶ The punyshemente of Leuiathan.
The goodnesse of God. The delyue-
raunce of Israell. The callynge of the
Heythen.

Then the LORDE with A
hys heuye, greate & longe
swearde shall vyset. * Le 1.Cor.15.c
uiathan, that inuincyble Apoc.12.c
serpente, euen Leuiathan
that croked serpente, and shall slaye
the whalfysh in ẏ see. At the same tyme
shall men synge of the vyneyarde of
Muscatell: I the LORDE kepe it, &
water it in due season. I watche daye
and nyghte, that no man breake in to
it. I beare no euell wyll in my mynde.
Who wyll compell me, that I greatlye
forgettynge all faythfulnesse, shulde
burne it vp at once wyth thornes and
busshes? Or who wyll enforce me to
kepe or make peace? * It wyll come to Jere.33.b
thys poynt, that Jacob shal be roted a-
gayn, & Israel shal be grenes bear flou
res, and they shall fyl the whole world
wyth theyr frute. Smyteth he not hys
smyter, as euell as he is smytten hym- B
selfe? Destroyeth he not the murthe-
rers, as he is murthered? Euerye man
recompenceth wyth the measure that
he receaueth: He museth vpon hys sore
wynde, as vpon the dayes of extreme
heate. And therfore shall the iniquytie
of Jacob be thus reconcyled. And so
shal he take awaye all the frute of hys
synnes.
As for aulter stones, he shal make
thē al as stones beaten to poulder: the
Groues and Idols shall not stonde
The stronge cytyes shall be desolate, &
the fayre cytyes shall be lefte lyke a wil
dernesse. The cattell shall fede and lye
there, and the shepe shall eate it vp. C
* Theyr haruest shall be brente, theyre Deut.28.
wyues which were theyr bewtye when Leui.26.
they came forth, shall be defyled. ‡ For ‡Deu.32.d
it is a people wythoute vnderstonding
and therfore he that created them, shal
not fauoure them: and he that made
them, shall not be mercyfull to them.
In that tyme shall the LORDE
shoute from the swyfte water of Eu-
phrates, vnto the ryuer of Egypte.
And there shal the chylderen be chosen
oute one by one. Then shall the greate
trompet be blowē, so that those which
haue bene destroyed in the Assirians
lond, and those that be scattred abrode
in Egipte, shall come & worshyppe the
LORD at Jerusalē, vpō ẏ holy moūt

The.xxviii.Chapter.

¶ The punyshement of Ephraim. Of
mens lawes. Of the stone in Syon.

A WO be to the crown of pryde
Osee.3.a * To the droncken Ephra
emptes, and to the faydyng
flour, to ẏ glory of his pom
pe, that is vppon the toppe
of the plenteous valleye: whiche men
be ouerladen wyth wyne. Beholde,
Mat.16.c * the strength and power of the LOR
DE shall breake in to the londe on eue
rye syde, lyke a tempeste of hayle, that
beareth downe stronge holdes: and ly
ke an horrible, myghty & ouerflowyng
water. And the proude crowne of the
droncken Ephraemptes, shall be trodẽ
Esa.40.a vnder foote. * And as for the faydyng
floure, the glorye of hys pompe, which
is vpon the toppe of the plenteous val
lye, it shall happen vnto hym, as to an
vntymelye frute before the harueste
come. Whiche as soone as it is sene,
is by and by deuoured, or euer it come
well in a mans hande.

And then shall the LORDE of
hoostes be a ioyfull crowne, and a glo
rious garlande vnto the remnaunte of
hys people. Unto the lowlye, he shalbe
a sprete of iudgemente: and vnto them
that dryue awaye the enemyes from
the gates, he shal be a sprete of stregth.
B But they go wronge by the reason of
wyne, they fall and stacker because of
Esay.3.c. stronge drynck, * Yee euen the Pre
stes and Prophetes them selues go a
mysse, they are droncken wyth wyne,
and weake brayned thorowe stronge
drynke. They erre in seynge, and in
iudgemente they fayle. For all tables
are so full of vomyte and fylthynesse,
that no place is cleane. What is he a
monge them, that can teache, instructe
or enfourme the chyldren (whiche are
weened from sucke, or taken from the
brestes) of eny other fasshyon, then:
Esay.10.a * Commaunde that maye be commaũ
Mat.23.a ded: bydde that maye be bydden: forbed
that maye be forbydden: kepe backe
that maye be kepte backe: here a lytle,
1.Co.14.c there a lytle. * And therfore the LOR
DE also shall speake wyth lyspynge
lyppes and wyth a straunge language
vnto thys people, to whome he spake
afore of thys maner: Thys shal bryng
reste. Yf one refresh ẏ weery: yee thys
sha bring rest. But they had no wyll to
C heare. And therfor the LORD shal an
swere theyre stubburnesse (Commaun
de that maye be commaunded: bydde
that maye be bydden: forbydde that
maye be forbydden: kepe backe that
maye be kepte backe: here a lytle, there
a lytle.) That they maye go forth, fall
backwarde, be brused, snared, and ta
ken. Wherfore heare the worde of the
LORDE, ye mockers that rule
the LORDES people, whiche is
at Jerusalem. For ye conforte your sel Amos.9.a
ues thus. * Tush: death and we are
at a poynte: and as for hell, we haue
made a condicion wyth it: that though
ther breake oute eny sore plage, it shal
not come vpon vs. For wyth deceate
wyll we escape, and wyth nymblenesse
wyll we defende oure selues. Therfor
thus sayeth the LORDE God:
* Behold, I wyll lay a stone in Sion, Psa.117.d
a greate stone, a costlye cornerstone for Luce.9.b
a sure fundacyon: that who so putteth Rom.9.d
hys truste in hym, shall not be confou 1.Pet.2.a
ded. Ryghteousnesse wyll I set vp a
gayne in the balaunce, and iudgement
in the weightes. * The tẽpest of hayle 1.Co.3.b
shall take awaye youre refuge, that ye
haue to deceaue wythall: and the ouer
flowynge waters shall breake downe
youre stronge holdes of dissimulacion.
D Thus the appoyntement that ye haue
made wyth death, shall be done away:
and the condicyon that ye made wyth
hell, shall not stonde. Whan the greate
destruccyon goeth thorowe, it shall all
to treade you, It shall take you quyte
awaye before it. For it shall go forthe
earlye in the mornynge, and continue
onelye that daye and that nyght. And
the verye feare onelye shal teache you,
whan ye heare it. For the bedde shall
be so narowe, that a man can not lye
vpon it. And the couerynge so small,
that a man maye not wynde hymselfe
therein. * For the LORDE shall Esa.37.d
steppe forthe as he dydde vppon the
mounte * Perazim: and shall take on 2.Reg.5.d
as he dydde in the dale of * Gibeon:
that he maye brynge forth hys deuyce, Josu.10.b
hys straunge deuyce: and fulfyll hys 1.Pa.14.b
worcke, hys wonderfull worcke. And
therfore make no mockes at it, that
youre captyuyte increase not: for I
haue herde the LORDE of
hoostes saye, that ther shall come a so
den destruccyon and plage vppon the
whole earth. Take hede, and heare my E
voyce, pondre and marcke my wordes
wel: Goeth not the husbandeman euer
in due season earnestlye to hys londe ẏ
he moweth & ploweth hys grounde to
sowe. And whã he hath made it playne
he soweth it wyth fytches or comyn,

He soweth the wheate and Barlye is theyr place. Millum and Rie also in theyr place. And yͤ he maie do it righte, hys God teacheth hym and sheweth hym. For he treadeth not the fytches oute wyth a wayne, nother bryngeth he the carte here and ther ouer the comyn: but he throsseth the fytches oute wyth a flayle, and the comyn wyth a rodde. As for the wheate, he gryndeth it to make bread thereof. In as muche as he can not brynge it to passe wyth treadynge oute. For nother the brusynge that the carte wheles make, nor hys beastes can grinde it. Thys & such lyke thinges come of the LORDE of hoostes, whiche is maruaylous in counsell, and greate in ryghteousnesse

The.xxix. Chapter.

¶ Punyshemente vpon Jerusalem for mens lawes and doctrynes.

A WO vnto the o Ariell Ariell:
2.Re.5.b thou cytye that * Dauid
wanne. Take yet some yea
res, and let some feastes
yet passe ouer: then shall A-
riell be beseged, so that she shall be he-
uye and sorowfull, and shall be vnto
me euen as a lyon. For I wyll lay sege
to the rounde aboute, and kepe the in
wyth towers, and graue vp dykes a-
gaynste the. And thou shalt be brought
lowe and speake oute of the earth, and
thy wordes shall go humbly out of the
grounde. Thy voyce shall come out of
the earthe, lyke the voyce of a wytche,
and thy talkynge shall groane oute of
the myre. For the multytude of thyne
enemyes shall be lyke mealduste. And
the nombre of Tyrauntes shall be * as
Psal.1.b the dust that the wynde taketh awaye
sodenlye.
Thou shalte be vysyted of the
LORDE of hoostes wyth thondre,
earthquake, and wyth a greate crache,
wyth the whyrlewynde, tempeste, and
wyth the flamme of a consumyng fyre.
B But nowe the multytude of al the peo
ple, that wente oute agaynste Ariell: yͤ
whole hooste, the stronge holdes, and
Psal.72.c sege: is * lyke a dreame which appea-
reth in the nyghte. It is lyke as whan
an hungrye man dreameth that he is
eatyng, and whan he awaketh, he hath
nothynge: lyke as whan a thyrstye mā
dreameth that he is drynckynge, and
whan he awaketh, he is faynt, and his
soule vnpacyente.
So is the multytude of all peo-
ple, that mustre them selues agaynste
the hyll of Syon. But ye shall be at
youre wyttes ende, ye shall be abashed
ye shall stacker, and ryle to and fro. Ye
shall be droncken, but not of wyne. Ye
shall fall, but not thorowe droncken-
nesse: For the LORDE shal geue
you an harde sleppynge spryte, and hold
downe youre eyes: namely youre pro-
phetes and heades which shulde se, the
shall he couer. * And all visions shalbe Esa.6.d
vnto you, as the wordes that stonde
in a sealed letter, whā one offreth it to
a mā that is learned, and sayeth: reade
vs thys lettre. Then he answereth: I
can not reade it, for it is shutte. But yf
it be geuen to one that is not learned
or sayde vnto hym: reade thys lettre:
Then sayeth he: I can not reade.
Therfore thus sayeth the LOR C
DE. * For so muche as thys people Mat.15.a
draweth nye me wyth theyre mouthe, Marc.7.a
and prayseth me hyghelye wyth theyre
lyppes (where as theyr hart neuerthe
les is farre fro me, and the feare which
they owe vnto me, that turne they to
mens lawes and doctrynes) therfore
I also shewe vnto thys people a mar-
uaylous terryble and greate thynge.
(Namelye thys:) * I wyl destroye the Abdi.1.c
wysedome of theyr wyse, and yͤ vnder 1.Cor.1.c
stondynge of theyre learned men shall
perysshe. Wo be vnto them that seke so
depe to hyde theyr ymaginacyon befor
the LORDE, whiche rehearse
theyre counsels in the darckenesse, and
saye: * Tushe, who seyth vs, or who Esa.47.d
knoweth vs? Eccli.23.d
Which ymaginacyon of yours is Eze.9.c
euen as whan the potters claye taketh
aduisement, as though yͤ worke might
say to yͤ workmaster: make me not, or
as whan an earthen vessel sayeth of the
potter: he vnderstōdeth not. Se ye not
that it is harde by, that Lybanus shall
be turned in to Carmell, and that Car
mell shall be taken as a woode? Then
shall deaf men vnderstonde the wor-
des of the boke, and the eyes of the
blynde shall se wythoute onye cloude,
or darcknesse. The oppressed shal hold
a mery feast in yͤ LORD & the poore
people shall reioyce in the holye one of
Israell. D
Then shall the furious people ceas
se, and the mockers shall be put away.
and all they that do wronge shall be

Ho.10.a routed oute: * Suche as laboure to drawe men vnto synne: and ÿ deceaue hym, which reproueth them in the gate and suche as turne good personnes to vanyte.

And therfore the LORDE (euen the defender of Abraham) sayeth
Esa.43.a thus vnto the house of Jacob: * Now shall not Jacob be ashamed, nor hys face be confounded, whan he seyth amonge hys chylderen (whome my handes haue made) suche as halowe my name amonge them, that they may sanctyfye the holyone of Jacob, & feare the God of Israell: and that they whiche afore tyme were of an erroneous sprete haue nowe vnderstondynge, and that suche as before coulde not speake, are nowe learned in my lawe.

The.xxx. Chapter.

¶ Gods people are punysshed, for sekynge helpe at other then hymselfe.

A
Esa.8.b Wo be to those shrenckynge chylderen (sayeth the LORDE) * which seke counsell, but not at me: whiche take a webbe in hande, but not after my wyll: that they maye heape one synne vpon another. They go downe into Egypte (and aske me no counsell) to seke helpe at the power of Pharao, and comforte in the shadowe of the Egypcyans. But Pharaos helpe shall be your confusyon, and the comfort in the Egypcyans shadow shal be youre owne shame. Youre rulers haue bene at Zoan, and youre messaungers came vnto Hanes. * But ye shall
4.Re.18.d
Jere.17.b
Eze.29.a all be ashamed of the people that maye not helpe you, whiche shall not brynge you strengthe or comforte, but shame and confusyon.

B Your beastes haue borne burthens vpon theyr backes toward the South thorowe the waye that is full of parel and trouble, because of the Lyon and Lyonesse, of the Cockatrice and shutynge dragō. Yee the mules bare your substaunce, & the camels brought your treasoure vppon theyr crocked backes, vnto a people that can not helpe you. For the Egypcyans helpe shall be but vayne and loste. Therfore I tolde you also that youre pryde shulde haue an
Esa.8.a ende. * Wherfore go hence, and wryte them thys in theyre tables, and note it in a boke: that it may remayn by theyr posteryte, and be styll kepte. For it is an obstinate people, * vnfaythfull
Esay.1.a chylderen: chylderen that wyl not heare the lawe of the LORDE.

They darre say to the prophetes:
Jere.11.b * intromitte youre selues to nothynge
Amos.7.b and vnto them that shewe the treuth: tel vs of nothing for to com, but speake frendelye wordes vnto vs, and preach vs false thynges. Treade oute of the waye, go oute of the path, turne ÿ holy one of Israel frō vs. Therfor thus sayeth ÿ holy one of Israel: In as much as ye haue caste of youre dewtye, & comforted youre selues wyth power and nymblenesse, and put youre confidence therin: therfore shall ye haue this myschefe agayne for your destruccyon and fall, lyke as an hyghe wall, that falleth because of some ryfte (or blaste) whose breakynge commeth sodenlye.

C
Psal.2.b * And youre destruccyon shall be lyke as an earthē pot, which breaketh no man touchynge it: yee and breaketh so sore, that a man shall not fynd a sheuer of it to fetche fyre in, or to take water wythall oute of the pytte. For the LORDE God, euen the holye one of Israell hath promysed thus: * with
Exo.14.c
2.par.20.c styllyttyng and reste shall ye be healed. In quyetnesse and hope shall youre strength lye. Notwythstondyng ye regarde it not, but ye wyll saye: No, for thus are we constrayned to flye vpon horses, (and therfore shal ye flye) We muste ryde vppon swyfte beastes, and therfore youre persecutours shall yet be swyfter. * A thousande of you shall
Leui.26.a
Josue.23.c flye for one, or at the mooste for fyue, whiche do but only geue you euel wordes, vntyll ye be desolate, as a shyppemast vppon an hyghe mountayne, and and as a beaken vpon a hyll.

Rom.2.a * Yet stondeth the LORDE waytynge, that he haue mercye vppon you: and lyfteth hymselfe vp, that he maye receaue you to grace. For the LORDE God is ryghteous. Happye are all they that wayte for hym. For thus (o thou people of Syon and ye cytesyns of Jerusalem) shall ye neuer be in heuinesse: for doutlesse he wil haue mercye vpon the. As soone as he heareth the voyce of thy crye, he wyll
D helpe the. The LORDE geueth you the bread of aduersyte, and the water of trouble. But thyne instructoure flyeth not farre from the, yf thine eyes loke vnto thyne instructor, and yf thyn

eares herken to hys worde, that crieth
Deut.4.a after the and sayeth: * Thys is ẏ way
go thus, and turne nother to the ryght
hande nor to the lefte,

Morouer yf ye destroye the syl-
uer workes of youre Idols, and cast a
waye the golden coapes that ye deckt
them wythall (as fylthynes) and saye,
get you hence: Then will he geue rayn
to the sede, that ye shall sowe in the
earthe, and geue you breade of the en-
crease of the earth, so that all shall be
Psa.35.b plenteous and abundaunt. * Thy cat
tell also shall he fede in the brode me-
dowes. Yee, thyne oxen and Mules
that tyll the ground, shal eate good fod
der, which is pourged with the fanne.
Goodlye ryuers shall flowe oute of al
Ioel.3.b hys mountaynes and hylles. * In the
daye of the greate slaughter whan the
towers shall fall. The Moone shall
shyne as the Sonne, and the Sonne
shyne shall be seuen folde, and haue as
muche shyne, as in seuen dayes besyde.

In that daye shall the LOR-
DE bynde vp the brused sores of his
people, and heale theyr woundes. Be-
holde, the glorye of the LORDE
shall come from farre, hys face shall
burne, that no man shall be able to a-
byde it, hys lyppes shall wagge for ve-
ry indignacyon, and hys tunge shall be
as a consumynge fyre. Hys breath lyke
a vehemente floude of water, whiche
goeth vp to the throte. That he maye
take the people, whiche haue turned
them selues vnto vanyte: & the brydle
of erroure, that lyeth in other folkes
chawes.

But ye shall synge, as the vse is in
the nyghte of the holye solempnite. Ye
shall reioyce from youre harte, as they
that come wyth the pype, whan they
F go vp to the mounte of the LOR-
DE, vnto the rocke of Israell. The
LORDE also shall set vp the pow
er of hys voyce, and declare hys terri-
ble arme, wyth hys angrye countenaũ
ce: yee and the flame of the consumyng
fyre, wyth earthe quake, tempeste of
wynde, and hayle stones. Then shall
Esa.10.a the * Assirian fear also, because of the
voyce of the LORDE, which shall
smyte hym wyth the rodde. And the
same rodde whiche the LORDE
wyll sende vpon hym, shall moue the
whole fundacyon wyth trompettes,
Mat.25.b wyth noyse of warre and battayll to
destroye. * For he hath prepared ẏ fyre
of payne from the begynninge, yee eue
for kynges also. Thys hath he made
depe and wyde, the norysshynge thereof
is fyre and woode innumerable, which
the breath of the LORDE kynd-
leth, as it were a matche of brymstone.

The.xxxi. Chapter.

He calleth the people agayn to god
and promyseth them defence.

WO vnto the that go down A
in to Egypt for helpe, and
truste in horses, and com-
forte themselues in chare-
rettes, because they be ma-
ny: and in horsemen, because they be lu
stye and stronge. But they regarde not
the holye one of Israell, and they aske
no questyon at the LORDE.
Wher as he neuerthelesse plageth the
wycked, and yet goeth not from hys
worde, whan he steppeth forth and ta-
keth the vyctorye agaynste the hous-
holde of the frowarde, and agaynste
the helpe of euell doers. Nowe the E-
gyptans are men, and not God: and
theyre horses fleshe, and not spzete.
And as soone as the LORDE stret
cheth oute hys hande, then shall the hel
per fall and he that shulde haue bene
helped, and shall altogether be destroy-
ed. For thus hath the LORDE spo B
ken vnto me: Lyke as the * Lyon, or Apoc.5.a
‡ Lions whelpe roareth vpon the pray ‡Ge.49.b
that he hath gotten, and is not afraide
though ẏ multytude of shepherdes cry
oute vpon hym, nother abasshed for all
the heape of them: So shall the LOR-
DE of hoostes come downe from the
mounte Syon, and defende hys hyll.
Lyke as byrdes flotter aboute theyr ne
stes, * so shall the LORDE of hoo- Deu.32.b
stes kepe, saue, defende and delyuer Je
rusalem. Therfore (o ye chylderen of
Israell) turne agayne lyke as ye haue
exceaded in youre goynge backe. * For Esay.2.d
in that daye euerye man shall cast oute
hys Idols of syluer and golde, whiche
ye haue made wyth youre synfull han
des. * Assur also shall be slayne wyth Esay.37.g
the swearde, not wyth a mans sweard
A swearde shall deuoure hym, but not
a mans swearde. And he shall flye
from the slaughter, and hys seruaun-
tes shall be taken prisoners. He shall
go for feare to hys stronge holdes, and
hys prynces shal flye from hys badge.
Thys hath the LORDE spoken.

whose lyghte burneth in Syon, and
hys fyre in Jerusalem.

The.xxxii. Chapter.

¶ Healthe vnder the kynge of ryght=
teousnesse. He threateneth the carelesse
cytyes.

A BEholde, the kynge shal go=
uerne after the rule of righ
teousnesse, and the prynces
shall rule accordyng to the
balaunce of equyte. He shal
be vnto men, as a defence for the wynd
and as a refuge for the tempeste, lyke
as a ryuer of water in a thyrstye place,
and as the shadowe of a greate rocke
in a drye londe. The eyes of the kynge
shall not be dymme: and the eares of
them that heare shal take diligent hede
The harte of the vnwyse shall attayne
to knowlege, and the vnparfyte tunge
shall speake planelye and dystynctlye.
Then shal the nyggarde be nomore cal
led gentle, nor the churle lyberall But
the churle wyll be churshlye minded,
and hys harte wyll worke euell & play
the ypocryte, and ymagyne abhomina=
cyons agaynste God, to make the hun
grye leane, and to wytholde drynche
B from the thyrstye. These are the par=
lous weapens of the couetous, these be
hys shamefull counsels: that he maye
begyle the poore wyth deceatfull wor=
des: yee euen there as he shulde geue
Pro.17.b, sentence wyth the poore. * But the ly=
berall person ymagyneth honest thyn=
ges, and commeth vp wyth honestye.
Up (ye ryche and ydle cytyes) her=
ken vnto my voyce. Ye carelesse cytyes
marcke my wordes. After yeares and
dayes shall ye be brought in feare, o ye
carelesse cytyes. For harueste shall be
oute, and the grape gatherynge shall
not come. O ye ryche ydle cytyes, ye
that feare no parell, ye shal be abashed
and remoued: whan ye se the baren=
nesse, the nakednesse, and preparynge
to warre. Ye shall knocke vpon youre
brestes, because of the pleasaunte feld,
and because of the fruteful vyneyard.
My peoples felde shal brynge thornes
and thystels, for in euerye house is vo
luptuousnesse, and in the cytyes, wyl
fulnesse. The palaces also shalbe bro=
ke, & ye greatly occupied cities desolate
C The towres and bulworckes shall be=
come dennes for euermor, the pleasure
of mules shall be turned to pasture for
shepe: Unto the tyme that the spirite be
poured vpon vs from aboue. Then
shall the wyldernesse be a frutefull
felde, and the plenteous felde shall be
rekened for a woode. Then shall equy
te dwell in the deserte, and ryghteous=
se in a frutefull londe.
Roma.5.a * And the rewarde of ryghteous=
nesse shall be peace, and hyr fruite reste
Jere.33.a and quyetnesse for euer: * And my peo
ple shall dwell in the ynnes of peace, in
my tabernacle and pleasure, wher ther
is ynough in them all. And whan the
hayle faileth, it shall fall in the woode,
and in the cytye. O howe happye shall
ye be, whan ye shal safelye sowe your
sede besyde all waters, and dryue thy=
ther the fete of youre oxen and asses.

The.xxxiii. Chapter.

¶ Punyshemente vpon the enemyes
of Gods people.

A THerfore wo vnto the (o rob
ber) shalte not thou be rob
bed also? and vnto the that
layeste wayte, as who say
ther shulde no wayte, be la
Exo.21.d yed for the? Wo vnto the which doest
Leui.24.d hurte * euen so shalte thou be hurte al=
Sapi.11.c so. And as thou layeste wayte, so shall
Math.7.a wayte be layde for the also.
LORDE be mercyfull vnto
vs, we wayte for the. Thyne arme is
Psal.9.b at a poynte to vpset vs, * but be thou
oure healthe in the tyme of trouble.
Graunte that the people maye flye at
the anger of thy voyce, and that at thy
vpstondynge the Gentyles be scattred
abrode, and that theyr spoyle maye be
gathered, as the greshoppers are com=
munly gathered together in to the pyt.
Stonde vp LORDE thou that
dwelleste on hyghe: Let Syon be fyl=
led wyth equyte and ryghteousnesse.
Let treuthe and faythfulnesse be in
hyr tyme: power, health, wysedome,
knowlege, and the feare of God are
hyr treasoure. Beholde, theyr angels
crye wythoute, the messaungers of
peace wepe bytterlye. The stretes are
wayste, ther walketh no man therein,
the appoyntemente is broken, the cy=
tyes are despysed, they are not regar=
ded, the desolate earth is in heuynesse,
Libanus taketh it but for a sport, that
it is hewen downe: Saron is lyke a
B wyldernesse, Basan and Carmell are
turned vpsyde downe. And therfore

sayeth the LORDE: I wyll vp, now
wyll I get vp, now wyll I aryse. *Ye
shall conceaue stuble, and beare strawe,
and youre spirete shalbe the fyre, that it
maye consume you: and the people shal
be burnt lyke lyme, & as thornes burne
that are hewen of, & cast in the fyre,

Now herken to (ye that are farre
of) how I do with them: and considre
my glory, ye that be at hande. The syn-
ners at Siō are afrayed, a sodane fear
fulnesse is come vpon the ypocrites.
What is he amonge vs (saye they) that
wyll dwell by that consumynge fyre?
which of vs maye abyde ŷ euerlastyng
heate? *He that leadeth a godly lyfe &
speaketh the trueth: He that abhorreth
to do violence & deceate: he that kepeth
his hande, that he touche no rewarde:
which stoppeth his eares, that he heare
no counsel agaynst the innocent: which
holdeth downe his eyes, that he se no
euell. He it is that shall dwell on hye,
whose sauegard shalbe in ŷ true rock,
to hym shalbe geuen the ryht true meat
and drynke. His eyes shall se the kynge
in his glorye and in the wyde worlde,
and his harte shal delyte in the feare of
God. *What shall then become of the
scrybe of the Senatoure? what of him
that teacheth chyldren? There shalte ŷ
not se a people of a straūge tunge, to
haue so diffused a lāguage, that it may
not be vnderstande: nother so straunge
a spech, but it shalbe perceaued.

There shal Sion be sene, the head
cytie of our solempne feastes. There
shall thyne eyes se Jerusalem that glo-
rious habitacyon: the *tabernacle that
neuer shall remoue, whose nayles shall
neuer be takē out worlde without ende,
whose coardes euerychone shall neuer
corrupte: for the glorious maiesty of ŷ
LORDE shall there be present a-
monge vs. In that place (where fayre
broade ryuers and streames are) shall
nother galye rowe, nor great shippe
sayle. For the LORDE shalbe oure
captayne: *the LORDE shalbe oure
lawe geuer. The LORDE shalbe
our kynge, and he hymselfe shalbe oure
Sauioure. There are thy coardes so
layde abrode, that they can not be bet-
ter: Thy mast set vp of suche a fas-
shion, that no banner nor sayle hangeth
theron: but there is dealed great spoyle
ye lame men ronne after the praye.
There lyeth no man that sayeth: I am
weake, but all euel is taken awaye from
the people, that dwell there.

The.xxxiiii.Chapter.

¶ Gods plage vpon the Heythen.

Come ye Heythen & heare,
take hede ye people. Herkē
thou earthe and all that is
therin: thou rounde cōpasse
and all that groweth ther-
vpon: for the LORDE is angry with
all people, & his displeasure is kyndled
agaynst all the multytude of them, to
curse them, and to slaye them. So that
theyr slayne shalbe cast out, & theyr bo-
dyes stynke: that euen the very hylles
shalbe wet with the bloude of them.
*All the starres of heauen shalbe con-
sumed, and the heauen shall folde toge-
ther lyke a scroll, & all the starres ther
of shall fall, lyke as the leaues fall frō
the vynes and fyggetrees. For my
sweard (sayeth he) shalbe bathed in hea
uen, and shall immediatly come downe
vpon Idumea, and vpon the people
whome I haue cursed for my venge-
aunce.

And the LORDES sweard shal
be full of bloude, and be rusty with the
fatnesse and bloude of lambes and goa
tes, with the fatnesse of kydneys of the
wethers. For the LORDE shall kyll
a great offrynge in Bosra, and in the
lande of Idumea. There shall the Uni
cornes fall with the bulles, (that is ŷ
the giauntes) & theyr lande shalbe wa
shed with bloude, and theyr groūde cor
rupte with fatnesse. *Unto the also (o
Sion) shall come the daye of the venge
aunce of God, and the yeare whan as
thyne owne iudgementes shalbe recom
pensed. Thy floudes shalbe turned to
pytch, and thyne earth to brymstone, &
therwith shall the lande be kyndled, so
that it shall not be quenched daye nor
nyght: But smoke euermore, & so forth
to lye wast: And nomā shall go thorow
thy lande for euer: *But pellicanes
storkes, greate owles, and rauens,
shall haue it in possession and dwell
therin.

For God shall sprede out the lyne
of desolacyon vpō it, and weye it with
the stones of emptynesse. Whē kynges
are called vpō, ther shalbe none, and all
prynces shalbe awaye. Thornes shall
growe in theyr palaces, netles and
thystles in theyr stronge holdes, that ŷ
dragons maye haue theyr pleasure ther

en, and that they maye be a courte for
Estriches. There shall straunge visu-
ces and monstruous beastes mete one
another, and the wylde men kepe com-
Treu.4.a pany together. * There shall the lamia
lye, and haue hyr lodgyng. There shall
the hedghogge buylde, dygge, be there
at home, and brynge forthe his yonge-
ones. There shall kytes come together,
Joh.5.b. eche one to his lyke. * Seke thorowe
the scripture of the LORDE and
Deu.28. read it. * Ther shal none of those thin
Math.5.b ges be lefte out, ther shall not one (nor
suche lyke) fayle. For what his mouthe
cōmaūdeth, that same dothe his sprete
gather together (or fulfylleth). Upon
whom so euer the lot falleth, or to whō
he dealeth it with the lyne: those shall
possesse the enheritaunce from genera-
cion to generacion, and dwell therin.

The.xxxv.Chapter.

A comforte, and secrete promyse cō-
cernynge the callynge of the Heythen.

A BUt the deserte and wylder-
nesse shal reioyce, the waist
grounde shalbe glad, and
florysshe as the lylly. She
shall florysshe pleasauntly,
and be ioyfull, and euer be geuynge of
thankes more and more. For the glory
of Libanus, the bewtie of Carmel and
Saron shalbe geuen her. These shall
knowe the honour of the LORDE,
Hebr.12.b and ye maiesty of our God. * And ther-
fore strength the weake handes, & com
forte the feble knees. Saye vnto them
Deu.20.a that are of a fearefull harte. * Be of
and.31.b good chere, & feare not. Beholde: your
God cōmeth, to take vengeaunce and
to rewarde. God cōmeth his owne self
Mat.11.a and wyll delyuer you. * Then shal the
and.15.c eyes of the blynde be lyghtned, and the
Luce.7.c eares of the deaf opened. Then shal the
‡ Psa.8.a lame man leape as an herte, ‡ and the
B dōmme mans tunge shall geue than-
kes. * In ye wyldernesse also ther shall
Esa.41.c welles sprynge, and floudes of water
43.a.44.a in the deserte. The drye grounde shall
turne to ryuers, & the thyrstie to sprynn-
ges of water. Where as dragōs dwelt
afore, there shall growe swete floures
and grene russhes. There shalbe foote-
pathes and comon streetes: thys shalbe
called the holy waie. No vnclene persō
shall go thorowe it, for the LORDE
hym selfe shal go with them that way,
and the ignoraunt shal not erre. There
shalbe no lyon, and no rauysshyng beast

shall come therin nor be there, but men
shall go there fre & safe. * And the re- 1.Pet.1.a
deined of the LORDE shal conuerte,
& come to Syon with thankesgeuyng.
* Euerlastyng ioy shall they haue, ple- Apoc.21.a
asure and gladnes shalbe amonge thē.
And as for all sorowe and heuynesse, it
shall vanysshe awaye.

The.xxxvi.Chapter.

Sennacherib the kynge of the Assi-
rians sendeth his hooste to besege Je-
rusalem.

IN * the.xiiii. yeare of kyng A
Ezechias, came Sennache 4.Re.18.c
rib kynge of the Assirians 2.Pa.32.a
downe, to lay sege vnto all Esa.7.d
the stronge cities of Juda. 8.b.10.a
And the king of ye Assirians sent Rab 17.b.33.a
saches from Lachis toward Jerusalē,
against kynge Ezechias: & a greuous
hooste, which set hym by the cōdite of
the ouerpole, in the waye yt goeth tho-
rowe ye fullers londe. And so ther cam
forthe vnto hym Eliachim Helchias
sonne the presydent, * Sobna the scri Esa.22.d
be, and Joah Asaphs sonne the Se-
cretary.

And Rabsaches sayde vnto them:
Tell Ezechias, that the greate kynge
of Assiria sayeth thus vnto hym: What
presumpcyon is thys, yt thou trustest
vnto? Thou thynkest (peraduenture)
that thou hast cōsell & power ynough
to mayntene thys warre: or els where
to trustest thou, yt thou castest thyself
of fro me? * lo, thou puttest thy trust 4.Re.18.c
in a broken staff of rede (I meane E- Eze.29.a
gipte) which he that leaneth vpon, it
goeth in to hys hōde and shouteth him
thorowe. Euen so is Pharao the kyng B
of Egipte, vnto all them that truste in
hym. But if thou woldest saye to me:
We truste in the LORDE our God:
A goodly god in dede, whose hye places
and aulteres Ezechias toke downe, &
commaunded Juda and Jerusalem, to
worshyp only before the aulter. Abyde
the, thou haste made a condicion with
my lorde the kynge of ye Assirians, that
he shulde geue the two thousande hor-
ses: Art thou able to set men therupō?
Seyng nowe that thou canst not resist
the power of the smallest prynce that
my Lorde hathe: howe darreste thou
truste in the charrettes and horsmen of
Egipte? Moreouer, thinkest thou that
I am come downe hether, to destroye
this londe wout the LORDES wyle

The LORDE sayde vnto me: go
downe in to that lōde, that thou maiest
destroye it.
Then sayde Eliachim, Sobna and
Iohah vnto Rabsaches: Speake to vs
thy seruauntes (we praye the) in the Si=
rians language, for we vnderstande it
well: And speake not to vs in ẏ Iewes
tunge, lest the folke heare, whiche lyeth
C vpon the wall. Then answered Rabsa
ches: Thynke ye, that the kynge sente
me to speake this only vnto you? Hath
he not sent me to thē also, that lye vpō
the wall? that they be not compelled to
eate theyr owne donge, & drynke theyr
owne staple with you?
And Rabsaches stode styffe, & cryed
with a loude voice in the Iewes tunge
and sayde. Nowe take hede, howe the
greate kynge of Assirians geueth you
warnyng. Thus sayeth the kynge: Let
not Ezechias deceaue you, for he shall
not be able to delyuer you. Moreouer
let not Ezechias comforte you in the
LORD, when he sayeth: The LOR=
DE without doute shall defende vs, &
shall not geue ouer thys citie in to the
hondes of the kynge of the Assirians,
beleue hym not. But thus sayeth the
kynge of Assiria: opteyne my fauoure,
encline to me: So may euery mā enioye
his vynyardes and fygetrees, & drynke
the water of his cisterne: vnto the time
that I come my selfe, and brynge you
in to a londe, that is lyke youre owne,
wherin is wheate and wyne, whiche is
bothe sowen with sede, and planted &
vynyardes. Let not Ezechias deceaue
you, when he sayeth vnto you: ẏ LOR
DE shall delyuer vs.
D *Myght the goddes of the Genti=
Esa.10.b les kepe euery man his lande, from the
power of the kynge of the Assirians?
Wher is the God of Hemath and Ar=
phad? Where is the God of Sephar=
naim? And who was able to defende
Samaria out of my honde? Or which
of all the goddes of the lōdes, hathe de=
lyuered theyr contrye out of my power
so that the LORDE shulde delyuer
Ierusalem fro my honde? Unto thys,
Ezechias messaūgers helde theyr tun=
ges, and answered not one worde: for
the kynge had charged them, that they
shulde geue hym none answere. So
came Eliachim Elchias sonne the pre=
sidēt, Sobna ẏ scribe, & Ioah Asaphs
sōne the secretary, vnto Ezechias with
rente clothes, and tolde him the wordes
of Rabsaches.

The.xxxvii.Chapter.

The prayer of Ezechias. God con=
forteth hym by Esay. The angel of the
LORDE putteth the Assirians hoost
to shame.

When Ezechias herde that, A
he rente his clothes, & *put 4.Re.19.a
on a sackclothe, and wente
in to the tēple of the LOR
DE. But he sent Eliachim
the President, Sobna the scribe, with
the eldest prestes clothed in * sacke vn Ione.3.b
to the prophet Esay the sone of Amos,
and they sayde vnto him: Thus sayeth
Ezechias: This is ẏ day of trouble, of
plage and of wrathe: lyke as when a
chylde commeth to the byrth, but ẏ wo
man hath no power to brynge it forth
The LORDE thy God (no doute)
hath well consydered the wordes of
Rabsaches, whome his Lorde the
kynge of the Assirians hath sent: to de=
fye and blaspheme the lyuynge God: &
such wordes, as the LORD thy God
hath herde ryght well. And therfore
lyft vp thy prayer for the remnaunt, ẏ
yet are left. So the seruaūtes of kynge
Ezechias came to Esay.
And Esay gaue them this answer:
Say thus vnto your lorde: thus sayeth
the LORDE: Be not afrayed of the
wordes ẏ thou hast herde, wherwith ẏ
kynge of Assirias seruaūtes haue blas=
phemed me. *Beholde, I wyll cause a B
wynde go ouer him, as soone as he hea Esa.31.b
reth it, he shall go agayne in to his con
tre, there wyll I destroye hym with ẏ
swearde. *Now whan Rabsaches re 4.Re.23.F
turned, he founde the kynge of Assiria
layeng sege to Lobna, for he had vnder
stande, that he was departed from La
chis. For ther cam a rumoure, that Ta
racha kynge of Ethiopia was come
forth to warre agaynst hym.
And whan the kynge of Assiria
herde that, he sent other messaungers
to kynge Ezechias, & this cōmaunde=
ment: Say thus to Ezechias kynge of
Iuda: Let not thy God deceaue the, in
whō ẏ hopest, & sayest: Ierusalē shall
not be geuen in to ẏ handes of ẏ kynge
of Assiria. For thou knowest wel, how
the kynges of Assiria haue handled all
the landes, that they haue subuerted, &
hopest thou to escape? Were ẏ people
of the Gentyles (whome my progeni=
tours conquered) delyuered at our ty=

me thorowe theyr goddes? As namely
3.Re.17.a * Gozan, Haran, Rezeph, and ÿ chyl-
dren of Eden, which dwell at Thalas-
sar? Where is the kynge of Hemath,
and the kynge of Arphad, and the
kynge of the cytie Sepharuaim, Ena
C and Aua? Now whan Ezechias had
receaued the lettre of the messaungers,
and red it, he went vp into the house of
the LORDE, and opened the lettre be
fore the LORDE. And Ezechias prai
ed before the LORDE on this maner:
O LORDE of hoostes, thou God
Exo.25.c of Israel, which dwellest vpon * Che-
rubin: Thou art the God, that onely is
God of all the kyngdomes of ÿ world,
Gene.1.a for thou onely hast * created heauen &
& baru.2.c earth: * Enclyne thyne eare LORDE
and consydre, open thyne eyes (o LOR
DE) and se, and pondre all the wordes
of Sennacherib, which hath sent his
embassage to blaspheme the, ÿ lyuynge
God. It is true (o LORDE) that ÿ
kynges of Assiria haue conquered all
kyngdomes and landes, and cast theyr
goddes in the fyre. Notwithstandynge
those were no goddes, but the workes
of mens handes, of wood or stone, ther
fore haue they destroied them. Delyuer
vs then (o LORDE our God) frõ the
handes of Sennacherib, that al kyng-
domes of the earth maye knowe, that
thou onely art the LORDE. Then
Esay the sonne of Amos sent vnto E-
zechias, sayinge: thus sayeth ÿ LOR-
DE God of Israel: Where as ÿ haste
D made thy prayer vnto me, as touchyng
Sennacherib, this is the answer, that
the LORDE hath geuen concernyng
hym: Despysed art thou, and mocked
(o doughter Syon) he hath shaken his
heade at the, o doughter of Ierusalem.
Zach.2.b But thou Sennacherib, * whom hast
Mat.25.d thou defyed or blasphemed? And a-
Actu.9.a gaynst whom haste thou lyfted vp thy
voyce, and exalted thy proude lokes? e-
uen agaynst the holy one of Israel.
Thou with thy seruauntes hast blas-
phemed the LORDE, and thus holdest
thou of thy selfe: I couer the hye moun
taynes, and sydes of Libanus with my
horsemen. And there wyll I cut downe
the hye Cedre trees and ÿ fayrest fyre
trees. I wyll vp in to the heyght of it &
in to the chefest of his tymbre woodes.
Yf ther be no water, I wyll dygge and
drynke. And as for waters of defence,
I shall dryue them vp with the fete of
myne hoost. Yee (sayest thou) haste ÿ
not herde, what I haue taken in hande,
and brought to passe of olde tyme?
That same wyll I do now also, waist,
destroye and brynge the stronge cyties
vnto heapes of stones. For theyr inha-
bytours shalbe lyke lame men, brought
in feare and confounded. They shalbe
lyke the grasse and grene herbes in the
felde, lyke the haye vpon house toppes,
that wythereth, afore it be growen vp.
I knowe thy wayes, thy goynge E
forth and thy commynge home, yee and
thy madnesse against me. Therfore thy
furiousnesse agaynst me, and thy pryde
is come before me. I wyll put a rynge
in thy nose, and a brydle byt in the cha-
wes of the, and turne ÿ about, euen the
same waye thou camest. I wyll geue
the also this token (O Ezechias) this
yeare shalte thou eate that is kepte in
stoare, and the nexte yeare such as gro-
weth of hymselfe, & in the thyrde yeare
ye shall sowe & reape, yee ye shall plant
vynyardes, and enioy the frutes therof
And such of the house of Iuda as
are escaped, shal come together, and the
remnaunt shall take rote beneth, and
brynge forth frute aboue. For the esca-
ped shall go out of Ierusalem, and the
remnaunt from the mount Sion. And
this shall the gelousy of the LORDE
of hoostes brynge to passe. Therfore F
thus sayeth the LORDE, concernyng
the kynge of the Assirians: He shal not
come in to the cytie, and shal shoute no
arowe in to it, ther shall no shylde hurt
it, nother shall they graue about it.
The same waye that he came, shall he
returne, and not come at this cytie, say-
eth the LORDE. And I wyll kepe &
saue this cytie (sayeth he) for myn own
and for my seruaunt Dauids sake.
* Thus the angell wente forth, & 4.Re.19.f
slewe of the Assirians hoost, an.clxxxv. Eccli.48.f
thousand. And when men arose vp ear Esa.31.b
ly (at Ierusalem:) Beholde all laye full 2.Mac.15.d
of dead bodyes. So Sennacherib the
kynge of the Assirians brake vp, and
dwelte at Niniue. Afterwarde it chaun
sed, as he prayed in the temple of Nes-
rah his god, that Adramelech and Sa-
razer his owne sonnes slewe hym with
the swearde, and fled in to the lande of
Ararat. And Esarhadon his sonne reyg-
ned after hym.

The.xxxviii. Chapter.

¶ Ezechias is dead sycke. God helpeth hym vp agayne. He thanketh God.

A 4.Re.20.a 2.Pa.32.c Not longe afore this, was Ezechias dead syck. * And the prophet Esay the sonne of Amos came vnto hym, & sayd: Thus commaundeth the LORDE: Set thyne house in order, for thou must dye and shalt not escape. Then Ezechias turned his face towarde the wall, and prayed vnto the LORDE, and sayd: Remembre (O LORDE) that I haue walked before the in trueth and a stedfast harte, and haue done the thynge that is pleasaunt to the. And Ezechias wepte sore. Then sayd God vnto Esay: Go and speake vnto Ezechias. The LORDE God of Dauid thy father sendeth the this

B worde: I haue herde thy prayer and co

Jam.3.b sydred thy teares: * beholde, I wyl put xv. yeares mo vnto thy lyfe, and delyuer the and the cytie also, from the hāde of the kynge of Assiria, for I wyll de-

1.Reg.2.g fende the cytie. * And take the this token of the LORDE, that he wyll do it, as he hath spoken: Beholde, I wyll returne the shadowe of Achas dyall, that now now is layed out with the Sonne, and brynge it ten degrees backwarde.

Josu.10.c * So the Sonne turned ten degrees backwarde, the which he was descended afore.

A thankesgeuyng, which Ezechias kynge of Juda wrote, whan he had ben sycke, & was recouered.

C I thought I shulde haue gone to the gates of hell in my best age, & haue wanted the resydue of my yeares.

I spake within my selfe: I shal ne-

E uer vyset the LORDE God in this lyfe: I shall neuer se man, amonge the dwellers of the worlde.

4.Re.19.d Eccli.48.d Esa.31.b 2.mac.15.d Myne age is folden vp together & taken awaye fro me, lyke a shepherdes cotage: my lyfe is hewen of, lyke as a weauer cutteth of his webbe.

Whyle I was yet takynge my rest he hewed me of, and made an ende of

Job.4.b me in one daye.

* I thought I wolde haue lyued vn to the morow, but he brused my bones lyke a lyon and made an ende of me in one daye.

Then chattred I lyke a swalowe, & lyke a crayne, & mourned as a doue.

I lyft vp myn eyes in to the hyght: o LORDE, (sayd I) violēce is done vn

D to me, be thou suertye for me.

What shall I speake or say, that he may do this ere I maye lyue out all my yeares yet in the bytternes of my lyfe?

Verely (LORDE) men must lyue in bytternesse, and all my lyfe muste I passe ouer therin: For thou raysest me vp, and wakest me. But lo, I wylbe well content with this bytternesse.

Neuertheles my cōuersacyon hath so pleased the, that thou woldest not make an ende of my lyfe, so that thou hast caste all my synnes behynde thy backe.

For hell prayseth not the, * death Psal.113.d 6.a. 87.b doth not magnifie the.

They that go downe in to the graue, prayse not thy trueth, but the lyuynge: yee the lyuyng acknowlege the, lyke as I do this daye. The father telleth his chyldren of thy faythfulnesse.

* Delyuer vs (O LORDE) and we Luce.2.g wyll synge prayses in thy house all the dayes of our lyfe.

And Esay said: Take a playster of fygges & laye it vpon the sore, so shal it be whole. Thē sayd Ezechias: O what a great thynge is this, that I shall go vp in to the house of the LORDE?

The.xxxix. Chapter.

¶ The kynge of Babilō sēdeth embassatours vnto Ezechias, which sheweth thē his treasure & displeaseth god Sal

A At the same tyme Merodach Baladan, Baladans sonne 4.Re.20.b kynge of Babilon: sent lettres and presentes to Ezechias. For he vnderstode how that he had ben sycke, and was recouered agayne. * And Ezechias was 2.par.32.g glad therof, and shewed them the commodities of his treasure: of syluer, of gold, of spyces and rootes, of precyous oyles, al that was in his cupbordes and treasurehouses. Ther was not one thynge in Ezechias house, and so thorowe out all his kyngdome, but he let them se it.

Thē came Esay the prophet to kynge Ezechias, & said vnto him: What haue the men said, & frō whēce came they vn to the? Ezechias answered: They cam out of a farre contre vnto me: out of Babilon. Esay sayde: what haue they loked vpon in thyne house? Ezechias answered: All that is in myne house, haue they sene: and ther is nothynge in my treasure, but I shewed it them. B

Thē sayd Esay vnto Ezechias. Un derstande the worde of the LORDE of 4.Re.24.e hoostes. * Behold, the tyme wyl come, that euery thynge which is in thyn house

and all ŷ thy progenitours haue layde vp in stoare vnto this daye, shalbe caryed to Babilon, & nothing left behynde: Thys sayeth the LORDE. Yee and parte of thy sonnes that shall come of the, and whom thou shalt get, shalbe caryed hence, and become gelded chamberlaines in ŷ kyng of Babilõs courte Then sayde Ezechias to Esay: Now God prospere his owne cousell, which thou hast tolde me. He sayde morouer So that ther be peace, & faythfulnesse in my tyme.

The.xl.Chapter.

¶ The delyueraunce not only of Israel out of ŷ captyuite of Babilon, but of al faythfull also in Christ. The vanite of man. The excellente power of God.

A BE of good chere my people, be of good cheare (sayeth youre God) Conforte Jerusalem, and tell her: that hir trauayle is at an ende, that hyr offence is pardoned, that she hath receaued of the LORDE Shöde sufficient correction for all hyr synnes.

Esay.57.c Mat.3.a Mar.1.a Luce.3.a Joh.1.b * A voyce crieth: Prepare the waye for the LORDE in the wyldernesse, make straigthe the path for oure God in the deserte. Let al valleys be exalted, and euery mountayne and hyll be layde lowe. What so is croked, let it be made streyght, & let ŷ rough places be made playne feldes. Joh.1.b * For the glory of the LORDE shall appeare, and all flesh shall se it: for why? the mouth of the LORDE hath spoken it.

The same voyce spake: Now crye. And I sayde: what shall I crye? Then spake it: Psal.89.a Eccl.14.b Jaco.1.b 1.Pet.1.d * That all flesh is grasse, and that all the bewtie therof, is as ŷ floure of the felde. When ŷ grasse is withered, the floure falleth away. Euen so is the people as grasse, whẽ the breath of the LORDE bloweth vpon them. Neuerthelesse, whether the grasse wyther, or the floure fade away, Mat.5.b Psal.32.b 116.a.118. Jaco.1.b 1.Pet.1.d * Yet the worde of oure God endureth for euer. B Morouer the voyce cried thus: Go vp vnto the hyll (o Syon) thou that bryngest good tydynges, lyfte vp thy voyce with power, o thou preacher Jerusalẽ. Lift it vp without feare and saye vnto the cities of Juda: Ezek.62.c * Beholde, youre God: beholde, the LORDE, euẽ the almighty shall come with power: and beare rule with his arme. Beholde he bryngeth his treasure with hym, and his workes go before hym. * He shall Esa.34.b fede his flocke lyke an hyrdman. He shall gather the lambes together with his arme, and carie them in his bosom: and shall kyndlye intreate those that beare yonge. Psa.146.a

Who hath holden the waters in his fyst? Who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in thre fyngers? Who hath weyed the mountaynes and hylles? Who hath reformed the mynde of the LORDE? Sapi.9.b Rom.11.d * Or who is of his counsell to teache hym? At whom hath he asked counsell, to make hym vnderstande, & to learne hym the way of iudgemẽt: to teach him sciẽce, & to enstruct hym in ŷ way of vnderstãdyng? Beholde all people are in cõparyson of hym, as a droppe to a bucketfull, & are counted as ŷ least thynge that the balaunce weyeth. Jer.17.b Beholde the Iles are in comparison of hym, as the shadowe of the Mõne beame. Libanus is not sufficient to minister fyre for his offrynge, and all the beastes therof are not ynough to one sacrifice. All people in cõparysõ of hym, are rekened as nothyng: * Yee vayn vanite & emptynesse. Psa.61.b

C To whom thẽ wyll ye lyken God? or what similitude wyll ye set vp vnto hym? Shall the caruer make hym a carued ymage? and shall the goldsmyth couer hym with golde, or cast hym in to a fourme of syluer plates? Morouer shall the ymage maker (that the poore man which is disposed, may haue somthyng to set vp also) seke out and chose a tre, that is not rotten, and carue ther out an ymage that moueth not? Know ye not this? herde ye neuer of it? hath it not bene preached vnto you sence the begynnynge? Haue ye not ben enfourmed of this, sence the fundacyon of the earth was layde? That he sytteth vpõ ŷ Circle of ŷ worlde, and that al the inhabitours of the worlde are in comparison of hym, but as greshoppers: Esa.44.g and 48.c Jere.1.b Esa.44.d * That he spredeth out the heauẽs as a coueryng, that he stretcheth them out as a tent to dwell in: That he bryngeth prynces to nothynge, and the iudges of ŷ earth to dust: so that they be not planted nor sowẽ agayn, nother theyr stock rooted agayne in the earth? For as soone as he bloweth vpon them, they wyther and fade awaye, lyke ŷ strawe in the whirle wynde.

To whom now wyll ye lyke me? D

Esa. 34. b and whom shal I be lyke, sayeth the ho
lyone? Lyfte vp your eyes on hye, and
consydre: Who hath made those thyn-
ges, whiche come out by so greate hea-
Psa. 146. a pes? *and he can call them all by theyr
names. For ther is nothynge hyd vnto
the greatnesse of his power, strength, &
myght. How may then Jacob thynke,
or how maye Israel saye: My wayes
are hyd frō the LORDE, and my God
knoweth not of my iudgementes? Kno
west thou not or hast thou not herde, ẏ
Sapi. 9. b Rom. 11. d the euerlastynge God, the LORDE
which made all the corners of ẏ earth,
is nother weery nor faynte, & that his
wysedome can not be comprehended:
but that he geueth strengthe vnto the
weery, and power vnto the faynte?
Chyldren are weery and faynt, and the
strongest men fall: *But vnto them ẏ
Jere. 17. b. haue the LORDE before theyr eyes,
shall strength be encreased. Aegles wyn
ges shall growe vpon them. Whē they
runne, they shall not fall: and whē they
go, they shall not be weery.

The.xli.Chapter.

¶ God reasoneth with the Jewes &
gentyles, and reproueth the people of
Psa. 61. d Israel for theyr vnthankfulnesse.

C a Be styll (ye Ilandes) & her-
ken vnto me. Be stronge ye
people, come hyther & shew
your cause, we wyll go to
lawe together. Who ray-
seth vp the iust from the rysynge of the
Sonne, and calleth hym to go forth?
Who casteth downe the people, & sub-
dueth the kynges before hym: ẏ he may
throwe them all to the grounde w his
swearde, and scattre them lyke stuble
wyth his bowe? He foloweth vpō thē,
and goeth safely hymselfe, and cōmeth
in no footpath with his fete. Who
hath made, created, and called the ge-
Esa. 44. a and 48. c Apoc. 1. b neracyons from the begynnynge? *E-
uen I the LORDE, which am ẏ first
Esa. 44. b and with the last.

Beholde ye Iles, that ye may fear,
and ye endes of the earth, that ye maye
be abashed: draw nye, and come hyther
Euery mā hath exorted his neighbour,
and brother, and byddē him be stronge.
The Smyth conforted the moulder, &
the yronsmyth the hammermā, sayeng:
It shalbe good, that we fastē this cast
worke: and then they fastened it with
D nayles, that it shulde not be moued.
b And thou Israel my seruaunt, Jacob
my electe sede of Abraham my beloued,
whom I led from the endes of ẏ earth
by the hande: For I called the frō farre
and sayd vnto the: Thou shalte be my
seruaunt: I haue chosen the, and wyll
not cast ẏ away *be not afrayed, for I Esa. 43. a
wyll be with the. Loke not behynde ẏ,
for I wyll be thy God, to strength the,
helpe the, and to kepe the w this ryght
hāde of myne. Beholde, all they that re
syst the shal come to cōfusion & shame:
and thyn aduersaries shalbe destroyed
and brought to nought. So that who
so seketh after them, shal not fynd thē.
Thy destroyers shal perish, and so shal
they that vndertake to make battayll
agaynst the. For I thy LORDE &
God, wyll strength thy ryght hande.
Euen I that saye vnto the: Feare not
I wyll helpe the. Be not afrayed thou
lytle worme Jacob, and thou despysed
Israel: For I wyl helpe the, sayeth the
LORDE, and the holyone of Israel
thyne auenger. Beholde I wyll make
the a treadynge cart and a newe flale,
that thou mayst throsshe and grynde ẏ
mountaynes, and brynge the hylles to
poulder. Thou shalt faune them, and ẏ
wynde shall carye them awaye, and ẏ
whyrlewynde shall scattre them. But
thou shalte reioyce in the LORDE, &
shalt delyte in praysynge ẏ holyone of
Israell.

*When the thyrstye & poore seke C
water and fynde none, and whan theyr Gene. 21. c
tunge is drye of thyrste: I geue it them
sayeth the LORD. I the God of Is-
rael forsake them not. *I brynge forth Esa. 35. b
floudes in the hylles, and welles in the 43. c 44. a
playne feldes. I turne the wyldernesse
to ryuers and the drye lande to condy-
tes of water. I plante in the waste
grounde trees of Ceder, bore, myrre &
olyues. And in ẏ drye, I set fyrretrees,
elmes & platanes together. Al this do
I, ẏ they altogether maye se & marcke,
perceaue with theyr hartes, and consy-
dre: that ẏ honde of ẏ LORD maketh
these thynges, & ẏ the holyone of Isra
el bryngeth them to passe. Stande at
your cause (sayeth the LORDE:) and
brynge forth your strongest grounde,
cousell the kynge of Jacob. Let ẏ god-
des come forth them selues, and shewe
vs the thynges that are past, what they
be: let thē declare thē vnto vs, that we
may take thē to hart, & know thē here
after. Ether, let them shew vs thynges
for to come, & tel vs what shalbe done.

hereafter: so shall we knowe, that they be goddes. Shewe somthynge, ether good or bad, so wyl we both knowlege the same, and tell it out.

D Beholde, ye goddes are of nought, and your makyng is of nought, but abhominacyon hath chosen you. Neuerthelesse * I haue waked vp one from the North, and he shall come. And another from the East, which shall call vpon my name, and shall come to ÿ prynces, as the Potter to his claye, and as the Potter treadeth downe the myre. Who tolde the afore? so wyll we confesse and saye, that he is ryghteous. But ther is none that sheweth or declareth ony thinge, ther is none also ÿ heareth your wordes. Beholde, I wyl first graunt them of Sion and Jerusalem to be Euangelistes. But when I consydre, ther is not one among them that prophecyeth, nother (whan I axe him) that answereth one worde. Lo, wicked are they and vayne, with the thynges also that they take in hande: yee wynde are they & emptynesse, with theyr molten ymages together.

Esa.43.a

The.xlii. Chapter.

¶ The commynge & power of Christe The prayse of God. Punishment of ÿ vngodly.

A Behold now therfore * this is my seruaunt whō I wyl kepe to my selfe: myn elect, in whome my soule shalbe pacyfied. I wyll geue hym my spirite, that he maye shew forth iudgement and equite among ÿ Gentyles. He shall not be an outcryer, nor an hye mynded person. His voyce shall not be herde in the stretes. A brused rede shal he not breake, and the smokynge flaxe shall he not quench: but faythfully and truely shall he geue iudgement. He shal nother be ouersene nor haistie, that he maye restore ryghteousnesse vnto the earth: and the Gentyles also shall kepe his lawes. For thus sayeth God the LORDE vnto hym (Euen he ÿ made the heauens, * and spred them abrode, and set forth the earth with hir encrese which geueth breth vnto the people ÿ is in it, & to them ÿ dwell therin) I the LORDE haue called the in ryghteousnes, and led the by ÿ hāde. * Therfore wyll I also defende the, & geue ÿ for a couenaunt of the people, & to be the * lyght of the gentyles, That thou mayest opē ÿ eyes of ÿ blinde, * let out the presoners, & them ÿ syt in darknes out of the dongeon house. I my selfe, whose name is the LORDE * which geue my glorye to none other, nother myne honour to the goddes, shewe you these new tydynges, and tell you them or they come: for olde thynges also are come to passe.

Mat. 3.b 12.a.17.a

Esa. 40.c and.44.c

Esa.49.b

Luce.2.c.

Zach.9.b

Esa.4

B * Synge therfore vnto the LORDE a new songe of thankesgeuynge, blowe out his prayse vnto the ende of the worlde. They that be vpon the see, and all that is therin, prayse hym, ÿ Iles and they that dwell in them. Let the wyldernesse with hir cyties lyft vp hir voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, and let them crye downe from the hye mountaynes: ascrybynge almyghtynesse vnto the LORDE, & magnifyenge hym amonge the Gentyles. The LORDE shall come forth as a gyaunte, & take a stomache to him lyke a freshe man of warre. He shall roare & crye, & ouercome his enemyes.

psal.149.a

I haue longe holden my peace (sayeth the LORDE) shulde I therfore be styll, and kepe sylence for euer? I wyll crye lyke a trauelynge woman, & once wyll I destroye, and deuoure. I wyll make wayst both mountayne and hyll, and drye vp euery grene thynge, ÿ groweth theron. I wyll drye vp ÿ floudes of water, and drinke vp the riuers. I wyll brynge the blynde in to a strete, ÿ they know not, & led thē in to a footpathe that they are ygnoraūt in. I shal make darknesse lyghte before them, & the thing that is croked, to be straight. These thynges wyll I do, and not forget them. * And therfore let them conuerte, and be ashamed earnestly, ÿ hope in Idols, & saye to fashioned ymages: ye are oure goddes.

Esa.44.b

C Heare, o ye deafe men, and sharpē your syghtes to se (o ye blynde.) * But who is blynder then my seruaunt? Or so deafe, as my messaungers, whom I sent vnto them? For who is so blynde as my people, and they that haue ÿ rule of them? They are lyke, as yf thou vnderstodest much, and keptest nothynge: or yf one herde well, but were not obedient. The LORDE be mercyfull vnto them for his ryghteousnesse sake, ÿ hys worde maye be magnified & praysed. But it is a myscheuous and wycked people. Theyr yonge men belonge

Mat.15.b

all to the snare, and shal be shutte in to
Deu. 28.b pryson houses.* They shall be caryed
away captyue, and no man shall lowse
them. They shall be troden vnder
foote, and no man shal labour to bryng
Esa.44.d them agayne.* But who is he among
you, that pondreth thys in hys mynde,
that consydreth it, and taketh it for a
warnynge in tyme to come?
Baru.1.d *Who suffreth Jacob to be tro-
Ephe.3.a den vnder foote, and Israell to be spoy-
Dan.9.a led? dydde not the LORDE? Now
haue we synned agaynste hym, & haue
had no delyte to walke in hys wayes,
nother bene obediente vnto hys lawe.
Therfore hath he poured vpon vs his
wrothfull displeasure, and stronge bat-
tayll, whiche maketh vs haue to do on
euery syde, yet wil we not vnderstond:
He burneth vs vp, yet syncketh it not
in to oure hartes.

The.xliii.Chapter.

A prophecye of the commyng of the Saueoure. He putteth them in mynde of the benefytes paste.

A BUt nowe, the LORDE
that made the (o Jacob) &
4.Re.17.e he that fashioned the (o Is-
Esa.41.b raell) sayeth thus:* Feare
Deu.7.a not, for I wyll defende the.
...26.b ‡I haue called the by thy name, thou art
Osee.1.b myne owne.* Whan thou wentest in
...14.e the water, I was by the, that the strong
floudes shulde not plucke the awaye:
Dan.3.d * Whan thou walkeste in the fyre, it
shal not burne the, & the flame shal not
kyndle vpon the. For I am the LOR-
DE thy God, the holye one of Israel,
thy Saueoure. I gaue Egypte for thy
delyueraunce, the Morians & the Sa-
bees for the: because thou haste beare
in my syghte, and because I set by the,
and loued the. I pyled all men for the,
& delyuered vp al people for thy sake. that
Esa.41.b thou shuldest not feare, for I was wyth the.* I
Math.8.b wyll brynge thy sede from the east, and
gather the together from the weste. I
wyll saye to the northe: let go: and to the
Esay.29.d southe: kepe not backe:* But brynge
...5.a me my sonnes from farre, & my dough-
ters from the endes of the worlde: Na-
mely, all those that be called after my
name: For them haue I created, fashio-
B ned, and made for myne honoure.
Luc.14.c *Brynge forth that people, whe-
re they haue eyes or be blynde: deaf,
or haue eares.* Al nacyons shall come Eph.2.c
in one, and be gathered in one people.
But whiche amonge yonder goddes
shall declare suche thynges, and tell vs
what is to come? Let them bryng theyr
wytnesses, so shall they be fre: for then
men shall heare it, and say: it is trewth.
But I bryng you wytnesses (sayeth the
LORDE) euen those that are my
seruauntes, whome I haue chosen: to
the intente that ye myghte be certified,
and geue faythfull credence: yee and to Esa. 44.b
consydre,* that I am he, before whom Apoc.1.b
ther was neuer ony god, and that ther
shall be none after me. I am onely the
LORDE, and * wythoute me is Osee.13.b
there no Saueoure. I geue warnyng,
I make whole, I teache you, that ther
shulde be no straunge God among you
And thys recorde muste ye beare me
youre selues (sayeth the LORDE)
that I am God. And euen he am I
from the begynnynge, * and ther is Johã.10.f
none, that can take ony thynge oute of
my hande. And what I do, can no man
chaunge.
Thus sayeth the LORDE
the holye one of Israel youre redemer: C
*For your sake wyl I sende to Baby- Esay.5.d
lon, and brynge al the strongeste of thẽ
from thence: Namelye, the Caldees
that boaste them of theyre shyppes: E-
uen I the LORDE youre holye
one whiche haue made Israel, and am
youre kynge. Moreouer thus sayeth
the LORDE * Euen he that ma-
keth a waye in the see, ‡ and a foote- Exo. 14.
path in the myghtye waters:* whiche ‡Jos. 3.d.
bryngeth forth the charettes and hor- Esay.10.a
ses, the hooste and the power, that Esay.37.f
they maye fall a slepe and neuer ryse,
and be extincte, lyke as towe is quen-
ched.
Ye remembre not thynges of olde
and regarde nothynge that is paste.
Therfore beholde, I shall make a new
thynge, and shortelye shall it appeare:
Ye shall well knowe it, I tolde it you
afore, but I wyll tell it you agayne.
I wyll make stretes in the desert,
and ryuers of water in the wylder-
nesse. The wylde beastes shall worship
me: the draggon, and the Estrichs.
*For I shal geue water in the wylder- psa. 106.b
nesse, & streames in the desert: that I may Esa.35.b
geue drynke to my people, whom I chose 41.c.44.a
Thys people haue I made for meselfe: D

and they shall shewe forthe my prayse.
For thou (Jacob) woldest not cal vpō
me, but thou haddeste an vnluste to-
warde me, O Israell. Thou gauest me
not thy yonge beastes for burntofferin
ges, nother byddeste thou honoure me
wyth thy sacrifyces. Thou boughteste
me no deare spice wyth thy money, no-
ther pouredeste thou the fat of thy sa-
Esay 1.b. crifyces vpon me. * How be it I haue
Jere. 7.c not bene chargeable vnto the in offe-
rynges, nother greuous in incense.
But thou haste laden me wyth thy sin
nes, and weeried me wyth thyn vngod
Psa. 24.b lynesse: Where as yet I * am euen he
Jere. 33.b. onely, that for myne owne selues sake
do awaye thyne offences, and forgette
thy synnes: so that I wyl neuer thinke
vpon them. Put me nowe in remem-
braunce (for we wyll reason together)
and shewe what thou haste for the, to
Gene. 3.b make the quyte. * Thy fyrste father
‡ Nu. 20.b offended sore ‡ and thy rulers haue syn
ned agaynste me. Therfore I ether sus
pended, or slewe the chefeste princes: I
dydde curse Jacob, and gaue Israell
into reprofe.

The. xliiii. Chapter.

¶ Vnthākfulnesse of the people. The vanyte of Idols or ymages. The mad folyshnesse of those that make them, or worshyppe them.

A So heare nowe, o Jacob my
seruaunte, and Israel whō
I haue chosen. For thus
sayeth the LORDE,
that made the, that fashio-
ned the, and helped the, euen from thy
mothers wombe: Be not afrayde (o Ja
cob my seruaunte) thou ryghteous,
Esa. 35.b whome I haue chosen. * For I shall
Esa. 41.c poure water vpon drye grounde, and
and: 43.c ryuers vpon the thyrsty. ‡ I shal poure
‡ Eze. 36.d my sprete vpon thy sede, and myne en-
Joel. 2.f crease vpō thy stocke. They shal grow
Actu. 2.b together, lyke as the grasse, and as the
Willyes by the waters syde. One wyl
saye: I am the LORDES. Ano-
ther wyll cal vnder the name of Jacob
The thyrd shall subscrybe ꝯ his hand
vnto the LORDE, and geue hymselfe
vnder the name of Israell.
B Morouer, thus hath the LOR-
DE spoken: euen the kynge of Israell
and hys auenger, the LORDE, of
Esa. 41.a hoostes: * I am the fyrste, and the last,
Apo. 1.b and wythoute me is ther no God. For
Esa. 48.c what is he, ꝧ euer was lyke me, which
am from euerlastynge? Let hym shewe Apo. 22.c
hys name, & do where thorow he may Esa. 43.b
be lykened vnto me. Let hym tell you
forth planelye thynges, that are paste,
and for to come: Yee and that without
onye feare or stoppe. For haue not I
euer tolde you hyther to, and warned
you? Ye can beare me recorde your sel-
ues. Is ther ony God excepte me? or
onye maker, that I shulde not knowe
hym?

Wherfore all caruers of Idols
are but vayne, and theyr laboure loste.
They must beare recorde them selues,
that (seynge they can nother se nor vn-
derstonde) they shall be confounded.
* Who shulde nowe make a God or Esa. 42.b
fashyon an Idol, that is profitable for
nothynge? * Beholde all the felowe- Psal. 113.b
shyp of them muste be broughte to con Sapi. 13.c
fusyon. Let al the workmasters of thē
come and stonde together from among
men: they muste be abashed and con-
founded one with another. The smith
taketh yron, and tempreth it ꝯ whote
coles, and fashioneth it ꝯ hammers,
and maketh it wyth all the strength of
hys armes: Yee somtyme he is faynte
for verye hunger, and so thyrstye, that
he hath no more power. The carpen- C
ter (or ymage caruer) taketh me ꝧ tym-
bre, and spredeth forth his lyne, he mar
keth it wyth some colour: he playneth
it, he ruleth it, and squareth it, and ma
keth it after the ymage of a man, and
accordynge to the bewtye of a man, ꝧ
it maye stonde in a temple.

Morouer, he goeth oute to hewe
down Cedre trees: He bryngeth home
Elmes and okes, and other tymbre of
the wood. Or els the fyrre trees which
he planted hymselfe, and suche as the
rayne hath swelled, which woode ser-
ueth for mē to burn. Of this he taketh
and warmeth hymselfe wythall: he ma-
keth a fyre of it to bake bread, and af-
terwarde maketh a God therof, to ho-
noure it: and an Idoll, to knele before
it. One pece he burneth in ꝧ fyre, wyth
another he rosteth fleshe, that he maye
eate roste hys bely full, wyth the thyrd
he warmeth hymselfe, and sayeth: A ha
I am wel warmed, I haue bene at the
fyre. And of the residue, he maketh him
a God, and an Idoll for hymselfe. He
kneleth before it, he worshyppeth it, he
prayeth vnto it, and saieth: deliuer me,
for thou arte my God. D
* Yet men nother consydre nor vn Esay. 42.b

herkonde, because theyre eyes are stop
ped, that they can not se: and theyr har
tes, that they can not perceaue. They
ponder not in theyre myndes (for they
haue nother knowlege nor vnderston
dynge) to thynke thus: I haue brente
one pece in y fyre, I haue baked bread
wyth the coles thereof, I haue rosted
fleshe wythall, and eaten it: Shall I
nowe of the resydue make an abhomi
nacyon, and fall downe before a rotten
pece of woode? The kepynge of duste
and foolyshnesse of harte hathe turned
them asyde: so that none of them can
haue a fre conscience to thyncke: maye
not I erre?

Considre thys (o Iacob and Is
raell) for thou arte my seruaunte. I
haue made y, that thou myghtest serue
Esay.43.b me O Israell, forget me not.* As for
thyne offences, I dryue them awaye ly
ke the cloudes, and thy synnes as the
myste. Turne the agayne vnto me, and
I wyll delyuer the.

G Be glad ye heauens, whome the
LORDE hath made: let all that is
here beneth vpon the earth, be ioyfull.
Reioyce ye mountaynes & woodes, &
all the trees that are in you: for the
LORDE shal redeme Iacob, and
shewe hys glorye vpon Israell. For
thus sayeth the LORDE thy rede
mer, euen he that fashioned the fro thy
Rom.11.d mothers wombe:* I am the LOR
Iyms 1.a DE whiche do all thynges myselfe a
Esa.40.c. lone.‡ I onelye haue spred out the hea
uens, and I onely haue layde the fun
dacyon of the earth. I destroye the to
kens of wytches, and make the Sooth
sayers go wronge. As for the wyse, I
turne them backward, and make theyr
counynge foolyshnesse.

But I sette vp the purpose of my
seruauntes, and fulfyll the counsell of
my messaungers. I saye to Ierusalem:
turne agayne. And to the cytyes of Iu
da: Be ye buylded agayne. And I re
payre theyr decayed places. I saye to y
grounde: be drye. And I drye vp thy wa
terfloudes. I saye to Cyrus: thou arte
myne hyrdeman, so that he shall fulfyl
all thynges after my wyll. I saye to Ie
rusalem: Be thou buylded. And to the
temple: be thou faste grounded.

The.xlv. Chapter.

The LORDE onelye is y true
God of Israell.

THus sayeth the LORDE
vnto Cyrus hys anoynted,
whome he ledeth by y right
honde, y the people maye
fall downe before hym:
* I wyl lowse y gyrdle of kynges, that 1.Esd.1.a
they shall open the gates before thy fa
ce, and not to shut theyr dores. I wyll
go before y, & make the croked straight
I shal breake the brasen dores, & burst
the yron barres. I shall geue the the
hyd treasure and the thinge which is
is secretly kepte: that thou mayest kno
we, that I the God of Israel haue cal
led the by thy name: *and that for Ia Gen.39.a
cob my seruauntes sake, and for Israel
my chosen. For I called the by thy na
me, and ordened the, or euer thou kne
west me:* Euen I the LORDE, be Esa.43.b
fore whome ther is none other: for with
out me ther is no God * I haue prepa Iere.1.a
red the, or euer thou knewest me: that
it might be knowne frome the rysynge
of the Sonne to the goynge downe of
the same, that all is nothynge without
me. For I am the LORDE, and Gene.1.
ther is els none. * It is I that created ‡Iud.9.b
the light and darcknesse, ‡ I make pea
ce and trouble: Yee euen I the LOR
DE do all these thynges. The hea
uens aboue shall droppe downe, and y
cloudes shall rayne rightuousnes. The
earth shal open it self, and brynge forth
health, and thereby shall rightuousnes
florishe. Euen I the LORDE shall
brynge it to passe.
* Wo be vnto hym that chydeth w B
hys maker, the potsherde with the pot Esay.29.d
ter. Sayeth the claye to the potter: Iere.18 c
What makest thou? or, thy worke ser 19.c.
ueth for nothinge? Wo be vnto hym Rom.9.c
that sayeth to his father: why begettest Eccli.33.b
thou? And to hys mother: why bearest
thou? Thus sayeth the LORDE,
euen the holy one and maker of Israel.
Axe me of thynges for to come, concer
nynge my sonnes: and put me in remem
braunce, as touchynge the workes of
my hondes: I haue made the earth, and
created man vpon it. With my hondes
haue I spred forth heauen, and geuen
a commaundement for al the hoost ther
of. I shall wake hym vp with righte 1.Esd.1.a
ousnesse, and ordre all his wayes * He
shall buylde my citie, and let out my pri
soners: and that nother for gifte nor re
wardes, sayeth the LORDE of
hoostes.
The LORDE hath sayde moreo

ner: The occupiers of Egypte, the mar
chauntes of the Morians and Sabees
shall come vnto the with tribute, they
shalbe thyne, they shall folowe the, and
go with cheynes vpon theyr fete. They
shall fall downe before the, and make
supplicacion vnto the. For God (with
out whom ther is none other God) shal
be with the. * O howe profounde arte
Rom.11.d thou o God, thou God and Saueoure
of Israel? Confounded be ye, and put
to dishonoure: go hence together with
shame, all ye that be workmasters of er
roure (that is worshippers of Idols)
But Israell shalbe saued in the LOR
DE, which is the euerlastinge saluaci-
on: They shall not come to shame nor
confusion, worlde without ende.
C For thus sayeth the LORDE:
Gen.1.a * euen he that created heauen, the God
that made the earth, that fashioned it,
and set it forth: I haue not made it for
naught, but I made it to be inhabyted:
Euen I the LORDE, without
Exo.20.c whome ther is none other. * I haue
not spoken secretly, nether in darcke
places of the earth. It is not for naught
that I sayde vnto the sede of Jacob: se
ke me. I am the LORDE, whiche
when I speake, declare the thinge that
is righteous and true. Let them be ga-
thered & come together, let them drawe
nye hyther, that are escaped of the peo-
ple. * Haue they eny vnderstondinge,
Esa.44.c that set vp the stockes of theyr Idols,
Baruc.6.c and praye vnto a god, that can not hel-
pe them? Let men drawe nye, let them
come hyther, and aske counsel one at
another, and shewe forth: What is he
that tolde thys before? or who spake of
it, euer sence the begynninge? Haue not
I the LORDE done it? * without
Esa.46.b whome ther is none other God? the
true God and saueoure, and ther is els
Esa.44.b none but I? * And therfore turne you
vnto me (all ye endes of the earth) so
shall ye be saued, for I am God, and
ther is els none. I sweare by my selfe:
out of my mouth commeth the worde
of righteousnesse, and that maye nomã
Rom.14.b turne: but * all knees shall bowe vnto
Phili.2.a me, and all tunges shall sweare by me
sayenge: Verely in the LORDE is
my rightuousnes and strẽgth. To him
shal men come: but all they that thinke
scorne of hym, shalbe confounded. And
the whole sede of Israel shalbe iustifi-
ed, and praysed in the LORDE.

The.xlvi.Chapter.

Of the destruccion of ymages. The po-
wer of the true God.

NEuertheles * Bel shall fall A
and Nabo shalbe broken: Bele.
whose ymages are a bur- 1.Reg.5.a
then for the beastes and cat Jere.50.a
tel, to ouerlade them, and
to make them werey. They shall syncke
downe, and fall together: for they
maye not ease them of theyr burthen,
therfore must they go into captiuite.
Herken vnto me, o house of Jacob,
and all ye that remayne yet of the hous
holde of Israel: whome I haue borne
from your mothers wombe, & brought
you vp frome youre byrth, tyll ye were
growen: I which shall beare you vnto
youre laste age: I haue made you, I
will also norish you, beare you and sa-
ue you. * Whom wyll ye make me ly- Exo.20.a
ke, in fashion or ymage, that I maye be
lyke hym? * Ye fooles (no doute) will Exo.32.a
take out syluer and golde out of youre
purses, and weye it, and hyre a gold-
smyth to make a god of it, that mẽ may
knele downe and worshippe it. * Yet Esa.44.c
muste he be taken on mens shulders & Baruc.6
borne, and set in hys place, that he may
stonde: and not moue. Alas that men
shulde crye vnto hym, which geueth no
answere: and delyuereth not the man
that calleth vppon hym, frome hys
trouble.
Considre this well, and be ashamed B
Go in to youre owne selues (O ye run-
nagates). Remembre the thynges
which are past, sence the begynninge of
the worlde: that I am God, and that
ther is els no God, yee and that ther is
nothinge lyke vnto me. In the begyn-
ninge of a thynge, I shewe the ende
therof: and I tell before, thynges that
are not yet come to passe. With one
worde is my deuyce accomplisshed, and
fulfilleth all my pleasure. * I call a byr Exo.16.a
de out of the east, and all that I take in
honde, out of farre countryes. As soo-
ne as I commaund, I brynge it hither:
as soone as I thynke to deuyse a thin-
ge, I do it
Heare me, o ye that are of an hie sto
mack, but farre from righteousnesse. I
shall brynge forth my righteousnesse.
It is not farre, and my health shall not
tarye longe awaye. I will laye health
in Sion, and geue Israel my glory.

The.xlvii. Chapter.

¶ Plages vpon proude Babylon.

A But as for the (O doughter thou virgyn Babylō) thou shalte sytte in the duste.
Thou shalte syt vpon the ground, and not in a trone (o thou mayden of Chaldea.) Thou shalte nomore be called tender, & pleasaunte. Thou shalte brynge forthe the querne, and grynde meel, putte downe thy stomacher, make bare thy knees, and shalte wayde thorowe water ry-
Eze.16.d Naum.3.a uers. * Thy shame shal be discouered, and thy preuytyes shall be sene. For I wyll auenge me of the, and no mā shal let me: sayeth oure redemer, whiche is called the LORDE of hoostes, the holye one of Israell.
Sytte styll, holde thy tunge, & get the in some darke corner (O doughter Caldea) for thou shalte nomore be called ladye of kyngdomes. I was so wroth wyth my people, that I punysshed myne enheritaunce, and gaue them
Deu.32.b. Jere.50.b in to thy power * Neuerthelesse thou shewedeste no mercye, but euen the verye aged men of them, dyddest thou oppresse ryghte sore wyth thy yocke, and thou thoughtes thus: I shall be ladye for euer. And besyde all that, thou hast not regarded these thynges, nother caste what shulde come after.
Heare nowe therfore, thou wyl-
B full, that syttest so carelesse, and speake
Esay.10.b Apoc.18.b kest thus in thyne hart: * I am alone and wythoute me is ther none. I shall neuer be wedowe, nor desolate agayn. And yet bothe these thynges shal come to the vpon one day in the twynckling
Dan.5.e of an eye. * Namelye wydowehead, and desolacyon. They shall myghtelye fall vpon the, for the multytude of thy wytches, and for the greate heape of thy coniurers. For thou haste confor-
Esay.29.e ted thy selfe in thy deceatfulnesse, and haste sayde: * No man seyth me. Thyne owne wysedome and connyng haue deceaued the, In that thou haste sayde: I am alone, and wythoute me ther is none. Therfore shall trouble come vppon the, and thou shalte not know from whence it shal aryse. Myschefe shall fall vpon the, whiche thou shalte not be able to putte of. A sodane mysery shall come vppon the, or euer thou be aware.

Nowe go to thy coniurers, and to C
the multytude of thy wytches, (whom thou haste bene acquaynted wythall from thy youthe) yf they maye helpe ye, or strengthen the. Thou haste hetherto hadde manye counsels of them, so let the heauengasers and the beholders of starres, come on now and delyuer thee, and lette them shewe, whan these newe thynges shal come vpon the. Beholde, they shall be lyke strawe, which yf it be kyndled with fyre, no man may rydde it for the violence of the flamme. And yet it geueth no zynders to warm a man by, nor cleare fyre to sytte by. Euen so shall they be vnto the, whome thou haste vsed and occupied from thy youthe. Euery one shall shewe the his erroneous waye, yet shal none of them defende the.

The.xlviii. Chapter.

¶ Agaynste the vanyte of ymages.

Heare thys, o thou house of A
Jacob: ye that are called by the name of Israel, and are come oute of one stocke wyth Juda: which swear by the name of the LORDE, and beare wytnesse by the god of Israel (but not wyth treuthe and ryghte) whiche are
called * fre men of the holye cytye, as Ephe.2.b.
they that loke for conforte in the God of Israell, * Whose name is ye LORDE of hoostes. Esay.51.e and.54.a. Jere.31.f
The thynges that I shewed you euer sence the begynnynge: haue I not broughte them to passe, immediatlye as they came oute of my mouthe, and declared them? And they are come:
Howe be it I knewe that thou art ob- C
stinate, and that thy necke hath an yron vayne and that thy browe is of brasse. Neuertheles I haue euer sence the begynninge shewed the of thynges for to come, and declared them vnto the, or euer they came to passe, that thou shuldeste not saye: myne Idol hath done it,
my carued or caste ymage hath shewed it. Heare and consydre al these thinges D
whether it was ye that prophecied the. But as for me, I told the before at the begynnynge, newe and secrete thinges
that thou knowest not of: * And some Esay.37.f
done nowe, not of olde tyme, whereof thou neuer herdeste, before they were broughte to passe, that thou canste not saye: I knewe of them. Moreouer they

be some wherof thou hast nother herd
nor knowne, nother haue they bene o-
pened vnto thyne eares afore tyme.
For I knewe that thou woldeste ma-
licyously offende, therfore haue I cal-
led the a transgressoure, euen from thy
mothers wombe.
Neuerthelesse for my names sake
I haue wythdrawen my wrathe, and
for mine honours sake I haue ouersen
the, so yͭ I haue not roted the oute. Be
holde, I haue pourged the, and not for
Exod. 3.b moneye. * I haue chosen the in the fyre
C of pouerte . And that onely for myne
Esa. 41.a. owne sake, * for I geue myne honour
43.b 44.b to none other, that thou shuldeste not
despyse me. Herken vnto me o Jacob,
and Israel whom I haue called. I am
Esa. 41.a euen he that is. * I am the fyrste and
Apo. 1.a the laste. My hande is the fundacyon
of the earth, and my ryghtehande span
neth ouer the heauens. As soone as I
called them, they were there . Gather
you altogether, and herken. Which of
yonder goddes hath declared this, that
the LORDE wyll do by yͤ kinge
of Babylon, (whome he loueth and fa
uoureth) and by the Caldees his armes
I myselfe alone haue tolde you this be
fore. Yee I shall call hym , and brynge
hym forth, and geue hym a prosperous
iourneye : Come nye and heare thys:
haue I spoken onye thynge darckelye
sence the begynnynge? whan a thynge
begynneth, I am there.
D Wherfore the LORDE God
wyth hys sprete hathe sente me . And
thus sayeth the LORDE thyne
auenger, the holye one of Israell: I am
the LORDE thy God, which teach
Rom. 7.b. the * profytable thynges , and lede the
1. Tim. 1.b. the waie, that yͧ shuldeste go. ‡ Yf thou
Titū 3.b wylte nowe regarde my commaunde-
‡ Deu. 28. mente, thy welthynesse shall be as the
water streame: and thy ryghteousnesse
as the waues flowyng in the see. Thy
sede shall be lyke as the sond in the see,
and the frute of thy bodye, lyke the gra
uell stones thereof: Thy name shal not
be roted oute, nor destroyed before me.
Jere. 51.a * Ye shall go awaye from Babylon,
2. Esd. 1.b and escape the Caldees wyth a merye
voyce. Thys shall be spoken of, decla-
red abrode, and go forth vnto the ende
of the worlde: so that it shall be sayde:
The LORDE hath defended hys
seruaunte Jacob, that they suffered no
Exo. 17.b thyrste , whan theye trauayled in the
Nu. 20.b wyldernesse. * He claue the rockes a-
sunder, and the water gusshed oute.
* As for the vngodlye , they haue no Esay. 57.d
peace, sayeth the LORDE.

MESSIAS.

The.xlix Chapter. ✠

¶ The commyng and office of Christ. Saluacyon for the Jewes and for the Gentyles.

Herken vnto me ye Iles , & A
take hede ye people from
farre : The LORDE
hath called me fro my byrth
and made mencyon of my
name fro my mothers wombe : * he Esay. 51.d
hath made my mouthe ‡ lyke a sharpe ‡ Eph. 6.b
sweard: vnder the shadow of his hand
hath he defended me , and hydde me in
hys quyuer, as a good arow, and sayd
vnto me: Thou arte my seruaunte Is-
raell. * I wyll be honoured in yͤ. Then Joh. 17.a
answered I: I shall lese my laboure, I
shall spende my strengthe in vayne. Ne
uerthelesse, I wyll commytte my cause
and my worcke vnto the LORDE
my God. And nowe sayeth the LOR
DE : (euen he that fashioned me fro
my mothers wombe to be his seruaunt
that I maye brynge Jacob agayne vn
to hym: howe be it, Israell wyll not be
gathered vnto hym agayne. In whose
syghte I am greate, whiche also is my
LORDE, my god and my strength)
Let it be but a small thynge, that thou
arte my seruaūte, to set vp the kynred
des of Jacob, and to restore the destruc B
cyon of Israell : * Yf I make the not Esa. 42.b
also the lyghte of the Gentyles, that Joh. 8.b
thou mayeste be my healthe vnto the Actu. 13.f
ende of the worlde.
Moreouer thus sayeth the LOR
DE the auenger and holye one of Is-
raell, because of the abhorrynge and de
spisynge amonge the Gentyles, concer
nynge the seruaunte of all them yͭ bear
rule: Kynges and prynces shall se, and
aryse and worshyppe , because of the
LORDE that he is faythfull: and be
cause of the holye one of Israel, which
hath chosen the. ✠
And thus sayeth the LORDE:
* In the tyme appoynted wyl I be pre Jere. 11.a
sent wyth the, And in yͤ hour of health 2. Cor. 6.a
wyll I helpe the, and delyuer the. ‡ I ‡ Esa. 42.b
wyll make the a pledge for the people,
so that thou shalte helpe vp the earthe
agayne, and chalenge agayne the scat-

C fred heretages: * That thou mayeste
Zach.9.b saye to the presoners: go forth, and to
Luc.4.b. them that are in darcknesse: come in to
the lyghte: that they maye fede in the
hyghe wayes, and get theyr lyuynge in
Apoc.7.c all places. * Ther shall nother hunger
nor thyrste, heate nor Sonne hurte thē
For he that fauoureth them, shall lede
them, and geue them dryncke of the
sprynġwelles. I wyll make wayes vp
pon all my mountaynes, and my foote
pathes shall be exalted. And beholde,
they shall come from farre: lo, some frō
the northe and weste, some from the
Esay.52.b south. * Reioyce ye heauens, & synge
prayses thou earth: Talke of ioye ye
hylles, for God wyll comforte hys peo
ple, and haue mercye vpon hys, that be
in trouble.

Then shall Syon saye: God hath
forsaken me, and the LORDE hath
forgotten me. Doth a wyfe forget the
chylde of hyr wombe, and the sonne
whome she hath borne? And thoughe
D she do forget, yet wyll not I forget the
Beholde, I haue wrytten the vp vpon
my handes, thy walles are euer in my
syght. They that haue broken ye down
shall make hayste to buylde the vp a-
gayne: and they that made the wayste
Gene.15.a shall dwell in the. * Lyft vp thyn eyes,
Esa.60.a. and loke aboute the: all these shall ga-
ther them together, and come to the.
As truely as I lyue (sayeth the LOR
DE) thou shalte putte them all vppon
the, as an apparell, and gyrde them to
the, as a bryde doth hyr Jewels. As for
thy londe that lyeth desolate, waysted
and destroyed: it shall be to narow for
them, that shall dwell in it. And they yt
wolde deuoure the, shal be farre away
Then the childe whome the baren shal
brynge forth vnto the, shall say in thyn
eare: thys place is to narowe, sytte nye
together, that I maye haue rowme.
Then shalte thou thynke by thyselfe:
Who hath begotten me these? seynge
I am barē and alone, a captyue and an
outcast? And who hath norysshed them
vp for me? I am desolate and alone,
but from whence come these?
E And therfore thus sayeth the
LORD God: Beholde, I wyll stretch
oute myne hande to the Gentyles, and
sette vp my token to the people. They
shall brynge the thy sonnes in theyr lap
pes, and carye thy doughters vnto the
vpon theyr shulders. For kynges shall
be thy noursynge fathers, and quenes
shall be thy noursynge mothers. They
shall fall before the wyth theyre faces
flat vpon the earth, and lycke vppe the
duste of thy fete: yt thou mayest know,
howe that I am the LORD. * And Rom. 9.f
who so putteth hys truste in me, shall
not be confounded. Who spoyleth the
giaunte of hys praye? or who taketh ye
presoner from the myghtye? And ther-
fore thus sayeth the LORDE: The
prysoners shall be taken frō the giaunt
and the spoyle delyuered from the vio-
lente: for I wyll mayntayne thy cause
agaynste thyne aduersaryes, and saue
thy sonnes. And wyll fede thyne enemi
es wyth theyr owne fleshe, and make
them drincke of theyr owne bloude, as
of swete wyne. And all fleshe shall
knowe, (o Jacob) that I am the LOR
DE, thy Sauioure, & strong auenger.

The .l. Chapter.

The Jewes are refused, because they
haue forsaken theyre maker, and go a
whorynge wyth straunge goddes.

Thus sayeth the LORD: A
* Where is the byll of Jere.3.b
youre mothers deuorce-
mente, that I sente vnto
her? or who is the vsurer,
to whome I solde you? * Beholde, for Esay.59.a
youre owne offences are ye solde: and
because of your transgressyon, is your
mother forsaken. For why wolde no
man receaue me, whan I came? & whā
I called, no man gaue me answere.
* Was my honde cleane smytten of, Num.11.d
that I myghte not helpe? or, hadde I Esay.59.a
not power to delyuer? lo, ‡ at a worde Exo.14.c.
I drycke vp the see, * and of water *Jos.3.d
floudes I make drye londe: so that for
wante of water, the fysh corruppe and
dye of thyrst * As for heauē, I clothe Exo.10.d
it wyth darcknesse, and putte a sacke
vpon it.
The LORDE God hathe B
geuen me a well learned tunge, * so yt 1.Cor.1.b
I can comforte them, whiche are trou-
bled: yee and that in due season. He wa
ked myne eare vp by tymes in the mor-
nynge (as the scoolemasters do) that I
myghte herken. * The LORDE Psal.39.b
God hath opened myne eare, therfore Hebr.10.a
can I not saye naye, nor wythdrawe
my selfe. * But I offre my backe vnto Mat.26.g
the smyters, and my chekes to the nyp Luce.22.f
pers. I turne not my face from shame
and spyttynge. * For the LORDE Psa.55.a
God helpeth me, therfore shal I not be Hebr.13.a

confounded. I haue hardened my face
lyke a flynte stone, for I am sure, that
I shall not come to confusyon. Myne
aduocate speaketh for me, who wyll
then go wyth me to law? Let vs stond
one agaynste another: yf ther be onye
that wyl reason with me, let him come
Rom.8.d here forth to me.* Behold, the LOR
DE God stondeth by me, what is he
Psa.101.d that can condempne me? lo, * they shal
2.Pet.3 b be al lyke as an olde clothe whiche the
mothes shall eate vp.
C Therfore who so feareth y LOR
DE amonge you, let hym heare the
voyce of hys seruaunte. Who so wal
keth in darcknesse, and no lyghte shy
neth vppon hym, let hym hope in the
LORDE, & holde him by his God.
But take hede, ye haue all kyndled a
fyre, and gyrded youre selues wyth the
flame: Ye walke in the glysterynge of
youre owne fyre, and in the flame that
ye haue kyndled. Thys commeth vnto
you fro my hande, namely, that ye shal
slepe in sorowe.

The.li.Chapter. ✠

The myghtye God hath euer done them good, yf they cleue to hym, ther shall no bodye hurte them.

A Herken vnto me, ye y holde
of ryghteousnesse, ye that
seke the LORDE.
Take hede vnto the stone,
whereoute ye are hewen,
and to the graue whereoute ye are dyg
Gene.21.a ged. Consydre Abraham * youre fa
Rom.4.a. ther, and Sara that bare you: howe
‡Gen 12.a that I ‡ called hym alone, prospered
hym well, and encreased hym: howe
the LORDE conforted Syon, &
repayred all hyr decaye: makynge hyr
deserte as a Paradise, and hyr wylder
nesse as the garden of the LORDE
Myrth and ioye was there, thankesge
uynge, and the voyce of prayse. Haue
respect vnto me then (o my people) and
Esay.2.a laye thine eare to me.* For a law, and
an ordinaunce shall go forth fro me, to
lyghten the Gentyles. It is harde by,
that my healthe and ryghteousnesse
shall go forth, and the people shal be or
dred wyth myne arme.
B The Ilondes (that is y Gentyles)
shall hope in me, and put theyre truste
in myne arme. Lyfte vp youre eyes to
Psa.101.d ward heauen, and loke vpon the earth
Mat.24.c beneth.* For the heauens shall vanish
2.Pet.3.b awaye lyke smoke, and the earth shall
weare lyke a clothe, and they that dwel
therein, shall perysshe in lyke maner.
But my health endureth for euer, and
my ryghteousnesse shall not ceasse.
Therfor herken vnto me, ye that haue
pleasure in ryghteousnesse, thou peo
ple that * bearest my lawe in thyne Iere.31.f
harte. ‡ Feare not the curse of men, be ‡Ma.10.d
not afrayde of theyr blasphemyes and Luce.12.a
reuylinges:* for wormes and mothes *Ps.101.d
shall eate them vp lyke cloth and woll.
But my ryghteousnesse shal endur for
euer, and my sauynge healthe from ge
neracyon to generacyon. ✠
Wake vp, wake vp, & be stronge
O thou arme of the LORDE:
wake vp, lyke as in tymes past, euer
sence the worlde beganne.* Arte not y
he, that haste wounded the proude Lu Esa.14.b
cifer, and hewen the dragon in peces? Exo.14.d
* Art not y euen he, which haste dryed
vp the depe of the see, which hast made
playne the see grounde, that the delyue
red myghte go thorowe? * That the 1.Esd.1.d
redemed of the LORDE, whiche
turned agayne, myght come wyth ioye
vnto Syon, there to endure for euer? C
That myrthe and gladnesse myghte be
wyth them: that sorowe & wo myghte
flye from them? * Yee I, I am eue he, 2.Cor.1.a
that in all thynges geueth you conso
lacyon. What arte thou then, that fea
reste a mortall man, the chylde of man,
which * goeth away as doth y floure? Esa.40.a
And forgetteste the LORDE that 1.Pet.1.d
made the, that sprede oute the heauens
and layde the foundacyon of y earthe.
But thou arte euer afrayde for y syght
of thyne oppressoure, which is readye
to do harme: Where is the wrath of y
oppressoure? It commeth on faste, it
maketh hayste to appeare: It shall not
perysshe, that it shulde not be able to de
stroye, nother shal it fayle for faute of
norysshynge.* I am the LORDE Math.8.c
thy God, that maketh the see to be styl,
& to rage: * whose name is y LOR Esa.48.a
DE of hoostes. ‡ I shal put my word ‡Esa.49.a
also in thy mouthe, and defende the
wyth the turnynge of my hande: that
thou mayeste plante the heauens, and
laye the fundacyons of the earthe, and
saye vnto Syon: Thou art my people.
Awake, Awake, and stonde vp, D
O Ierusalem, thou that from y honde
of the LORDE, haste droncken
oute * the cuppe of hys wrath: thou
that haste supped of, and sucked oute Psa.74.b
the slumbrynge cuppe to the botome. Iere.25.c

For amonge all the sonnes whome
thou haste begotten, ther is not one
that maye holde the uppe: and not one
to lede the by the honde, of al the sõnes
that thou haste norysshed. Bothe these
thynges are happened unto ỹ, but who
is sory for it? Yee, destrucciõ, waysting
hunger and swearde: but who hath cõ
forted the? Thy sonnes lye comfortles
at the heades of every strete lyke a takẽ
venyson, & are ful of the terrible wrath
of the LORDE, and punysshment of
thy God. And therfore thou miserable
and dronken (howbeit not with wyne)
heare this: Thus sayeth thy LORD,
thy LORDE and God, the defẽder
of his people: Beholde, I wyll take the
slõbryng cuppe out of thy honde, euẽ ỹ
cuppe with the dregges of my wrathe:
that from hence forthe thou shalt never
drynke it more, and wyll put it in theyr
honde that trouble the which have spo
ken to thy soule: stoupe downe that we
may go over the, make thy body euen
with the grounde, and as the strete to
go upon.

The.lii.Chapter.

¶ A promyse of Messias: He waketh
up the Jewes and Gentyles also to the
commyng of hym.

A Up Sion, up, take thy strẽ-
gthe unto the: put on thine
honest raymẽt o Jerusalẽ
thou citie of the holy one.
For from this tyme forth,
ther shall no uncircũcised nor uncleane
person come in the. Shake the frõ the
duste, aryse and stõde up o Jerusalem.
Plucke out thy necke from the bonde,
Rom.7.b. o thou captiue doughter Sion. For
thus sayeth the LORDE * Ye are
solde for naught, therfore shal ye be re-
demed also without ony money
Gen.46.a For thus hathe the LORDE sayd
Exod.1.a * My people wente downe afore tyme
4.Re.18 in to Egipte, there to be strãũgers: Af
terwarde did the kynge of the Assiriãs
oppresse them, for naught. And nowe
what profyte is it to me (sayeth the
LORDE) that my people is frely ca-
Eze.36.d. ried away, and brought in to heuynesse
Rom.2.d by theyr rulers, * and my name ever
B styll blasphemed? sayeth the LORDE
But that my people maye knowe my
name, I my selfe wyll speake in that
Num.2.a daye. Beholde, here am I. * O howe
Rom.10.c bewtyfull are the fete of the Embassi-
toure, that bryngeth the message from
the mountaynes, and proclaymeth peace:
that bryngeth the good tydynges, and
preacheth health, and sayeth unto Sion:
Thy God is the kynge. Thy watchmẽ
shall lyfte up theyr voyce, with loude
voyce shal they preache of him: for they
shal * se hym present, when the LOR- 1.Joh.3.a
DE shall come agayne to Syon.
* Be glad, o thou desolate Jerusa Esa.49.c
lem and reioyce together: for ỹ LORD
wil conforte hys people, he wil delyuer
Jerusalem. The LORDE will make
bare hys holy arme, and shew it forth
in the sight of all the Gentiles * and Psal.97.a
all the endes of the earth shall se the sa-
vynge health of oure God * Awaye, 2.Cor.6.c
Awaye, get you out from thence, and C
touch no uncleane thynge. Go out frõ
amonge such, And be cleane, ye ỹ beare
ỹ vessels of the LORDE But ye shall
not go out with sediciõ nor make haist
as they that flye awaye: * for ỹ LOR Exo.13.d
DE shall go before you, and the God
of Israel shall kepe the watch.
Beholde, my seruaunt shall deale
wysely, therfore shall he be magnified,
exalted and greatly honoured. Like as
the multitude shall wondre upon hym,
because hys face shalbe so deformed &
not as a mans face, and * hys bewtie Esay.53.a
like no mã: Euen so shall ỹ multitude
of the Gentyles loke unto hym, and ỹ
kynges shall shut their mouthes before
hym. * For they ỹ haue not bene tolde Esa.65.a
of hym, shall se hym: & they that herde Rom.15.c
nothynge of hym, shall beholde hym.

The.liii.Chapter.

¶ He complayneth of the hardnecke
of the people, and testifieth clearly of
Christ.

But who * geueth credence A
unto oure preachinge? Or Joh.12.e
to whom is the arme of ỹ Ro.10.c
LORD knowne. He shal
growe before ỹ LORD
lyke as a braũche, & as a rote in a drye
grounde. * He shal haue nother bewty Esa.52.c
nor fauoure. Whẽ we loke upon hym,
ther shalbe no fayrnesse: we shal haue
no luste unto hym. He shalbe ỹ moost
symple and despised of all, * whych Hebr.5.a
yet hath good experience of sorowes &
infirmities. We shall rekẽ him so sym-
ple and so vyle, that we shal hyde oure
faces frõ him. How be it (of a treuth)
* he only taketh away oure infirmite, Mat.8.b
and beareth oure payne: Yet we shall 1.Pet.2.c
iudge hym, as though he were plaged
and cast downe of God, * where as he 1.Cor.15.a

notwithstondynge) shalbe wouded for
our offences, & shalbe smytten for oure
wickednesse. For the payne of our pu=
nyshment shal be layd vpon hym, and
wyth hys strypes shall we be healed.
B *As for vs, we go all astraye (lyke
Psa. 118.y. shepe) euery one turneth his owne way.
But thorow hym, the LORDE par
doneth all our synnes. He shalbe pay=
ned and troubled, and shall not opē his
mouth. *He shalbe led as a shepe to be
Jere. 11. d slayne, yet shall he be as styll as a lābe
Mat. 27. b before the shearer, & not opē his mouth
Actu. 8. d. He shalbe hadde awaye, his cause not
2. Cor. 5. c. herde, and without ony iudgement.
Whose generacyon yet noman maye
nombre, whan he shalbe cut of from ÿ
grounde of the lyuynge. Which punish
ment shall go vpon hym, for the trans=
gressiō of my people. *His graue shall
Mat. 27. e be geuen hym with the condempned, &
his crucifienge with the theues.
2. Cor. 5. e *Where as he dyd neuer violence nor
1. Pet. 2. d vnryght, nother hath ther ben ony de=
ceatfulnesse in his mouth.
C *Yet hath it pleased the LORD
Joh. 12. c to smyte hym with infirmite, that whē
Roma. 8. d he had made hys soule an offeryng for
synne, he myght se a longe lastyng sede.
And thys deuice of the LORDE shal
prospere in his hande. With trauayle
and labour of his soule, shall he optain
Rom. 3. c great ryches. *My ryghteous seruaūt
shall with his wysedom iustifie and de
lyuer the multitude, for he shall beare a
waye theyr synnes. Therfore wyll I
geue hym the multitude for his parte,
and he shall diuyde the stronge spoyle,
because he shall geue ouer his soule to
death, *and shalbe rekened amonge ÿ
Mar. 15. c. trāsgressours, which neuerthelesse shal
Luce. 23. c. take away the synnes of the multitude
& make intercession for the mysdoers.

The.liiii.Chapter.

¶ One church of Jewes & Gentyles.

Therfore be glad now, thou
A *barren that bearest not.
Luce. 23. c Reioyce, synge and be me=
Gala. 4. c ry, thou that arte not with
chylde. For ÿ desolate hath
mo chyldren, then the maried wyfe, say
eth the LORDE. Make thy tente wy
der, and sprede out the hangynges of
thyne habitacyon: spare not, laye forth
thy coardes, and make fast thy stakes:
for thou shalt breake out on the ryghte
syde and on the lefte, and thy sede shall
haue the Gentyles in possessiō, & dwell
in the desolate cyties. Feare not, for ÿ
shalt not be confoūded: be not ashamed
for ÿ shalt not come to cōfusion. Yee ÿ
shalt forget the shame of thy youth, and
shalt not remēbre the dishonour of thy
wedowheade. For he that made ÿ, shal
be thy LORD and *husbande (whose Esa. 62. a
name is ‡the LORDE of hoostes) & Eze. 16. b
thyne auenger shalbe euen the holy one 2. Co. 11. a
of Israel, the LORDE of the whole ‡Esa. 48. a
worlde. For the LORDE shall call
the, beynge as a desolate sorowful wo=
man, and as a yōge wyfe that hath bro
ken hir wedlocke: sayeth thy God.
*A lytle whyle haue I forsakē ÿ B
but with greate mercyfulnesse shall I Esa. 26. c
take the vp vnto me. Whan I was an Psal. 29. a
grye, I hyd my face from the for a lytle
season, but thorow euerlastynge good=
nesse shall I pardō the, sayeth ÿ LOR
DE thyne auenger. And this muste be
vnto me, as the water of Noe: *For Gene 9. b
lyke as I haue sworne that I wyl not
brynge the water of Noe ony more vp
pon the worlde: *So haue I sworne, 2. Reg. 7. d
that I wyll neuer be angrye with the,
nor reproue the: The mountaynes shal
remoue, and the hylles shal fall downe:
but my louyng kindnes shal not moue,
and the bonde of my peace shall not fal
downe from the, sayeth the LORDE
thy mercyfull louer.
Beholde, thou poore, vexed & des= C
pysed: *I wyl make thy walles of pre Esa. 6. b
cyous stone, and thy fundacyon of Sa
phires, thy wyndowes of Cristall, thy
gates of fyne cleare stone, and thy bor=
ders of pleasaunt stones *Thy chyl= Joh. 6. e.
dren shall all be taught of God, and I 1. Joh. 2. d
wyll geue thē plenteousnesse of peace.
In ryghteousnesse shalte thou be groū
ded, and be farre from oppression, for ÿ
which thou nedest not be afrayed, no=
ther for hynderaūce, for it shal not com
nye the. Beholde, the aleaunt that was
farre from the, shall dwell with the: &
he that was somtyme a straunger vn=
to the, shalbe ioyned with the: Beholde
I make the smyth that bloweth ÿ co=
les in the fyre, and he maketh a weapē
after his handy worke. I make also
the waister to destroye: but all the wea
pēs that are made agaynst the, shal not
prospere. *And as for all tunges that Luce. 21. b
shall resyste the in iudgemēt, thou shalt Actu. 4. a
ouercome them, and condemne them.
This is the heretage of ÿ LORDES
seruauntes, and the ryghteousnes that
they shal haue of me sayeth ÿ LORD.

The.lv.Chapter.

¶ God calleth all men to his goodnes
in Christ.

A Eccli.51.d C*Ome to the waters al ye
Joh.7.d that be thyrsty, and ye that
Apo.22.d haue no money: Come, bye
that ye maye haue to eate.
Come, bye wyne & mylke,
without eny money, or money worth.
Wherfore do ye laye out your moneye
for the thyng that fedeth not, & spende
youre laboure aboute the thynge that
satisfieth you not? But herken rather
vnto me, and ye shall eate of the best, &
youre soule shall haue hir pleasure in
plenteousnesse. Enclyne youre eares, &
come vnto me, take hede and your soul
Act.13.d shall lyue. *For I wyll make an euer-
2.Re.7.d lastynge couenaunt with you, euen the
sure mercyes of Dauid.
B Beholde, I shall geue hym for a
wytnesse amonge the folke, for a prince
and captayne vnto the people. Lo, thou
shalt call an vnknowen people: & a peo-
ple that had no knowlege of the, shall
runne vnto the: because of the LORDE
thy God, the holy one of Israel, which
glorifieth the. Seke the LORDE whyl
he maye be founde, cal vpon hym whyle
Eze.18.c he is nye. *Let the vngodly man for-
Ezech.33.c sake his wayes, and the vnryghteous
his ymaginacyons, and turne agayn vn
to the LORDE, so shall he be mercy-
Psa.1?2.a ful vnto hym: and to our God, *for he
Esa.65.d is ready to forgeue.
C For thus sayeth the LORDE:
My thoughtes ar not your thoughtes
and your wayes are not my wayes:
But as farre as the heauens are hyer
then the earth, so farre do my wayes
exceade yours, & my thoughtes yours.
Deu.32.a *And lyke as the rayne and snowe co-
meth downe fro heauen, and returneth
not thyther agayne, but watereth the
earth, maketh it frutefull and grene, that
it maye geue corne, and bread vnto the
sower: So the worde also that cometh
out of my mouth, shal not turne agayn
voyde vnto me, but shall accomplyshe
my wyll and prosper in the thynge, wher
to I sende it. And so shall ye go forth with
ioye, and be led with peace. The moun
taynes and hylles shall synge with you
for ioye, & all the trees of the felde shall
clappe theyr handes. For thornes, ther
shall growe Fyrre trees: and the Myrre
tree in the stead of breres. And this shall
be done to the prayse of the LORDE

and for an euerlastynge token, that shall
not be taken awaye.

The.lvi.Chapter.

¶ How the church of Christ shuld pre-
pare her selfe agaynst his commynge.
A complaynte of false prophetes and
rulers.

A Thus sayeth the LORDE: *
*Kepe equite, & do ryghte, Math.5.a
for my sauynge health shall
come shortly, and my ryghte-
ousnes shalbe opened. Bles-
sed is the man that doth this & the mans
chylde which kepeth the same. *He that
taketh hede, that he vnhalowe not the Esa.58.d
Sabbath (that is) he that kepeth hym
selfe that he do no euell. Then shal not
the straunger, which cleueth to the LOR-
DE, saye: *Alas the LORDE hath
shut me cleane out fro his people. No- Deu.23.a
ther shall the gelded man saye: lo, I am
a drye tre. For thus sayeth the LORDE,
first vnto the * gelded that kepeth my
Sabbath: Namely, that holdeth great- Sapi.3.b
ly of the thynge that pleaseth me, and
kepeth my couenaunt: Unto them wyl B
I geue my houshold, & within my wal
les, a better heretage and name, then yf
they had ben called sonnes and dough-
ters *I wyl geue the an euerlastynge Joh.1.b
name, that shall not perysh. Agayne he
sayeth vnto the straungers that are dis
posed to sticke to the LORDE, to serue
hym, and to loue his name. * That Joh.8.c
they shalbe no bond men. And all they
which kepe them selues, that they vnha-
lowe not the Sabbath: namely that they
fulfyll my conuenaunt: Them wyll
I brynge to my holy mountayne, and
make them ioyfull in my house of pray-
er. Theyr burntofferynges and sacrifi-
ces shalbe accepted vpon myne aulter
*for my house shalbe an house of pray- 3.Re.8.f
er for all people. Mat.21.b
C Thus sayeth the LORDE God Mar.11.b
which gathereth together the scattred Luc.19.d
of Israel: I wyll brynge yet another C
congregacyon to hym. All the beastes
of the feld, & all the beastes of the wood,
shall come to deuoure hym. *For his
watchmen are all blynde, they haue al- Iere.12.b
together no vnderstandynge, they are Ezche.34.
all domme dogges, not beynge able to
barcke, they are slepery: sloggyshe are
they, and lye snortynge: they are shame-
lesse dogges, that be neuer satisfyed.
The shepherdes also in lyke maner ha
ue no vnderstondynge* but [illegible] man Iere.6.b

turneth his owne waye, euery one af-
ter his owne couetousnesse with al his
Esay.22.b power * Come (saye they) I wyl fetth
1.Cor.15.d wyne, so shal we fyl our selues, that we
Sap.2.b maye be dronken. And do to morowe,
lyke as to daye: yee and much more.

The.lvii. Chapter.

¶ He rebuketh the prophetes, rulers, and the people, and promyseth mercye to all such as wyll turne.

A But in the meane season * the
Sap.2.b ryghteous peryssheth, & no
mā regardeth it in his hart
Good godly people are ta-
ken awaye, and no man cō-
sydereth it. Namely: that the ryghte-
ous is conuayed awaye thorow the wyc
ked: that he hymselfe myght be in rest,
lye quyetly vpon his bed, and lyue af-
ter his owne pleasure. Come hyther
Mat.12.d therfore ye charmers chyldren. * Ye
sonnes of the aduoutrer and the whore:
Wherin take ye your pleasure? Upon
whom gape ye with your mouth, and
bleare out your tunge? Are ye not chyl-
dren of aduoutry, and a sede of dissimu-
Ezec.16.b lacyon? * Ye take your pleasure vnder
Esay.65.a the okes, and vnder all grene trees, the
Jere.7.a. chylde brynge slayne in the valleys, and
Deut 18.b dennes of stone. Thy part shalbe with
Eze.20.d the stony rockes by the ryuer: Yee euen
Leui 20.a these shalbe thy parte. For there thou
Deut.32.c hast poured meate and drynkofferyn-
ges vnto them. Shuld I not be greued
therwith? Thou hast made thy bed vp
pon hye mountaynes, thou wentest vp
Deu.27.b thyther, and there hast thou slayne sa-
crifices, * Behynde the dores and po-
stes, hast thou set vp thy remembraunce.
Whā thou haddest discouered thy
selfe to another then me, whā thou wē-
test downe, and made thy bed wyder
(that is) whan thou dyddest carue the
certayne of yonder Idols, and louedest
their couches, where thou sawest thē:
B
Eze.16.b Thou wentest straight to kynges &
Osee.12.a * oyle and dyuerse oyntmentes (that is)
thou hast sent thy messaungers farre of,
and yet art thou fallen in to the pyt ther
by: Thou hast had trouble for the mul
tytude of thyne owne wayes, yet say-
Math.9.b dest thou neuer: I wyll leaue of.
* Thou thynkest to haue lyfe (or health)
of thy selfe, and therfore thou beleuest
not that thou arte syck. For whā wylt
thou be abasshed or feare, seynge thou hast
broken thy promyse, and remembrest
not me, nother hast me in thyne harte?

Thynkest thou, that I also wyl holde
my peace (as afore tyme) that thou fea-
rest me not? Yee verely I wyl declare
thy goodnes and thy workes, but they
shall not profyte thee. Whan thou cryest
let thy chosen heape delyuer thee. But
the wynde shall take them all awaye, &
cary thē in to the ayre. * Neuerthelesse Rom.5.a
they that put their trust in me, shall in-
herete the lande, and haue my holy hyll
in possession.
And therfore thus sayeth He: C
* Make ready, make ready, & clense the Esa.40.a
strete, take vp what ye can out of the
waye, that leadeth to my people. For
thus sayeth the hye and excellent, euen
he that dwelleth in euerlastyngnesse,
whose name is the holy one: I dwell hye
aboue and in the sāctuary, * and with Psa.56.b
hym also that is of a contrite and hum Esa.61.a
ble spirete: that I maye heale a troubled and.66.a
mynde, and a contrite harte. ‡ For I Psa.102.a
chyde not euer, and am not wroth with Jere.3.c
out ende. But the blastynge goeth fro
me, though I make the breath, I am
wroth with hym for his couetousnesse
and lust: I smyte hym, hyde me, and
am angrye, whan he turneth hymselfe,
and foloweth the by waye of his owne
harte. But yf I maye se his ryght way
agayn, I make hym whole, I lead him
and restore hym vnto them whome he
* maketh ioyfull, and that were sorye Luce.15.a
for hym I make the frutes of thankes-
geuynge. I geue peace * vnto thē that Ephe.2.c
are farre of, and to them that are nye,
saye I the LORDE, that make hym
whole. But the wycked are lyke the ra-
gynge see, that can not rest, whose wa-
ter fometh with the myre and grauell:
Euen so the * wycked haue no peace, Esa.48.d
sayeth my God.

The.lviii. Chapter.

¶ He putteth the prophetes in mynde of their office. What the true fast is.

And therfore * crye now, as A
loude as thou canst. Leaue Jere.2.a
not of, lyfte vp thy voyce and.4.a.
lyke a trompet, and shewe Eze.21.b
my people their offences: & Zacha.1.a
the house of Jacob their synnes. For
they seke me dayly, and wyl knowe my
wayes, euen as it were a people that
dyd ryght, and had not forsaken the sta
tutes of their God. They argue with
me concernynge ryght iudgement, and
wyl pleate at the law with their God.
* Wherfore faste we (saye they) and Mat.9.b
thou seest it not? we put oure lyues to

frawnesse, and thou regardest it not.
B *Beholde, when ye fast, youre lust re-
Esa.1.b. mayneth styll: for ye do no lesse violen-
ce to youre detters: lo, ye fast to stryfe
and debate, & to smite him with youre
fyste, that speaketh vnto you. Ye faste
not (as somtyme) ẏ youre voyce myght
Zach.7.a.b be herde aboue. *Thinke ye this fast
pleaseth me, that a man shulde chasten
himself for a daye, and wryte his heade
aboute lyke an hoke in an heery cloth, &
to lye vpon the earth? Shulde that be
called fastinge, or a daye that pleaseth
ẏ lorde? But this fasting pleaseth not
Deut.15.a me, tyl the tyme thou *lowse hym oute
of bondage, that is in thy daūger, that
thou breake ẏ oth of wicked bargayns
that thou let the oppressed go fre, ād ta
ke from them all maner of burthens.
Eze.18.b It pleaseth not me *tyl thou deale thy
Mat.25.c bread to the hungery, ād brynge the poo
re fatherlesse home into thy house, whē
thou seyst ẏ naked that thou couer him
and hyde not thy face from thyne ow-
C ne fleshe. *Then shall thy lyght breca
Luce.11.b ke forth as the mornyng, ād thy health
florysh right shortly: thy rightcousnes
shall go before the and the glory of the
LORDE shal embrace the.
Psa.11.b *Thē yf ẏ callest, the LORDE
shall answer the: yf thou crvest, he shall
saye: here I am (For I the Lorde thy
God am merciful) Ye yf thou layest
awaye thy burthens, and holdest thy
fyngers, & ceassest from blasphemous
Zach.7.a talkyng: *Yf thou hast cōpassion vpō
Psal.5.b the hongrye, ād refresshest the troubled
soule: Then shall thy lighte springe
out in the darknesse, and thy darknesse
shalbe as the noone days. The Lorde
shal euer be thy gyde, and satisfie the
desyre of thyne hart, and fyll thy bones
with mary. Thou shalt be lyke a fresh
Joh.4.b watered garden, *and lyke the fountey
D ne of water, that neuer leaueth runnyn
ge. Then the places that haue euer ben
wayste, shalbe bujlded of the: there
shalt thou laye a fundacion for many
hyndreds. Thou shalt be called the ma-
ker vp of hedges, ād the buylder agay
ne of the waye of the Sabbath.
Yee yf thou turne thy fete from the
Esa.56.a *Sabbath, so that thou do not the thi
Esa.66.d ge which pleaseth thyself in my holy
daye: then shalt thou be called vnto ẏ
pleasaunt, holy and glorious Sabbath
of the LORD, where ẏ shalt be in ho
nour: so ẏ thou do not after thyne ow-
ne ymaginaciō, nother seke thyne own
will, nor speake thyne owne wordes.

Then shalt thou haue thy pleasure in
the Lorde, which shall carie the hie at o
ne the earth, and fede the with the here
tage of Jacob thy father: for the Lor-
des owne mouth hath so promysed.

The.lix.Chapter.

Why God heareth not the Jewes.

Beholde *the Lordes honde A
is not so shortened that it Esa.50.a
can not helpe, nother is his Num.11.c
eare so stopped that it may
not heare. But *your mys- Iere.5.d
dedes haue separated you from youre
god, and *your synnes hyde his face
from you, that he heareth you not. For Esa.1.b
your hondes are defyled with bloude,
and youre fyngers with vnryghteous-
nesse: Your lippes speake lesynges, &
your tonge setteth out wickednesse.
No man regardeth righteousnesse, and
no man iudgeth treuly. Euery man ho
peth in vayne thinges, and ymagineth
deceate, *conceaueth weerynesse, and Job.15.d
bryngeth forth euell. They brede cocka Psal.7.b
trice egges, ād weue the spyders web
be. Who so eateth of their egges, dieth
But yf one treade vpon them, ther cō-
meth vp a serpent. Their webbe ma-
keth no cloth, and they maye not couer
them with their labours. Their dedes
are the dedes of wickednes, & the wor-
ke of robbery is in their hōdes *Their Pro.1.c
fete runne to euell and they make hayst Esa.5.b
to shed innocent bloude. Their coūsels Psal.13.a
are wycked counsels, ‡ harme and ‡ Ro.3.b
destruccion are in theyr wayes. But ẏ
waye of peace they know not. In their
goynges is no equite: their wayes are
so croked, that who so euer goeth ther-
in, knoweth nothinge of peace.
And this is the cause that equite is C
so farre frō vs, and that righteousnes
cōmeth not nye vs. *We loke for light Sapi.5.a
lo, it is darknesse: for the morninge sy Job.30.c
ne, lo, we walke in the darke ‡ We gro ‡ Deut.28.c
pe like the blynde vpon the wall, we Joh.12.c
grope euen as one that hath none eyes
We stōble at ẏ noone daye, as though
it were towarde night: in the fallinge
places, lyke men that are half dead.
We roare all like Beeres, and mourne
still like doues. We loke for equite, but
ther is none: for health, but it is farre
from vs. For our offences are many be
fore the, ād our synnes testifie agaynst
vs. Yee we must confesse ẏ we offēde:
& knowlege, ẏ we do amysse: Namely
trāsgresse & dissēble against ẏ LORD
& fall awaye frō our God, vsynge pre-
sūptuous traytorous ymagynacyons.

and castynge false matters in our har-
tes. And therfore is equite gone asyde,
and ryghteousnesse stondeth farre of
Ose. 4. a *trueth is fallen downe in the strete, &
the thynge that is playne and opē, may
not be shewed. Yee the trueth is led in
preson, and he that refrayneth hymselfe
from euell, must be spoyled.
C When the LORDE sawe this,
it displeased hym sore, that ther was
no equite. He sawe also that ther was
no mā, which had pytie therof, or was
greued at it. And he helde hym by his
power, and cleued to his owne ryghte-
Ephe. 6. b ousnesse. *He put ryghteousnesse vpō
1. Tes. 5. a. hym for a brest plate, and set ẏ helmet
of saluacyon vpon his heade. He put
on wrath in steade of clothynge, & toke
gelousy aboute hym for a cloke: (lyke
as whan a man goeth forth wrothful-
ly to recompence his enemyes, and to
be auenged of his aduersaries.) Name
ly, that he myght recompence & reward
the Ilondes, where thorowe the name
of the LORDE myght be feared, frō
the rysynge vp of the Sonne: and his
maiesty, vnto the goynge downe of the
same.
For he shall come as a violent wa-
terstreame, which ẏ wynde of ẏ LOR
Psal. 13. a. DE hath moued. * But vnto Sion
Rom. 11. d ther shall come a redemer, and vnto thē
in Jacob that turne frō wyckednesse,
sayeth ẏ LORDE. I wyll make this
couenaunt with them (sayeth ẏ LOR
DE:) My spirete that is come vpō the,
and the wordes which I haue put in
thy mouthe, shall neuer go out of thy
mouth, nor out of ẏ mouth of thy chyl-
dren, no nor out of ẏ mouth of thy chil-
drens chyldren, from this tyme forth for
euermore.

The. lx. Chapter.

He calleth vnto al such as fear God
that they wyll knowe his goodnesse.

A AND therfore † get ẏ vp by
Actu. 26. c. tymes, for thy *lyght com-
Ephe. 5. b meth: and the glorye of the
LORDE shall ryse vp
vpon the. For lo, whyle the
darknesse and cloude couereth ẏ earth
and the people, the LORD shal shewe
the lyghte, and his glorye shalbe sene in
Esa. 19. e the. * The Gentyles shall come to thy
lyght, and kynges to the bryghtnes ẏ
Esa 49. d spryngeth forth vpon the. * Lyfte vp
Mat. 8. a thyne eyes, and loke rounde about the:
Gene. 15. a All these gather them selues, and come
to the. Sonnes shall come vnto the frō
farre, and doughters shall gather thē
selues to the on euery syde. Whē thou
seyst this, thou shalte maruayle excea-
dyngly, and thyne hart shalbe opened:
when the power of the see shalbe cōuer
ted vnto the (that is) when ẏ strengthe
of the Gentyles shall come vnto the.
The multitude of camels shal couer ẏ,
the dromedaries of Madian & Epha.
* All they of Saba shall come, bryn- Psa. 71. b
gynge golde and incense, and shewyng Math. 2. b
the prayse of the LORDE. † All the B
cattell of Cedar: shalbe gathered vnto
the, the rāmes of Nabaioth shall serue
the, to be offred vpon myne * aulter, Heb. 13. b
which I haue chosen, and in the house
of my glory, which I haue garnyshed.
But what ar these that flye here lyke ẏ
cloudes, & as the doues flyeng to theyr
wyndowes?
The Iles also shall gather them
vnto me, and specyally the shippes of
the see: that they maye brynge the son-
nes frō farre, and theyr syluer & theyr
golde with them, vnto the name of the
LORDE thy God, vnto the holy one
of Israel, ẏ hath glorifieth ẏ. * Strā- Esa. 54. b
gers shal buylde vp thy walles, & theyr
kynges shall do the seruice. For when
I am angrie, I smyte the: and when it
pleaseth me, I pardō the. * Thy gates Apo. 21. d
shall stonde open stil both daye & night C
and neuer be shut: that the hooste of ẏ
Gentiles maye come, ād that their kyn
ges maye be brought vnto the. For eue
ry people and kyngdome that serueth
not the, shal perish, and be distroyed ẇ
the swearde, The glory of Libanus
shall come vnto the: The Fyrre trees,
Boxes and Cedres together, to garnish
the place of my Sanctuary: for I will
glorifie the place of my fete.
Moreouer these shall come knelinge
vnto the, that haue vexed the: & all they
that despised the, shall fall downe at
thy foote. Thou shalt be called the citie
of the LORDE, the holy Sion of Is-
rael. Because thou hast bene forsaken
and hated, so that no man wēt thorow
the: I will make the glorious for euer
and euer, ād ioyfull thorow out all po-
sterities. * Thou shalt sucke the mylck Esa. 49. d
of the Gentyles, and kynges brestes
shall fede the. And thou shalt knowe ẏ
I the LORDE am thy Saueoure ād
defender, the mighty one of Jacob. For D
brasse will I geue the golde: & for yron
siluer: for wood, brasse: and for stones,
yron: I will make peace thy ruler, and

ryghteousnesse thyne officer. Violence and robbery shall neuer be herde of in thy londe, nother harme and destruccion within thy borders. Thy walles shalbe called health, and thy gates the prayse
Apoc.22.a of God. The * Sonne shall neuer be thy day lyght, and the lyght of ȳ Moone shall neuer shyne vnto the: but the LORDE hymselfe shalbe thyne euerlastynge lyght, and thy God shalbe thy glorye.

The Sonne shall neuer go downe, and thy Moone shal not be takē away: for the LORDE hymself shalbe thyn euerlastynge lyghte, and thy sorowfull daies shalbe rewarded the. Thy people shalbe all godly, and possesse the londe for euer: the floure of my plantyng, the worke of my handes, wherof I wyl reioyce. The yongest and leest shall grow in to a thousande, and the sympleest in to a stronge people. I the LORDE shall shortly brynge this thyng to passe in this tyme.

The.lxi Chapter.

¶ The office of a Prophete, fulfylled specyally in Christe.

1 The * spyrete of the LORDE God is with me, for the LORDE hath anoynted me, and sent me, to preache good tydynges vnto the poore, * that I myght bynde vp the wounded hartes, that I myght preache delyueraunce to the captyue, & open the preson to them that are boūd: that I myghte declare the acceptable yeare of the LORDE, and the day of the vengeaunce of oure God * that I myght comforte all them that are in heuynesse, that I myght geue vnto them that mourne in Siō bewty in ȳ steade of asshes, ioyful oyntmēt for syghyng, pleasaunt raiment for an heuy mynde: That they myght be called excellent in ryghteousnesse, a plantinge of ȳ LORDE for hym to reioyce in.

They shall buylde the longe rough wyldernesse, and set vp the old deserte. They shall repayre the wayst places, & suche as haue ben voyde thorowe out many generacyons. Straungers shall stande and fede your cattell, and the aleauntes shalbe youre plowmen & reapers. * But ye shalbe named the prestes of the LORDE, and men shal call
B you the seruauntes of oure God. Ye shall enioye the goodes of the Gētyles and triumphe in theyr substaunce. For

your greate reproke and shame, shal they haue ioye, that ye maye haue parte wt them. For they shall haue dubble possession in theyr lande, and euerlastynge ioye shalbe with the. For I the LORDE, which loue ryght and hate robbery (though it were offred me) shal make theyr workes full of faythfulnesse, and make an euerlastynge couenaunt wt them.

Theyr sede also and theyr generacyon shalbe knowen amonge the gentyles: and amonge the people. All they that se them, shall knowe that they are the hye blessed sede of the LORDE.
And therfore * I am ioyful in ȳ LORDE, & my soule reioyceth in my God. Luce.2.b.
* For he shall put vpon me the garmēt of Saluacyon, and couer me with the Psa.131.d
mantle of ryghteousnesse. * He shall decke me lyke a brydegrome, and as a Ezec.16.b
bryde that hath hyr apparell vpon her. For lyke as the grounde bryngeth forth frute, and as the garden shuteth forth sede: So shall the LORD God cause ryghteousnesse, and the fear of God to flourysh forth before all the Heythen.

The.lxii. Chapter.

¶ The prophete maye not leaue of to crye, to warne, to exhorte, vntyl ȳ lyght of grace aryse in Sion.

For Sions sake therfore A
wyll I not holde my tūge, and for Jerusalems sake I wyll not ceasse: vntyll theyr ryghteousnes breake forth as the shynynge lyght, & theyr saluaciō as a burnynge lampe. Then shal ȳ Gētyles se thy ryghteousnesse, and all kynges thy glorye. Thou shalte be named with a * new name, which the mouthe Joh.?.a
of the LORDE shall shewe. Thou Apoc.2.e
shalte be a crowne in the hande of the LORDE, and a glorious garlande in the hande of thy God. From this tyme forth thou shalt neuer be called the forsaken, and thy lande shal nomore be called the wyldernesse: But thou shalte be called Hephziba (that is, my beloued) & the lande Beula (that is) a maryed woman: For the LORDE loueth the,
and my lande shalbe inhabited. * And Ezec.16.b
lyke as a yonge men taketh a dough- Osee.2.c
ter in mariage, so shall God mary him Esa.54.a
selfe vnto thy sonnes. And as a brydegrome is glad of his bryde, so shal God reioyce ouer the.
+ I wyll set watchmen vpon thy B
walles (o Jerusalem) whiche shal no-

thee ceasse daye nor nyght, to preach the LORDE. And ye also shall not kepe hym close, nor leaue to speake of hym, vntyl Jerusalem be set vp, and made ÿ prayse of the worlde. The LORDE hath sworne by his ryght hande and by his stronge arme, that from hence forth he wyll not geue thy corne to be meate for thyne enemyes, nor the wyne (wherein thou hast laboured) to be drynke for the straungers. But they that haue gathered in the corne shall eate it, & geue thankes to the LORDE: and they ÿ haue borne in the wyne, shall drynke it in the court of my Sanctuarye.

C Stonde backe, and departe asunder, ye that stonde vnder ÿ gate, make rowme ye people, repayre the strete, and take awaye the stones, and set out a tokē for the people. Beholde, the LORDE proclameth in the endes of the worlde: *Tell the doughter Sion: se, thy Saluacyon cōmeth, behold, he bryngeth his treasure with hym, and his workes go before hym. For they whom ÿ LORD delyuered shalbe called the * holy people: and as for the, thou shalt be named the greatly occupyed cytie and not the forsaken.

Esay.40.b sacha.9.b Mat.21.a Esa.4.a

The .lxiii. Chapter.

C An exhortacyon to receaue the Saueoure for to come.

A What is he this, that cōmeth from Edom, with staynyd reade clothes of Bosra: (which is so costly clothed) and commeth in so nembly with all his strength? I am he that teacheth ryghteousnes, and am of power to helpe. Wherfore then is thy clothyng reade? & thy rayment lyke his that treadeth in the wynepresse? I haue troden the presse my selfe alone, and of all people, ther was not one with me. Thus haue I trodden downe myne enemyes in my wrath, and set my fete vppon them in myne indignacion: And theyr bloude sprange vpon my clothes, and so haue I stayned all my rayment. * For the daye of vengeaunce ÿ I haue taken in hande, and the yeare of my delyueraunce is come. I loked aboute me, and ther was no mā to shew me eny helpe: I fell downe, and no mā helde me vp. Then I helde me by myne owne arme, and my feruentnesse susteyned me. And thus haue I trodē downe the people in my wrath, and bathed thē in my displeasure: In so muche that I haue shed theyr bloude vpon ÿ earth.

Esa.34.b

B * I wyl declare the goodnesse of ÿ LORD, yee and the praise of ÿ LORDE for all that he hath geuen vs, for the greate good that he hath done for Israel: which he hath gyuē thē of his owne fauoure, and accordynge to the multitude of his louyng kyndnesses. For he sayde: These no doute wylbe my people, and no shrenkyng chyldren and so he was theyr Saueoure. In theyr troubles he forsoke thē not, * but the angel that went forth from his presence, delyuered them: Of very loue & kyndnesse that he had vnto them, redemed he them. He hath borne them, and caried them vp euer sence the worlde began. But after they prouoked him to wrath & vexed his holy mynde, he was theyr enemie, and fought agaynst them himself. Yet remembred he the olde tyme of Moses and his people. * How he brought them from the water of the see, * as a shepherde doth ÿ his shepe: how he had geuē his holy spyrte amōg thē: how he had led Moses by ÿ ryght honde with his glorious arme: how he had deuyded ÿ water before thē (wherby he gat himself an euerlastynge name) how he led them in the depe, as an horse is led in the playne, ÿ they shuld not stomble. The spyrte of the LORDE led them, as a tame beast goeth in the felde.

Exod.15.a Esa.12.a Exod.13.d 14.d.23.f Exo.14.d Psa.76.d

C Thus (o God) hast thou led thy people, to make thy self a glorious name withall. * Loke downe then frō heauē and beholde the dwellyng place of thy sanctuary and thy glory. How is it, ÿ thy gelousy, thy strength, the multitude of thy mercies & thy louynge kyndnesse, wyll not be entreaded of vs? yet art thou * oure father: For Abraham knoweth vs not, nother is Israell acquaynted wyth vs. But thou LORDE art oure father and redemer, and thy name is euerlastyng. O LORDE * Wherfor hast thou led vs out of thy way? wherfore hast thou hardned oure hartes, that we feare ÿ not? Be at one ÿ vs agayne, for thy seruauntes sake ÿ are of the generacion of thy heretage. Thy people hath had but lytle of thy Sanctuary in possession, for oure enemyes haue taken it in: And we are become, euen as we were from the begin nynge: But ÿ arte not theyr LORD, for they haue not called vpō thy name.

Barne.22 Mat.6.b Luce.11.a and.23.a Psa.118.b

The.lxiiii.Chapter.

¶ He longeth sore for the comming of
the Saveour, sheweth his power, and
prayeth for the people.

A O That thou woldeste cleue
the heauen in sonder, and
come downe: that ẏ moun-
taynes myghte melt awaye
at thy presence, lyke as at
an whote fyre: and that the
malycyous myghte boyle, as the water
doth vpon the fyre: Wherby thy name
myghte be knowne amonge thyne ene-
myes: and that the Gentyles myghte
tremble before the. That thou myghe-
teste come downe wyth thy wonde-
rous straunge workes, then shulde the
hylles melte at thy presence. For sence
the begynninge of the world ther was
1.Cor.2.b none (excepte thou o God) that herde
or perceaued, * nother hath onye eye
sene what thou doeste for them, ẏ put
theyre truste in the.
Thou helpest hym that doth right
wyth cherefulnesse, and them ẏ thinke
vpon thy wayes. But lo, thou art an-
Psal.13.a grie, for we offende, and haue ben euer
Rom.3.b in synne.* And ther is not one whole.
We are all as an vnclene thynge, and
all oure ryghteousnesse are as the clo-
thes stayned wyth the floures of a wo
B man: we fal euerychone as the leaf, for
oure synnes carye vs awaye lyke the
wynde. Ther is no man that calleth
vpon thy name, ẏ stondeth vp to take
holde by the. Therfore hydeste thou
thy face from vs, and consumeste vs,
because of oure synnes.
But nowe LORDE, thou fa-
Roma.9.c ther of oures: * We are the claye, and
thou arte oure potter, and we all are
Psa.78.a the worke of thy handes.* Be not to
Psa.10.a sore dyspleased (o LORDE) & kepe
not oure offences to longe in thy reme-
braunce, but consydre that we all are
thy people. The cytyes of thy Sanctua
Mich.3.c rye lye wayste, * Syon is a wylder-
nesse, and Jerusalem a deserte. Oure
holye house whiche is oure bewtye,
where oure fathers praysed the, is
brente vppe, ye all oure commodytyes
& pleasures are waysted awaye. Wylt
thou not be intreated (LORDE) for
all thys? Wylte thou holde thy peace,
and scourge vs so sore?

The.lxv.Chapter.

¶ Of the forsakynge of the Jewes, & callyng of the Heythen.

They * shall seke me, that he A
therto haue not axed for me Esa.52.c
they shall fynde me, that he Rom.10.c
therto haue not sought me.
Then shall I saye immedi-
atlye to the people that neuer called
vpon my name: I am here, I am here.
For thus long haue I euer holden out
my hondes to an vnfaythfull people,
that go not the ryghte waye, but after
theyr owne ymaginacyons: To a peo-
ple, that is euer defieng me to my face.
* They make theyr oblacyons in gar- Deut.12.a
dens, and theyr smoke vpon ẏ aulters Deu.14.a
of brycke: they lurcke amonge the gra- Iere.20.b
ues, and lye in the dennes all nyghte.
* They eate swynes flesh, and vnclene Leui.11.a
broth is in theyr vessels. Yf thou come Deu.14.a
meste nye them, they saie: touch me not
for I am holyer then thou.
All these men whan I am angrye Mat.25.d
shall be turned to smoke and * fyre,
that shall burne for euer. Beholde, it is
wrytten before my face, and shall not
be forgotten, but recompensed. I shall
rewarde it them in to theyre bosome:
I meane youre mysdedes, and the mys
dedes of youre fathers together (say-
eth the LORDE) which haue made
theyre smokes vpon the mountaynes,
and blasphemed me vppon the hylles:
therfore wyll I measure theyr olde de-
des into theyr bosome agayne.
Morouer thus sayeth the LOR B
DE: * Lyke as whan one wolde ga- Rom.11.b
ther holye grapes, men saye vnto hym:
breake it not of, for it is holye: * euen 3.Re.19.c
so wyll I do also for my seruauntes Rom.9.c
sakes, that I wyll not destroye them
all. But I wyll take a sede oute of Ja-
cob, and oute of Juda one, to take pos
sessyon of my hyll. My chosen shall
possesse these thinges, and my seruaun
tes shall dwell there. Saron shall be a Josu.7.d
shepefolde, and the * valleye of Achor
shall geue stallynge for the cattel of my
people, that feare me. But as for you,
ye are theye that haue forsaken the
LORDE, and forgotten my holye
hyll. Ye haue set vp an aulter vnto For
tune, and geuen ryche drynckofferyn-
ges vnto Treasure. Therfore wyll I
nombre you wyth the swearde, that ye
shall be destroyed altogether.

Pro.1.c * For whan I called, no man gaue me
Iere.7,b answere: whā I spake, ye herkened not
vnto me, but dyd wyckednesse before
myne eyes, and chose the thynge that
pleased me not.
C Therfore thus sayeth the LOR
DE God: beholde, my seruauntes shal
eate, but ye shall haue hunger. Behold,
my seruaūtes shall drincke, but ye shal
suffre thyrste. Beholde, my seruauntes
shall be merye, but ye shall be confoun-
ded. Beholde, my seruauntes shall re-
ioyce for verye quyetnesse of harte, but
ye shall crye for sorowe of harte, and
complayne for vexacyon of mynde.
Youre name shal be sworne by among
my chosen: for God the LORDE
shall slaye you, and cal hys seruauntes
Iere, 9,d by another name: * Who so reioyceth
1.Cor.1.d vpon earth shall reioyce in ẏ true god.
2.Cor.11.a And who so sweareth vpon earth, shal
sweare in the true God. For the olde
enemite shall be forgotten, and taken
2.Pet. 3.b awaye oute of my syghte. * For lo, I
Apco, 21.a shall make a newe heauen, and a newe
earthe. And as for the olde, they shall
neuer be thoughte vpon, nor kepte in
mynde: but men shall be glad and euer-
more reioyce, for ẏ thinges ẏ I shal do.
D For why: Beholde, I shall make
a ioyfull Ierusalem, yee I myself wyll
reioyce wyth Ierusalem, and be glad
Apoc.21.a wyth my people. * And the voyce of
weppynge and waylynge shall not be
herde in her from thenceforth. Ther
shall neuer be childe nor olde man, that
haue not theyr full dayes. But whan
the chylde cōmeth to an hundreth year
olde, it shall dye. And yf he that is an
hundrethe yeare of age do wronge, he
Deut,28,c shall be cursed. * They shall buyld hou
ses, and dwel in them: they shall plante
vyneyardes, and eate the frute of them
They shall not buyld, and another pos
sesse: they shal not plante, and another
Gene.2.b eate. * But the lyfe of my people shall
Iere,17,b be lyke a tre, and so shall the worke of
Psa,1,a theyr handes.
My chosen shall lyue longe, they
shal not labour in vayn, nor beget with
trouble: for they are the hyghe blessed
sede of the LORDE, and theyr fru
tes wyth them. And it shall be, that or
euer they call, I shall answer them.
Whyle they are yet but thynking how
Esa.11.b to speake, I shall heare them. * The
wolffe and ẏ lambe shal fede together,
and the lyon shall eate haye lyke ẏ bul-
Gen.3.c locke. * But earth shall be the serpen-
tes meate. Ther shall no man hurt nor
slaye another in all my holye hyll, sa-
yeth the LORDE.

The.lxvi.Chapter.

¶ The outwarde ceremonyes of ẏ Ie
wes are refused: and here is shewed ẏ
true seruice of God.

Thus sayeth the LOR-
DE. * Heauē is my seate Actu.7.f
and the earth is my foote and.17.d
stole. Where shall nowe 3.Reg.8.d
the house stonde, that ye 2.Par,6.b
wyll buylde vnto me? And where shal
be the place, that I wyll dwell in? As
for these thynges, my hand hath made
them all, and they are al created, saieth
the LORDE. * Whome shall I Psal.50.d
then regarde? Euen hym that is of a Esay.57.c
lowlye troubled spirete, and stondeth in and.61.a
awe of my wordes. For who so slateth
an ore for me doth me so greate dyshos
nour, as he that killeth a man. He that
killeth a shepe for me, choketh a dogge.
He that bryngeth me meatofferynges
offereth swynes bloude: Who so ma-
keth me a memoryall of incense, prays
seth the thynge that is vnryghte. Yet
take they suche wayes in hande, and
theyre soule delyteth in these abhomi-
nacyons.
* Therfore wyll I also haue plea Iob.6.d
sure in laughynge them to scorne, and
the thynge ẏ they feare, wyll I brynge
vpon them. * For whan I called, no Pro.1.b
man gaue answere: whā I spake, they Esay.65.b
wolde not heare: but dyd wyckednesse
befor myne eyes, and chose the thinges B
ẏ displease me. Heare the word of god
all ye, that feare the thynge, whiche he
speaketh. Your brethren that hate you
and caste you oute for my names sake,
saye: Let the LORDE magnifye
hymselfe, that we maye se youre glad-
nesse: and yet they shal be confounded. Zach.14.b
* For as touchynge the cytye and
the temple, I heare the voyce of the
LORDE, that wyl rewarde, and re
compence hys enemye lyke as whan a
wyfe bryngeth forthe a man chylde, or
euer she suffre the payne of the byrth &
anguyshe of the trauayle. Who euer
herde or sawe suche thynges? doth the
ground beare in one daye? or are ẏ peo
ple borne all at once, as Syon beareth
hyr sōnes? For thus sayeth the LOR
DE: Am I he that maketh other to
beare, and beare not myselfe? * Am not Gene.16.a
I he that beareth, and maketh barene? 29.f.30.a
sayeth thy God. Reioyce wyth Ierusa-

lem, and be glad wyth her, all ye þ loue
Math.5.a her. *Be ioyfull wyth her, all ye that
mourned for her. For ye shal sucke con
forte oute of hyr brestes and be satys=
fyed. Ye shall tayst and haue delyte in
the plentuousnesse of hyr power. For
thus sayeth the LORDE: beholde, I wil
set peace in to her, lyke a waterfloude,
and the myghte of the Heythen lyke a
flowynge streame. Then shal ye sucke,
ye shal be borne vpon hyr sydes and be
ioyfull vpon hyr knees. For lyke as a
chylde is conforted of hys mother, so
shall I conforte you, and ye shal be con
forted in Ierusalem. And whan ye se
Ioh.17.d thys, youre harte shall reioyce, * and
Gen.17.a youre bones shal norysh lyke an herbe.
Thus shall the hande of þ LOR=
DE be knowne amonge hys seruaun
tes, and hys indignacyon amonge hys
enemyes. For beholde, the LORDE
shall come wyth fyre, and hys charret
shall be lyke a whyrlewynde, þ he may
recompence his vengeaũce in his wrath
and hys indignacyon wyth the flame
of fyre. For the LORDE shal iud=
ge all flesh wyth the fyre and wyth his
swearde, and ther shall be a greate nõ=
bre slayne of the LORDE. Such as
haue made themselues holy and cleane
in the gardens, and those that haue ea
ten swyne fleshe, myce, and other abho=
minacyons, shall be taken awaye toge
ther, sayeth the LORDE. For I wyl
come to gather all people and tunges,
with theyr workes and ymaginaciõs:
these shal come, and se my glory. Unto
them shall I geue a token, and send cer
tayne of them (that be delyuered) amõg
the Gentyles: in to Cilicia, Africa and
Lydia (where men can handle bowes)
in to Italie also and Greke londe.
Esa.49.a *The Iles farre of, that haue not
52.a.60.a herde speake of me, and haue not sene
61.a my glory shall preache my praise amõg
the Gentyles, and shall brynge al your
brethren for an offerynge vnto þ LOR
DE, oute of all people, vppon horses,
charettes and horselytter, vppon mu=
les and cartes to Ierusalem my holye
hyl (sayeth the LORDE:) lyke as the
chyldren of Israell brynge the offe=
rynge in cleane vessels to the house of
the LORDE.
Esa.61.a *And I shall take oute certayne
1.Pet.2.a of them for to be prestes and Leuytes,
Rom.12.a sayeth the LORDE. For lyke as the
newe heauen and the new earth which
I wyll make, shall be faste stablyshed

by me (sayeth the LORDE): So
shall youre sede and youre name conty
nue, & ther shall be a newe Moone for
the other, and a newe sabbath for the
other: and all fleshe shall come to wor=
shyppe before me, (sayeth the LOR=
DE.) And they shal go forth, and loke
vpon the carcases of them that haue
transgressed agaynste me. *For theyr Mar.9.g
worme shal not dye, nother shal
theyr fyre be quẽched, &
all fleshe shall ab=
horre them.

¶ The ende of the Prophet Esaye.

The ꝓphete Jeremy.

These are the Sermons of

Ieremye the son of Helchia the preste
one of them that dwelt at * Anathot Iere.11.d
in the londe of BenIamin, whan the
LORDE had fyrst spoken with him
in the tyme of Iosias the son of Amon
kynge of Iuda, in the .xiii. yeare of his
kyngdome: and so durynge vnto the
tyme of Ioachim the son of Iosias
kynge of Iuda, * and vnto the .xi. yea
res of Sedechias the sonne of Iosias 4.Re.25.a
kyng of Iuda were ended, whan Ieru Ier.39.a
salẽ was takẽ: euen in the fift moneth.

The fyrste Chapter.

¶ He declareth fyrste hys calling, and
in a vison he seyth the destruccyon of
Ierusalem.

A The wor
de of þ
LOR=
DE
spake
thus vn
to me:
* Be= Esa.44.a
fore I 46.a
fashio= Psal.70.a
ned the
in thy
mo=
thers
wõbe I
dyd knowe the: And or euer thou wast
borne, I sanctifyed the, and ordened þ Exo.4.c
to be a prophet vnto the people. Then Dan.9.b
sayde I: *Oh LORDE God, I am

vnmete, for I am yet but yonge. And ẏ
LORDE answered me thus: Saye
Mat. 10.c not so, I am to yong: * For thou shalt
go to all that I shall sende the vnto,
1. Cor. 3.a * and whatsoeuer I commaunde the,
that shalt thou speake. Be not afrayed
of theyr faces, for I wyll be wyth the,
to delyuer the sayeth the LORDE.
Esa. 6.a * And wyth that, the LORDE
Jere. 18.a stretched oute hys hande, and touched
my mouthe, and sayde moreouer vnto
me: Behold, I putte my wordes in thy
mouth, and thys day do I set the ouer
the people and kyngdomes: that thou
mayeste rote oute, breake of, destroye
and make waist: & that ẏ mayest build
vp, & plant. After this, the LORDE
B spake vnto me sayenge: Jeremy, what
seyst thou? And I sayd, I se a wakyng
rodde. Then sayd the LORD: ẏ hast
sene ryght, for I wyll watch diligetly
vpon my worde, to perfourme it.
It happened afterwarde, that the
LORD spake to me agayne, & sayde:
What seyst thou? And I sayd: I do se
Job. 41.b a sethyng * potte, lokynge from oute
of the northe hytherwarde.
Then sayde the LORD vnto me:
Jere. 4.b * Out of the north shall come a plage
and. 25.b vpon all the dwellers of the londe. For
‡ Abac. 1.b lo, ‡ I wyll call all the officers of the
kyngdomes of the northe, (sayeth the
LORD,) and they shal come: & euerye
one shall set his seate in ẏ gates of Je-
rusalem, & in al theyr walles rounde a-
boute, & thorow al the cyties of Juda.
C And thorowe them shall I declare my
iudgement, vpon al the wyckednesse of
those men that haue forsaken me: that
haue offred vnto straung goddes, & wor
Eze. 3.a shipped ẏ wyrkes of theyr own hondes
* And therfore gyrd vp thy loynes,
arise, and tell them, all that I geue the
in commaundemente. Feare them not,
Jere. 15.d I wyll not haue the to be afrayed of
them. * For beholde, thys daye do I
make the a stronge fensed towne, an
yron pyler, and a brasen wall agaynste
the whole londe, agaynste the kynges
and myghtye men of Juda, agaynste ẏ
prestes and people of the londe. They
shall fyghte agaynst the, but they shall
not be able to ouercome the: for I am
wyth the, to delyuer the, sayeth the
LORDE.

The. ii. Chapter

¶ The faythfulnesse and louyng mer-
cye of God: Agayn, the vnthankfulnesse
of the people.

The. ii. Chapter.

MOreouer, the worde of the
LORDE commaunded
me thus: Go thy way, crye
in the eares of Jerusalem,
and saye: Thus sayeth the
LORDE: I remembre the for the
kyndnesse of thy youth, and because of
thy stedfaste loue: in that thou folowe-
deste me thorow the wyldernesse, in an
vntylled londe. Thou Israell waste
halowed vnto the LORDE, and so
werest thou hys fyrst frutes. * All they Jere. 12.b
that deuoured Israell, offended: mys- and. 10.d
fortune fell vpon them, sayeth ẏ LOR Zach. 2.a
DE. Heare therfore the worde of the
LORDE, O thou house of Jacob,
and all the generacyon of the house of
Israel. Thus sayeth the LORDE
vnto you:
What vnfaythfulnesse founde
youre fathers in me, that they wente
so farre awaye fro me, fallyng to light
nesse, & beyng so vaine? They thought
not in theyre hartes: Where haue we
left the LORDE, that brought vs
oute the londe of Egypt: * that led vs Exo. 14.a
thorowe a deserte and rough lond, tho
rowe a drye and a deadlye londe: yee a
londe that no man had gone thorowe,
and wherin no man had dwelt. * And Deut. 6.b
whan I had broughte you in to a plea
saunte well buylded londe, ẏ ye myght
enioye the frutes and all the commodi
tyes of the same: ye wente forthe and
defyled my londe, and broughte myne
heretage to abhominacyon.
The prestes them selues sayd not B
once: where is the LORD? * They Mat. 12.c
that haue the lawe in theyre handes, Joh. 5.d
know me not: The shepherdes offende
agaynst me. The prophetes do serue
vnto Baal, and folowe suche thynges
as shall brynge them no profyte.
Wherfore, I am constrayned (sa-
yeth the LORDE) to make my com-
playnte vpon you and vpon your chyl
deren. Go in the Iles of Cethim, and
loke well: sende vnto Cedar, take dili-
gent hede: and se, whether such thinges
be done there? whether the Gentyles
them selues deale so falselye and vn-
truely wyth theyr goddes? * (whiche Psa. 95.a
yet are no goddes in dede) But my peo
ple hathe geuen ouer theyr hyghe ho-
nour, for a thyng ẏ may not helpe them.
Be astonnied (o ye heauens) be a-
afrayde, and abashed at such a thinge,
sayeth ẏ LORD. For my people hath
don two euels. They haue forsaken me

Jere.17.c the* well of the water of lyfe, and dig
Johā.4.b ged them pyttes: yee vyle and broken
Esa.4.d pyttes, that holde no water. * Is Is-
raell a bonde seruaunte, or one of the
houshold? Why is he then so spoyled?
Why do they roare & cry then vppon
him as a lyō? They haue made his lōd
Esay.1.a wayste, * hys cytyes are so brente vp,
that ther is no man dwellyng in them.
Yee the chylderen of Noph, and Ta-
phanes haue defyled thy necke.

C *Commeth not thys vnto the, be
Jere.32.c cause thou haste forsaken the LOR-
DE thy God, euer sence he led the by
the waye? And what haste thou nowe
to do in the strete of Egypte, to drinke
foule water? Ether, what makest thou
in the waye to Assiria, to dryncke wa-
Job.12.a ter of the flonde? * Thyne owne wyc-
kednesse shall reproue the and thy tur-
nynge awaye shal condempne the: that
thou mayeste knowe and vnderstonde
howe euell and hurtfull a thynge it is,
that thou haste forsaken the LOR-
DE thy God, and not feared hym, sa
yeth the LORDE God of hoostes

Esay.65.a *I haue euer broken thy yocke of
Eze.10.d olde, and bursten thy bondes: yet sayest
Jere.3.b thou: ‡ I wyll nomore serue, but (lyke
an harlot) thou runneste aboute vpon
all hyghe hylles, and amonge all grene
trees: where as I planted the oute of
Esay.5.a noble grapes and good rotes. * Howe
art thou turned then in to a bytter, vn
frutefull, and straūge grape? Yee and
that so sore, that though thou wasshest
the wyth Nitrus, and makeste thyselfe
to sauoure wyth that swete smellynge
herbe of Borith: yet in my syghte thou
arte stayned wyth thy wyckednesse,
sayeth the LORDE thy God.

D Sey not nowe: I am not vnclene,
and I haue not folowed the goddes.
4.Re.17.b *Loke vpon thine owne wayes in the
Jere.3.b woodes, valleyes, and dennes, so shalt
and.5.b thou knowe what thou haste done.
Esay.57.a Thou arte lyke a swyfte Drometa-
Eze.16.b ry, that goeth easely hys waye: and thy
wantonnesse is lyke a wylde Asse, that
vseth ÿ wyldernesse, and that snoffeth
and bloweth at hys wyll. Who can
tame the? All they that seke the, shall
not fayle, but fynde the in thyne owne
vnclennesse. Thou kepeste thy foote
from nakednesse, and thy throte from
thyrste, and thynkest thus in thy selfe:
Tushe, I will take no sorowe, I will
loue the straunge goddes, and hange
vpon them.

Lyke as a thefe that is taken with
the dede, commeth to shame: euen so is
ÿ house of Israell come to confusyō: ÿ
commune people, theyre kynges and ru-
lers, theyr prestes and prophetes. * For Roma.1.c
they saye to a stocke: thou arte my fa-
ther, and to a stone: thou haste begottē
me, * yee they haue turned theyre backe Jere.32.d
vpon me, and not theyr face. ‡ But in zacha.7.b
theyr tym of ÿ trouble, whan they say: ‡deut.32.d
stonde vp, and helpe vs, I shal answer
thē: Where are nowe thy goddes, that
thou haste made the? bydde them stond
vp, and helpe the in the tyme of nede.
* For loke howe manye cytyes thou Jere.11.b
haste (o Juda) so manye goddes haste
thou also.

Wherfore then wyll ye go to law E
wyth me, seyng ye all are synners a-
gaynste me, sayeth the LORDE?
It is but loste laboure, that I smyte
youre children, for they receaue not my
correctyon * Youre owne swearde de 2.Pa.24.b
stroyeth your prophetes, lyke a deuou
rynge lyon. Yf ye be the people of the
LORDE, then herkē vnto his word.
Am I then become a wyldernesse vnto
the people of Israell? or a londe that
hath no lyghte? Wherfore sayeth my
people then: we are fallen of, & we wyl
come nomore vnto the? Doth a maydē
forgette hyr rayment, or a bryde hyr sto
macher? And doth my people forgette
me so longe? Why boasteste thou thy
wayes so hyghly (to optayne fauoure
there thorow) whan thou hast yet stay
ned them wyth blasphemyes?

Upon thy wynges is found * the Deu.18.b
bloude of poore and innocente people Psa.105.c
and that not in corners, and holes ones- Jere.7.a
lye, but openly in all these places. Yet Eze.20.d
darrest thou say: I am gyltlesse, Tush,
hys wrath can not come vpon me. Be-
holde, I wyll reason wyth the, because
thou darreste saye: I haue not offen-
ded. O howe euell wyll it be for the, to
abyde it, whan it shal be knowne, how
ofte thou haste gone backwarde? For
thou shalte be confounded, as well of
Egypte, as of the Assirians: Yee thou
shalte go thy waye from them, & smyte
thyn handes together vpon thy heade.
Because the LORDE shall brynge
that confydence and hope of thyne at
naught, & thou shalt not prospere &c.

The.iii.Chapter.

The cryeth vpon the people to amēd
and sheweth them: the wrath of God

A Deu.24.a Commonlye, * whan a man
putteth awaye hys wyfe, &
she goeth from hym, and
maryeth wyth another, thē
the questyon is: shuld he re
sorte vnto her onye more after that?
Is not thys felde then defyled, and vn
Osee.2.a clene? * But as for the, thou hast play
Eze.16.b ed the harlot wyth manye louers: yet
Osee.8.a turn agayne to me, sayeth the LOR
DE. Lyfte vp thyne eyes on euerye
syde, and loke, yf thou be not defyled.
Thou haste wayted for them in ÿ stre
tes, and as a murtherer in the wylder-
nesse. Thorowe thy whoredome, and
shamefull blasphemyes is the londe
defyled.
3.Re.17.a * Thys is the cause, that ÿ rayne
and euenynge dew hath ceassed. Thou
haste gotten the an whores foreheade,
and canste not be ashamed. Els wol-
deste thou saye vnto me: O my father,
thou arte he that hast brought me vp,
and led me fro my youthe: Wylt thou
then putte me awaye, and caste me of
for euer? Or wylt thou wythdraw thy
selfe clene fro me? Neuerthelesse, thou
speakeste suche wordes, but thou arte
euer doynge worse and worse.
B The LORDE sayde also vn-
to me, in the tyme of Josias the kynge.
Haste thou sene what that shrenckyng
Jere.2.c Israell hath done? * howe she hathe
4.Re.17.b runne vp vpon all hyghe hylles, and a-
monge al thyck trees, and there played
the harlot? haste thou sene also, (whan
she hadde done all thys) howe I sayde
vnto her: that she shuld turn agayn vn
Eze.23.b to me, and yet she is not returned?
* Juda that vnfaythful syster of hyrs
also sawe thys: Namelye, that after
I had well sene the aduoutrye, of the
4.Re.17.a shrenckynge harlot Israel. * I put her
awaye, and gaue her a byll of deuorce-
mente.
For all thys, hyr vnfaythfull sy-
ster Juda was not ashamed, but went
backe and played the whore also. Yee
and the noyse of hyr whoredome hath
defyled the whole londe. For she hath
committed hyr aduoutry wyth stones
and stockes.
Neuerthelesse, hyr vnfaythfull sy
Osee.5.a ster Juda is not * turned vnto me a-
gayne wyth hyr whole harte, but fay-
C nedlye, sayeth the LORDE. And
Eze.16.e the LORDE sayd vnto me. * The
backsyder Israell is more ryghteous,
then the vnfaythfull Juda: and ther-
fore go preache these wordes towarde
the north, and saye: Thou shrenkynge
Israell, turne agayne (sayeth ÿ LOR
DE,) and I wyll not turne my face
from you, for I am mercyfull, sayeth
the LORDE and I wyl not alwaye
* beare dyspleasure agaynste the: but Psa.102.b
on thys condycyon, that thou knowe
thy greate blasphemye: Namelye, that
thou haste vnfaythfully forsaken the
LORDE thy God, and haste made
thyselfe partaker of straunge goddes
* vnder al grene trees, but hast had no Jere.2.d
wyl to hear my voice, saieth ÿ LORDE Esa.57.a
O ye shrenckynge chylderen, turne
agayne sayeth the LORDE, * and Osee.2.c
I wyl be maryed wyth you. For I wil
take one oute of the cytye and two out
of one generacyon from amonge you,
and brynge you oute of Syon: and wil
geue you hyrdemen after myne owne
mynde, which shall fede you wyth lear
nynge and wysdome. Moreouer, whan
ye be increased and multyplyed in the D
londe, then (sayeth the LORDE)
ther shall nomore boast be made of the
arke of the LORDES Testamēt,
No man shall thynke vpon it, nother
shall onye man make mencyon of it: for
from thence forthe it shall nother be vi
syted, nor honoured wyth gyftes.
* Then shall Jerusalem be called Gala.4.f
the LORDES seate, and al Heythē
shall be gathered vnto it, for the name
of the LORDES sake, which shal
be set vp at Jerusalem. And from that
tyme forthe, they shall folowe nomore
the ymaginacyon of theyre owne fro-
warde harte.
Then those that be of the house
of Juda, shall go vnto the house of Is-
raell: * And they shall come together Math.8.
oute of the north, in to the same londe
that I haue geuē your fathers. I haue
shewed also, howe I toke the vp being
but a chylde, and gaue the a pleasaunt
lond for thine heretage: yee and a good
ly hooste of the Heythen. And howe Mat.23.
I cōmaunded the, ÿ thou shuldest * cal
me father only, & not to shrēcke fro me.
But lyke as a woman fayleth hyr E
louer, so are ye vnfaythful vnto me (O
ye house of Israell) sayeth the LOR-
DE * And therfore the voyce of the Jere.31.c
chylderen of Israell was herde on eue
ry syde, wepynge and waylynge: for
they haue defyled theyre waye, and for
gotten God theyre LORDE.
O ye shrenkynge chylderen, turne

agayne, (sayinge: lo, we are thyne, for þ
art the LORDE oure God,) and
so shal I heale youre backturnynges.
The hilles fall, and all the hye pryde of
Osee.13.a the mountaynes: but the * Saluacion
Ieu.4.a of Israel stondeth only vpon God our
LORDE.
* Confusion hath deuoured oure
Tren.5.a fathers labour from oure youth vppe:
Dan.9.a yee theyr shepe and bullockes, their son
Baruc.1.b nes and doughters. So do we also sle
Iere.14.a pe in oure confusion, and shame coue
reth vs:* for we and oure fathers fro
Psa.105.a oure youth vp vnto this daye haue syn
Esa.64.a ned agaynste the LORDE our God
2.Par.14.b and haue not obeyed the voyce of the
Iudic.7.c LORDE our God.
1.Esd.9.b
...10.b

The.iiii.Chapter

He layeth the wrothfull displeasure of
God before them, and exorteth them to
amendement.

B O Israel, yf thou wylt turne
the, then turne vnto me, say
eth the LORDE. And yf
thou wilt put awaye thyne
abhominacions out of my
Iere.5.a sight, thou shalt not be mo
Deu.12.a ued:* And shalt sweare: The LORD
lyueth in trueth, in equite, and righteous
nesse: and all people shall be fortunable
and ioyfull in him. For thus sayeth the
LORDE to all Iuda and Ierusa
lem: plowe your new londe, and sowe
not amonge the thornes.
Iere.6.b * Be circumcised in the LOR
Deu.9.a DE, and cut awaye the forskynne
Iere.21.c of youre hartes, all ye of Iuda, and all
the indwellers of Ierusalem: * that
myne indignacion breake not out lyke
fyre and kyndle, so that no man maye
quenche it, because of the wickednes of
Esay.58.a youre ymaginacions.
* Preach in Iuda and Ierusalem
crie out and speake: blowe the trompet
tes in the londe, crye that euery man
maye heare, and saye: Gather you toge
ther, and we wil go into stronge cyties
Iere.1.b Set vp the token in Sion, spede you,
and make no tarienge:* for I will brin
B ge a greate plage, and a greate destruc
tion from the north. For the spoyler of
the Gentiles is broken vp from his pla
ce, as a Lyon out of his denne, that he
maye make the londe wayst, & destroye
the cyties, so, that no man maye dwell
therin. Wherfore gyrde your selues a
boute with sack cloth, mourne and we
pe, for the fearfull wrath of the LOR
DE shal not be withdrawen from you
At the same tyme (sayeth the LOR
DE) the harte of the kynge and of the
prynces shall be gone, the prestes shall
be astonnyed, and the prophetes shalbe
sore afrayed. Then sayde I: O LOR
DE God, hast thou then deceaued
thys people and Ierusalem, sayenge:
* Ye shall haue peace, and nowe the Deu.28.c
swearde goeth thorowe theyr lyues?
Then shall it be sayde to the people &
to Ierusalem: * ther cometh a warme
wynd from the north thorow the way Iere.1.b
of my people, but nother to fanne nor
to clense.
After that shal ther come vnto me
a stronge wynde, and then wyll I also
geue sentence vpon them. For lo, he co
meth down lyke as a cloude, & his char
rettes are lyke a stormye wynde:* hys Tren.4.b
horsmen are swyfter then the Aegle. Dan.7.a
Wo vnto vs, for we are destroyed. O C
Ierusalem * washe thyne harte from
wyckednesse that thou mayeste be hel Psa.50.a
ped. Howe longe shall thy noysome Esay.1.c
thoughtes remayne wyth the?
For a voyce from Dan and from
the hyll of Ephraim speaketh out and
telleth of a destruccyon. Beholde, ye they
then geue Ierusalem warnynge, and
preache vnto her, that hyr destroyers
are commynge from farre contryes.
They tell the cytyes of Iuda the same
also, they shall geue them warnynge in
euery place, lyke as the watchmen in
the feld.* For they haue prouoked me Zach.8.b
to wrath, sayeth the LORDE.
* Thy wayes and thy thoughtes 3.Re.18.d
haue broughte the vnto thys, thys is Iere.2.c
thyne owne wyckednesse and dysobe and.44.b
dience, that hath possessed thyne harte:
Ah my bely, ah my bely, (shalte þ crye)
howe is my hart so sore: my hart paun
teth wythin me, I can not be styl, for I
haue herde the cryenge of the trompet
tes, and peales of warre.
They crye murthur vpon murthur
the londe shall perysh. Immediatly my
tentes were destroyed, and my hangyn
ges in the twynckling of an eye. How
longe shall I se the tokens of warre, &
heare the noyse of the trompettes?
Neuerthelesse thys shal come vpon D
them,* because my people is become Esay.5.d
foolyshe, and hath vtterly no vnderstõ Bar.3.b
dynge.‡ They are the chyldern of foo ‡ Ose.4.a
lyshnesse, and wythoute onye dyscrecy
on. To do euel, they haue wyt ynough
but to do well, they haue no wysdom.

I haue loked vpon the earth, and se, it
is wayste and voyde. I loked towarde
heauen, and it had no shyne.
I behelde the mountaynes. & they
trembled, and all the hylles were in a
feare. I loked aboute me, and ther was
no bodye, and all the byrdes of the ayre
were awaye. I marked well, and the
plowed felde was become wayste: yee
all theyr cytyes were broken downe at
the presence of the LORDE, and in
dignacyon of hys wrath.
C For thus hathe the LORDE
sayde: The whole londe shall be deso-
late, yet wyl I not then haue done. And
therfore let the earth mourne, and let ye
heauen be sorye aboue: for the thynge
that I haue purposed, and taken vpon
me to do, shall not repente me, & I wyl
not go from it. The whole londe shall
flye, for the noyse of the horsemen and
bowmen: they shal runne in to dennes,
in to woodes, and clymme vpon the sto-
nye rockes. All the cytyes shal be voyde
and no man dwellynge therein.
What wylte thou nowe do, thou
Jere.2.c beynge destroyed? * For though thou
clothest thyselfe wyth scarlet, and dec-
4.Reg.9.f keste the wyth golde: * thoughe thou
payntest thy face wyth coloures, yet
shalt thou trymme thyselfe in vayne.
For those that hytherto haue ben
thy greate fauourers, shal abhorre the
and go aboute to slaye the. For (me
thynke) I heare a noyse, like as it were
of a woman trauaylynge, or one labou-
rynge of hyr fyrste chylde: Euen the
voyce of the doughter Syon, that cas-
teth oute hyr armes, and swowneth, sa-
yenge: Ah wo is me, howe sore vexed
and faynte is my harte, for them that
are slayne?

The.v. Chapter.

¶ The wrath of God, and the cause
therof. Plages & mysery for to come.

A LOke thorowe Jerusalem,
beholde and se: Seke tho-
rowe hyr stretes also wy-
thyn, yf ye can fynde one
man, that doth equall and
ryghte, or that laboureth to be fayth-
full: and I shall spare hym (sayeth the
[illegible] LORDE.) * For thoughe they can
saye: the LORDE lyueth, yet do
they swear to deceaue: Where as thou
(O LORDE) lokest only vpō faith
and treuthe. Thou haste scourged
[the]m, but they toke no repentaunce:
thou haste correcte them for amende-
mente, but they refused thy correccion.
They made theyre faces harder then a
stone, and wolde not amende.
Therfore I thoughte in my selfe:
peraduenture they are so symple and
foolyshe, that they understonde no-
thynge of the LORDES way and
iudgementes of oure God. * Ther- Deu.17.b
fore wyll I go vnto theyre heades and
rulers, and talke wyth them: yf they
knowe the waye of the LORDE,
and the iudgementes of oure God.
But these (in lyke maner) haue broken
the yocke, and bursten the bondes in
sonder.
* Wherfor, a lyon oute of ye wood B
shall hurte them, and a wolfe in the e- Deut.32.b
uenynge shall destroye them. The cat
of the mountayne shall lye lurkynge
by theyr cyties, to teare in peces al thē,
that come thereoute. For theyre offen-
ces are manye, and theyr departyng a-
waye is greate.
Shulde I then for all thys haue
mercye vpon the? Thy chylderen haue
forsakē me, * and sworne by them that Soph.1.b
are no goddes. And albeit they were
bounde to me in mariage, yet they fell
to aduoutrye, and haunted harlottes
houses. In the desyre of vnclenlye lust
they are become lyke the stoned horse,
* euery man neyeth at hys neghbours Ezec.22.b
wyfe. ‡ Shulde I not correcke this, sa- ‡ Jere.9.a
yeth the LORDE?
Shulde I not be auenged of eue-
ry people, that is lyke vnto thys?
Clymme vp vpon theyr walles, beate
them downe, but destroye them not vt-
terlye: cutte of theyr brāches, because
they are not the LORDES. For
vnfaythfully hath the house of Israell
and Juda forsaken me, sayeth ye LOR-
DE. * They haue denyed the LOR- 2.Pet.2.a
DE, and sayde: it is not he. ‡ Tushe, ‡ Jer.14.d
ther shall no mysfortune come vppon and.23.c
vs, we shall se nother swearde nor hon- Deut.29.c
ger. * As for the warnynge of the pro- Soph.1.c
phetes, they take it but for wynde, yee C
ther is none of these, whiche wyll tell * Jer.6.b
them, that suche thynges shall happen and.20.b
vnto them.
Wherfore thus sayeth the LOR-
DE God of hoostes: because ye speake
suche wordes, beholde, * The wor- Esa.33.b
des that are in thy mouthe wyll I
turn to fyre, and make the people to be
wood, that it maye consume them.
* Lo, I wyll brynge a people vppon Deut.28.e

Deut.4.e you fro farre, o house of Israel (sayeth
the LORDE) a mightie people, an
olde people, a people whose speche thou
knowest not, nother vnderstōdest what
they saye. Theyr arowes are sodayne
death: yee they them selues be very gi-
auntes. This people shall eate vp thy
frute and thy meate: yee they shall de-
uoure thy sonnes and thy doughters,
thy shepe and thy bullockes They shal
eate vp thy grapes and fygges. As for
thy stronge ād well fensed cyties, wher
in thou dyddest trust, they shal destroye
them with the swearde.
D Neuertheles I will not then haue
done with you, sayeth the LORDE
Jere.16.b. But yf they saye: * wherfore doth the
LORDE oure God all this vnto vs?
Deut.28.g Then answere them: * Because, that
lyke as ye haue forsaken me, and serued
straunge goddes in youre owne londe,
euen so shall ye serue other goddes also
in a straunge londe. Preache this vnto
the house of Jacob, and crie it out in
Juda, and saye thus: Heare this (thou
Esa.6.b folish and vndiscrete people) * Ye haue
Joh.9.d eyes, but ye se not: eares haue ye, but ye
heare not. Feare ye not me, sayeth the
LORDE? Are ye not ashamed, to lo-
Job.16.b ke me in the face? * which bynde the see
Job.38.a with the sonde, so that it can not passe
his bondes. For though it rage, yet can
it do nothinge: and though the wawes
therof do swell, yet maye they not go
ouer.
But this people hath a false and an
obstinate harte, they are departed and
gone awaye fro me. They thynke not
in their hartes: O let vs feare ẏ LOR-
DE our God, that geueth vs rayne
early and late, when nede is: which ke-
peth euer still the haruest for vs yearly.
E * Neuertheles youre misdedes ha-
Esa.59.a ue turned these from you, and your sin
nes haue robbed you herof. For amon-
ge my people are founde wicked per-
sonnes, that preuely laye snares and
waite for men, to take them, and de-
stroye them.
And lyke as a net is full of byrdes,
so are their houses full of that, which
they haue gotten with falshede and de
ceat. Hereof commeth their great sub-
staunce and riches, herof are they fat
and welthy, and are runne awaye fro
Esa.1.d me with shamefull blasphemyes.
* They ministre not ẏ law, they make
no ende of the fatherlesses cause, they
iudge not the poore acordynge to equi
te. * Shulde I not punysh these thin- Jere.5.b
ges, sayeth the LORDE? Shulde and.9.a
I not be auenged of all suche people,
as these be? Horrible and greuous
thinges are done in the londe. The pro
phetes teache falsely, and the prestes
folowe them, ād my people * hath ples Osee.7.a
sure therin. What wyl come therof at Rom.1.d
the last?

The.vi.Chapter.

The wrath of God, and the cause therof. Plages and misery for to come.

Come out of Jerusa A
lem, ye stronge chil-
dren of BenJamin
blowe vp the trom-
pettes * Tecuites 2.Re.14.a
set vp a token vnto
Bethacarem: for a
plage & a greate my-
sery ryseth out from the North.
I will lyken the doughter Sion to
a fayre and tendre woman, and to her
shall come the shepherdes with theyr
flockes. Their tentes shall they pitch
rounde aboute her, and euery one shall
fede with his honde. Make battayll
against her (shall they saye:) Aryse, let
vs go vp, whyle it is yet daye.
Alas, the daye goeth awaye, and the
night shadowes fall downe: Arise, let
vs go vppe by nyght, and destroye hyr
stronge holdes, for thus hath ẏ LOR-
DE of hoostes commaunded.
Hew downe hir trees, and set vp
bulworkes agaynst Jerusalem. This
is the citie that must be punysshed, for
in her is all maliciousnes. Lyke as a cō
dyte abundeth in water, euen so abun-
deth this citie in wickednes. Robbery
and vnrighteousnesse is herde in her,
sorowe and woundes are euer there in
my sight. Amende the (o Jerusalem)
lest I withdrawe my harte from the,
and make the desolate: and thy londe
also, that no man dwell in it. For thus
sayeth the LORDE of hoostes: The
residue of Israel shalbe gathered, as ẏ
remnaunt of grapes.
And therfore turne thyne honde a- B
gayne into the basket, lyke the grape
gatherer. But vnto whom shall I spe-
ake? whō shall I warne, that he maye
take hede? * Theyr eares are so vncir Jere.4.a
cumcised, that they maye not heare, and.9.d

Jere.5.c and.20.b

Beholde * they take the worde of God but for a scorne, and haue no lust therto. And therfore I am so ful of thy indignacion (o LORDE) that I may suffre no longer. Shed out thy wrathe vpon the chyldren that are without, & vpon all yonge men. Yee the mā muste be taken presoner with the wyfe, and ye aged with the crepell. Theyr houses & theyr landes and wyues shalbe turned vnto straungers, whan I stretch oute myne hande vpō the inhabiters of this lande, sayeth the LORDE.

Esa.56.c Jere.8.b

* For frō the least vnto the moost they hange all vpon couetousnesse: and from the prophete vnto the prest, they go all aboute with falshed and lyes.

Esay.56.c Jere.8.b Eze.13.b

* And beside that, they heale ye hurt of my people with swete wordes, sayeng: Peace, peace, whē ther is no peace at all. Therfore they must be ashamed, for they haue commytted abhominacyon. But how shulde they be ashamed, whan they knowe nothynge, nother of shame nor good nurtoure?

C

Jere.10.c

* And therfore they shall fall amonge the slayne, & in the houre whan I shall vyset them, they shalbe brought downe, sayeth the LORDE.

Thus sayeth the LORDE: Go in to the stretes, consydre and make inquisycyon for the olde way: and yf it be the good & ryght way, then go therin, that ye may fynde rest for your soules. (But they saye: we wyl not walke therin) and I wyll set watchmen ouer you and therfore take hede vnto the voyce of the trompet. But they saye: we wyll not take hede. Heare therfore ye Gentyles, and ye congregacyon shalt know, what I haue deuysed for them. Heare thou earth also: beholde.

Jere.19.a

* I wyl cause a plage come vpō this people, euen the frute of theyr owne ymaginacions. For they haue not bē obediēt vnto my wordes.

Esa.1.b Jere.7.c

* Wherfore bring ye me incēse frō Saba, and swete smellynge Calamus from farre contreyes? Your burntofferynges displease me, and I reioyce not in your sacrifices.

And therfore thus sayeth the LORDE: beholde I wyll make this people fall, and ther shall fall from among thē the father with the chyldren: one neyghbour shall peryshe with another.

D

Jere.1.b and.5.c Aba.1.b

Morouer thus sayeth the LORDE: Beholde * ther shall come a people frō the North, & a greate people shall aryse from the endes of ye earth, with bowes and with dartes shal they be weapened It is a rough and fearce people, an vnmercifull people: theyr voyce roareth lyke the see, they ryde vpō horses well appoynted to the battayl agaynst the, o doughter Sion. Then shal this crye be herde: Our armes are feble, heuinesse & sorowe is come vpon vs, as vpō a woman trauelynge with chylde. No man go forthe in to the felde, no man come vpō the hye strete: for the swearde and feare of ye enemie shalbe on euery syde.

Amos.8.d

Wherfore, gyrde a sackclothe aboute the (o thou doughter of my people) sprenkle thy selfe with asshes, * mourne and wepe bytterly, as vpon thyne onely beloued sonne: For the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my hard people, to seke out and to trye theyr waies.

Psal.13.a and.52.a Eze.8.b Rom.3.b

* For they are all vnfaythfull and fallen awaye, they hange vppon shamefull lucre, they are clene brasse and yron, for they hurt and destroye euery man. The bellous are brent in the fyre, the lead is cōsumed, ye melter melteth in vayne: for the euell is not taken awaye from them. Therfore shall they be called naughtye syluer, because the LORDE hath caste the out.

The.vii.Chapter.

The wrath of God, & the cause therof. Plages and mysery for to come.

Jere.17.b and.26.a

These are the wordes, that God spake vnto Jeremy: * Stande vnder the gates of the LORDES house, and crye out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Juda, that go in at this dore, to honoure the LORDE. Thus sayeth the LORDE of hoostes the God of Israel.

Esay.1.d Jere.26.b

* Amende youre wayes & your counsels, and I wyll let you dwell in this place. Trust not in false lyeng wordes, sayenge: here is the Temple of the LORDE, here is the Temple of the LORDE, here is the Temple of the LORDE.

Exo.22.d Zacha.8.c Leui.19.d Job.24.a

For yf ye wyl amende your wayes and counsels, * yf ye wyll iudge ryght betwixte a man and his neyghboure: yf ye wyll not oppresse the straunger, the fatherlesse & ye wyddow: yf ye wyll not shedde innocent blonde in this place: yf ye wyll not cleue vnto straūge goddes to your owne destruccyon: then wyl I let you dwel in this place, yee in ye lāde

that I gaue afore tyme vnto youre fa-
thers for euer. But take hede, ye truste
in cou̅sels, that begyle you, and do you
no good. For whan ye haue stolen, mur
thured, commytted adouutrye, and per
iury: Wha̅ ye haue offred vnto Baall,
folowynge strau̅ge and vnknowe̅ god-
des: Then come ye, and stande before
me in this house (* which hath my na-
3.Reg.8.9 me geuen vnto it) and saye: Tush, we
are absolued quyte, thoughe we haue
done all these abhomnacyons.

Esa.56.b * What? Thynke you this house
Jer.2.b that beareth my name, is a denne of the
Mat.21.b ues? ‡ And these thynges are not done
‡ Jer.32.d preuely, but before myne eyes, sayeth ye
LORDE. Go to my place in Silo,
Josu.18.a * where vnto I gaue my name afore
Jud.3.4 tyme, and loke well, ‡ what I dyd to ye
5.6. same place, for the wyckednesse of my
Jer.26.a people of Israel. And now though ye
B haue don al these dedes (sayeth ye LOR
DE) & I myself rose euer vp by tymes
to warne you and to comon with you:
Pro.1.c yet wold ye not heare me: * I called, ye
Esa.65.b wolde not answer. ‡ And therfore sue̅
Jer.11.a as I haue done vnto Silo: so wyl I do
to this house, that my name is geue̅ vn
to, (and ye ye put your trust in) yee vnto
ye place that I haue geue̅ to you & your
fathers. And I shall thruste you out of
4.Re.17.a my syght, * as I haue cast out al youre
brethren the whole sede of Ephraim.
Jer.14.b * Therfore shalte ye not praye for this
Exo.14.c people: thou shalt nother geue tha̅kes,
1.Joh.5.c nor byd prayer for the̅: thou shalt make
no intercession to me for them: for in no
wyse wyl I hear the. Seyst ye not what
they do in ye cyties of Juda, & without
Jer.44.c Jerusalem? * The chyldren gather
styckes, the fathers kyndle the fyre, the
mothers kneade the dowe, to bake ca-
kes for the quene of heaue̅. They poure
out drynkofferynges vnto strau̅ge god
des, to prouoke me vnto wrath: How
be it they hurte not me (sayeth ye LOR
DE) but rather confounde and shame
them selues.

And therfore thus sayeth ye LOR-
DES God: beholde, my wrathe & myne
indignacyon shalbe poured out vppon
this place, vpon men and cattell, vpon
the trees in the felde, and all frute of ye
lande: and it shall burne so, that no ma̅
C maye quench it.

Esa.1.a Thus sayeth the LORDE of hoo
stes, the God of Israel: * Ye heap vp
Osee.10.a your burntofferynges & your sacrifices
& eate ye flesh. * But when I brought
youre fathers out of Egypte, I spake Esa.43.d
no worde vnto them of burntofferinges
and sacrifices: but this I co̅maunded
them, sayenge: * Herken & obeye my Exo.19.b
voyce, and I shall be youre God, and
ye shall be my people: so that ye walke
in all the wayes, whiche I haue com-
maunded you, that ye may prospere.
* But they were not obedient, they in Zacha.7.b
clined not theire eares there vnto, but
went after their owne ymaginacions
& after the mocions of their owne wic
ked hart, & so turned the̅selues awaye
and conuerted not vnto me. And thys
haue they done, from the tyme ye your
fathers came out of Egipt vnto this
daye * Neuertheles, I sent vnto the̅ Jere.25.a
my seruauntes all ye prophetes: I rose 29.c.44.a
vp early and sent the̅ worde, yet wolde
they not herke̅, nor offre me their eares
but were obstinate, and worse then
their fathers.

And thou shalt now speake all these
wordes vnto them, but they shall not
heare the: thou shalt crie vpon the̅, but
they shall not answere the. Therfore D
shalt thou saye vnto them: this is the
people, that nother heareth ye voyce of
the LORD theyr God, nor receaueth Jere.5.a
his correction. * Faythfulnes & trueth
is clene rooted out of theyr mouthe.
* Wherfore cut of thine heere, & cast Ezec.5.a
it awaye, take vp a complaynte in the
whole londe: for the LORDE shall
cast awaye, and scattre the people, that
he is displeased withall.

For ye chyldren of Juda haue done
euell in my syght, sayeth ye LORDE.
* They haue set vp theyr abhomina- Jere.32.d
cio̅s in ye house that hath my name, and
haue defyled it. They haue also buyl-
ded an aulter * at Tophet, which is Deut.32.c
in the valley of the children of Ennon: 4.Re.23.c
that they might burne their so̅nes and Psa.105.c
doughters, which I neuer co̅mau̅ded Jere.44.a
the̅ nother came it euer in my thought.
And therfore beholde, the dayes shall
come (sayeth the LORDE) ye it shall
nomore be called Tophet, or the valley
of the chyldren of Ennon, but ye valley
of ye slayne: * for in Tophet they shall Jere.19.c
be buried, because they shall els haue
no rowme * Yee the dead bodyes of Jere.8.b
this people shall be eate̅ vp of ye foules 9.c
of the ayre and wild beastes of ye earth
and no man shall fraye them awaye.
* And as for ye voyce of myrth & glad Jere.16.b
nesse of the cities of Juda & Jerusale̅, 25.b
the voyce of the brydegrom and of the Ezec.26.b

bryde, I wyll make them ceasse: for the
londe shalbe desolate.

The.viii.Chapter.

The wrathe of God, and the cause therof. Plages & mysery for to come.

A AT the same tyme, sayeth ÿ LORDE, the bones of
the kynges of Juda, the bo-
nes of his prynces, the bo-
nes of the prestes and pro-
phetes, yee and the bones of the citesēs
of Jerusalē, shalbe brought out of theyr
Deu.4.c graues and layed agaynst the * Sonne,
4.Re.23.a the Moone and all the heauēly hoost:
whom they loued, whome they serued,
whome they ranne after, whome they
sought and worshipped. They shall no-
ther be gathered together, nor buryed,
but shall lye vppon the earth, to theyr
shame and despysynge. And all they
that remayne of this wycked generacy-
Luce.23.c on * shall desyre rather to dye then to
lyue: where so euer they remayne, and
where as I scattre thē, sayeth ÿ LOR-
DE of hoostes.

This shalte thou saye vnto them
also: Thus sayeth the LORDE: Do
men fall so, that they aryse not vp a-
gayne? And turne they so farre awaye,
that they neuer conuerte? Wherfore
then is this people and Jerusalē gone
so farre backe, that they turne not a-
gayn? They are euer the longer ÿ more
obstinate, and wyll not be conuerted.
Ezec.20.f For I haue loked, and cōsydered: * but
ther is no mā, ÿ speaketh a good word:
ther is no man, that taketh repentaūce
for his synne, that wyl so much as say:
B wherfore haue I done this? But euery
mā (as soone as he is turned backe) rū-
neth forth styll, lyke a wylde horse in a
battayll. The Storke knoweth his ap-
pointed tyme, the Turtledoue, ÿ Swa-
Esay.1.a low and the Crane consydre the tyme
of theyr trauayle: * but my people wyl
not knowe the tyme of the punyshmēt
of the LORDE. How darre ye saye
then: we are wyse, we haue the lawe of
the LORDE amonge vs?

Beholde the deceatfull penne of
ÿ scrybes setteth forth lyes: therfore
Deu.4.a shall ÿ wyse be confounded, they shalbe
Psa.18.a afraied & take: for lo, * they haue caste
out the worde of the LORDE. What
wysedome can then be amonge them?
Wherfore, I wyll geue theyr wyues
vnto alcaunters, and theyr feldes to de-
stroyers. * For from the lowest vnto Eze.6.b
the hyest, they folowe all shamefull lu-
cre: and frō the prophet vnto the prest,
they deale all with lyes. * Neuerthe- Esa.56.c
lesse, they heale the hurte of my people Jere.6.b
with swete wordes, sayenge: Peace, Eze.13.b
peace, where ther is no peace at all. Fye
for shame, howe abhominable thynges
do they? and yet they be not ashamed:
yee they knowe of no shame. * Wher- Jere.7.a
fore in the tyme of theyr visitacyō, they
shall fall amonge the dead bodyes, say-
eth the LORDE.

Moreouer I wyll gather them in C
(sayeth the LORDE) so that ther shal
not be one grape vpon the vyne, nother
one fygge vpon the fyggetree, and the
leaues shalbe plucte of. Then wyll I
cause them to departe, and saye: Why
prolonge we the tyme? Let vs gather
our selues together, & go in to ÿ strōge
cytie, there shall we be in rest: For the
LORDE our God hath put vs to sy-
lence, and geuen vs water myxte with
gall to drynke, because we haue synned
agaynst hym. * We loked for peace, & Jere.26.b
we fare not the better: we wayted for
the tyme of health, and lo, here is no-
thynge but trouble. Then shall ÿ noyse
of his horses be herde from Dan, the
whole lande shalbe afrayed at the ney-
enge of his stronge horses: for they shal
go in and deuoure the lande, with all
that is in it: the cyties, and those that
dwell therin * Moreouer, I wyl sende Leui.26.b
Cockatrices and serpentes amōge you
(whiche wyll not be charmed) and they
shall byte you sayeth the LORDE.

Sorowe is come vpon me, and he-
uynes vexeth my hart: for lo, the voyce
of the cryenge of my people is herde frō
a farre contry: Is not the LORDE
in Siō? Is not he kynge in her? Wher-
fore then haue they greued me (shall ÿ
LORDE say) with theyr ymages and
foolysh straunge fashions? The har-
uest is gone, the Sommer hath an ende,
and we are not helped. I am sore vexed
because of the hurt of my people: I am
heuy & abashed, for ther is nomore tria-
cle at Galaad and ther is no phisician,
that can heale the hurte of my people.

The.ix.Chapter.

The prophete mourneth and complayneth vpon the synnes of ÿ people.

B O* Who wyl geue my heade
(margin: ...y.22.d) water ynoughe, and a well
of teares for myne eyes: ỹ
I may wepe nyght & daye,
for the slaughter of my peo
ple? Wolde God that I had a cotage
somewhere farre frõ folke, ỹ I myght
leaue my people, and go from them: for
they be all aduoutrers and a shrenking
sorte. They bende theyr tunges lyke bo
wes, to shoute out lyes: As for ỹ truth
they maye not awaye with, in all the
worlde. For they go from one wyckednesse
to another, and holde nothynge,
of me sayeth the LORDE.

Yee one muste kepe hymselfe from
Mich.7.a another * no man maye safely trust his
...10.c owne brother: ‡ for one brother under
Jere.12.b myneth another, and one neighbour be
gyleth another. Yee one dissembleth w
another, and they deale with no trueth
Psa.27.a * They haue practised theyr tunges to
lye, and taken great paynes to do mys
chefe. They haue set theyr stoole in the
myddest of deceat, and (for very dissem
blyng falshed) they wyl not know me,
sayeth the LORDE.

Therfore thus sayeth the LORD
of hoostes, beholde, I wyll melte them
and trye them: for what shuld I els do
Psal.27.a to my people? * Theyr tunges are lyke
Psal.18.a sharpe arowes, to speake deceate.
With theyr mouth they speake peacea
bly to theyr neyghboure, but preuely
Jere.5.b they laye wayte for hym. * Shulde I
not punysh them for these thynges, say
B eth the LORDE? Or, shulde I not be
auenged of ony such people, as this?
Upon the mountaynes wyl I take vp
a lamentacyon and a sorowfull crye, &
a mournynge vpon the fayre playnes
of the wyldernesse: Namely how they
are so brent vp, that no mã goeth there
ony more: Yee a man shal not heare one
beast crye there.

Byrdes and cattell are al gone frõ
Psa.78.a thence. * I wyll make Jerusalem also
Mich.3.c an heape of stones, and a denne of veni
mous wormes. And I wyll make the
cyties of Juda so waist, ỹ no man shal
dwell therin. What man is so wyse, as
to understand this? Or to whom hath
the LORDE spoken by mouth, that
he maye shewe this, and saye: O thou
lande, why peryshest thou so? Wher
fore art thou so brent vp, & lyke a wyl
dernesse, that no man goeth thorowe?
Yee the LORDE hymselfe tolde the
cause vnto them, that forsoke his lawe,
and kepte not the thynge that he gaue
them in commaundement, nother lyued
therafter: * But folowed the wyckednesse Deu.29.d
of theyr owne hartes, and serued Josu.24.c
straunge goddes, as theyr fathers tau
ght them.

Therfore, thus sayeth the LORD
of hoostes, the God of Israel: * Be Jere.23.c
holde, I wyl fede this people w worm
wood, and geue them gall to drynke.
* I wyll scattre them also amonge the Deut.32.c
Heythen, whom nother they nor theyr Jere.23.c
fathers haue knowen: * ‡ I wyl sende ‡ deu.28.c
a swearde amonge them, to persecute
them vntyl I brynge them to nought.
Moreouer, thus sayeth ỹ LORD of
hostes: Loke ỹ ye cal for mournyng wy C
ues, & sende for wyse women: that they
come shortly, & synge a mournyng sõge
of you: that the teares may fall out of
our eyes, and that our eye lyddes maye
gushe out of water.

For ther is a lamẽtable noyse herde
of Sion: O how are we so sore destroy
ed? O how are we so petrously cõfoun
dede? We must forsake our owne natu
rall contry, & we are shut out of oure
owne lodgynges. Yet heare the worde
of the LORDE (o ye women) and let
youre eares regarde the wordes of his
mouth: that ye may learne your dough
ters to mourne, & that euery one maye
teach hir neyghbouresse, to make lamẽ
tacyõ. Namely thus: Death is clymmẽ
vp in at our wyndowes, he is come in
to our houses, to destroy the chylde be
fore ỹ dore & the yonge mã in ỹ strete.

But tell ỹ planely, thus sayeth the D
LORDE: * The dead bodyes of mẽ Jere.7.d
shal lye vpõ ỹ groũde, as ỹ doũge vpõ and.8.b
the felde, & as the hay after ỹ mower, &
ther shalbe no mã to take them vp.
Moreouer, thus sayeth the LORD:
Let not the wyse mã reioyce in his wys
dome, nor the stronge mã in his strẽgth
nother ỹ rych mã in his ryches: * But Esay.65.c
who so wyll reioyce, let hym reioyce in 1.Cor.1.d
this, that he vnderstãdeth, & knoweth 2.Co.11.a
me: For I am ỹ LORD which do mer
cy, equite, & ryghteousnesse vpõ earth.
* Therfore haue I pleasure i such thin Math.9.b
ges, sayeth ỹ LORD. Behold, ỹ tyme 12.a
cõmeth (sayeth ỹ LORD) ỹ I wyl vy Osee.6.b
set al thẽ, whose forskynne is vncircum
cysed: The Egipciãs, ỹ Jewes, ỹ Edo
mites, ỹ Ammonites, ỹ Moabites, * & Jere.25.c
the shauen Madianites, that dwell in ‡ Jere.4.a
the wyldernesse. ‡ For all the gentyls and.6.b
are vncircũcysed in the flesh, but all the Roma.2.c

house of Israel, are vncircumcised in the harte.

The .x. Chapter.

¶ He geueth them warninge, y they folowe not the vses and costumes of y Heithen, & sheweth the. How vayne a thynge it is to worshippe ymages, and to forget the true lyuynge God.

A HEare y worde of y LORDE, that he speaketh vnto the, o thou house of Israel: Thus saieth the LORDE:
Esa.47.c * Ye shall not learne after the maner of the Heithen, and ye shall not be afrayed for the tokens of heauē: for y Heithen are afrayed of such: Yee all the costumes and lawes of Gētiles
Esa.44.b are nothīge, but vanite. * They hewe downe a tre in the wood with y hādes of the workeman, and fashoin it with y axe: they couer it ouer with golde or syluer, they fasten it with nayles & hāmers, that it moue not. It standeth as styf as the palm tre, it cā nother speake
4.re.17.g nor go, but must be borne* Be not ye a-
Baruc.6. frayed of suche, for they can nother do good nor euell. But ther is none lyke to
Apoc.15.a y (o LORDE)* thou arte great, and great is the name of thy power. Who wolde not feare the? or what kynge of the Gentyles wolde not obeye the?

B For among all the wysemen of the Gentyles, and in all theyr kyngdomes ther is none, that maye be lykened vnto the. They are altogether vnlearned and vnwyse. All their connynge is but vanite: namely, wood, syluer, which is brought out of Tharsis, and beaten to
3.Reg.9.c plates, and golde frō * Ophir: a worke the is made with y hōde of the craftesman and the caster, clothed wt yalow silck and scarlet: euen so is the worde of theyr wysemen altogether. But the LORDE is a true God, a lyuynge
Naum.1.a God, and an euerlastynge kynge. * Yf he be wroth, the earthe shaketh: all the Gētyles maye not abyde hys indignacion.

As for theyr goddes, it maye wel be sayd of them: they are goddes, y made nother heauen nor earth: therfore shall they perysh from the earth, and frō all thynges vnder heauen. But as for our
Gene.1.a God he * made y earth wt hys power, and with hys wysdome hath he fynyshed the whole compasse of the worlde, with hys discrecion hath he spred out
C the heauens. At hys voyce the waters gather together in y ayre * he draweth Psa.134.b
vp the cloudes from the vttermoost partes of the earth: he turneth lyghtenyng to rayne, and bryngeth forth the wyndes out of theyr treasuries: His wysdome maketh all men fooles. And confounded be all casters of ymages, for that they cast, is but a vayne thynge, y hath no lyfe. * The vayne craftesmen Esa.1.b
with theyr workes, that they in theyr and.44.b
vanyte haue made, shall perysshe one wt Jere.51
another in the tyme of vysitacyon. Neuertheles, Jacobs porcyon is not such: but it is he, that hath made al thynges, and Israel is y rod of his inheritaūce: The LORDE of hoostes is his name. Put awaye thy vnclennesse out of the lande, thou that arte in the stronge cyties. For thus sayeth the LORDE: Beholde, I wyll now thrust out the inhabitours of this lande a great waye of, and trouble them of such a fashion, that they shall nomore be founde.

Alas, how am I hurte? Alas, how D
paynefull are my scourges vnto me? For I consydre this sorow by my self, and I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My chyldren are gone fro me, and can no where be founde. Now haue I none to sprede oute my tente, or to set vp my hangynges. For the herdmen haue done foolishly, that they haue not sought the LORDE. Therfore haue they dealte vnwysely with theyr cattel and all are scattred abrode. Beholde, the noyse is harde at honde, and great sedicyon oute of the North: to make the cyties of Juda a wyldernesse, and a dwellynge place for Draggons.
* Now I knowe (O LORDE) that Pro.16
it is not in mans power to order his owne wayes, or to rule his owne steppes and goynges. Therfore chasten thou vs (o LORDE) but with fauoure and not in thy wrath, brynge vs not vtterly to nought. * Poure out thy in- Esa.64
dignacyon rather vpon the Gentyles, Psa.78
that knowe the not and vpon the peo- Eccli.36
ple that call not on thy name. ‡ And ‡Jer.3?
that because they haue consumed, de- 50.b
uoured and destroyed Jacob, and haue roted out his glorye.

The .xi. Chapter.

¶ He putteth them in remembraunce of the couenaunt, sheweth theyr mysery, and complayneth of his owne persecucyon.

A This is another Sermon,
which the LORDE com
maunded Jeremy for to
preach, sayenge:
Heare the wordes of the
couenaunt, and speake vnto all Juda
and to all them that dwell at Jerusa-
lem, And saye thou vnto them: Thus
sayeth the LORDE God of Israel:
...ut.27.c *Cursed be euery one, that is not obe
...28.b dient vnto the wordes of this coue-
...2.b naunt: which I commaunded vnto
your fathers, what tyme as I brought
them out of Egypte from the yron for
...19.a nace, sayenge: *Be obedient vnto my
voyce, and do accordinge to all that I
commaunde you: so shall ye be my peo-
ple, and I will be youre God, and will
Gene.15.c kepe my promyse, *that I haue swor-
...6.a.24.c ne vnto your fathers: Namely, that I
wolde geue the a londe which floweth
with mylke and hony, as ye se, it is co-
me to passe vnto this daye.
Then answered I, and sayde: Ame
it is euē so LORDE, as thou sayest
Then the LORDE sayde vnto me
agayne: Preach this in the cyties of
Juda and rounde aboute Jerusalem,
and saye: Heare the wordes of thys cō
uenaunt, that ye maye kepe them. For
I haue diligently exhorted youre fa-
thers, euer sence the tyme ye I brought
them out of the londe of Egypte, vnto
this daye. I gaue them warnynge by
tymes, sayenge: herken vnto my voyce
B *Neuertheles, they wolde not obeye
...re.7.d me, nor enclyne theyr eares vnto me,
but folowed the wicked ymaginaciōs
of their owne hartes. And therfore ha-
ue I accused them as transgressours
of all the wordes of this conuenaunt,
that I gaue them to kepe, which they
(notwithstandinge) haue not kepte.
And the LORDE sayde vnto me, It
is founde out, that whole Israel and
all the citisens of Jerusalem are gone
backe. They haue turned them selues
to the blasphemies of theyr forefathers
which had no lust to heare my worde
Euen lykewyse haue these also folo-
wed straunge goddes, and worship-
ped them. The house of Israel and Ju
da haue broken my cōuenaunt, which
I made with their fathers.
Therfore thus sayeth the LOR-
DE: Beholde, I will sende a plage a-
monge you, whych ye shall not be able
...7.a to escape: *and thoughe ye crye vnto
me, I will not heare you, Then shall
the townes of Juda and the citisens
of Jerusalem go and call vpon *their Deut.32.d
goddes, vnto whome they made theyr
oblacions: but they are not able to hel-
pe them in tyme of theyr trouble *For Jere.2.d
as many cities as thou hast (o Juda)
so many goddes hast thou also: And lo
ke howe many stretes ther be in the (o
Jerusalem) so many shamefull aultres
haue ye set vp, to offre vpon them vn- C
to Baal *But praye not thou for this Jere.7.b
people, byd nother prayse, nor prayer and.15.a
for them: for though they crye vnto me
in theyr trouble, yet will I not heare
them.
O thou beloued, why doest thou
so shamefull greate blasphemyes in
my house, euen as though *that holy Agg.2.b
flesh myght absolue the, specially whē
thou hast made thy boast of thy wic-
kednes The LORDE called the *a Jere.17.b
grene olyue tre, a fayre one, a frutefull Mat.7.b
one, a goodly one: but now that ther Rom.11.c
is a contrary reporte of the abrode, he
will burne the vp, & destroye thy braun
ches. For the LORDE of hoostes yt
planted the, hath deuised a plage for ye
(o thou house of Israel and Juda) for
the euell that ye haue done, to prouoke
hym to wrath, in that ye dyd seruyce
vnto Baal.
This (o LORDE) haue I lear- D
ned of the, and vnderstonde it, for thou
hast shewed me their ymaginacions.
*But I (as a meke lambe) was caried Esa.53.b
awaye to be slayne: not knowinge, yt
they had deuysed such a coūsel against
me, sayenge: *We wyll destroye hys Jere.18.d
meat with wood, and dryue hym out
of the londe of the lyuinge, that his na
me shall neuer be thought vpon. Ther
fore *I will beseke the now (o LOR Jere.20.b
DE of hoostes) thou righteous iudge, 17.b
thou that tryest the reynes and ye har-
tes: let me se the auenged of them, for
vnto the haue I commytted my cause.
The LORDE therfore spake thus
of the cytesyns of Anathot, yt soughte Esa.30.b
to slaye me, sayenge: *Preache not vn Amos.7.b
to vs in the name of the LORDE,
or els thou shalte dye of our handes.
Thus (I saye) spake the LORDE of
hoostes. Beholde, I wyll vyset you.
Your yonge men shal peryshe with the
swearde, your sonnes and your dough
ters shall vtterly dye of hunger, so that
none shall remayne. For vpon the
cytesyns of Anathot wyll I brynge a
plage, & the yeare of theyr vysitacyon.

The .xii. Chapter.

¶ The prosperite of the wicked, and trouble of thẽ that are godly. The forsaking of the Jewes and calling of the Heithen.

A O LORDE, thou arte more ryghteous, thẽ that I shuld dispute with the: Neverthe les, let me talke with the in
Job.21.a thinges reasonable. * How
Psa.72.a happeneth it, that the waye of the vn-
Abac.1.c godly is so prosperous? and that it goeth so wel with them, whiche (without ony shame) offende and lyue in wickednesse? Thou plantest them, they take rote, they growe, & bringe forth frute. They boast muche of ye, yet doest thou not punyshe them. But thou LORDE (to whõ I am wel knowẽ) thou yt hast
2.Pet.2.c sene, and proued my harte, * take them awaye, lyke as a flocke is caryed to the slaughter house, and apoynte them for the daye of slaughtinge.
How longe shal the londe mourne,
Jere.14.a * and all the herbes of the felde perysh, for the wyckednes of them that dwell therin?
The cattel and the byrdes are gone,
Deut.19.c yet saye they: * tushe, God wyl not de-
Jere.5.b stroye vs vtterly.
and.23.c Seynge thou art weery in running with the footemen, howe wylte yu then
Soph.1.c runne with horses? In a peaceable sure lande thou canste not be safe: but howe wylte thou do in the furious pryde of
B Jordane? For thy brethren and thy kin red haue altogether despysed the and cryed out vpon the in thyne absence.
Jere.9.a * Beleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellyng place, and lefte myne heretage. My lyfe also that I loue so well, haue I geuen in to the handes of myne enemyes.
Esa.19.c * Myne heretage is become vnto me, as a lyon in the wood. It cryed out vp pon me, therfore haue I forsaken it. Myne heretage is vnto me, as a speckled byrde, a byrde of dyuerse coloures vpon it. Go hence, and gather all ye beastes of the felde together, that they may come and eate vp:
Esay.56.c * Dyuerse hyrdmen haue broken
‡Esa.5.a downe my ‡ vyneyarde, and troden vpon my porcyon. Of my pleasaunt porcyon, they haue made a wyldernesse & deserte. They haue layed it wayst: and now yt it is waist, it syghteth vnto me. Yee the whole lande lyeth waist, & no man regardeth it. The destroiers come ouer the heeth euery way: for ye sweard of the LORDE shal cõsume frõ the one ende of the lande to the other, & no flesh shall haue rest. They shal sowe wheat, and reape thornes. They shall take heretage in possession, but it shall do the no good. And ye shalbe confounded of your owne wynnynges, because of the great wrath of the LORDE.
Thus sayeth the LORDE vpon C
al myne euel neyghbours, yt laye hande on myne heretage, which I haue geuen my people of Israell: Beholde I wyll plucke thẽ (namely Israel) out of their londe, and put out the house of Juda from amõge them. * And whẽ I haue rooted them out, I wylbe atone wt thẽ agayne, and wyl haue mercy vpon thẽ, * and brynge them agayne, euery man to his owne heretage, & in to his lande. And yf they (namely that trouble my people) wyll learne the wayes of them, to sweare by my name: The LORDE lyueth (lyke as they learned my people to sweare by Baal) then shall they be rekened amõge my people. * But yf they wyll not obeye: then wyll I roote oute the same folke, and destroye thẽ sayeth the LORDE.

The .xiii. Chapter.

¶ Sore plages vpon ye people shewed vnto ye prophet by ye lynnen brech.

MOreouer, thus sayeth the A
LORDE vnto me: go thy way & get ye a lynnẽ brech & gyrd it about thy loynes, & let it not be wet. Then I gat me a brech, accordynge to ye cõmaundement of ye LORD, & put it aboute my loynes. After this, the LORDE spake vnto me agayne: Take ye brech yt thou hast prepared & put aboute the, & get ye vp, & go vnto Euphrates & hyde it in a hole of the rocke. So went I, & hyd it, as the LORDE commaunded me. And it happened longe after this, yt the LORDE spake vnto me: Up and get the to Euphrates, and fet ye breche from thence, which I commaunded the to hyde there. Then went I to Euphrates, & dygged vp, & toke the brech from the place where I had hyd it: & beholde the brech was corrupte, so that it was profytable for nothynge.
Then said the LORDE vnto me: B
Thus sayeth the LORDE: Euen so wyll I corruppe the pryde of Juda, &

ẏ hye mind of Jerusalē. This people is
a wycked people, * they wyl not heare
Jere.7.c 11.b.18 a 19 c my worde, they folowe the wycked
ymaginaciōs of theyr own hart, & hāg
vpon straūge goddes, them haue they
serued and worshypped: and therfore
they shal be as thys breeh, that serueth
for nothyng. For as streately as a breeh
lyeth vpon a mans loynes, so strate-
lye dydde I bynde the whole house of
Israell, and the whole house of Juda
Deut.4.c and.26.b Jere.30.b vnto me, sayeth the LORDE: * ẏ
they myghte be my people, that theye
might haue a glorious name, that they
myghte be in honoure: but they wolde
not obeye me. Therfore say thys rydle
before them, and saye: Thus saieth the
LORDE God of Israel: euery pot
shall be fylled wyth wyne. And they
shall saye: thynkest thou we know not
that euery pot shall be fylled wt wyne?
Then shalte thou saye vnto thē: Thus
C sayeth the LORDE: Beholde, I shall
fyll all the inhabitours of thys londe
wyth dronckennesse, the kynges ẏ sytte
vpon Dauids stoole, the prestes and
prophetes, wyth all that dwell at Je-
rusalem. And I wyll shoute them one
agaynst another: yee ẏ fathers agaynst
the sonnes, sayeth the LORDE.

I wyl not pardon them, I wil not
spare them, nor haue pytie vpon them:
but destroye them. Be obedyente, geue
eare, take no disdayne at it, for it is the
LORDE hymselfe that speaketh.
Honoure the LORDE youre God
herein, or he take hys lighte from you,
and or euer youre fete stomble in dark
nesse at the hyll: leste whan ye loke for
the lyghte, he turne it in to the shadow
and darcknesse of death. But yf ye wil
not hear me, that geue you secrete war
nynge, I wyll mourne fro my whole
Tren.1.a harte for your stubburnesse. * Piteous-
lye wyll I wepe, & the teares shal gush
oute of myne eyes. For ẏ LORDES
flocke shall be caryed awaye captyue.
Tell the kynge and the rulers: Hum-
D ble youre selues, set you downe lowe,
for the crowne of youre glorye shal fal
from youre heade. The cytyes toward
the south shall be shut vp, and no man
shal open thē. All Juda shall be caryed
away captiue, so ẏ none shal remayne.

Lyfte vp youre eyes, and beholde
them, that come from the North: Lyke
a fat flocke shall they fall vpon the.
To whome wylt thou make thy mone
whan they come vpō the? for thou hast
taughte the m thyselfe, and made them
maysters ouer the. * Shall not sorow Esay.13.b
come vpon the, as on a woman trauay Jer.21.a.
lynge with childe? And yf thou woldest and.30.a
saye then in thin hart: Wherfore come
these thynges vpō me? * Euen for the Jere.15.b
multitude of thy blasphemies, shal thy
hinder partes & thy fete be discouered.

For lyke as the man of Inde maye C
chaunge hys skynne, and the cat of the
mountayne hyr spottes: so may ye that
be exercysed in euell, do good. Therfor
wyll I scattre you, lyke as the stouble
that is taken awaye wyth the southe-
wynde. Thys shall be youre porcyon,
and the porcion of your measure, wher
wyth ye shall be rewarded of me, say-
eth the LORDE: because ye haue
forgotten me, and putte youre truste
in deceatfull thynges. * Therfore shal Osee.2.b
I turn thy clothes ouer thy heade, and
dyscouer thy thees, that thy preuyty-
es maye be sene, thyne aduoutrye, thy
deadlye malyce, thy beastlynesse, & thy
shamefull whoredome. For vppon the
feldes and hylles I haue sene thyne ab
homynacyons. Wo be vnto the (O Je
rusalem) whan wylt thou euer be clen
sed onye more?

The.xiiii. Chapter.

The derthe of frutes. So wrath is
God at the people, that he forbyddeth
the prophet to praye for them.

The worde of the LORDE
shewed vnto Jeremy, con
cernynge the derth of
the frutes.

Juda shall mourne, mē shal B
not go muche more tho-
rowe hys gates: the londe
shall be nomore hadde in re
putacyon, and the crye of
Jerusalem shall breake oute. The Lor-
des shall sende theyre seruauntes to
fetche water, and whan they come to
the welles, they shall fynde no water,
but shall carye theyre vessels home a-
gayne emptye. They shall be ashamed
and confounded, and shall couer theyre
heades: * For the grounde shall be Jere.23.b
dryed vppe, because ther commeth no
rayne vpon it. The plowmen also shal
be ashamed, and shall couer theyr hea-
des: The hynde shal forsake the yonge
fawne, that she bryngeth forthe in the

felde, because ther shall be no grasse.
The wylde asses shall stond in the mos
ses, and drawe in theyre wynde lyke
the Draggons, theyre eyes shall fayle
for wante of grasse.
Doutles oure owne wyckednes-
ses do rewarde vs: But LORDE do
thou accordynge to thy name, though
oure transgressions and synnes be ma
Esa.49.b ny * For thou arte the conforte and
Jere.16,c and,17,c helpe of Israell in the tyme of trouble.
Why wylte thou be as a straunger in
the londe, and as one that goeth ouer
the felde, and commeth in onelye to re-
mayne for a nyghte? Why wylte thou
make thyselfe a cowarde, & as it were
a giaunte that yet maye not helpe?
For thou arte ours (o LORDE)
and we beare thy name, therfore for-
sake vs not.
B Then spake the LORDE, con
cernyng this people that haue pleasure
to go so namblye wyth theyr fete, and
leaue not of, and therfore displease the
LORDE: in so muche, that he wyl
nowe brynge agayn to remembraunce
all theyre mysdedes, and punysshe all
theyr synnes. Yee euen thus sayde the
Jere,7,b LORDE vnto me: * Thou shalte
‡ Esa.1.b not pray to do thys people good. ‡ For
though they faste, I wyll not heare
theyre prayers. And though they offre
burntofferynges & sacryfyces, yet wyl
not I accepte the~. For I wyll destroye
them wyth the swearde, honger and pe
stilence. Then answered I: O LOR-
Jere 5.b Soph.1.c DE God, the * prophetes saye vnto
them: Tush, ye shall se no swearde, and
Jere.12,a and,23,c no honger shall come vpon you, but y
LORDE shall geue you continuall
reste in thys place.
And the LORDE sayde vnto
me: The prophetes preache lyes vnto
Jere.23.d them in my name. * I haue not spoke~
wyth them, nother gaue I them onye
charge, nother dyd I sende them: yet
they preache vnto you false visyons,
charmynge, vanyte, and deceatfulnesse
of theyre owne harte. Therfore thus
sayeth the LORDE: As for those
prophetes that preache in myne name
(whome I neuerthelesse haue not sent)
and that saye: Tush, ther shall nother
C battayll nor honger be in thys londe:
Zachar.13.a * With swearde and wyth honger shal
those prophetes perysshe, and the peo-
ple to whome they haue preached, shal
be caste oute of Jerusalem, dye of hon-
ger, and be slayne wyth the swearde.

(* and ther shall be no man to burye Jere.16.a
the~) both they and theyr wyues, theyre
sonnes and theyr doughters. For thus
wyll I poure theyre wickednesse vpon
them. * Myne eyes shall wepe wyth- Tren.1.b and.2.c
oute ceassinge daye and nyght: For my
people shall be destroyed wyth greate
harme, and shall perysshe wyth a great
plage. For yf I go in to the felde, lo, it
lyeth all full of slayne men: Yf I come
in to the cytye, lo, they be all famysshed
of honger.
Yee theyr prophetes also & prestes
shall be led in to an vnknowne londe.
Hast thou then vtterlye forsaken D
Juda? (sayd I) Doest thou so abhorre
Syon? Or haste thou so plaged vs, y
we can be healed nomore? * We loked Jere.8.d
for peace, & ther co~meth no good: for y
tyme of healthe, and lo, here is nothing
but trouble. We knowlege (o LOR-
DE) all our mesdedes, and the synnes
of oure fathers, that we haue offended
the. Be not dyspleased (o LORDE)
for thy names sake, * forgette not thy Esa.49.d
louynge kyndnesse: Remembre the trone
of thine honoure, breake not the coue
naunte, that thou haste made with vs.
* Are ther ony amonge the goddes of Jere.5.d
the Gentyles, that sende raine, or geue
the showers of heauen? Dost not thou
it o LORDE oure God in whom
we trust? Yee LORDE, thou doest
all these thynges.

The.xv.Chapter.

God wyll not be entreated, where
hys lawe is troden vnder foote. He an
swereth the prophet to his complaint.

Then spake the LORDE A
vnto me & said: * Though Jere.7.b 11.c.14.a Ezec.14.a
Moses and Samuel stode
before me, yet haue I no
harte to thys people. Driue
them awaye, that they maie go oute of
my syghte. And yf they saye vnto the:
Whyther shall we go? Then tel them:
The LORDE geueth you thys an-
swere: * Some vnto death, some to y Eze.5.c
swearde, some to honger, some in to
captyuyte: For I wyll brynge foure
plages vpon them sayeth the LOR-
DE. The swearde shall strangle the~, Jere.16.a
the dogges shall deuoure them, * the
foules of the ayre and beastes of earth
shall eate them vp, and destroye them.
I wyll scattre them aboute also in all
kyngdomes and londes to be plaged,
because of * Manasses the son of Eze- 4.Re.21.a

chias kynge of Juda, for the thynges
that he dydde in Jerusalem.
Who shall then haue pytye vpon
the, o Jerusalem? Who shall be sorye
for the? Or who shall make intercessi-
on, to optayne peace for the? seynge
thou goeste fro me, and turneste back-
B warde, sayeth the LORDE? Ther
fore I wyll stretche oute myne hande
agaynste the to destroye the, and I wil
not be intreated. I wyll scattre the a-
brode wyth the fanne on euery syde of
Jere.6.c the londe: * I wyll wayste my people
and destroye them: for they haue hadde
no luste to turne from theyr own way
es. I wyll make theyr wydowes mo
in nombre, then the sonde of the see.
Upon the mothers of theyre chylderen
I shall brynge a destroyer in the noone
1.Tes.5.a daye. * Sodenlye and vnwares shall
I sende a feare vpon theyre cytyes.
She that hathe born .vii. chylderen,
shall haue none, hyr harte shall be full
of sorowe.
Amos.8.b * The Sonne shall fayle her in ye
cleare daye, whan she shall be confoun
ded and faynte for verye heuynesse. As
for those that remayne, I wyll delyuer
them vnto the swearde of theyre ene-
Jere.20.d mies, sayeth the LORDE. * O mo
ther, alas that euer thou dyddest beare
me, an enemye and hated of the whole
londe: Though I neuer lente nor recea
ued vpon vsurye, yet euerye man spea
keth euel vpon me. And the LORDE
answered me: Lede not I the then vn
C to good? Come not I to the, whan thou
arte in trouble: and helpe the, whan
thyne enemye oppresseth the? Dothe
one yron hurte another, or one metall
that commeth from ye north, another?
Jere.17.a * As for youre ryches and treasure, I
and.20.b wyll geue them oute in to a praye, not
for onye moneye, but because of all
youre synnes, that ye haue done in all
Deu.32.c youre coastes. * And I wyll brynge
you wyth youre enemyes in to a lond,
that ye knowe not: for the fyre that is
kyndled in myne indignaciō, shal burn
you vppe.
O LORDE (sayd I then) thou
knowest all thynges, therfore remem-
bre me, and vyset me, delyuer me from
my persecuters: Receaue not my cause
in thy longe wrath, yet thou knoweste
that for thy sake I suffre rebuke.
Psa.109.n * Whan I had founde thy wordes, I
Eze.3.a dyd eate them vp gredelye: they haue
D made my harte ioyfull and glad. For I
call vpon thy name, o LORDE God
of hoostes. I dwel not among the scor
ners, nother is my delyte therin: but I
dwell onelye in the feare of thy hande,
for thou haste fylled me wyth bytter-
nesse. Shall my heuynesse endure for
euer? Are my plages thē so great, that
they may neuer be healed? Wylt thou
be as a water that falleth, and can not
continue? Upon these wordes, thus
sayde the LORDE vnto me: Yf thou
wylte turne agayne, I shall set the in
my seruyce: and yf thou wylt take out
the thynge that is precyous from the
vyle, thou shalte be euen as myne own
mouth. * They shall converte vnto ye, Jere.21.a
but turne not thou vnto them, * and Jere.1.c
so shal I make the a brasen wal against
this people. They shal fight against ye,
but they shal not preuaile. For I myselfe
wil be with the to helpe the, & delyuer
the sayeth the LORDE. And I wyl
ryd the oute of the handes of the wyc
ked, and delyuer the oute of the hands
of Tyrauntes.

The.xvi.Chapter.

The LORDE forbyddeth the
prophet to kepe companye wyth ye peo
ple, or to take a wyfe in that place: for
he is mynded to punyshe them.

Morouer thus sayeth the A
LORDE vnto me: Thou
shalt take the no wyfe, nor
beget chylderen in this pla
ce. For of the childerē that
are born in thys place, of theyr fathers
that haue begotten them in thys londe
thus sayeth the LORDE: They
shall dye an horrible death, * no man Leui.19.d
shal mourne for them, nor burye them, Jere.14.c
but they shal lye as a dounge vpon the
earth. They shall perysshe thorowe the
swearde and honger, * and theyre bo- Psa.78.a
dyes shall be meat for the foules of the Jere.15.a
ayre, and beastes of the earth. Agayne,
thus saieth the LORDE: Go not vn
to them, ye come together, for to mourn
and wepe: for I haue taken my peace
from thys people (sayeth the LOR-
DE:) yee my fauoure and my mercye.
And in thys londe shall they dye, olde
and yonge, and shall not be buryed: no
man shall bewepe them, no man shall
clyppe or shaue hymselfe for them.
Ther shal not one vyset another,
to mourne with them for theyre dead,
or to comforte them. One shall not of-

fre another, the cuppe of consolacyon,
to forgette theyre heuynesse for father
1.Cor.5.b and mother. * Thou shalt not go in
to theyr feaste house, to sytte downe:
muche lesse to eate or drynke with the.
B For thus sayeth the LORDE of hoo
Jere.7.d stes the God of Israell: * Beholde, I
and.25.b shall take awaye oute of this place, the
voyce of myrth and gladnesse, the voy-
ce of the brydegrome and of the bryde:
yee and that in youre dayes, that ye
maye se it.
Nowe whan thou shewest thys
people all these wordes, and they saye
Jere.5.d vnto the: * Wherfore hath the LOR
DE deuysed all thys greate plage for
vs? Or what is the offence and synne,
that we haue done agaynste ye LOR-
Deut.4.d DE oure God? Then make thou the
Jere.7.b thys answere: * Because your fathers
haue forsaken me (sayeth the LOR-
DE,) and haue cleued vnto straunge
goddes, whome they haue honoured
and worshypped: but me haue they for-
saken, and haue not kepte my law.
Jere.7.d * And ye wyth youre shamefull blas-
phemies, haue exceded the wickednesse
of youre fathers. For euery one of you
foloweth the frowarde euell ymagy-
nacyon of hys owne harte, and is not
obedyente vnto me.
Deut.28.c * Therfor wil I cast you out of this
C lond in to a londe yt ye & your fathers
knowe not: and there shall ye serue
straunge goddes daye and night, there
wyll I shewe you no fauoure. Behold
Jere.23.b therfore (sayeth the LORDE) * ye
dayes are come, that it shall nomore be
sayde: The LORDE lyueth, which
broughte the chylderen of Israell oute
of the londe of Egypte: but (it shall be
sayde) the LORDE lyueth that
broughte the chylderen of Israel from
the north, and from all londes where
I scattred them. For I wyll brynge
the agayne in to the londe, that I gaue
vnto theyre fathers.
Beholde, (sayeth the LOR-
Math.4.c DE) * I wyll sende oute manye fy-
shers to take them, and after that wil
I sende oute manye hunters to hunte
them oute, from all mountaynes and
hylles and oute of the caues of stones.
For myne eyes behold all theyr wayes
and they can not be hydde fro my face,
nother can theyr wycked dedes be kept
close oute of my syghte. But fyrst wyl
I sufficiently rewarde theyre shame-
full blasphemyes and synnes, wher-
wyth they haue defyled my londe: Na-
melye, wyth theyre stynckynge Idols,
and abhomynacyons, wherwyth they
haue fylled myne heretage. * O
LORDE my strengthe, my power Jere.14.a and.17.a
and refuge in tyme of trouble. The
Gentiles shall come vnto the from the
endes of the worlde, and saye: Verelye
oure fathers haue cleued vnto lyes,
theyre Idols are but vayne and vnpro-
fytable. Howe can a man make those
hys goddes, whiche are not able to be
goddes? And therfore, I wyll once
teache them (sayeth the LORDE)
I wyll shewe them my hande and my
power, that they may knowe, that my
name is the LORDE.

The.xvii. Chapter.

Punyshemente of them that forsa-
ke the LORDE, and putte theyre
truste in men. A commaundement con-
cernynge the Sabbath.

Youre synne (o ye of the try- A
be of Juda) is wrytten in
the table of youre hartes,
and grauen so vppon the
edges of your alters wyth
a penne of yron and with an Adamant
clawe, that youre chylderen also maye
thyncke vppon youre aulters, woo-
des, thicke trees, hyghe hylles, moun-
taynes and feldes. * Wherfore, I wil Jere.15.a
make all youre substaunce and treasu- and.20.b
re be spoyled, for the greate synne yt ye
haue done vppon youre hyghe places,
thorowe oute all the coastes of youre
londe. Ye shall be caste oute also from
the heretage, that I gaue you. And I
wyll subdue you vnder the heuye bon-
dage of youre enemyes, in a londe that
ye knowe not. For ye haue mynystred
fyre to myne indignacyon, whiche shal
burne euermore. + Thus sayeth the B
+ LORDE: * Cursed be the man Psa.48.a
that putteth hys truste in man, and Pro.11.a
that taketh fleshe for his arme: and he, Jere.46.a
whose hart departeth from the LOR and.48.a
DE. He shall be lyke the heeth, that Eze.29.a
groweth in the wyldernesse. As for
the good thynge that is for to come, he
shall not se it: but dwell in a drye place
of the wyldernesse, in a salte and vnoc- Psa.2.b
cupped londe londe. * O Blessed is and.117.a
the man, that putteth hys truste in the 124.a
LORDE, and whose hope the
LORDE is hymself. For ‡ he shal ‡ Psa.1.a
be as a tre that is planted by the water
syde: which spredeth out the rote vnto

moystnesse, whome the heate can not hurte, whan it commeth, but hys leaues are grene. And though ther growe but lytle frute because of drouth, yet is he not carefull, but he neuer leaueth of to brynge forth frute. Amonge all thynges lyuynge, man hath the mooste deceatfull and vnsearcheable harte.

Iere.11.d Who shall then knowe it? * Eue
Apoc.2.d I the LORDE trye out ye grounde
of the harte, and searche the reynes,
Psa.7.b * and rewarde euery man accordynge
Roma.2.a to hys wayes and accordynge to the
frute of hys counsels.

Pro.13.a * The deceatfull maketh a neste
Esa.51.b but bryngeth forth no yonge: He com
Luc.12.b meth by ryches but not ryghteouslye.
In the myddeste of hys lyfe, muste he leaue them behynde hym, and at ye laste be founde a verye foole. But thou (O LORDE) whose trone is mooste gloryous, excellente, and of mooste antiquite, which dwelleste in the place of oure holye reste: Thou arte the comforte of Israell. ✝ All they that forsake the shall be confounded. All they that departe from the, shal be wrytten
Ier.2.b in earthe, * for they haue forsaken the
Ezech.36.b LORDE, the verye condyte of the
Joh.4.b waters of lyfe.

Heale me (O LORDE) and I shal be whole: saue thou me, and I shal be saued, for thou arte my prayse. Beholde, these men saye vnto me: Where is the worde of the LORDE? Let it come. Where as I neuertheles leadynge the flocke in thy wayes, haue cōpelled none by violence. For I neuer desyred ony mans death, this knowest thou wel. My wordes also were right before the. Be not terrible vnto me (O
Ier.14.a LORDE) * for thou art he, in whō
Abd.16.c I hope, whan I am in parell. Let my persecuters be cōfounded, but not me: let them be afrayed, and not me. Thou shalte brynge vppon them the tyme of theyre plage, and shalte destroye them ryghtefore. ✝

D Agayne, thus hathe the LOR-
Iere.7.a DE sayde vnto me: * Go and stonde
Abd.26.a vnder the gate, where thorow the peo
ple and the kynges of Juda go oute & in, yee vnder all the gates of Jerusalē, and saye vnto them: Heare the wordes of the LORDE, ye kynges of Juda, and all thou people of Juda, and all ye cytesyns of Jerusalem, that go
Exo.23.b thorowe thys gate: Thus the LOR-
Deut.5.b DE commaundeth: * Take hede for youre lyues, that ye carye no burthen vpon you in the Sabbath, to bryng it thorow the gates of Jerusalem: ye shal beare no burthen also out of your houses in the Sabbath: Ye shall do no laboure therein, but halowe the Sab-
bath, * as I commaunded youre fa- Exo. 20.b
thers. How be it they obeied me not, nother herkened they vnto me: but were obstynate and stubburn: and nother obeyed me, nor receaued my correccyon.

Neuerthelesse, yf ye wyll heare me (sayeth the LORDE) and beare no burthen in to the cytye thorowe thys gate vpon the Sabbath: Yf ye wyll halowe the Sabbathe, so that ye do no worke therein: then shall ther go thorowe the gates of thys cytye, kynges and prynces, that shall sytte vpon the seate of Dauid: They shall be caryed vpon charettes, and ryde vpon horses, both they and theyr prynces: Yee whole Juda and all the cytesyns of Jerusalem shall go here thorow, and this cytye shall euer be the more and more inhabited. Ther shall come men also from the cytyes of Juda, from aboute Jerusalem, and from the londe of Ben Jamin, from the playne feldes, from ye mountaynes and from the wildernesse which shall brynge burnteofferynges, sacryfyces, oblacyons, and incense, and offre vp thankesgeuynge in the house of the LORDE. But yf ye wyll not be obediente vnto me, to halowe the Sabbath, so that ye wyll beare youre burthens thorowe the gates of Jerusalem vppon that Sabbath: Then shall I set fyre vpon the gates of Jerusalem, and it shall burne vp the houses of Jerusalem, and no man shal be able to quenche it.

The .xviii. Chapter.

By the potters worke the Prophet is taught, so that he warneth the people, and telleth them of the punyshemente.

Thys is another communicacyon, that God hadde wyth Jeremye, sayenge:

A ARyse and go downe in to the potters house, & there shall I tell the more of my mynde. Nowe whan I came to the potters house, I found hym makyng hys worke vpō

a whele . The vessell that the potter
made of claye, brake amonge his han-
des: So he beganne a newe, and made
another vessell accordynge to his mind.
Then sayde the LORDE thus vn
Esa.45.b to me: * Maye not I do wyth you, as
Jere.19.c this potter doth, O ye house of Israel:
Roma.9.c sayeth the LORDE. Beholde, ye
house of Israel, ye are in my hand, eue
as the claye in the potters hande.
Eze.18.c * When I take in hande to rote
and.33.c oute, to destroye, or to wayste awaye
Luce.15.a onye people or kingdome: yf that peo
Jon.3.b ple (agaynste whome I haue thus de-
uysed) conuerte from theyr wyched-
nesse: Immediatly, I repente of the
plage, that I deuysed to brynge vpon
3.Reg.15.c them. * Agayne, whan I take in hand
to bylde, or to plante a people or a
kyngdome: yf the same people do euell
before me, and heare not my voyce: im
mediatlye, I repente of the good, that
I deuysed to do for them.

Speake nowe therfore vnto all
Juda, and to them that dwell at Jeru
salem: Thus sayeth the LORDE:
Beholde, I am deuysynge a plage for
you, and am taknig a thynge in hande
agaynste you.
Jere.25.a * Therfore, let euerye man turne
and.35.c from hys euell waye, take vpon you
Jone.3.b the thynge that is good, and do ryght.
Jere.13.b But they saye: No more of thys, * we
wyll folowe oure own ymaginacyons
and do euerye man accordynge to the
wylfulnesse of hys owne mynde.
B Therfore thus sayeth the LOR-
DE: Axe amonge the Heythen, yf ony
man hath herde such horrible thynges
as the doughter of Israel hathe done.
Shall not the snowe (that melteth vp-
pon the stony rockes of Lybanus) moy
sture the feldes? Or maye the sprynges
of waters be so growen awaye, that
theye runne nomore, geue moystnesse,
nor make frutefull ? . But my people
hathe so forgotten me, that they haue
made sacryfyce vnto vayne goddes.
And whyle they folowed theyr owne
wayes they are come out of the hyghe
strete, and gone in to a footewaye not
vsed to be troden. Where thorow they
haue broughte theyr lond in to an euer
Jere.19.b lastynge wildernesse, and scorne: * So
and.49.c that whosoeuer trauayleth therebye,
shall be abasshed, and wagge theyr hea-
des. Wyth an Easte wynde wyll I
scattre them, before theyr enemyes.
And whan theyr destruccyon commeth,
I wyll turne my backe vppon them,
but not my face.

Then sayde they: * come, let vs Jere.11.d
ymagyne somthynge agaynste this Je-
remye. Yet thys dyd euen the prestes,
to whome the lawe was committed: ye
Senatours, that were the wysest: and
the prophetes, whiche wanted not the
worde of God. Come (sayde they) let C
vs cutte oute his tunge, and let vs not
regarde hys wordes. Consydre me (O
LORDE) and heare the voyce of
myne enemyes. * Do they not recom- Psa.xxxv.
pence euell for good, whan they dygge Psa.xl.
a pyt for my soule? * Remembre, how Jere.xx.
that I stode before the, to speake for
them, and to turne awaye thy wrathe
from them.

* Therfore let theyr chyldren dye [illegible]
of honger, and let them be [illegible] oppressed [illegible]
the swearde. Let theyr [illegible] wyues be rob
bed of theyr chyldren and become wy
dowes: let theyr husbandes be slayne,
let theyr yonge men be killed with the
swearde in the felde. Let the noyse be
herde oute of theyr houses, whan the
murtherer commeth sodenlye vppon
them: * For they haue dygged a pytte Jere.xx.
to take me, & layed snares for my fete.
Yet LORDE, thou knowest all
theyr counsell, that they haue deuysed,
to slaye me. And therfore forgeue them
not theyr wyckednesse, & let not theyr
synne be putte oute of thy syghte: but
let them be iudged befor the as the gyl
tye. Thys shalt thou do vnto them in
the tyme of thyne indignacyon.

The.xix.Chapter.

¶ The plage vpon Jerusalem and
Tophet.

MOreouer, thus sayde the A
LORDE vnto Jeremy:
Go thy waye, and bye the
an earthe pytcher, & bryng
forth the Senatours and
chefe prestes in to the valley of the chyl
deren of Ennon, which lyeth before ye
porte that is made of brycke, and shew
them there the wordes, that I shal tell
the, and saye thus vnto them: Heare ye
worde of the LORDE, ye kynges of
Juda, and ye cytesyns of Jerusalem:
Thus sayeth the LORDE of hoo-
stes the God of Israell: * Beholde, I 4.Re.21.b
wyll brynge suche a plage vpon thys Jere.6.d
place, that the eares of al that heare it,
shal glow. And that because they haue

forsake me, and vnhalowed this place, and haue offered in it vnto straunge goddes: whome nother they, theyre fathers, nor the kynges of Juda haue knowne. They haue fylled thys place also wyth the bloude of innocentes, * for they haue set vp an aulter vnto Baal, to burne theyre chylderen for a burntofferynge vnto Baal, whiche J nother commaunded, nor charged the, nether thoughte once therevpon.

B Beholde therfore * the tyme commeth (sayeth the LORDE) that thys place shall nomore be called Tophet, nor the valleye of the chylderen of Ennon, but the valleye of slaughter. For in thys place wyll J slaye the Senatours of Juda, and Jerusalem, & kyll them downe wyth the swearde in the syghte of theyre enemyes, and of them that seke theyr lyues. And theyr dead carcasses wyll J geue to be meate for the foules of the ayre and beastes of the felde. And J wyll make thys cytie so desolate, & despysed: * that who so goeth therby, shall be abashed, and yeast vpon her, because of all hyr plages.

* J wyll fede them also wyth the fleshe of theyr sonnes and theyr doughters: Yee euery one shall eate vp another in the besegynge and straytnesse, wherwyth theyre enemyes (that seke theyre lyues) shall kepe them in. And the pytcher shal thou breake in the sight of the men, that shall be wyth the, and

C saye vnto them: Thus sayeth the LORDE of hoostes: * Euen so wyll J destroye this people and citie: as a potter breaketh a vessel, that can not be made whole agayne.

* In Tophet shall they be buryed, for they shal haue none other place. Thus wyll J do vnto thys place also, sayeth the LORDE, and to them that dwell therin: yee J wyl do to this cytie, as vnto Tophet (For the houses of Jerusalem and the houses of the kynges of Juda are defiled, lyke as Tophet) because of al the houses, in whose parlers they dyde sacryfyce vnto all the hooste of heauen, and poured oute drynkeofferynges vnto straunge goddes. And so Jeremy came fro Tophet, where the LORDE had sente him to propheсye, and stode in the courte of the house of the LORDE, & spake to all the people: Thus sayeth the LORDE of hoostes the God of Jsrael: Beholde, J wyll brynge vppon thys cytye and vppon euerye towne aboute it, all the plages that J haue deuysed agaynste them: * for they haue bene obstinate, and wolde not obeye my warnynges.

Margin notes: Jere. 12.b; Deut. 12.d and. 18.b; Psal. 105.e; Jere. 16.c and. 20.d; Psal.; Psal.; Jere. 7.d; Jere. 20.d; 3.Reg. 9.b; Jere. 18.d; 49.c. 50.b; Leui. 4.b; Jere. 18.d; Deu. 28.e; 4.Reg. 6.f; Jere. 18.a; Jere. 7.d; Re.; Jere. 6.b; Jere. 7.c and. 13.b

The.xx.Chapter.

Pashur the chefe preste smyteth Jeremy the prophet, and putteth hym in preson, which sheweth him hys plage for to come.

A When Pashur the preste, the sonne of Emmer, chefe in the house of the LORD, herde Jeremye preache so stedfastlye: * he smote Jeremy, and put hym in the stockes, that are by the hyghe gate of BenJamin in the house of the LORDE. The next daye folowynge, Pashur broughte Jeremy oute of the stockes agayn. Then sayde Jeremy vnto hym: The LORDE shall call the nomore Pashur (that is excellente and increasynge) but Magor (that is fearful and afrayed) euery where. For thus sayeth the LORDE: beholde, J wyl make the afrayed thyselfe, and al that fauour the: which shall peryshe wyth the sweard of theyr enemyes, euen before thy face.

And J wyll geue all Juda vnder the power of the kynge of Babylon, which shall carye some vnto Babylon presoners, and slaye some with the

B swearde. * Moreouer all the substaunce of thys londe, all theyr precious and gorgeous workes, all costlynesse, and all treasure of the kynges of Juda, wyll J geue in to the handes of theyre enemyes, which shall spoyle them, and carye them vnto Babylon. But as for the (o Pashur) thou shalt be caryed vnto Babylon wyth all thyne housholde & to Babylon shalte thou come, where thou shalte dye, and be buryed: thou & all thy fauourers, to whome thou hast preached lyes. O LORDE thou makeste me weake, but thou refreshest me, and makeste me stronge, agayne.

* All the daye longe am J despysed, and laughed to scorne of euerye man: because J haue nowe preached longe agaynste malicyous Tyrannye, and shewed them of destruccyon. * For the which cause they caste the word of the LORDE in my tethe, and take me euer to the worste.

C Wherfore, J thoughte from hence

Margin notes: Joh. 18.a; Actu. 23.a; 4 Re. 20.c; Jere. 15.c and. 17.a; Tren. 3.b; Jere. 6.b

forthe, not to speake of hym, nor to
preache ony more in hys name. But the
worde of the LORDE was a ve-
rye burnynge fyre in my harte and in
my bones, which whan I wolde haue
Psa.30.b stopped, I myght not. For why? * I
herde so many derysyons and blasphe-
myes, yee euen of myne owne compa-
nyons, and of suche as were conuer-
saunte wyth me, which wente aboute
to make me afrayed, sayenge: Upon
hym, let vs go vpon him, to feare him,
and make hym holde hys tunge: that
we maye ouercome hym, and be auen-
ged of hym.

But the LORDE stode by me,
lyke a myghtye giaunte: therfore my
persecuters fell, and coulde do nothing
They shal be sore confounded, for they
haue done vnwyselye, they shall haue
Jere.11.d an euerlastynge shame. * And nowe, o
LORDE of hoostes, thou ryghte-
ous searcher (whiche knowest the rey-
nes and the verye hartes,) let me se
them punysshed: for vnto the I com-
mitte my cause.

D Synge vnto the LORDE, and
prayse hym, for he hathe delyuered the
soule of the oppressed, from the hande
Job.3.a of the violente * Cursed be the daye,
Jere.15.b wherein I was borne: vnhappy be the
daye, wherein my mother brought me
forth Cursed be the mã, that brought
my father the tydynges, to make hym
glad, sayenge: thou haste gotten a son.
Let it happen vnto that man, as to the
Gen.19.e cytyes * which the LORDE tur-
ned vpsyde downe (whan he had long
herde the wycked rumoure of them) be
cause he slew not me, as soon as I cam
oute of my mothers wombe, and be-
cause my mother was not my graue
herself, that the byrth myght not haue
come oute, but remayned styll in her.
Job.10.c * Wherfore came I forthe of my mo-
thers wombe? To haue experience of
laboure and sorower and to leade my
lyfe wyth shame.

The.xxi.Chapter.

¶ The prophet sheweth the kynge, what shall become of the cytye.

A
Jere.37.a These are the wordes that
the LORDE spake vn-
to Jeremy, * what tyme
as kynge Sedechyas sente
vnto hym Pashur the son
of Melchia, and Sophonias the sonne
4.Re.22.b of Maasia preste, sayenge: * Aske coun
sell at the LORDE (we praye the) 4.Re.18.a
of oure behalfe: for Nabuchodonosor Jere.42.a
the kynge of Babylon besegeth vs, yf
the LORDE (peraduenture) wyll
deale wyth vs accordynge to hys mar
uaylous power, and take him from vs

Then spake Jeremy: Geue Sede
chias thys answer. Thus sayeth the
LORDE God of Israell: beholde, I
wyll turne backe the weapens, that ye
haue in youre handes, wherewyth ye
fyghte agaynste the kynge of Baby-
lon and the Caldees, which besege you
rounde aboute the walles: and I wyll
brynge them together in to the myddest
of thys cytye, and I myselfe wyl fyght
agaynste you, wyth an outstretched
hande, and wyth a myghtye arme: in
great dyspleasure and terryble wrath:
and wyll smyte them that dwel in this
cytye: yee both men and cattel shal dye
of the pestylence.

* And after thys (sayeth ye LOR
DE) I shal delyuer Sedechias the Jere.39.a
kynge of Juda, and hys seruauntes,
his people (and suche as are escaped in
the cytye, from the pestylence, sweard,
and honger) in to the power of Nabu-
chodonosor kynge of Babylon: yee in
to the handes of theyr enemyes, in to ye
handes of those that folowe vpõ theyr
lyues: whiche shall smyte them wyth
the swearde: they shal not pytye them,
they shal not spare thẽ, they shall haue
no mercye vpon them.

And vnto thys people thou shalte
saye: Thus saieth the LORDE: * be Deut.30.a
holde, I laye before you the waye of
lyfe and death. * Who so abydeth in Jere.27.a
thys cytye, shall perysshe: ether wyth ye and.38.a
swearde, wyth honger, or wyth pesty-
lence. But who so goeth oute to holde
on the Caldees parte, that besyeth it, he
shall saue hys lyfe, and shal wynne his C
soule for a praye. * For I haue set my Jere.32.a
face agaynste thys cytye (sayeth the
LORDE) to plage it, and to do it no
good. It muste be geuen in to the hand
of the kynge of Babylon, and be brent
wyth fyre.

And vnto the house of the kinge of
Juda, saye thus: Heare the worde of ye
LORDE (o thou house of Dauid) for
thus sayeth the LORDE: * Mynys- Esa.1.c
tre ryghteousnesse, and that soone de- Jere.22.a
liuer the oppressed frõ violent power: zach.7.b
* for euer my terrible wrath breake out Jere.4.a
lyke a fyre, and burne, so that no man
may quech it, because of ye wickednesse

Ier.48.a of your ymaginacyons.* Behold (sayeth the LORDE) I wyll come vpon you, that dwell in the valleys, rockes & feldes, & saye: * Tush, who wyll make
Deut.29.c Iere.5.b ...14.b ...33.c Soph.1.c vs afrayed? or who wil come in to our houses? for I wyll vyset you (sayeth ẏ LORDE) because of the wyckednes of your inuencyons, and wyll kyndle such a fyre in your wood, as shall consume all that is aboute you.

The.xxii.Chapter.

The exorteth the kynge and al ẏ people to godlynes, and telleth what shall come of Sellum (otherwyse called Joas) the sonne of Josias: and what shall happen to Jechonias ẏ sonne of Joachim.

A Thus sayth ẏ LORDE also: Go down in to ẏ house of ẏ kyng of Juda, & speake there these wordes, & say: Heare the worde of the LORDE, thou kynge of Juda that syttest in the kyngly seate of Dauid: thou and thy seruauntes and the people, that go in and out at this gate. Thus the LORDE commaundeth:
Esa.1.c Iere.21.c Zach.7.b * kepe equite and ryghteousnesse, delyuer the oppressed from the power of ẏ violent: do not greue nor oppresse the straunger, the fatherlesse nor the wydow, and shed no innocent bloude in this place.

And yf ye kepe these thynges faythfully, then shall ther come in at ẏ dore of this house, kynges, to syt vpon Dauids seat: they shalbe caryed in charrettes, and ryde vpon horses, both they & theyr seruauntes, and theyr people. But yf ye wyll not be obedient vnto
Ese.45.c Iere.51.c Heb.6.b those commaundementes, * I sweare by myne owne selfe (sayeth the LORDE) this house shalbe waist. For thus hath the LORDE spoken vpon the kynges of Juda: Thou art the heade,
B as Galaad is in Libanus: What wylt ẏ laye of it, yf I make the not so waist (and thy cyties also) that no man shall dwel therin? I wyl prepare a destroyer with his weapēs for the, to hew down thy specyall Cedre trees, & to cast them in the fyre.

And all the people that go by this cytie, shall speake one to another:
Deu.29.b 3.Reg.9.b * Wherfor hath ẏ LORDE done thus vnto this noble cytie? Then shall it be answered: because they haue broken ẏ couenaunt of the LORDE theyr God and haue worshipped & serued straūge goddes. * Mourne not ouer ẏ dead, & be not wo for thē, but be sory for him ẏ departeth awaye: for he cōmeth not agayn, & seyeth his natiue cōtre nomore. 4.Re.23.b
For thus sayeth the LORDE, as touchynge * Sellū ẏ sōne of Josias kinge of Juda, whiche reygned after his father, and is caried out of this place: 1.Par.3.b

He shal neuer come hyther agayne, for he shall dye in the place, where vnto he is led captiue, and shall se this lande nomore. * Wo worth hym, that buyldeth his house wt vnryghteousnes, and his parlers wt the good ẏ he hath gottē by violence: which neuer recompenseth his neghbours labour, nor payeth him his hyre. He thynketh in hymselfe: I Esa.5.b Agg.1.a
C wyll buylde me a wyde house, and gorgeous parlers: He causeth wyndowes to be hewen therin, & the sylynges and ceastes maketh he of Cedre, & painteth them wt zenober. Thinkest ẏ to reygne, now that thou prouokest me to wrath with thy Cedre trees?

Dyd not thy father eate & drynke, & prosper well as longe as he dealte wt equite and ryghteousnesse? Yee when he helped ẏ oppressed & poore to theyr ryght, then prospered he well.

From whence came this, but only because he had me before his eyes? sayeth the LORDE. Neuerthelesse, as for thyne eyes and thyn harte, they loke vpon couetousnesse, to shed innocente bloude, to do wronge and violence.
4.Re.23.c and 24.a Iere.36.d * And therfore thus sayeth the LORDE agaynst Joachim, the sōne of Josias kynge of Juda: They shall not mourne for him (as they vse to do) alas brother, alas syster: Nother shal they saye vnto hym: Alas syr, alas for that noble prynce. But as an asse shall he be buried, corrupte and be cast without ẏ gates of Jerusalem.

D Clymme vp the hyll of Lybanus (o thou doughter Siō) lyft vp thy voyce vpon Basan, crye from all partes: for all thy louers are destroyed. I gaue the warnyng, whyle thou wast yet in prosperite. But thou saydest: I wyll not heare. And this maner haste thou vsed from thy youth, that thou woldest neuer heare my voyce. Al thy herdmē shal be dryuen with the wynde, & thy dearlynges shalbe caryed awaye in to captiuite: Then shalte thou be brought to shame & cōfusion because of al thy wickednesse: ẏ that dwellest vpō Libanus,

and makest thy nest in the Cedre trees.
Esa.13.b *O howe great shall thy mournynge
and.21.a be, whā thy sorowes come vpō the, as
Jere.13.d on a woman trauelynge with chylde.
and.30.a ‡ As truely as I lyue (sayeth the
‡4.re.42b LORDE) Though Jechonias the
sonne of Joachim kyng of Juda were
the sygnet of my ryght hande, yet wyll
I plucke hym of: And I wyll geue the
in to the power of thē that seke to slaye
the, & into the power of thē that thou
fearest, in to the power of Nabuchodo
nosor the kynge of Babilon, and in to
E the power of the Caldees. Moreouer,
I wyll sende the, and the mother that
bare the, in to a straunge lande, where
ye were not borne, and there shal ye dye
But as for the lande that ye wyll de-
syre to returne vnto, ye shal neuer come
at it agayne. This mā Jechonias shal
be lyke an ymage robbed and torne in
peces, which pleaseth no man for al his
apparell. Wherfore both he and his
sede shalbe sent awaye, and cast out in
to a lande, that they knowe not.

O thou earth, earth, earth: hear the
worde of the LORDE: Wryte this
man amonge the outlawes, for no pros
perite shall thys man haue all his lyfe
longe. Nother shall ony of his sede be
so happye, as to syt vpon the seate of
Dauid, and to beare rule in Juda.

The.xxiii. Chapter.

¶ He reproueth the wicked rulers and
false prophetes.

A Eze.34.a WO be *vnto ỹ shepherdes,
that destroye, and scattre
my flock, sayeth the LOR
DE. Wherfore, this is the
cōmaundement of ỹ LOR
DE God of Israel vnto the shepher-
des that fede my people: Ye scattre and
thrust out my flocke, and loke not vpon
them. Therfore, now wyll I vpset the
wyckednesse of youre ymaginacyons,
sayeth the LORDE: And wyl gather
together the remnaūt of my flocke, frō
all landes that I had dryuen them vn-
to, & wyll brynge them agayne to theyr
pastures, that they maye growe and in
creace. I wyll set shepherdes also ouer
them which shall fede them. They shall
nomore feare and drede, for ther shall
none of them be lost, sayeth ỹ LORD.
Jere.33.c ✠ *Beholde, the tyme cōmeth (sayeth
the LORDE) that I wyll rayse vp ỹ
Esa.11.a ryghteous braunch of Dauid, *which
shall beare rule, and discusse matters
with wysedome, and shal set vp equite
and ryghteousnesse agayne in ỹ earth.
In hys tyme shall Juda be saued, B
and *Israel shall dwel without feare. Deut.33.d
And this is the name that they shal cal
hym: *euen the LORDE our ryghte 1.Cor.1.d
ousmaker. ‡ And therfore beholde, the ‡Jer.16.c
tyme commeth (sayeth the LORDE)
that it shall nomore be sayd: the LOR
DE lyueth, which brought the chyldre
of Israel out of the lande of Egipte:
But the LORDE lyueth, which brou
ght forth, and led the sede of the house
of Israel, out of the North lande and
from al contryes where I had scattred
them, and they shal dwel in theyr owne
lande agayne. ✠

Wo vnto the prophetes, my harte
breaketh in my body because of ỹ false
prophetes, al my bones shake: I am be
come lyke a dronken man (that by the
reason of wyne can take no rest) for ve
ry fear of the LORDE, and of his ho
ly wordes: Because the lande is full of
aduouterers, where thorowe it is de-
stroyed and mourneth, *and the plea- Jere.14.a
saunt pastures of the deserte are dryed
vp: Yee the waye that men take, is wic
ked, and theyr gouernaūce is nothynge
lyke the holy worde of the LORDE.
For the prophetes, and the prestes thē
selues are poluted ypocrites, and theyr
wyckednesse haue I foūde in my house
sayeth the LORDE. Wherfore theyr
way shalbe slyppery in darknes, where
in they maye staker and fal. For I wyl
brynge a plage vpon them, euen ỹ year
of theyr visitacyon, sayeth the LOR-
DE. I haue sene foly amonge the pro-
phetes of Samaria, that they preache
for Baall, & deceaued my people of Is-
rael. I haue sene also amonge the pro-
phetes of Jerusalem foule aduoutrye,
and presumptuous lyes. They take the
moost shamefull men by the hande, flat
terynge them, so that they can not re-
turne from theyr wyckednesse. Al these
& theyr cytesyns ar vnto me as Sodō,
and as the inhabitours of Gomorra.

Therfore thus sayeth the LORD C
of hoostes concernynge the prophetes:
*Beholde I wyll fede them & worm Jere.9.b
wood, and make them drynke the wa-
ter of gall. For from the prophetes of
Jerusalem is the syckenesse of ypocrisy
come in to all the lande.

And therfore the LORDE of hoo
stes geueth you this warnyng: *Hear Jere.27.b
not the wordes of the prophetes, that and.29.b
preach vnto you, and deceaue you: for

they speake ÿ meanynge of theyr own
harte, and not oute of the mouth of the
Deut.29.c LORDE. * They saye vnto them, ÿ
Jerem.5.a despyse me: The LORDE hath spo-
Jere.14.b ken it: Tush, ye shal prospere right wel.
Ezech.13.c And vnto all them, that walke after ÿ
lust of their own harte, they saye: Tush
ther shall no mysfortune happen you.
For who hath sytten in the councell of
the LORDE, that he hath herde and
vnderstonde, what he is aboute to do?
Who hath marked hys deuyce, & her-
Jere.30.d de it: * Beholde, the stormy wether of
the LORDE (ÿ is, hys indignacion)
shall go forth, and shall fal downe vpõ
the heade of the vngodly. And ÿ wrath
of ÿ LORDE shal not turne agayne
vntyll he perfourme & fulfyl ÿ thought
Jere.30.d of is harte. * And in the latter dayes
ye shall knowe his meanynge.
D I haue not sent these prophetes,
(sayeth the LORDE) & yet they rãne.
Jere.14.b * I haue not spoken to them, and yet
they preached. But yf they had cõtinued
in my councell, and herde my wordes:
they had turned my people from theyr
euell wayes, and wicked ymaginaciõs
Psal.138.a * Am I then God that seyeth but the
Ezech.8.b thynge, which is nye at honde, & not ÿ
is farre of? saieth the LORDE.
* Maye ony man hyde hym self so, ÿ
Psal.138.a I shall not se him? sayeth the LORD.
Amos.9.a * Do not I fulfyll heauen and earth?
Esa.66.a sayeth the LORDE. I heaue herde
Act.7.f well ynough, what the prophetes saye,
Ezech.17.d that preach lyes in my name, sayeng: I
E haue dreamed, I haue dreamed. How
longe wyll thys contynue in ÿ prophe-
tes hartes, to tel lyes & to preach ÿ craf-
tye falsede of theyr owne hart? Whose
purpose is (by the dreames ÿ euery one
tel) to make my people forget my name,
as theyr forefathers dyd, whan Baall
came vp. The prophet that hath a dre-
2.Cor.4.a me, let him tell it: * and he that vnder-
1.Pet.4.b stondeth my worde, let hym shewe it
faythfully.
For what hath chaf, and wheat to
do together? sayeth the LORDE.
Is not my worde lyke a fyre (sayeth
the LORDE,) and lyke an ham-
mer ÿ breaketh the harde stone? Ther-
fore thus sayeth the LORDE: be-
holde, I wyll vpõ the prophetes, that
steale my worde preuely frõ euery mã.
Beholde, here am I (sayeth the LOR-
DE) agaist ÿ prophets, that take vpõ
their tunges to speake: The LORD
hath sayde it. Beholde, here am I (say-
eth the LORDE) agaynst those pro-
phetes, that darre prophecye lyes, and
deceaue my people with theyr vanities
and myracles, whom I neuer sent, nor
commaunded them. They shal do this
people grat harme, sayeth the LORD. F
Yf this people, other ony prophete
or prest aske the, and saye: What is the
burthen of the LORD? Thou shalte
saye vnto them: What? burthẽ? Ther-
fore wyll I cast you fro me (sayeth the
LORDE) because ye your selues are
a burthen. And ÿ prophete, prest, or peo-
ple that vseth this terme (the burthen
of the LORDE) hym wyll I vyset, &
his house also.
But thus shal ye saye, euery one to
another: What answere hath ÿ LOR-
DE geuen? or, what is ÿ LORDES
commaundement? And as for the bur-
then of the LORDE, ye shall speake
nomore of it: for euery mãs own word
is his burthen, because ye haue altered
the wordes of ÿ lyuynge God ÿ LOR-
DE of hoostes, our God.
Thus shall euery man saye to the
prophetes: what answer hath ÿ LOR-
DE geuen the? Or what sayeth the
LORDE? And not once to name the
burthen of the LORDE. Therfore
thus sayeth the LORD: For so muche
as ye haue vsed this terme (the burthẽ
of the LORDE) where as I notwith
standynge sent vnto you, and forbadde
you to speak of ÿ LORDES burthẽ.
Beholde therfore, I wyll repute
you as a burthen, and wyl cast you out
of my presence: yee and the cytie also,
that I gaue you and your fathers: and
wyll brynge you to an euerlastynge cõ-
fusion, and in to suche a shame, as shal
neuer be forgotten.

The.xxiiii. Chapter.

¶ The vysion of the fygge maundes.

The LORDE shewed me A
a vysion. Beholde, ther
stode two maundes of fyg-
ges before the temple of ÿ
LORD, after that * Na- 4.Re.24.d
buchodonosor kynge of Babilon had
led awaye captiue Jechonias the sõne
of Joachim kynge of Juda, the myghs-
tye men also of Juda, with the worke-
masters and connynge men of Jerusa-
lem, vnto Babilon. In the one maũde
were verye good fygges, euen lyke as
those that be fyrst rype. In the other
maunde were verye naughtye fygges

whiche myghte not be eaten, they were
so euell.
Then sayd the LORDE vnto me:
Osee.9.b what seyst thou Jeremye? I sayd: * fyg
ges, wherof some be very good, & some
so euel, that man maye eate them.
B Then came the worde of y LOR-
DE vnto me, after this maner: Thus
sayeth the LORDE, the God of Isra
el: lyke as thou knowest the good fyg-
ges, so shal I knowe the men led away
out of Juda, whom I haue sent out of
this place in to the lande of y Caldees,
for theyr profyte: and I wyll set myne
eyes vpon them for the best: for I wyll
brynge them agayne in to this lande: I
wyll buyld them vp, and not breake the
Deu.29.a downe: I wyll plante them, & not rote
Jere.30.d them out. * And I wyll geue them an
31.f.32.e harte, to knowe me, how that I am the
LORDE. They shalbe my people, &
I wyll be theyr God, for they shall re-
Jere.29.c turne vnto me with theyr whole harte.
* And lyke as thou knowest the
naughtye fygges, which may not be ea
ten, they are so euell: Euen so wyll I
(sayeth the LORDE) let Sedechi-
as the kynge of Juda, (yee and all his
prynces, and the resydue of Jerusalem
that remayne ouer in this lande, & the
also that dwell in Egipte) to be vexed
and plaged in all kyngdomes and lan-
Psal.78.a des. And wyl make the to be * a repro-,
Bar.3.a. a comune byworde, a laughyng stocke,
& shame, in all the places, where I shall
scattre them. I wyll sende y swearde,
honger and pestilence among them, vn
tyll I haue clene consumed them out of
the lande, that I gaue vnto them and
theyr fathers.

The.xxv. Chapter.

He reproueth the kynge and all the
people, and sheweth the punyshmēt for
to come vpon the Heythen.

B A Sermonde that was geuen
vnto Jeremye, vpon all the
people of Juda: In y fourth
yeare of Joachim the sonne
of Josias kynge of Juda, y
was in the fyrst yeare of Nabuchodo-
nosor kynge of Babilō. Which sermon
Jeremy the prophete made vnto al the
people of Juda, and to all the inhabi-
tours of Jerusalem, on this maner:
From the.xiii. yeare of Josias the
sonne of Amon kynge of Juda, vnto
this present day, (that is euē.xiii. year)
the worde of the LORDE hath ben
commytted vnto me. * And so I haue Jere.29.c
spoken vnto you, I haue rysen vp ear- 35.c.44.a
ly, I haue geuen you warnynge in sea-
son, but ye wolde not heare me:
* Though the LORDE hath sente 2.pa.36.c
his seruauntes, all the prophetes vnto
you in season: Yet wolde ye not obeye,
ye wold not enclyne your eares to hear
He sayd: * turne agayne euery man 4.Re.17.c
from his euell waye, and from youre
wycked ymaginacyons, and so shall ye
dwell for euer in the lande, y the LOR
DE promysed you and youre forefa-
thers: And go not after straunge god-
des, serue them not, worshippe thē not
and anger my not with the workes of
your handes: then wyll not I punyshe
you. Neuerthelesse, ye wolde not heare
me (sayeth the LORDE) but haue de
fyed me with y workes of your handes
to youre owne great harme.
Wherfore, thus sayeth the LOR- B
DE of hoostes: * Because ye haue not Jere.1.d
herkned vnto my worde, lo, I wyl sēde
out, and call for all the people, y dwell
in the north (sayeth the LORDE) &
wyll prepare Nabuchodonosor the
kynge of Babilon * my seruaunt, and Esay.45.a
wyll brynge them vpon this lande, and Jere.27.a
vpon all that dwell therin, and vpō all
the people that are aboute them & wyll
vtterly roote them out. I wyll make of
them a wyldernesse, a mockage, & a cō-
tynuall deserte.
* Moreouer, I wyl take frō them Jere.7.d
the voyce of gladnesse & solace, y voyce and.16.a
of the brydegrome and the bryde, the
voyce of the anoynted, with the cresshet
tes: and this whole lande shall become
a wyldernesse, and they shall serue the
sayd people, and the kynge of Babilon
thre score yeares and ten. * When the 2.par.36.d
lxx. yeares are expyred, I wyll vyset al 1.Esd.1.a
so the wyckednesse of the kynge of Ba Jere.29.a
bilon and his people, sayeth the LOR and.29.b
DE: yee and the lande of the Caldees, Dan.9.a
and wyll make it a perpetuall wylder- zach.1.b
nesse, and wyll fulfyll al my wordes vp
pon that lande whiche I haue deuysed
agaynst it: yee all that is wrytten in this
boke, whiche Jeremy hath prophecyed
of all people: so y they also shalbe sub-
dued vnto dyuerse nacyons and greate
kynges, * for I wyll recompence them Job.34.b
accordynge to theyr dedes and workes
of theyr owne handes.
For thus hath the LORDE God C
of Israel spoke vnto me: * Take this Psa.74.b
wyne cuppe of indignaciō frō my hōde Esay.51.d

that thou mayest cause all ye people (to whom I sende the) for to drynke of it: that whē they haue dronken therof, they may be madde, & out of theyr wyttes, whē the swearde cōmeth yt I wyl sende amonge them. Then toke I the cuppe from the LORDES hande, & made all the people drynke therof, vnto whō the LORDE had sent me.

But fyrst ye cytie of Jerusalē, & all the cyties of Juda, theyr kynges & princes: to make thē desolate, waist, despised, & cursed, accordynge as it is come to passe this daye. Yee & Pharao the kinge of Egipt, his seruaūtes, his prin ces, & his people altogether one wt another. And all kynges of ye lāde of Hus, al kynges of the Philistines lāde, Ascalon, Gaza, Accaron & the rēnaūt of Asdod, ye Edomites, the Moabites, & the Ammonites: all ye kynges of Tyrus & Sidon, ye kynges of the Iles, yt are beyonde the see: Dedan, Thema, Buz &
Jere.9.d *the shauē Ismaelites all the kynges of Araby, & (generally) al the kynges yt dwell in the deserte: all the kynges of Simri, al the kynges of Elā, al ye kynges of the Meedes, al kynges towarde the north (whether they be farre or nye) euery one with his neyghbours: Yee & all the kyngdomes yt are vpon ye whole earth. The kynge of Sesach (sayd he) shall drynke with them also.

D And saye yu vnto thē: this is the cōmaūdement of the LORD of hoostes the God of Israell: drynke & be dronken, spewe & fal, that ye neuer ryse: & yt thorow the swearde, which I wyl sēde amonge you. But yf they wyll not receaue the cuppe of thy hande, & drynke it, then tell them: Thus doth ye LORDE of hoostes threaten you: drynke it
Jere.49.b ye shall, & that shortly. For lo, *I be-
Ezech.9.b gynne to plage the cytie, that my name
1.Pet.4.c is geuen vnto: thynk ye then, yt I wyll leaue you vnpunyshed? Ye shall not go quyte. For why? I call for a swearde vpon al the inhabiters of the earth, sayeth the LORDE of hoostes.

Therfore tell them all these wordes, & saye vnto them: *The LORD
Joel.3.c
Amos.1.a shal crye from aboue, & let his voyce be herde frō his holy habitacyon. With a great noyse shal he crye from his court regall. He shall geue a great voyce (lyke the grape gatherers) vpon al them that dwell on the earth, & the sounde therof shalbe herd vnto the endes of ye world. For the LORDE hath a iudgemēt to geue vpon all people, and wyll holde his court of iustice with al flesh, & punyshe the vngodly, sayeth the LORD.

For thus sayeth the LORDE of hoostes: *Beholde, a myserable plage Jere.30.d shal go frō one people to another, and a great stormy water shall aryse frō all the endes of the earth. And ye same day shall ye LORD hymselfe slaye thē, frō E one ende of the earth to another. Ther shall no mone be made for ony of them, none gathered vp, none buryed: but shall lye as dounge vpon the grounde.

Mourne (o ye shepherdes) and crye: sprenkle your selues wt asshes, o ye rāmes of the flocke: for ye tyme of youre slaughter is fulfylled, & ye shal fal lyke vessels connyngly made for pleasure.

*The shepherdes shall haue no Psal.141.a waye to flye, & the rāmes of the flocke shal not escape. Then shall the shepherdes crye horribly, & ye rāmes of ye flock shall mourne: for the LORD shal consume theyr pasture & theyr best feldes shall lye deade, because of the horrible wrath of the LORDE. They shal forsake theyr folds lyke as a liō: For theyr lādes shalbe waist, because of ye wrath of the destroyer, and because of his fearfull indignacyon.

The.xxvi. Chapter.

¶ Because the prophet rebuketh the people, the prestes and ye prophetes put hym to trouble: but at the last Ahicam delyuereth hym.

In the begynnynge of the reygne of Joachim ye sōne of Josias kynge of Juda, came this worde from the LORDE, sayenge: Thus sayeth ye LORD: *Stāde in ye courte Jere.7.a
of the LORDES house, & speake vn and.17.d
to all them (whiche out of the cities of Juda come to do worship in the LORDES house) all the wordes yt I commaūde the to saye. *Loke yt thou kepe Deut.4.a
not one word backe, yf (peraduenture) and.12.b
they wyll herken, & turne euery mā frō his wycked waye: *that I maye also Jere.18.a
repente of the plage, which I haue de- Jone.3.b
termyned to brynge vpō them, because of theyr wycked inuencyons.

And after this maner shalt thou speake vnto thē. Thus sayeth ye LORDE: yf ye wyll not obeye me, to walke in my lawes, which I haue geuen you, & to heare the wordes of my seruauntes the prophetes, whome I sent vnto

you, rysynge vp tymely and still fedinge: Yf ye will not folowe the (I saye)
Jere.7.a then will I do to this house, * as I dyd vnto Silo and will make this citie to be abhorred of all the people of the earth. And the prestes, the prophetes, & all ŷ people herde Jeremy preach these wordes in the house of the LORDE.
B. Now when he had spoken out all the wordes, that the LORDE commaunded hym to preach vnto all the people: then the prestes, the prophetes, and all the people toke holde vpon hym, and sayde: Thou shalt dye. Howe darrest ŷ be so bolde, as to saye in the name of ŷ LORD: It shall happen to this house as it dyd vnto Silo: & this citie shalbe so wayst, ŷ no man shal dwell therin?

And when all the people were gathered about Jeremy in ŷ house of the LORDE, the prynces of Juda herde of thys rumoure, and they came soone out of the kynges palace in to the house of the LORDE, and sat them downe before the * new porte of ŷ LORDE.
4.Re.15.g
Jere.36.b Then spake the prestes, and the prophets and vnto the rulers, and to al the people these wordes: * This man
Mat 26.g
Joh.19.a is worthy to dye, for he hath preached agaynste this citie, as ye youre selues haue herde it with your eares.
C Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath set me to preach agaynst this house, and agaynst this citie, al the wordes that ye haue herde * Therfore amende
Jere.7.a your wayes, and your aduysementes and be obedient vnto the voyce of the LORDE your God: so shall ŷ LORDE repent of the plage, that he hath deuised agaynst you. Now as for me: I am in your hondes, do with me, as ye thynke expedient & good. But thys shall ye knowe: yf ye put me to death,
Mat.23.e * ye shall make your selues, thys citie and all the inhabitours therof, gyltie of innocent bloude. For this is of a treuth: that the LORDE hath sente me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and all the
D people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE our God. The elders also of the londe stode vp & sayde thus vnto all ŷ people: Micheas
Mich.1.a the Morasteite, * whiche was a prophete vnder Ezechias kynge of Juda, spake to all the people of Juda: Thus sayeth the LORDE of hoostes:
* Sion shalbe plowed lyke a felde, Jerusalem shalbe an heape of stones, and the hyll of the LORDES house shal be turned to an hye wood. Dyd Ezechias the kynge of Juda and ŷ people of Juda put hym to death for this? No verely, * but rather feared ŷ LORD, and made theyr prayer vnto hym. For the which cause also the LORDE repented of the plage, that he had deuised agaynst them. Shulde we then do such a shamefull dede agaynst our soules?
Mich.3.c
Jone.3.d
There was a prophete also, that preached stytly in the name of the LORD called Urias the sonne of Semeia of Cariathiarim: this man preached also agaynst this cytie & agaynst this lande, accordynge to all as Jeremy sayde. E
Now whan * Joachim the kynge with all the estates, and prynces had herde his wordes, the kynge wente about to slaye hym. * When Urias perceaued that, he was afrayed, and fled, & departed in to Egipte. 3.Re.22.d

Then Joachim the kynge sent seruauntes in to the lande of Egipte, Namely: Elnathan the sonne of Achbor, & certayne men with hym in to Egipte, which fetched Urias out of Egipte, & brought hym vnto kyng Joachim that slewe hym with the swearde, and caste his dead body into the comune peoples graue. But Ahicam the sonne of Saphan helped Jeremy, that he came not in to ŷ handes of ŷ people to be slayne.

The.xxvii. Chapter.

¶ God commaundeth the prophet for to make bondes and cheynes, to sygnifye the captiuite of the Heythen kynges.

In the begynnynge of the A reygne of Joachim ŷ sonne of Josias kynge of Juda, came this worde vnto Jeremy from the LORDE, which spake thus vnto me. Make the bondes and cheynes, and put them about thy neck, and sende them to ŷ kynge of Edom, the kynge of Moab, the kynge of Amon, the kynge of Tirus, & to the kynge of Sidon: and that by the messaungers, which shall come to Jerusalem vnto Sedechias the kynge of Juda, and byd them saye vnto theyr masters: Thus sayeth the LORD of hoostes the God of Israell, speake thus vnto your masters: * I am he that made ŷ Deu.10.c

earth, the men and the cattell that are
vpon the grounde, with my great po-
wer and outstretched arme, & haue ge-
...l.11.b uen it vnto whom it pleased me. * And
...ll.10.a now wyll I delyuer all these landes in
...r.32.a to the power of Nabuchodonosor the
...an.4.c kynge of Babilon ‡ my seruaunt. The
Jer.25.b beastes also of the felde wyll I geue
...Jer.21.b hym to do hym seruice * And all peo-
...2.42.c ple shall serue hym, and his sonne, and
his chylders chyldrē, vntyl the tyme of
ỹ same lāde be come also: Yee many peo
ple and great kynges shall serue hym.

Moreouer, that people and kyng-
dome which wyll not serue Nabucho-
donosor, and that wyll not put theyr
neckes vnder the yocke of the kynge of
Babilon: the same people wyll I vyset
with swearde, with honger, with pesti
lence, vntyll I haue consumed them in
his handes, sayeth the LORDE.

B *And therfore, folow not your pro
Jere.15.c phetes, soythsayers, expoūders of drea
...23.b mes, charmers, and witches, which say
vnto you: ye shal not serue the kinge of
Babilon. For they preach you lyes, to
brynge you farre from your lande, and
that I myght cast you out, and destroy
you. But the people that put theyr nec-
kes vnder the yocke of the kinge of Ba
bilon and serue hym, those I wyll let
remayne styll in theyr lande (sayeth the
LORDE) and they shal occupye it,
and dwell therin.

All these thynges tolde I Sedechi-
Jer.38.c as the kynge of Juda, and sayd: * Put
your neckes vnder the yocke of ỹ kyng
of Babilon, and serue hym and his peo
ple, that ye maye lyue. Why wylt thou
and the people perysh with ỹ swearde,
with honger, with pestilence: lyke as ỹ
LORDE hath deuysed for all people
that wyll not serue the kynge of Babi
Jere.15.c lon? * Therfore geue no eare vnto
...29.b those prophetes, (that tell you: Ye shall
not serue the kyng of Babilon) for they
preache you lyes, nother haue I sente
them, sayeth the LORDE: how be it
they are bolde, falsely for to prophecye
in my name: that I myghte the sooner
dryue you out, & that ye myght perysshe
with your preachers.

C I spake to the prestes also and to
all the people: Thus sayeth ỹ LORD
Heare not the wordes of those prophe
tes, that preach vnto you, and saye: Be
...re.28.a holde, *the vessels of the LORDES
house shall shortly be brought hether a
gayne from Babilon: For they prophe
cye lyes vnto you. Heare them not, but
serue the kynge of Babilō, that ye may
lyue. Wherfore wyll ye make this cy-
tie to be destroyed? But yf they be true
prophetes in very dede, and yf ỹ wordes
of the LORDE be commytted vnto
them, then let them praye the LORD
of hoostes, that the remnaūt of the or-
namentes (whiche remayne yet in the
house of the LORDE, and in ỹ house
of the kynge of Juda and at Jerusalē)
be not caryed to Babilō also. For thus
hath the LORDE of hoostes spokē
concernyng the pylers, the lauer, ỹ seat
and the resydue of the ornamētes that
yet remayne in this cytie, which Nabu
chodonosor the kynge of Babilon toke
not, * when he caryed awaye Jechoni- 4 Re.24.c
as the sonne of Joachim kynge of Ju-
da, with all the power of Juda and Je
rusalem, from Jerusalem vnto Babi-
lon, captiue.

Yee thus hath the LORD of hoo-
stes the God of Israel spoken, as tou-
chynge the resydue of the ornamentes
of the LORDES house, of ỹ kynge
of Judas house, and of Jerusalem:
* They shalbe caryed vnto Babilon, 4.Re.25.b
and there they shall remayne, vntyll I
vyset them, sayeth the LORDE.
* Then wyll I brynge them hether a- 1.Esd.1.b
gayne. And this was done in the same
yeare: euen in ỹ begynnyng of ỹ reygne
of Sedechias kynge of Juda.

The. xxviii. Chapter.

Hananias the false prophet withstā-
deth Jeremy.

But in the fourth yeare of ỹ A
reygne of Sedechias king
of Juda in the fyfthe mo-
neth. It happened, ỹ Ha-
nanias the sonne of Assur
the prophete of Gabaon spake to me in
the house of the LORDE, in the pre-
sence of the prestes, and of all the peo-
ple, and sayd: Thus sayeth the LOR
DE of hoostes the God of Israel: I
haue broken the yocke of the kynge of
Babilon * and after two yeare wyll I Jere.27.c
brynge agayne in to this place, all the
ornamentes of the LORDES house,
that Nabuchodonosor kynge of Babi
lon caryed awaye from this place vnto
Babilon. Yee I wyll brynge agayn Je
chonias the sonne of Joachim ỹ kynge
of Juda hymselfe, with all the preso-
ners of Juda, (that ar caryed vnto Ba
bilon,) euen in to this place, sayeth the

LORDE: for I wyl breake ẏ yocke
of the kynge of Babilon.
B Then the prophet Jeremy gaue
answer vnto that prophete Hananias
before the prestes and before all the peo
ple, that were present in the house of ẏ
Mich.3.c LORDE. * And the prophet Jeremy
sayd: Amen, the LORDE do that, &
graunt the thynge, which thou hast pro
phecyed: that he maye brynge agayne
all the ornamentes of the LORDES
house, and restore all the presoners frō
Babilon in this place. Neuerthelesse,
herken thou also, what I wyll saye, ẏ
thou and al the people may heare: The
prophetes that were before vs in times
past, whiche prophecyed of warre, or
trouble, or pestilence, other of peace, vp
pon many nacyons and greate kynge-
domes, were proued by this (yf God
Deu.18.d had sende them in very dede) * when ẏ
Nu.16.a thynge came to passe, whiche that pro-
phete tolde before.

And Hananias ẏ prophet toke the
chayne frō ẏ prophet Jeremyas necke,
& brake it: & so that sayd Hananias, ẏ
al ẏ people myght heare: Thus hath ẏ
LORD spoken: Euen so wyl I break
the yocke of Nabuchodonosor kyng of
Babilō, frō ẏ necke of all naciōs: yee &
C ẏ within this two yeare. And so ẏ pro-
phet Jeremy went his way. After now
that Hananias the prophet had taken
the chayne frō the prophete Jeremyas
necke, and broken it, the worde of the
LORD came vnto ẏ prophet Jeremy
sayenge: Go, and tell Hananias these
wordes: Thus sayeth the LORDE:
Thou hast brokē the cheyne of wood,
but in steade of wood, thou shalt make
cheynes of yron. For thus sayeth the
LORDE of hoostes the God of Isra
el: I wyll put a yocke of yron vpon the
necke of al this people, ẏ they may ser-
ue Nabuchodonosor the kynge of Ba-
bilon, yee & so shal they do. And I wyll
geue hym the beastes in the felde. Thē
Jere.29.e sayd ẏ prophet Jeremy vnto ẏ prophet
Hananias: * Heare me (I praye the)
Hananias: The LORD hath not sent
the, but ẏ bryngest this people in to a
false beleue. And therfore thus sayeth ẏ
LORD: beholde, I wyl sēde the out of
the lande, & within a yeare ẏ shalt dye,
because ẏ haste falsly spoken agaynst
the LORD. So Hananias ẏ prophet
dyed ẏ same yeare in ẏ seueth moneth.

The.xxix. Chapter.

¶ A letter of Jeremy sent vnto the pre
soners at Babilon.

This is the copye of the let- A
tre, that Jeremy ẏ prophet
sent from Jerusalem vnto
the presoners: the Sena-
tours, prestes, prophetes, &
all the people, whome Nabuchodonosor
had led vnto Babilon: after the tyme ẏ
kynge Jechonias, & his quene, his chā- 4.Re.24.
berlaynes, the princes of Juda, and Je
rusalem, and the workmasters of Jeru
salem were departed thyther. Which Jere.24.
lettre, Elasa the sonne of Saphan and
Gamaria ẏ sonne of Helchia dyd bear
whom Sedechias the kynge of Juda
sent vnto Babilon to Nabuchodono-
sor the kynge of Babilon: these were ẏ
wordes of Jeremias lettre: Thus hath B
the LORDE of hoostes the God of
Israel spoken, vnto all the presoners,
that were led frō Jerusalem vnto Ba-
bilon: * Buylde you houses to dwell Jere.
therin: plante you gardēs, that ye may
enioye the frutes therof: * take you wi Ge.1.
ues, to bear you sōnes, and doughters:
prouyde wyues for your sonnes, & hus
bandes for your doughters, that they
maye get sonnes and doughters, and
that ye maye multiplye there. Laboure
not to be fewe, but seke after peace &
prosperite of the cytie, wherin ye be pre
soners, & * praye vnto God for it. For Baru.1.
in the peace therof shall your peace be. 1.Tim.

For thus sayeth the LORDE of
hoostes the God of Israel: * Let not Jere.
those prophetes, and soythsayers that and.27.
be among you, deceaue you: and beleue
not your owne dreames. For whye
they * preach you lyes in my name, and Jere.14.
I haue not sent them, sayeth ẏ LOR-
DE But thus sayeth the LORDE:
* When ye haue fulfylled.lxx. yeares 2.Pa.
at Babilon, I wyll brynge you home, Jere.
and of myne owne goodnes I wyll ca 1.Esd.
rye you hether agayne vnto this place.
For I know what I haue deuysed for C
you, sayeth the LORD. My though-
tes are to geue you peace, & not trou-
ble (which I geue you alredy) and that
ye myght haue hope agayne. * Ye shall Deu.4.
crye vnto me, ye shall go and call vpon and.
me, and I shall heare you. ‡ Ye shall ‡Job.7.
seke me, and fynde me: Yee, yf so be ẏ
ye seke me with youre whole harte, I
wyll be founde of you (sayeth ẏ LOR
DE) & wyl delyuer you out of presō, &
gather you together agayne frō amōg
all nacyons, and out of al places, wher
in I haue scattred you sayeth ẏ LOR-
DE: and wyll brynge you agayne to ẏ

same place, from whence I caused you be caryed awaye captyue.

But where as ye saye, that God hath raysed you vp prophetes at Babylon: Thus hathe the LORDE spoken (concernynge the kynge that sitteth in the seate of Dauid, and all the people that dwell in thys cytye, youre
4 Re.24.b brethren *that are not gone wyth you in to captyuyte) Thus (I saye) speaketh the LORDE of hoostes: Be-
Jere.24.b holde, * I wyll sende a swearde, honger, and pestilence vpon them, and wyl make them lyke vntymely fygges, that maye not be eaten for bytternesse. And I wyll persecute them ŵ the swearde,
B wyth honger, and death.

I wyll delyuer thē vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusyon of all the people, among whom I haue scattred them: and that because they haue not bē obediēt vnto my cōmaundementes, (sayeth the LORDE)
D which I sente vnto them by my seruaū-
Jere.25.a and.44.a tes the prophetes. * I rose vp earlye, and sente vnto them, but they wolde not hear sayeth the LORDE. Heare therfore the worde of the LORDE, all ye presoners, whome I sente from Jerusalem vnto Babylon: Thus hath the LORDE of hoostes the God of Israell spoken, of Achab the sonne of Colaias and of Sedechias the son of Maasia, which prophecye lyes vnto you in my name: Beholde, I wyll delyuer them in to the hande of Nabuchodonosor the kyng of Babylon, that he maye slaye them before youre eyes. And all the presoners of Juda that are in Babylon, shall take vpon them thys terme of cursynge, and saye: Now god do vnto the, as he dydde vnto Sedechias and Achab, whome the kynge of
C Babylon rosted in ŷ fyre, because they synned shamefully in Israell. For they haue not onelye defyled theyr neghboures wyues, but also preached lyenge wordes in my name, which I haue not commaunded them. Thys I testyfye
E and assure, sayeth the LORDE.

But as for Semeia the Nehelamyte, thou shalte speake vnto hym: Thus sayeth the LORDE of hoostes the God of Israell: Because thou hast sealed letters vnder thy name, vnto all the people that is at Jerusalem, and to Sophonias the sonne of Maasia the prest, yea and sent them to al the prestes, wherin thou wrytest thus vnto hym: The LORDE hath ordened ŷ to
be prest in steade of * Joiada ŷ preste, 4 Re.11.a 2.pa.23.a
that thou shuldeste be the chefe in the house of the LORDE aboue all prophetes, and preachers, and that thou myghtest put them in preson, or in ŷ stockes. How happeneth it thē, that thou hast not reproued Jeremye of Anothot which neuer leaueth of his prophecienge? And besydes all thys, he hath sent vs word
* vnto Babylō, and tolde vs plainlye Jere.29.a
that oure captyuyte shal longe endure: ŷ we shulde buylde vs houses to dwel therin, and to plante vs gardens, that we myghte enioye the frutes therof. Which lettre Sophonias ŷ preste dyd reade, & let Jeremye ŷ prophet hear it.

Then came the worde of ŷ LORDE vnto Jeremye, sayenge: Sende worde to all them that be in captyuyte on thys maner: Thus hath the LORDE spoken concernynge Semeia
the Nehelamyte: * Because ŷ Semeia Jere.28.a
hathe prophecyed vnto you wythoute my commissyon, and broughte you in to a false hope, therfore thus doth the LORDE certifye you: Beholde, I wyll vyset Semeia the Nehelamite, & hys sede, so ŷ none of hys shal remayn amonge thys people, and none of them shal se the good, that I wyl do for this people sayeth the LORDE: For he hath preached falsely of the LORDE.

The.xxx.Chapter.

¶ Jeremye (at the cōmaundement of God) wryteth hys sermons in a boke. Swete and comfortable promyses vnto the Godlye: Agayne, the wrath of God agaynste the wycked.

A These are the wordes, that the LORDE shewed vnto Jeremye sayenge: Thus
sayeth ŷ LORDE God Jere.36.a
of Israell: * Wryte vp diligentlye all the wordes, that I haue spoken vnto the, in a boke. For, lo the tyme commeth (sayeth the LORDE) that I wyll brynge agayne the presoners of my people of Israell and Juda, sayeth the LORDE: For I wil restore them vnto the lond, that I gaue to theyr fathers, and they shall haue it in possession.

Agayne, these wordes spake the LORDE, concernynge Israell and Juda: Thus sayeth ŷ LORDE: We heare a terryble crye, feare & disquietnesse

For what els dothe thys signifye, that
I se? Namelye, that all stronge men
smyte euery man hys hande vpon hys
Jere.13.d loynes, * as a woman in the payne of
hyr trauayle. Who euer sawe a man
trauayle wyth chylde? Enquere ther-
after, and se. Yee al theyr faces are mar
uaylous pale.
B Alas for thys daye, which is so dre
deful, that none maye be lykened vnto
it: and alas for the tym of Jacobs trou
ble, from he whiche he shall yet be dely
uered. For in that daye sayeth ye LOR
DE, I wyll take thys yocke from of
thy necke, and breake thy bondes. They
shall nomore serue straung goddes vn-
der hym, but they shall to seruyce vn-
Eze.34.d to God theyr LORDE, & to * Da-
uid theyr kynge, whome I wyll rayse
Jere.46.e vp vnto them. * And as for the, o my
seruaunte Jacob, feare not (sayeth the
LORDE) and be not afrayed, o Is-
raell. For lo, I wyl helpe the also from
C far, & thy sede fro the lond of their cap
tiuyte. And Jacob shal turne agayn, he
shall be in reste, and haue a prosperous
lyfe, and no man shall make hym afra-
yed. For I am with the, to helpe the, sa
Amos.9.d yeth the LORDE. * And though
I shall destroye all the people, amonge
whom I haue scattred the, yet wyl not
Jere.10.d I destroy the, but correcke the * & that
wyth dyscrecyon. For I knowe, that
Exo.34.a thou arte in no wyse * without faute.
Nahu.1.a Therfor thus saieth the LORDE:
I am sory for thy hurt & woundes, ther
is no ma to medle with thy cause, or to
bynd vp thy woundes, ther may no ma
C help the. Al thy louers haue forgotte the,
& care nothyng for the. For I haue geue
the a cruell stroke, & chastened the rough
lye: and that for the multytude of thy
mysdedes: for thy synnes haue had the
ouerhande. Why makeste thou mone
for thy harme? I me selfe haue pity of
Jere.13.d thy sorowe, * but for the multytude of
thy mysdedes and synnes I haue done
thys vnto the.
Jere.2.a. * And therfore all they that de-
Abd.10.d uoure the, shall be deuoured, and all
thyn enemyes shalbe ledde in to capty-
uyte. Al they that make the wayst, shal
be waysted themselues: and all those that
robbe the, wyll I make also to be rob-
bed. For I wyll geue the thy healthe a-
gayne, and make thy woundes whole,
sayeth the LORDE: because they
reuyled the, as one caste awaye and de
spysed, o Sion. For thus sayeth the

LORDE: Beholde, I wyll sette vp
* Jacobs tentes agayne, and defende Nu.24.d
hys dwellynge place. The cytye shall
be buylded in hyr olde estate, and the
houses shall haue theyr ryghte funda-
cyon. And oute of them shall go than-
kesgeuynge, and the voyce of ioye. I
wyll multiplye them, and they shal not D
mynyshe: I shall endue them wyth
honoure, and no man shall subdue
them. Theyre chylderen shall be as
afore tyme, and theyre congregacyon
shal continue in my syght. And al those
that vexe them, wyll I vyset. * A cap-
tayne also shall come of them, and a Mich.5.a
prynce shall sprynge oute from the mid
deste, of them: hym wyll I chalenge to
my selfe, and he shall come vnto me.
* For what is he, that geueth ouer his Joh.6.a
hart to com vnto me saieth the LORDE?
* Ye shall be my people also & I wyll Jere.31.a
be youre God. † Beholde, on the other 24.b.31.a
syde shal the wrath of the LORDE † Jere.23.d
breake oute as a stormye wether, as a and.25.d
myghtye whyrlewynde: and shall fall
vpon the heades of the vngodlye.
The terrible displeasure of the
LORDE shall not leaue of, vntyll
he haue done, and perfourmed the in-
tente of hys harte, which in * the lat- Jere.23.
ter dayes ye shall vnderstonde. At the
same tyme (sayeth the LORDE)
shall I be the God of all the generacy-
ons of Israel, & they shalbe my people.

The.xxxi.Chapter.

He putteth the people in mynde of
the louynge mercye and benefytes of
God, and comforteth them wyth hys
promyses.

Thus sayeth the LOR-
DE: * The people of Is- A
raell which escaped in the Num.14.
wildernesse from the swe
arde, found grace to come
in to theyr reste. Euen so shal the LOR-
DE nowe also appeare vnto me from
farre, and saye: I haue loued the wyth
an euerlastynge loue, therfore do I Jer.3.e
sprede my mercye before the. I wyll re- Math.2.c
payre the agayne (o thou doughter of
Israell,) that thou mayeste be fast and
sure. Thou shalte take thy tabrettes a-
gayne, and go forthe wyth them, that
lede the daunce. Thou shalte plante
vynes agayne vpon the hylles of Sa-
maria, and the grape gatherers shall
plante, and synge.
And whan it is tyme, the watch

men vpon the mount of Ephraim shal
[Ier.]31.a crye:* Arise, let vs go vp vnto Syon
to oure LORDE God, for thus say=
eth the LORDE: Reioyce wyth
gladnesse because of Jacob, crye vnto
the heade of the Gentyles: spake oute,
synge, and saye: The LORDE shal
delyuer hys people, the remnaunte of
Israell, and make them whole. Be
B holde, I wyll brynge them agayne frõ
oute of the northlonde, and gather thẽ
from the endes of the worlde, wyth the
blynde and lame that are amonge thẽ,
wyth the women that be greate wyth
chylde, and suche as be also delyuerd:
and ÿ cõpany of thẽ that come agayne
shall be greate. They departed from
hence in heuynesse but wyth ioye wyll
I brynge them hether agayne, I wyll
lede the by the ryuers of water in a
straughte waye, where they shall not
Deut.32.a stoble:* For I wyll be Israels father,
Gen.48.d and Ephraim shall be my fyrstborn.

Heare the worde of the LOR=
DE (o ye Gentyles) preache in the I=
les, that lye farre of, and saye: He that
hath scattred Israell, shall gather hym
together agayne, and shal kepe hym as
a shepherde doth hys flocke. For the
LORDE shall redeme Jacob, and
rydde hym from the hande of the vio=
lente. And they shall come, and reioyce
vpon the hyll of Sion, and shall haue
plenteousnesse of goodes, whiche the
LORDE shal geue them: Namely,
wheate, wyne, oyle yong shepe, and cal
ues. And theyr conscience shall be as a
wel watred gardẽ, for they shal nomor
be hongrye.

C Then shall the mayde reioyce in
the daunce, ye bothe yonge and olde
folkes. For I wyll turne theyre sorow
into gladnesse, and wyll comforte thẽ,
and make them ioyfull, euen frõ theyr
hartes, I wyll poure plenteousnesse v=
pon the hartes of the prestes, and my
people shall be satisfyed wyth good
thynges, sayeth the LORDE.

Thus saieth the LORDE:
Jere.3.e *The voyce of heuynesse, weppynge &
Math.2.c lamentacion came vp in to heauen: euẽ
of Rachaell mournynge for hyr chyl=
deren, and wolde not be comforted, be=
cause thy were awaye.

But nowe sayeth the LOR=
DE: ceaue of from weppynge & crieng
wythholde thyne eyes from teares, for
thy laboure shall be rewarded, sayeth
the LORDE. And they shall come
agayne oute of the londe of theyr ene=
myes: Yee euen thy posterytie shall
haue consolacyon in thys (sayeth the
LORDE) that thy chylderen shall
come agayne in to theyr owne londe.

Morouer I herde Ephraim, (that
was ledde awaye captyue) complayne
on thys maner:* O LORDE, thou Ezech.20.f
haste correcte me, and thy chastenynge
haue I receaued, as an vntamed calfe.
* Converte thou me, and I shall be Tren.5.e
converted, for thou arte my LOR= Zach.1.a
DE God. Yee as soone as thou tur=
nedst me, I shall refourme myselfe: and
whan I vnderstonde, I shall smyte v=
pon my thye. For verelye I haue com=
mitted shamefull thynges: O let my
youthe beare thys reprofe and confu=
syon.

Upon thys cõplaynte, I thought D
thus by my selfe:* is not Ephraim my Gen.48.a
deare sonne? Is he not the chyld, with
whome I haue hadde all myrthe and
pastime? For sence the tym that I first
communed wyth hym, I haue hym e=
uer in remembraunce: therfore my ve=
ry harte dryueth me vnto hym: gladly
and louyngly wyll I haue mercye vp
pon hym, sayeth the LORDE. Get
the watchmen, prouyde teachers for ÿ:
set thyne harte vpon the ryghte waye,
that thou shuldeste walke, and turne
agayne: (o thou doughter of Israell,)
turne agayne to these cytyes of thyne.
Howe longe wylte thou go astraye, o
thou shrenckynge doughter? For the
LORDE wyl worke a newe thynge
vppon earthe: A woman shall compas=
se a man.

For thus sayeth the LORDE
of hoostes the God of Israell: It wyll
come therto, that whã I haue brought
Juda oute of captyuyte, these wordes
shall be herde in the londe of Juda and
in hys cytyes: The LORDE, which
is the fayre* brydegrome of righteous Esa.62.a
nesse, make the frutefull, o thou holye
hyll: And there shal dwell Juda and all
hyr cytyes, the shepherdes and husbãd
men: For * I shall fede the hongrye
soule, and refreshe all faynte hartes. Math.5.a
Whan I herde thys, I came agayne and.11.c
to myselfe, and mused, lyke as I hadde
bene waked oute of a swete slepe.

Beholde (sayeth the LORDE) E
the dayes come, that I wyll sowe the
house of Israell, and the house of Iu= Deu.28.g
da, wyth men and wyth cattell.* Yee Jere.32.e
it shal come therto, that lyke as I haue Zacha.8.a

gone aboute in tymes paste to rote the
oute, to scattre them, to breake them
downe, to destroye them, and chasten
them: Euen so wyll I also go dilligent
lye aboute, to buylde them vppe a-
gayne, and to plante them sayeth the
LORDE.

Eze.18.a * Then shal it nomor be sayd: The
fathers haue eaten a sowre grape, and
the chyldrens tethe are set on edge: for
euerye one shall dye for hys owne mys
dede, so y^t who so eateth a sowre grape
Hebre. 8.b hys tethe shall be set on egge. * Be-
holde, y^e dayes come (sayeth the LOR
DE) that I wyll make a newe conue-
naunte wyth the house of Israell, and
wyth the house of Iuda: not after the
conuenaunte that I made wyth theyre
fathers whan I toke them by y^e hande
and ledde them oute of the londe of E-
gypte: whiche conuenaunt they brake,
wherfore I punysshed them sore, say-
Hebr.10.b eth the LORDE: But * thys shall
F be the conuenaunte that I wyll make
wyth the house of Israell after those
Esay.51.b dayes, sayeth the LORDE: * I
wyll plante my lawe in the inwarde
partes of them, and wryte it in theyre
Jere.24.b and.30.b hartes, * and wylbe theyr God, & they
shall be my people.

And from thenceforth shal no mā
teache hys neghboure or hys brother,
and say: knowe the LORDE: But
they shall all knowe me, from the lowe-
est vnto the hyghest, sayeth the LOR
DE. For I wyll forgeue theyr mysde-
des, and wyll neuer remembre theyre
synnes onye more. Thus sayeth the
Gene.1.b LORDE, * which gaue y^e Sonne to
be a lyghte for the daye, & the Moone
& starres to shyne in the nyght: whiche
moueth the see, so y^t the floudes therof
waxe fearce: hys name is the LOR-
DE of hoostes. Lyke as thys ordi-
naunce shal neuer be taken oute of my
syghte, sayeth the LORDE: So
shal the sede of Israel neuer ceasse, but
alwaye be a people before me.

Moreouer thus sayeth the LOR-
DE: Lyke as the heauē aboue can not
be measured, and as the fundacyons
of the earth beneth may not be sought
Rom. 11.a oute: * So wyll I also not caste oute
the whole sede of Israell, for that they
haue commytted, sayeth the LOR-
DE. Beholde, the dayes come sayeth
the LORDE that the cytye of the
2.Ed.3.a LORDE shall be enlarged from
Za.y.14.b the * towre of Hananeel, vnto y^e gate
of the corner wall. From thence shall
the ryghte measure be taken before her
vnto the hyll toppe of Gareb, and shal
come about Gaatha, * and the whole Jere.19.a
valleye of the dead carcases and of the
asshes, and all Seremoth, vnto y^e broke
of Cedron: and from thence vnto the
corner of the horsgate towarde y^e east,
where as the Sanctuary of the LOR
DE also shall be set. And whan it is
now buylded & set vp of this fasshyon,
it shall neuer be broken nor cast downe
ony more.

The.xxxii. Chapter.

¶ The prophet beynge in preson she-
weth the delyueraunce of the people
oute of captyuyte.

These wordes spake the
LORDE vnto Jeremye, A
in the tenthe yeare of Se-
dechias kynge of Iuda,
which was the.xviii. yeare
of Nabuchodonosor, what tyme as y^e
kynge of Babylons hooste layed sege
vnto Jerusalem. But Jeremye y^e pro-
phet laye bounde in the courte of the
preson, which was in the kynge of Iu-
das house: where Sedechias the kyng
of Iuda caused hym to be layed, becau
se he hadde prophecyed on thys maner:
Thus sayeth the LORDE: * Be- Jere.21.a 27.a.34.a 38.a.39.a
holde, I wyll delyuer thys cytye in to
the handes of the kynge of Babylon,
which shall take it. As for Sedechias
the kynge of Iuda he shall not be able
to escape the Caldees, but surelye he
shall come in to the handes of the king
of Babylon: which shall speake wyth
hym mouth to mouth, and one of them
shall loke another in the face. And Se-
dechias shall be caryed vnto Babylon
and there shall he be, vntyll the tyme
that I vyset hym, sayeth the LOR-
DE. But yf thou takeste in hande to
fyghte agaynst the Caldees, thou shalt
not prospere.

And Jeremye sayde: Thus hathe B
the LORDE spoken vnto me: Be-
holde, Hananeell the sonne of Sellum,
thyne vncles sonne shall come vnto y^e,
and requyre the to redeme the londe,
that lyeth in Anathot vnto thyselfe:
* For by reason of kynred it is thy Leui.25.b Nu.27.a and.36.a Ruth.4.a
parte to redeme it, and to bye it oute.

And so Hananeel myne vncles son
came to me in the courte of the preson,
(accordynge to the worde of y^e LOR
DE,) and sayde vnto me: Bye my

londe (I praye the) that lyeth in Anathot
in the contrye of Ben Jamin: for by he
ritage thou haste right to lowse it out
for thy selfe, therfore redeme it. Then
I perceaued, that thys was the com-
maundemente of the LORDE, and
so I lowsed the londe from Hananeel
of Anathot, myne uncles sonne, & wey
ed hym there the moneye: euen seuen sy
cles, and ten syluer pens.

I caused hym also to make me a
wrytynge and to seale it, and called re-
corde therebye, and weyed hym there
the moneye vpon the wayghtes. So I
toke the euydence wyth the copy (whā
it was orderlye sealed and redde ouer)
and I gaue the euydence vnto Baruch
the sonne of Nerias the sonne of Maa
sia in the syghte of Hananeell my co-
sin, and in the presence of the wytnes-
ses, that be named in the euydence, and
before all the Jewes that were therby
in the courte of the preson.

I charged Baruch also before
them, sayenge: The LORDE of
hoostes the God of Israell commaun-
deth the, to take thys sealed euydence
wyth the coppye, and to lay it in an ear-
then vessell, that it maye longe conti-
nue. For the LORDE of hoostes
the God of Israell hathe determyned,
that houses, feldes and vyneyardes
C shall be possessed agayne in this londe.

Nowe whan I hadde delyuered
the euydence vnto Baruch the sonne
of Nerias; I besoughte the LOR-
DE, sayenge: O LORDE God.
Gen.1.a Jere.10.b * It is thou that haste made heauen
and earthe wyth thy great power and
hyghe arme, and ther is nothynge to
Exo.34.a harde for the. * Thou shewest mercye
vpon thousandes, thou recompencest
the wyckednesse of the fathers, into
the bosome of the chylderen that come
after them.

Thou arte the greate and myghtye
tye God, whose name is the LOR-
DE of hoostes: greate in counsel, and
infinyte in thoughte: Thyne eyes loke
Rom.2.a vpon all the wayes of mens chyldren,
* to rewarde euery one after his waye
and accordynge to the frutes of hys in
uencyons. Thou haste done greate to-
kens and wonders in the londe of E-
gypte (as we se thys daye) vppon the
Exo 7.vn to the.15. chapter. people of Israell and vpon those men:
to make thy name greate, as it is come
to passe thys daye. * Thou haste
broughte thy people of Israell oute of

the londe of Egypte, wyth tokens, &
wonders, wyth a myghty hande, with
a stretchedoute arme, and with greate
terryblenesse: and hast geuen them this
londe, lyke as thou haddeste promysed
vnto theyr fathers: Namely that thou
woldeste geue them a londe, that flow
eth wyth mylke and honye.

* Nowe whan they came therin, Jud.2.3.4 6.8
and possessed it, they folowed not thy
voyce, & walked not in thy law: * but 2.Reg.5.b
al that thou cōmaundedest them to do,
that haue they not done, and therfore
come all these plages vpon them. Be-
holde ther are bulworkes made nowe
agaynst the cytye, to take it, and it shal
be wonne of ye Caldees that besege it,
wyth swearde, wyth honger, & death,
and loke what thou haste spoken, that
same shall come vpon them. For lo, all
thynges are presente vnto the: Yet say
este thou vnto me (O LORDE god)
and commaundeste me, that I shal lose
oute a pece of londe vnto myselfe, and
take wytnesses therto: and yet in the
meane season the cytye is delyuered in
to the power of the Caldees.

Then came the worde of the D
LORDE vnto me, sayenge: Be-
holde, I am the LORDE God of
all fleshe. Is ther onye thynge then to
harde for me? Therfor thus sayeth the
LORDE: * Beholde, I shall dely- Jere.25.b
uer thys cytye in to the power of the and.39.b
Caldees, and in to the power of Na-
buchodonosor the kynge of Babylon,
they shall take it in: For the Caldees
shall come, and wynne thys cytye, and
sette fyre vpon it, and burne it, wyth
the gorgeous houses: in whose par-
lers they haue made sacrifyce vnto
Baal, and poured drynckofferynges
vnto straunge goddes, to prouoke me
vnto wrath.

For seynge the chylderen of Is-
raell and the chylderen of Juda haue
wroughte wyckednesse before me
euer from theyre youthe vppe, what
haue they els done, but prouoked me
wyth the workes of theyre owne han-
des: sayeth the LORDE.

Or, what hathe thys cytye bene
els, but a prouokynge of my wrathe,
euer sence the daye that I bupded it,
vnto thys houre? Wherein I caste it
oute of my syghte, because of the great
blasphemyes of the chylderen of
Israell and Juda, whiche theye
haue done to prouoke me: yee they,

theyr kynges, theyre prynces, theyr pre
stes, theyr prophetes, whole Juda, and
Jere.2.d al these cytezyns of Jerusalē. * Whan
J stode vp early, & taught thē, and in=
struct thē, they turned theyr backes to
Jer.7 a.d me, & not theyr faces. They wolde not
hear to be refourmed & correct. * They
haue set theyre goddes in the house, ỷ
is halowed vnto my name, to defile it.
They haue builded hie places for Baal
in the valleye of the chylderen of En=
non, to vowe theyr sonnes and dough=
ters vnto Moloch: which J neuer cō=
maunded them, nother came it euer in
my thoughte, to make Juda to synne
wyth suche abhomynacyon.
E Morouer thus hathe the LOR
DE God of Jsraell spoken, concer=
nynge thys cytye, which (as ye your sel
ues confesse) shal be delyuered in to the
hande of the kynge of Babylon, whan
it is wonne wyth the swearde, wyth
Deut.30.a honger, and wyth pestylēce. * Behold,
J wyll gather them together from al
londes, wherein J haue scattred them
in my wrath, in my fear full and greate
dyspleasure: and wyll brynge them a=
gayne vnto thys place, where they shal
dwell safelye. And they shall be my peo
ple and J wyll be theyr God.
Psa.118.c * And J wyll geue them one hart
and one way, that they may fear me all
the dayes of theyre lyfe, that they and
Eze.36.e theyr chylderen after them maye pros=
pere. And * J wil set vp an euerlasting
couenaunt wyth them, Namely: that
J wyll neuer ceasse to do them good
and that J wyl putte my feare in theyr
hartes, so that they shall not turne a=
Deu.39.b waye fro me. * Yee J wyll haue a lust
Jere.31.e and pleasure to do them good, & faythe
fully to plante them in thys londe,
wyth my whole harte, and wyth al my
soule.
For thus sayeth the LORDE:
lyke as J haue broughte all thys great
plage vpon thys people: so wyll J also
brynge vpon them all the good, that J
haue promysed them. And men shall
haue theyre possessyons in thys londe,
whereof ye saye nowe, that it shall no=
ther be inhabyted of people nor of cat=
tell, but be delyuered in to the hondes
of ỷ Caldees. Yee londe shalbe bought
for moneye, and euidences made ther=
vpon and sealed before wytnesses in ỷ
contrye of Ben Jamin, and rounde a=
boute Jerusalem: in the cytyes of Ju=
da, in the cytyes that are vppon the
mountaines, & in them that lye benethe
yee and in the cytyes that are in the de=
serte. For J wyll brynge theyre preso=
ners hither agayn, saieth the LORD.

The.xxxiii. Chapter.

¶ A playne and manifeste propheeye of the kyngdome of Christe.

Morouer the worde of the
LORDE came vnto Je= A
remye on thys maner,
* whan he was yet bound Jer.37.a
in the court of the preson: and.32.b
Thus sayeth the LORDE which
fulfylleth the thynge that he speaketh:
the LORDE which perfourmeth
the thynge that he taketh in hande: eue
he whose name is the LORDE:
Thou haste cryed vnto me, and J haue
herde the: J haue shewed greate and
hygh thynges, which were vnknowne
vnto you.
Thus (J saye) speaketh ỷ LOR
DE God of Jsraell, concernynge the
houses of thys cytye, and the houses of
the kynges of Juda: that they shall be
broken thorow the ordinaunce, & wea
pens, whā the Caldees come to besege
them: and they shall be fylled wyth the
dead carcases of men, whome J wyll
slaie in my wrath & dyspleasure: whan
J turne my face from thys cytye, be=
cause of all hyr wyckednesse: Beholde,
(sayeth the LORDE) J wyll heale
theyr woundes, and make them whole
J wyll open them the treasure of pea=
ce and treuthe.
And J wyll returne the captiuite B
of Juda and Jsrael: and wyll set them
vp agayn, as they were afore. * From Esa.41.b
all mysdedes (wherein they haue offen
ded agaynste me) J wyll clense them:
And all theyr blasphemyes which they
haue done agaynste me, whan they re=
garded me not, J wyl forgeue them.
And thys shall get me a name, &
prayse and honoure, amonge al people
of the earthe, which shall heare all the
good, that J wyll shewe vnto them:
Yee they shall be afrayed and astonny
ed at al the good dedes and benefytes,
that J wyll do for thē. Morouer, thus
sayeth the LORDE: * Jn this pla Jere.7.d
ce (wherof ye saye that it shall be a wyl
dernesse, wherin nother people nor cat
tell shal dwel: Jn lyke maner in the cy=
tyes of Juda and wythoute Jerusa=
lem. which also shall be so voyde, that

nother people nor cattell shall dwell
there) shall ỹ voice of gladnesse be herd
agayne, the voyce of the brydegrome,
and of the bride, the voice of them that
Psa.117.a shal synge: * (Prayse the LORDE
1.Ma.4.c of hoostes, for he is louynge, and hys
mercye endureth for euer) and the voy-
ce of them that shall offre vp gyftes in
the house of the LORDE. For I
wyll restore the captyuite of this lond,
as it was afore, saieth the LORDE.
Thus sayeth the LORDE of hoo
C stes: It shall come yet therto, ỹ in this
londe, whiche is voyde from men and
cattell, and in all the cytyes of ỹ lond,
ther shall be set vp shepherdes cotages
in the cytyes vpon the mountaynes, &
in the cities that be vpon the playne, &
in the deserte.
In the londe of BenIamin, in ỹ
feldes of Jerusalem, and in the cytyes
of Juda shall the shepe be noumbred a-
gayne, vnder the hand of hym, that tel
Jer.23.a leth them sayeth the LORD * Be-
holde, the tyme commeth (sayeth the
LORDE) that I wyll perfourme
that good thynge, whiche I haue pro-
mysed vnto the house of Israell and to
the house of Juda. In those daies, and
at the same tyme, I wyll brynge forthe
vnto Dauid the braunche of ryghte-
ousnesse, & he shall do equyte and rygh
teousnesse in the londe In those dayes
Esa.32.c shall Juda be helped, * and Jerusa-
lem shall dwell safe, and he that shall
call her, is euen God oure ryghteous
maker. For thus the LORDE pro
2.Re.7.c myseth: * Dauid shall neuer wante
one, to sytte vpon the seate of ỹ house
3.Re.2.b of Israell: * nother shall the prestes,
and Leuytes want one to offre alway
before me burntoffe rynges, to kyndle
the meatofferynges, and to prepare the
sacrifyces.
D And the worde of the LORDE
came vnto Jeremye after thys maner:
Thus saieth the LORDE: Maye
Gen.8.d the conuenaunte * which I haue made
wyth daye and nyghte, be broken that
ther shulde not be daye and nyghte in
due season? Then maye my conenaunt
also be broken, which I made with Da
uid my seruaunt, and so he not to haue
1.Pet.2.a a sonne to reygne in hys Trone. * So
shall also the prestes, and Leuytes ne-
Gen.15.a uer fayle, but serue me. * For lyke as
and.22.c the starres of heauen maye not be nom
bred, nother the sonde of the see mea-
sured: so wyll I multiplye the sede of
Dauid my seruaunte, and of the Le-
uytes my mynysters.
Morouer, the worde of ỹ LOR-
DE came to Jeremye, sayenge: Con-
sydreste thou not what thys people
speaketh? Two kynreddes (saye they)
hadde the LORDE chosen, and
those same two hath he caste awaye.
(For so farre is my people come, that
they haue no hope to come together
ony more, & to be one people agayne.)
Therfore thus sayeth the LORDE:
Yf I haue made no conuenaunt wyth
daye and nyghte and geuen no statute
vnto heauen and earth: thē wyll I also
caste awaye the sede of Dauid my ser-
uaunte: so that I wyll take no prynce
oute of hys sede, to rule the posteryte
of Abraham, Isaac, and Jacob. But
yet I wyll turne agayne theyre capty-
uyte, and be mercyfull vnto them.

The.xxxiiii.Chapter.

He sheweth the kynge Sedechias
& the people theyre punyshemente, for
breakyng the conuenaunte.

These are the wordes which A
the LORDE spake vn
to Jeremye, * what tyme Jere.39.a
as Nabuchodonosor the
kynge of Babylon, and all
hys hooste (oute of all the kyngdomes
that were vnder his power) and al his
people foughte agaynste Jerusalem &
all the cytyes thereof: Thus saieth the
LORDE God of Israell: Go, and
speake to Sedechias the kynge of Ju
da, and tell hym: The LORDE
sendeth the thys worde: Beholde, * I 4.Re.25.a
wyll delyuer thys cytye in to the hand Jere.32.a
of the kyng of Babylon, he shal burne and.39.a
it, and thou shalte not escape hys han-
des, but shalte be led awaye presoner,
and delyuered in to hys power. Thou
shalte loke the kynge of Babylon in ỹ
face, and he shal speake wyth ỹ mouth
to mouthe, and then shalte thou go to
Babylon. Yet heare the worde of the
LORDE, o Sedechias thou kyng
of Juda: Thus sayeth the LORDE
vnto the: Thou shalte not be slayne
wt the swearde, but shalte dye in peace.
* Lyke as thy forefathers the kinges, 1.Reg.31.c
thy progenitours were brente: so shall
thou be brente also, & in the mournyng
they shall say: oh LORDE. For thus
haue I determyned, saieth ỹ LORD.
Then spake Jeremye the prophet B
al these wordes vnto Sedechias kyng

of Juda in Jerusalem: what tyme as
the kynge of Babylons hoste beseged
Jerusalem, and the remnaunte of the
cytyes of Juda: Namelye, Lachis and
Azecha, whiche yet remayned of the
2.Pa.11.a *stronge fensed cytyes of Juda.

These are the wordes that the
LORDE spake vnto Jeremy the pro
phet, whan Sedechyas was agreed &
all the people of Jerusalem, that ther
Exod.21.a shulde be proclamed * a libertie: so that
Leui.25.f euery man shulde go fre hys seruaūt
Deu.15.b and handmayden Hebrue & Hebrnesse,
and no Jewe to holde hys brother as
a bondeman. In this also dydde al the
prynces and all the people consente,
which agreed vnto thys conuenaunte,
that euery one shuld let hys seruaunt,
and hys handmayden go fre & nomore
to holde as bonde. Nowe as they had
consented, euen so they were obedient,
and let them go fre But afterwarde
they repented, and toke agayne the ser
uauntes and handmaides, whom they
hadde letten go fee, and so made them
bonde agayne.

¶ For the which cause the worde of
the LORDE came vnto Jeremye
from the LORDE hymselfe, say-
enge: Thus sayeth the LORDE
God of Israell: I made a conuenaunt
wyth youre fathers, whan I brought
them oute of Egypte, (that they shuld
Exo.21.a no more be bondmē,) sayeng: * Whan
Deut.15.b seuen yeares are oute, euery man shall
let go fre hys bought seruaunte an He
brue, yf he haue serued him syre yeares
But youre fathers obeyed me not and
herkened not vnto me. As for you, ye
were now turned and dydde ryght be-
fore me, in that ye proclamed, euery mā
to let his neghboure go fre, and in that
ye made a conuenaunte before me in ye
temple that beareth my name: But yet
ye haue turned youre selues agayne, &
blasphemed my name in thys, that eue
ry man hathe requyred hys seruaunte
and handmayden agayne, whome ye
hadde letten go quyte and fre, and com
pelled them to serue you agayn, and to
be youre bondemen. And therfore thus
sayeth the LORDE: Ye haue not
obeyed me, euerye man to proclame fre
dome vnto his brother and neghboure:
wherfore I wyll call you vnto a fre-
dome sayeth the LORDE: euen vn
to the swearde, to the pestilence, and to
honger, and wyll make you to be pla-
ged in all the kyngdomes of the earth.

Yee those men that haue broken my co
uenaunte, and not kepte the wordes of
the appoyntment, which they made be
fore me: * whā they hewed the calfe in Gen.15.b
two, and ther wente thorowe the two
halfes: the prynces of Juda, the pryn-
ces of Jerusalem, the gelded men, ye pre
stes, and al the people of ye lond (which
wente thorowe the two sydes of the
calfe,) Those men wyl I geue in to the
power of theyr enemyes, and in to the
handes of them that folow vpon theyr
lyues. * And theyr dead bodyes shal be Psa.78.a
meate for the foules of the ayre, & beas Jere.7.d
tes of the felde. As for Sedechias the
kynge of Juda and his prynces, I wil
delyuer them in to the power of theyre
enemyes, and of them that desyre to
slaye them, and in to the hande of the
kynge of Babylons hooste, * whiche Jere.37.a
nowe is departed from you. But tho-
rowe my commaundemente (sayeth ye
LORDE) they shall come agayne
before thys cytye, they shall fyghte a-
gaynste it, wynne it, and burne it. Mo
reouer I wyll laye the cytyes of Juda
so waist, that noman shal dwel therin.

The.xxxv. Chapter.

¶ He reproueth the dysobedience of
the people, thorowe the good example
of the Rechabytes.

The wordes which ye LOR
DE spake vnto Jeremye,
(in the raygne of Joachim
the sonne of Josias kynge
of Juda) are these: Go vn- 4.Re.10.c
to the house of * the Rechabites, and
call them oute, and brynge them to the
house of the LORDE in to some
commodious place, and geue thē wine
to drynke. Then toke I Jasanias the
sonne of Jeremye, the sonne of Haba-
zania, and hys brethren, and all hys
sonnes, and the whole housholde of
the Rechabites: and broughte them
in to the house of the LORDE, in
to the closet of the chyldern of Hanan
the sonne of Igdalia the man of God:
whiche was by the closet of the pryn-
ces, that is aboue the closet of Maasia
the sonne of Sellum, whiche is the
kepe of the treasurye. And before the
sonnes of the kynrede of the Recha-
bites I sette pottes full of wyne, and
cuppes, and sayde vnto them: drynke
wyne. But they sayde: we drynke no

wyne, For Jonadab the sonne of Rechab oure father cōmaunded vs, sayenge: Ye & youre sonnes shall neuer drinke wyne, * buylde no houses, sowe no sede, plante no vynes: yee ye shall haue no wynyardes, but for all youre tyme ye shall dwell in tētes, that ye maye lyue longe in the londe, wherin ye be straungers.

B Thus haue we obeyed the cōmaūdement of Jonadab, the sonne of Rechab oure father, in all ŷ he hath charged vs, and so we drinke no wyne all oure lyfe longe: we, our wyues, oure sonnes, and our doughters. Nother buylde we ony house to dwell therin, we haue also amōge vs nother vynyardes, nor corne londe to sowe: but we dwel in tentes, we obeye, and do acordinge vnto all, ŷ Jonadab our father commaunded vs.

But now, that Nabuchodonosor the kynge of Babilon came vp in to ŷ londe, we sayde: Come let vs go to Jerusalem, that we maye escape ŷ hooste of the Caldees and ŷ Assirians: and so we dwell now at Jerusalem. Then came ŷ worde of the LORD vnto Jeremy, sayenge: Thus sayeth ŷ LORD of hoostes the God of Israel: Go and tell whole Juda & all the inhabitours of Jerusalem: Wyll ye not be refourmed, to obeye my wordes? sayeth the LORDE. The wordes which Jonadab the sonne of Rechab commaūded his sonnes, that they shulde drynke no wyne, are faste & surely kept, for vnto thys daye they drynke no wyne, but

C obey theyr fathers cōmaūdement. But as for me, * I haue stonde vp early, I haue spoken vnto you, and geuen you earnest warnynge: and yet haue ye not ben obedient vnto me. Yee I haue sent my seruauntes, all the prophetes vnto you, I rose vp early, and sēt you worde, sayenge: O turne you euery man from his wicked waye: amende your lyues, and go not after straunge goddes, to worshippe them: that ye maye continue in the londe, which I haue geuen vnto you & youre fathers but ye wolde nother heare me, nor folowe me.

The childrē of Jonadab Rechabs sōne haue stedfastly kept theyr fathers commaundement, that he gaue them, but thys people is not obedient vnto me. And therfor thus sayeth ŷ LORD of hoostes the God of Israel: Beholde I wyl brynge vpon Juda and vpō euery one that dwelleth in Jerusalem, all ŷ trouble that I haue deuysed agaynst them. * For I haue spoken vnto thē, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answere. Jeremy also spake vnto the housholde of the Rechabytes Thus sayeth ŷ LORDE of hoostes the God of Israel: For so muche as ye haue obeyed the commaundement of Jonadab youre father, and kepte al his preceptes, and done acordynge vnto all that he hath bydden you: Therfore thus sayeth the LORDE of hoostes the God of Israel: * Jonadab ŷ sōne of Rechab shal not fayle, but haue one oute of hys stocke, to stonde alwaye before me.

Gene.35.b Jere.29.b Pro.1.c Esa.65.b Jere.7.b Psa.78.a Jere.7.a Jere.33.c Jere.37.a 4.Re.10.c Jere.18.a and.25.a.

The.xxxvi. Chapter.

¶ The kynge burneth the prophetes boke, but a greater is wrytten agayne for it, and the kynge punyshed.

In the fourth yeare of Joachim the sonne of Josias kynge of Juda, came the worde of the LORDE vnto Jeremy, sayēge * Take a boke, & wryte therin all ŷ wordes that I haue spoken to the, to Israel, to Juda, and to all the people, from ŷ tyme that I begāne for to speake vnto the (in the reigne of Josias) vnto this daye. That when the house of Juda heareth of ŷ plage, which I haue deuysed for thē, they maye peraduenture * turne euery mā frō his wicked waye ŷ I may forgeue their offēces & sinnes

Then dyd Jeremy call Baruch the sonne of Nerias, * & Baruch wrote in ŷ boke at the mouth of Jeremy, all ŷ wordes of ŷ LORDE, which he had spoken vnto hym. And Jeremy cōmaūded Baruch sayenge: I am lette, so ŷ I maye not come in to the house of the LORDE: therfore go thou thyther, & reade the boke that thou hast wryttē at my mouth: Namely, ŷ wordes of the LORD, & reade thē in LORDES house vpō the fastynge daye: ŷ the people, whole Juda, & all they ŷ come out of the cyties of Juda, maye heare. Peraduenture they will praye mekely before the face of ŷ LORD and turne, euery one frō his wycked waye. For great is the wrath and displeasure, that the LORDE hath taken agaynst thys people.

Jere.30.c Jere.18.a Jere.45.a

So Baruch the sonne of Nerias B

dyd accordinge vnto all that Jeremy
the prophet commaunded him, readin-
ge the wordes of the LORDE, out of
the boke in the LORDES house.
And this was done in the fyfth yeare
of Joachim the sonne of Josias kinge
Jone.3.a of Juda in the .ix. moneth * when it
was commaunded, that all the people
of Jerusalē shuld faste before yͤ LOR
DE, and they also that were come frō
the cytyes of Juda vnto Jerusalem.
Then red Baruch the wordes of
Jeremy out of the boke within yͤ hou-
se of the LORDE out of the treasury
of Gamarias the sonne of Saphan yͤ
Jere.26.b scribe, whiche is besyde the hyer lofte
of the * new porte of the LORDES
house: that al the people myght heare.
Now when Micheas the sonne of Ga
marias yͤ sonne of Saphan had herde
all the wordes of the LORDE out of
yͤ boke, he wente downe to the kinges
palace in to the scrybes chambre: for
there all the prynces were set, Elisama
the scribe, Dalias the sonne of Semei,
Elnathan the sonne of Achbor, Gama
ria the sonne of Saphen, Sedechias
the sōne of Hananias, with all the pri-
ces. And Micheas tolde them all the
wordes, that he herde Baruch rede out
of the boke before the people.
Then all the prynces sent Jehudy
the sonne of Nathamas, the sonne of
Salmia, the sonne of Chusi, vnto
C Baruch, sayeng: Take in thine honde
the boke, wherout thou haste red befo-
re all the people, and come. So Baruch
the sonne of Nerias toke yͤ boke in his
honde, and came vnto them. And they
sayd vnto him: Syt downe, and reade
the boke, that we maye heare also. So
Baruch red, that they might heare.
Now when they had herde all the wor
des, they were abashed one vpon ano-
ther and sayde vnto Baruch: We will
certifie the kynge of all these wordes.
And they examined Baruch, sayenge:
Tel vs, how diddest thou wryte al the-
se wordes out of hys mouth? Thē Ba
ruch answered them: He spake al these
wordes vnto me with his mouth, and
J alone was with hym and wrote thē
in the boke.
Then sayde the prynces vnto Ba-
ruch: Go thy way, & hyde yͤ & Jeremy
so that no mā knowe where ye be. And
they went in to the courte to the kinge.
But they kepte the boke in yͤ chābre of
Elisama the scrybe, and tolde yͤ kynge
al yͤ wordes, that he myght hear. So yͤ
kynge sent Jehudi to fetch him the bo-
ke, whiche he brought out of Elisama
the scrybes chambre. And Jehudi red it
that the kynge & all the prynces, which
were aboute him, might heare. Now
the kynge sat in the wynter house: for
it was in the .ix. moneth, and ther was
a good fyre before hym. And when Je-
hudi had red thre or foure leaues there-
of, he cut yͤ boke in peces with a pēne
knyfe, * and cast it in to the fyre vpon 1.Mac.15
the herth, vntil the boke was all brēte
in the fyre vpon the herth. Yet no man
was abashed therof, or rente hys clo-
thes: nother yͤ kynge hym selfe, nor his
seruauntes, though they herde all the-
se wordes. Neuertheles Elnathan,
Dalias and Gamarias, besoughte the
kynge, that he wold not burne yͤ boke:
not withstōdinge the kynge wolde not
heare them, but commaunded Jerah-
miel the sonne of Amalech, Sarias the
sōne of Esriel, & Selamia yͤ sōne of Ab
diel, to laye hondes vpon Baruch the
scrybe, and vpon Jeremy the prophet:
but the LORDE kepte them out of
sight. After now yͤ the kynge had brēte B
the boke, and the sermons which Ba-
ruch wrote at the mouth of Jeremy,
The worde of the LORDE came vn
to Jeremy sayenge: Take another bo-
ke, and write in it all the forsayde ser-
mons that were writtē in yͤ first boke,
which Joachī the kynge of Juda hath
brente.
And tell Joachim the kynge of Ju-
da, Thus sayeth the LORDE: thou
hast brente the boke, and thoughtest so
in thy selfe: Why hast thou writtē ther
in, that the kynge of Babilon shall co-
me, and make this londe waist so that
he shall make both people and catel be
out of it? Therfor thus the LORDE
sayeth of Joachim the kynge of Juda:
* Ther shall none of hys generacyon 4.Re.24.b
syt vpon the seate of Dauid. * Hys Jere.22.d
dead coarse shalbe caste out, yͤ the heat
of the daye, and the frost of the nighte
maye come vpon hym: And J will vy-
set the wickednes of hym, of hys sede,
and of his seruauntes. Moreouer all yͤ
euell that J haue promised thē (though
they herde me not) wyll J bringe vpon
them, vpon the inhabitours of Jerusa
lem, and vpon all Juda. Then toke
Jeremy another boke, and gaue it Ba
ruch yͤ scribe the sōne of Nerias, which
wrote therī out of yͤ mouth of Jeremy

al the sermons ẏ were in the first boke,
which Joachim the kinge of Juda dyd
burne. And ther were added vnto thē
many mo sermons, then before.

The.xxxvii.Chapter.

¶ Pharao commeth out of Egipte to
helpe the kynge, but in vayne. Jeremy
is put in preson.

A Sedechias the sonne of Jo-
4.Re.24.d sias, * (which was made
kynge thorow Nabuchodo
nosor kynge of Babilon)
reygned in the lande of Ju
da, in the steade of Jechonias ẏ sonne
of Joachim. But nother he, nor his ser
uauntes, nor the people in the lāde wold
obeye the wordes of ẏ LORDE, which
Jere.21.a he spake by the prophet Jeremy. * Ne-
and.42.a uerthelesse Sedechias the kynge sente
Juchal the sonne of Selamia and So
phonias the sonne of Maasia the prest
to the prophet Jeremy, sayeng: O pray
thou vnto the LORDE our God for
vs. Now Jeremy walked fre amonge
the people at that tyme, and was not
Eze.17.b put in preson as yet. * Pharaos hoost
also was come out of Egipte: whiche
when the Caldees that beseged Jeru-
salem, perceaued, they departed from
thence.

Then came the word of the LOR
DE vnto Jeremy the prophet, sayeng:
Thus sayeth the LORDE God of
Israel. This answere shall ye geue to
B the kynge of Juda, that sent you vnto
Jer.46.a me for counsell: * Beholde, Pharaos
hoost which is come forth to helpe you
shall returne to Egipte in to his owne
lande: But the Caldees shall come a-
gayne, & fyght agaynst this cytie, wyn-
ne it, and set fyre vpon it. For thus say
eth the LORDE: deceaue not youre
owne myndes, thynkynge on this ma-
ner: Tush, the Caldees go now theyr
waye from vs. No, they shall not go
theyr way. For though ye had slayn the
whole hoost of the Caldees that besege
you, and euery one of the slayne laye in
his tente: yet shulde they stonde vp, and
set fyre vpon this citie. Now when the
hoost of the Caldees was broke vp frō
Jerusalem for feare of the Egipcyans
armye, Jeremy went frō Jerusalem to
warde the lande of Ben Jamin, to do
certayne busynesse there amonge ẏ peo
C ple. And whan he came vnder Ben Ja-
mins porte, ther was a porter called Je
rias the sonne of Selamia the sonne of
* Hananias, which fell vpon hym and Jere.28.a
toke hym, sayeng: thy mynde is to ryse
to the Caldees. Then sayd Jeremy: It
is not so, I go not to the Caldees. Ne-
uerthelesse Jerias wold not beleue him
but brought Jeremy boūd before ẏ prin
ces. Wherfore the prynces were angry
with Jeremy, causynge hym to be bea-
ten, and to be laied in preson in ẏ house
of Jonathas the scribe: For he was
the ruler of the preson. Thus was Je-
remy put in to the doungeon and pre-
son, and so laye there a longe tyme.
* Then Sedechias the kynge sent for Jere.38.b
hym, and called hym, and axed hym qui
etly in his owne house, sayenge: thyn-
kest thou this busynes (that now is in
hande) commeth of the LORDE? Je-
remy answered: yee that it doth: & thou
(sayd he) shalt be delyuerd in to ẏ kyng
of Babilons power.

Moreouer, Jeremye sayd vnto D
kynge Sedechias: What haue I offen
ded agaynst the, agaynst thy seruaun-
tes, or against this people, that ye haue
caused me to be put in presō. * Where Je.28.b
ar your prophetes, which haue prophe
cyed vnto you and sayd, that the kyng
of Babilon shulde not come agaynst
you and this lande? And therfore heare
now, o my lorde the kyng: let my prayer
be accepted before the, and sende me no
more in to the house of Jonathas the
scribe, that I dye not there. Then Se-
dechias the kyng commaunded to put
Jeremye in the forentrye of the preson,
and daylye to be geuen hym a cake of
breade, and els no dyght meate, vntyll
all the bread in the cytie was eaten vp.
Thus Jeremy remayned in the foren-
try of the preson.

The.xxxviii.Chapter.

¶ The prynces laboure to haue ẏ pro
phete dead, they put hym in a sorer pre
son: but Abdemelech getteth hym out,
and the kynge communeth with hym.

Saphatias the sonne of Ma A
than, Godolias the sōne of
Pashur, Juchal the sonne
of Selamia, and Pashur ẏ
sonne of Malchias percea-
ued the wordes that Jeremy had spo-
ken vnto all the people, namely on this
maner: Thus sayeth the LORDE:
* Who so remayneth in this cytie, shal Jere.21.b
perysh ether with the swearde, & hon- and.27.b
ger, or with pestilence: But who so fal
leth vnto the Caldees, shal escape, wyn

nyng his soule for a pray, and shal lyue.
Jere.32.a *For thus sayeth ẏ LORDE. This
citie (no doute) muste be delyuered in to
the power of the kynge of Babilon, &
he also shall wynne it. Then sayde the
prynces vnto ẏ kynge: Syr we beseche
you let thys man be put to deathe, For
thus he discorageth the handes of the
souldyers that be in thys citie, and the
hondes of all the people, when he spea-
keth suche wordes vnto thē. This mā
verely laboureth not for peace of the
people, but myschefe. Sedechias the
kynge answered and sayde: lo, he is in
your hondes, for the kynge maye deny
you nothyng. Then toke they Jeremy,
& caste him in to the doungeon of Mal
chias the sonne of Amelech, that dwelt
in the forentry of the preson. And they
let downe Jeremy with coardes in to a
doungeon, where ther was no water,
but myre. So Jeremy stacke fast in the
B myre. Nowe whē Abdemelech the Mo
rian beyng a chamberlen in the kynges
courte, vnderstode, that they had caste
Jeremy into the doūgeon: he went out
of the kynges house, and spake to the
kynge (whiche then sat vnder the porte
of Ben Jamin) these wordes: My lord
the kynge, where as these men medle
with Jeremy the prophet, they do hym
wronge: Namely, in that they haue put
him in presō, there to dye of honger, for
ther is no more breade in the citie. Thē
the kynge cōmaunded Abdemelech the
Morian, and sayde: Take from hence
xxx. men whom thou wylte, and drawe
vp Jeremy the prophet out of the doū-
geon, before he dye. So Abdemelech to-
ke the men with hym, and wente to the
house of Amelech, and there vnder an
almery he gat olde ragges and worne
cloutes, and let thē downe by a coarde,
in to the doungeon to Jeremy.

And Abdemelech the Morian sayde
vnto the prophet Jeremy: O put these
ragges and cloutes vnder thyne arme
holes, betwexte them and the coardes:
and Jeremy dyd so. So they drewe vp
Jeremy with coardes, and toke hym
out of the doungeon, and he remayned
in the fore entrie of the preson. Then
C *Sedechias the kynge sent and caused
Jere.37.c Jeremy the prophet be called vnto him
in to the thyrde entrie, that was by the
house of the LORDE. And the kynge
sayd vnto Jeremy: I wyll axe the som
what, but hyde nothyng fro me. Then
Jeremy answerde Sedechias: Yf I be
playne vnto the, thou wylte cause me
suffer death: yf I geue the counsel, thou
wylt not folowe me. So ẏ kyng sware
an oth secretly vnto Jeremy, sayenge:
As truly as the LORDE lyueth, that
made vs these soules, I wyl not slaye
the, nor geue the in to the hōdes of thē,
that seke after thy lyfe.

Thē sayde Jeremy vnto Sedechias:
Thus sayeth the LORDE of hoostes
the God of Israel: *Yf case be, that Jere.17.d
thou wylt go forthe vnto the kynge of
Babylons prynces, thou shalt saue thy
lyfe, and thys citie shal not be brent, yee
bothe thou & thy housholde shal escape
with your lyues. But yf thou wilt not
go forthe to the kynge of Babilōs prin
ces, then shall this citie be delivered in
to the hōdes of the Caldees which shal
set fyre vpon it, and thou shalt not be a
ble to escape thē. And Sedechias sayde
vnto Jeremy: I am afrayde for the
Jewes, that are fled vnto the Caldees,
lest I come in theyr hōdes, and so they
to haue me in derision.

But Jeremy answered: No, they D
shal not betray the: O herken vnto the
voyce of the LORDE (I beseke the)
which I speake vnto the, so shalt thou
be well, and saue thy lyfe. But yf thou
wylt not go forthe, ẏ LORDE hathe
tolde me this playnly: Beholde, all the
women that are lefte in ẏ kynge of Ju-
das house, shall go out to the kynge of
Babilons prynces. For they thynke,
that thou arte deceyued: and that the
mē in whom thou diddest put thy trust
haue gotten the vnder, and set thy fete
fast in the myre, & are gone theyr ways
from the. Therfore all thy wyues with
theyr chyldrē shal flye vnto ẏ Caldees,
and thou shalt not escape theyr hondes
but shalt be the kynge of Babilons pre
soner, and this citie shalbe brent. Then
said Sedechias vnto Jeremy: loke that
no body knowe of these wordes, & thou
shalt not dye. But yf ẏ prīces perceaue
that I haue talked with the, and come
vnto the, saieng: O speake, what sayde
the kynge to the? hyde it not from vs,
and we wyll not put the to deathe. Tel
vs (we pray the) what sayde the kynge
to the? Se thou geue thē this answere:
I haue humbly besought the kynge,
that he wyl let me lye nomore in Jona-
thas house, that I dye not there. Then
came all the prynces vnto Jeremy, and
axed hym. And he tolde them, after the
maner as the kynge bad him. Thē they

held theyr peace, for they perceaued no
Jere.39.a thynge. * So Jeremye abode styll in ỹ
forentrye of the preson, vntyll the daye
that Jerusalem was wonne.

The.xxxix.Chapter.

¶ The cytie of Jerusalem is wonne, the kynge taken, his sõnes and princes slaine before his face, his own eyes put out, and he led vnto Babilon. But Jeremy and Abdemelech escape.

B
Jere.32.a 4.Re.25.a Jere.52.a N Ow * when the citie of Jerusalem was taken ‡ (for in the ix. yeare of Sedechias kynge of Juda in the tenth moneth, came Nabuchodonosor the kynge of Babilon and al his hoost, and beseged Jerusalem. And in the xi. yeare of Sedechias in ỹ fourth moneth the ix. daye of the moneth, he brake in to the cytie.) Then al ỹ kynge of Babilons princes came in, and sat them downe vnder the porte: Nergall, Sarezer, Samgarnebo, Sarsechim, Rabsaris, Nergal, Sarezer, Rabmag with all the other prynces of the kynge
Jere.34.a of Babilon. * And whan Sedechias ỹ kyng of Juda with his souldyers saw them, they fled, and departed out of the cytie by nyght thorowe the kynges garden, and thorowe the porte that is betwene the two walles, and so they wẽt towarde the wyldernesse.

But ỹ Caldees hoost folowed fast after them, and toke Sedechias in the felde of Jericho, & brought hym presoner to Nabuchodonosor the kynge of Babilon vnto Reblatha, that lyeth in the lõde of Hemath where he gaue iudgement vpõ hym. So the kynge of Ba-
B
bilon caused the chyldre of Sedechias and all the nobles of Juda be slayne before his face at Reblatha. And made Sedechias eyes be put out, and bounde hym with cheynes and sente hym to Babilon

4.Re.25.b
Jere.52.b * Moreouer, the Caldees brente vp the kynges palace, & the other houses of the people, & brake downe ỹ walles of Jerusalẽ. As for the remnaũt of the people that were in the cytie, & such as were come to helpe them (what so euer was left of the comun sorte) Nabuzaradan the chefe captayne caryed them to Babilon. But Nabuzaradan the chefe captayne let the rascal people (and those that had nothynge) dwell styll in the lande of Juda, and gaue thẽ vyneyardes & corne feldes at the same tyme. Nabuchodonosor also the kynge of Babilon gaue Nabuzaradan ỹ chef captayne a charge, concernynge Jeremy, sayeng: Take and cherysh him and make much of hym: se thou do hym no harme, but intreate hym after his own desyre.

So Nabuzaradan the chefe cap- C
tayne, Nabusasban the chefe chamberlayne. Nergalsarezer the treasurer, and all the kynge of Babilons lordes, sente
for Jeremye, * and caused hym be fet Jere.38.d
out of the forentry of the preson and cõmytted hym to Godolias the sonne of Ahicam the sonne of Saphan: that he
shulde carye him home, * & so he dwelt Jere.40.b
amonge the people. Now whyle Jeremy laye yet bounde in the forentrye of the preson, the worde of the LORDE came vnto hym, sayenge: Go, and tell Abdemelech the Morian: Thus sayeth the LORDE of hoostes, the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cytie, wyll I brynge vppon them, ỹ thou shalte se it: but I wyll delyuer the (sayeth the LORDE) and thou shalt not come in the handes of those men, whõ thou fearest. For doutles I wyll saue the, so that thou shalt not perysh with the swearde: but thy lyfe shalbe saued, & that because thou haste put thy trust in me, sayeth the LORDE.

The.xl.Chapter.

¶ How the chefe captayne intreateth Jeremy. Godolias is made gouernour of ỹ lande, the people resorte vnto him.

T His is the maner, how the A
LORDE intreated Jeremy, * when Nabuzara- Jer.43.a
dan the chefe captayne had
let hym go fre frõ * Rama Josu.18.d
whyther as he had led him bõd amõg all the presoners, ỹ were caryed frõ Jerusalem and Juda vnto Babilon, The chefe captayne called for Jeremy, and sayd vnto hym: The LORD thy God spake myghtely before of the myserye vpon this place: Now the LORDE hath sente it, and perfourmed it, as he had promysed: For ye haue synned agaynst the LORDE and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I lowse the bondes from thy hãdes this daye: yf thou wylte now go with me vnto Babilon, vp then: For I wyll se to the, and prouyde for the:

Gen.13.b But yf thou wylte not go with me to
Tob.1.b Babilon, then remayne here. *Behold
all the londe is at thy wyll: loke where
thou thynkest cōuenient, and good for
to abyde, there dwel. Yf thou canst not
be content to dwel alone, then remayne
with Godolias the sōne, of Ahicam the
4.Re.25.c sonne of Saphan, * whom the kynge
of Babilon hath made gouernoure o-
uer the cyties of Juda, and dwell with
hym amōge ẏ people, or remaine where
B so euer it pleaseth the. So the cheke cap
tayne gaue hym his expenses with a re
Jere.39.c warde, and let hym go. * Then wente
Jeremy vnto Godolias the sonne of A
hican to Maspha, and dwelte there w
hym amonge the people that were lefte
in the lande.

Now whan the captaynes of the
hoost of Juda (whiche with theyr fe-
lowes were scattred abrode on euery
syde in the lande) vnderstode, that the
kinge of Babilon had made Godolias
the sonne of Ahicam gouernoure in the
lande, and that man, wyfe, and chylde,
yee and the poore mē in the lande (that
were not led captyue to Babilō) shuld
be vnder his iurisdiccyon: They came
to Godolias vnto Masphat: Namely,
Ismael the sōne of Nathanias, Johā-
na, and Jonathas the sōnes of Carea,
Sareas the sōne of Thanhometh, the
sonnes of Opheus the Netophetite,
Jesamias the sonne of Machati, with
theyr companions. And Godolias the
sonne of Ahicam the sonne of Saphan
C sware vnto them and theyr felowes on
4.Re.25.c this maner: * Be not afrayed to serue
the Caldees, dwell in the londe, and do
the kynge of Babilon seruice: so shall
ye prospere. Beholde, I dwell at Mas-
phat to be an officer in the Caldees be-
halfe, and to satisfie such as come to
vs. Therfore gather you wyne, corne,
and oyle, and kepe them in your ware-
houses, and dwell in your cyties, that
ye haue in keppynge.

Yee all the Jewes also that dwelte
in Moab vnder the Ammonites, in J-
dumea and in al the contrees, whē they
herde, that the kynge of Babilon had
made Godolias the sonne of Ahicam ẏ
sonne of Saphan, gouernoure vpō the
that were lefte in Juda: All the Jewes
(I say) returned out of al places where
they were fled vnto, and came in to the
lande of Juda to Godolias vnto Mas-
phat, and gathered wyne and other fru
tes, and that very much.

Moreouer Johanna the sonne of D
Carea and all the captaynes of ẏ hoost
that were scattred on euery syde in the
lande, came to Godolias in Masphat,
and sayd vnto hym: knowest thou not
that Baalis kynge of the Ammonites
hath sent Ismael the sonne of Natha-
nias, to slaye the? But Godolias the
sonne of Ahicam beleued them not.
Then sayd Johanna the sonne of Ca-
rea vnto Godolias in Masphat these
wordes secretly: Let me go (I pray the)
and I wyll slaye Ismaell the sonne of
Nathanias, so that no body shal know
it. Wherfore wyll he kyll the, that all ẏ
Jewes which resorte vnto the, myght
be scattred, and the remnaunt in Juda
perysshe? Then sayd Godolias ẏ sōne
of Ahicam to Johanna the sōne of Ca
rea: Thou shalte not do it, for they are
but lyes, that men saye of Ismael.

The.xli.Chapter.

¶ Ismaell slayeth Godolias, and ta-
keth the people presoners, but Johāna
defendeth them.

But in the seuenth moneth
it happened, that Ismael ẏ
sōne of Nathanias ẏ sōne 4.Re.25.
of Elisama (one of the kyn
ges bloude) came with the
that were greatest aboute the kynge, &
ten mē ẏ were sworne with hym: vnto
Godolias ẏ sōne of Ahicham to Mas-
phat, and dyd eate there together. And
Ismael the sonne of Nathanias with
those ten mē that were sworne to hym,
starte vp, and smote Godolias ẏ sonne
of Ahicam, the sonne of Saphan with
the swearde, and slewe hym, whom the
kynge of Babilō had made gouernour
of the lande. Ismael also slewe al ẏ Je-
wes ẏ were with Godolias at Mas-
phat, and al the Caldees that he foūde
there waytynge vpon hym.

The nexte daye after that he had
slayne Godolias (the matter beyng yet
vnknowen) ther came certayne mē frō
Sichem, from Silo and Samaria, to
the nombre of lxxx. whiche had shauen
theyr beerdes, rente theyr clothes, and
were all heup, bryngynge meatofferyn-
ges and incense in theyr handes, to of-
fre it in the house of the LORDE.
And Ismaell the sonne of Nathanias B
wente forth of Masphat * wepynge to Eccli.12.
mete them. Now whā he met them, he
sayd: Go your waye to Godolias the
sonne of Ahicam. And when they came

D in the myddest of the cytie, Ismaell the sonne of Nathanias (with them þ were sworne vnto hym) slewe them, euen at the myddest of the pyt. Amonge these lxxx, men ther were ten, that sayd vnto Ismael: Oh slaye vs not, for we haue yet a great treasure in þ feld, of wheat barley, oyle & hony. So he spared thē, and slewe them not with theyr brethrē.
4.Re.25.a Now þ *pyt wherin Ismael dyd cast the dead bodyes of the men (whome he slewe because of Godolias) had kynge Asa caused to be made, for fear of Baasa the kynge of Israel, and þ same pyt dyd Ismael the sōne of Nathanias fyl with slayne men. As for the remnaunt of the people, the kynges doughters & al the people that were yet left at Masphat, *vpon whom Nabusaradan the
4.Re.25.a chefe captaine had made Godolias the sonne of Ahicam gouernoure, Ismaell the sonne of Nathanias caryed them awaye presoners towarde the Ammonites. But whan Johanna the sonne of
C Carea and all they which had ben captaynes ouer the kynges hoost: & hym, herde of al the wyckednes that Ismael
Gen.14.c þ sōne of Nathanias had done: *they
2.Re.30.b toke theyr companyons, and went out for to fyght with Ismael the sonne of Nathanias, and fōude hym by the waters of Rabim in Gabaon. Now whē all the people, whome Ismaell led captiue, saw Johanna the sonne of Carea and al the other captaines of the hoost, they were glad. So all the people that Ismael had caryed awaye from Masphat, were brought agayne.

And whan they returned, they cam to Johanna the sonne of Carea. But Ismael the sōne of Nathanias fled frō Johanna with eyght of his sworne cōpanyons, and wente to the Ammonites. Then Johanna the sōne of Carea and all the captaynes of the hoost that were with him, toke the rēnaunt of the people, whom Ismael the sonne of Nathanias had led awaye (When he had slayne Godolias the sonne of Ahicam) whom they also had rescued from him: fyghtynge men, women and chyldren, and gelded men, whom they brought agayne from Gabaon: and wente from thence, and sat them downe at Geruth Chimhā, which lyeth besyde Bethlee,
Jere.42.c *that they myght go in to Egipte for feare of the Caldees: of whō they were afrayed, because that Ismael the sōne of Nathanias hadde slayne Godolias Ahicams sonne *whome the kynge of Babilon had made gouernoure in the lande. Jere.40.b

The.xlii. Chapter.

The captaynes are counsel at Jeremy, but folowe hym not.

So all the rulers, and Johanna the sonne of Carea, Jesanias the sonne of Osias came with all the people from the least vnto the moost and sayd vnto Jeremy the prophete: *O heare oure peticyon, þ thou mayest praye for vs vnto the LORDE thy God, & for þ rēnaunt, wherof ther be very fewe lefte of many, as þ seyst vs: that the LORDE thy God maye shewe vs a waye to go in and tell vs, what we shulde do. Then Jeremy the prophete sayd vnto them: I haue herde you. Beholde, I wyll praye vnto God youre LORDE, as ye haue requyred me and loke what answere the LORDE geueth you, I shall certifie you therof, and kepe nothynge backe from you. And they sayd vnto Jeremy: *The LORDE of trueth and faythfulnesse be our recorde, that we wyl do all that the LORDE thy God cōmaundeth vs, whether it be good or euell. We wyl herken vnto the voyce of our LORDE God, to whom we sende the: that we maye prospere, whan we haue folowed the voyce of the LORDE our God. B Jere.27.a and 37.a Josu.7.c Jere.43.a 1Mat.2.a

And after ten dayes came þ worde of the LORDE vnto Jeremy. Then called he Johanna the sonne of Carea, and al the captaynes of the people that were with hym: Yee and all the people from the least to the moost, and said vnto them: Thus sayeth the LORDE God of Israel vnto whom ye sent me, to laye forth your prayers before hym: *Yf ye wyll dwel in this lande, I shal buyld you vp, & not break you downe: I shall plante you, and not roote you out: for I am pacyfied, as concernyng the trouble that I haue done to you. Feare not the kinge of Babilō, of whō ye stande in awe: O be not afrayed of hym, sayeth the LORDE: for I wyll be with you, to helpe you, and delyuer you from his hande. I wyll pardō you I wyll haue mercy vpon you, & brynge you agayne in to your owne lande. B Jere.21.b

Neuerthelesse, yf ye purpose not to dwell in this londe, nor to folowe the C

voyce of the LORDE your God: but wyll saye thus: we wyll not dwel here, but go in to Egipte, where we shal no ther se warre, heare the noyse of batayll, nor suffre honger, there wyll we dwell: Then heare the worde of the LORDE, o ye remnaunt of Juda. Thus sayeth the LORDE of hoostes the God of Israel: * Yf ye be wholy purposed to go in to Egipte and to be there as straungers: the swearde, * that ye feare shall ouertake you in Egipte, & the honger wherof ye be here afrayed, shall hange vpon you in to Egipte, and there shall dye. For all they, that of set purpose vndertake to go in to Egipte, there to ease them selues of theyr myserye, shall perysshe with the sweard, with honger & pestilence: not one of thē shal remayne, ther shal none escape the plage, that I wyll brynge vp pon them.

Jere.27.a.

Jere.41.c

D For thus sayeth the LORDE of hoostes the God of Israell: lyke as my wrath and indignacyon is come vpon the inhabitours of Jerusalem, so shall my displeasure go forth vpō you also, yf ye go in to Egipte: For there ye shalbe reupled, abhorred, broughte to shame and confusyon, and as for this place, ye shall neuer se it more. The LORDE forbyddeth you (o ye remnaunt of Juda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this day, els shal ye begyle your selues. * For ye sent me vnto the LORDE your God, & said: O praye thou the LORDE our God for vs, and loke what answer ŷ LORDE our God geueth the, that brynge vs agayne, and we shall do therafter. Now haue I shewed, and declared vnto you the voyce of the LORD youre God, for the which cause he hath sente me to you. * Yf ye wyll not folowe it, be sure, that ye shall perysshe with the swearde, with honger and pestilence: euen in the same place, where youre lust was to go and dwell.

Jere.42.a

Deut.28.c

The.xliii. Chapter.

¶ They wyll nedes go in to Egipte agaynst the commaundement of God. The prophete exhorteth them to the cōtrarye.

A Now when Jeremy had ended al ŷ wordes of ŷ LORDE God vnto the people, (for theyr sakes to whome God had sent hym) Asarias the sonne of Osias, and Johanna the sonne of Carea, with al the proude personnes, sayd vnto Jeremy: * Thou lyest, the LORDE our God hath not sente the to speake vnto vs, that we shulde not go in to Egipte, and dwell there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he myght brynge vs in to the captiuite of the Caldees: that they myght slaye vs, and carye vs awaye presoners vnto Babilon.

Jer.42.a

So Johanna the sōne of Carea, & all the captaynes of the hoost, and al ŷ people folowed not the commaūdemēt of the LORDE: Namely, to dwell in the londe of Juda: But Johanna the sonne of Carea and all the captaynes of the hoost, caryed awaye all the remnaunt in Juda, * that were come together agayne from the Heythen (amōge whom they had bene scattred) to dwell in the lande of Juda: Men, women, chyldrē, the kynges doughters: al those that Nabusaradan the chefe captayne had lefte with Godolias the sonne of Ahicam. They caryed awaye also the prophete Jeremy, Baruch the sōne of Nerias, & so cam in to Egipte: for they were not obediēt vnto ŷ cōmaūdemēt of God. Thus came they to Taphnis.

Jere.40.

Jere.15.a
4.Re.25.c

B And in Taphnis the worde of the LORDE happened vnto Jeremye, sayenge: Take great stones in thyne honde, and hyde them in the brych wal, vnder the gate of Pharaos house in Taphnis, that all the mē of Juda may se, and saye vnto them: Thus sayeth ŷ LORDE of hoostes the God of Israel: * Beholde, I wyll sende and call for Nabuchodonosor the kynge of Babilon my seruaunt, and wil set his seat vpō these stones that I haue hyd, and he shall sprede his tente ouer them.

Jere.46.

And when he cometh, he shal smyte the londe of Egipte with slaughter, & presonment, and with the swearde. He shall set fyre vpon the temples of the Egipcyans goddes, and burne thē vp, and take them selues presōners. More ouer he shall arraye hymselfe with the lande of Egipte, lyke as a shepherde putteth on his cote, and shall departe awaye frō thence in peace. The prestes

also of the temple of the Sonne, that is in Egypte, shall he breake in peces, and burne the temples of the Egyptyans goddes.

The.xliiii.Chapter.

¶ The Prophet exhorteth them to leaue theyre Idolatrye: neuertheless they regarde it not, but wyll do as theyr fathers dyd before them.

Jer.42.

A
This is the worde that was shewed to Jeremy cõcernyng all the Jewes, wich dwelte in Egypte at Magdall, at Taphnis, at Mẽphis, & in ẏ lond of Patures. Thus sayeth the LORDE of hoostes the God of Israell: Ye haue sene all the myserye, that I haue broughte vppon Jerusalem, and vpon all the cytyes of Juda: so that thys daye they are desolate, and no man dwellynge therein: and that because of the greate blasphemyes, whiche they commytted, to prouoke me vnto anger: In that they wente backe to do sacryfyce and worshyppe vnto straunge goddes: whome nother they, nor ye, nor youre fathers haue knowen. Howe be it, I sente vnto them my seruauntes all the Prophetes: * I rose vppe earlye, I sente vnto them, and gaue them warnynge: O do not such abhominable thynges, and thynges that I hate. But theye wolde not folowe, nor herken to turne from theyre wyckednesse, and to do no more sacryfyce vnto straunge Goddes.

Jer.7.a and.25.c

B
Wherfore my indignacyon and wrath was kyndled, and it brent vppe the cytyes of Juda, the feldes wyth the stretes of Jerusalem: so that theye were made wayste and desolate, as it is come to passe thys daye. Nowe therfore thus sayeth the LORDE of hoostes the God of Israell: Howe happeneth it, that ye do so greate euell vnto youre owne soules, thus to destroye the men and women, chylderen and babes of Juda? so that none of you is lefte, because ye prouoke me vn to wrathe wyth the workes of youre owne handes: Ye offre vnto straunge goddes in the londe of Egypte, where as ye be gone to dwell: That ye myghte vtterlye perysshe, and that ye myghte be reupled, and shamefully intreated of all nacyons. Or haue ye now forgottẽ the wyckednesse of youre forefathers, the wyckednesse of the kynges of Juda and theyre wyues, the wyckednesse that ye youre selues, and youre wiues haue done in ẏ londe of Juda, in the cytye and in the londe of Jerusalem?

Yet are ye not sorye thys daye, ye fear not, nother walke ye in my law and in my commaundementes, that I haue geuen vnto you and youre forefathers.

Therfore thus sayeth the LORDE of hoostes the God of Israell: I am stedfastlye adupsed and determyned, to punysh you, and to roote out al Juda. As for the remnaunte of Juda, that purposlye wente in to Egypte, there to ease them of theyre myserye: I wyll take them, * and they shall all be destroyed. In the londe of Egypte shall they perysshe, beynge consumed wyth the swearde and wyth honger. For from the leeste vnto the mooste, they shall perysshe wyth the swearde, and wyth honger. Moreouer they shall be reupled, abhorred, shamed and confounded. For I wyll vyset them that dwell in Egypte, * as I haue vysyted Jerusalem: wyth the sweard, with honger and wyth pestylence: So that none of the remnaunte of Juda, which are gone to dwell in Egypte, shall be lefte to come agayne in to the londe of Juda: althoughe they thynke to come thyther agayne, and to dwell there. For none shall come agayne but suche as are fled awaye.

Jere.42.c and.43.a.

Jere.39.a

C
Then all the men whiche knewe that theyre wyues hadde offered vnto straunge goddes, and a greate sorte of of wyues that stode there, yee and all the people that dwelte there in Egipte in the cytye of Patures, answered Jeremye, and sayde: As for the wordes that thou haste spoken vnto vs in the name of the LORDE, we wyll in no wyse heare them: but whatsoeuer goeth oute of youre owne mouth, that wyll we do: We wyl do sacryfyce, and offre oblacions vnto the Quene of heauen: * lyke as we and oure forefathers, oure kynges, and oure heades haue done in the cytyes of Juda, and in the stretes and feldes of Jerusalem,

Jere.7.d

For then hadde we plenteousnesse of
vytayles, then were we in prosperyte,
and no myssfortune came vpon vs.
* But sence we lefte of, to offre,
and to do sacryfyce vnto the Quene
of heauen, we haue hadde scarcenesse
of all thynges, and perysshe wyth the
swearde and honger. Laste of all,
whan we women dydde sacryfyce and
offered vnto the Quene of heauen, dyd
we make her cakes, and pour vnto her
drynckofferynges, to do her seruyce, wt
oute oure husbondes wylles?
D Then sayde Jeremy vnto all the
people to the men, to the women, and
to all the folke whiche had geuen hym
that answere: Dydde not the LOR-
DE remembre the sacryfyces that ye,
youre forefathers, youre kynges, and
rulers (wyth all the people) haue offe-
red in the cyties of Juda, in the stretes
and londe of Jerusalem? and hathe he
not consydered this in hys mynde? In
so much, that the LORDE myght
no lõger suffre the wyckednes of your
inuencyons, and the abhominable thin
Esay.1.a ges whiche ye dydde? * Is not youre
londe desolate and voyde, yee and ab-
horred, so that no man dwelleth therin
3.Re.18.b onye more, as it is come to passe thys
Jere.2.c daye? * Dydde not all thys happen vn
and.3.c.5.e to you, because ye made such sacrifyce,
and synned agaynst the LORDE?
Baruc.3.a * Ye haue not folowed hys voyce, to
walke in hys lawe, in hys ordinaun-
ces and statutes. Yee thys is the cause
ỿ all myssfortune happened vnto you,
as it is come to passe thys daye. Moro
uer, Jeremy spake vnto all the people,
and to all the women: Heare the word
of the LORDE all Juda, ye that
be in the londe of Egypte: Thus say-
eth the LORDE of hoostes ỿ God
of Israell: Ye and youre wyues haue
spoken wyth youre owne mouthe, the
thynge that ye haue fulfylled in dede.
E
Jere.44.c * Yee thus haue ye sayde: We wyll
not fayle, but do the thynge that plea-
seth vs: we wyll do sacrifyce and pour
oute drynkofferynges to the Quene of
heauen. Purposlye haue ye sette vppe
youre owne good meaninges, and hay
stelye haue ye fulfylled youre owne in-
tente. And therfore, heare the worde of
the LORDE al Juda, ye that dwel
Gene.22.c in the londe of Egypte. Beholde, * I
haue sworne by my greate name (say-
eth the LORDE) that my name
shall not be rehearsed thorowe onye
mans mouthe of Juda, in all the londe
of Egypte, to saye: The LORDE
God lyueth, for I wyl watch, to plage
them and not for theyr wealthe. * And
all the men of Juda that be in the lond Jere.42.d
of Egypte, shall perysshe wyth the
swearde, and wyth honger vntyll they
be vtterlye destroyed.
Neuerthelesse, those that fled a-
waye for the sweard, shal come agayne
in to the londe of Juda (but ther shall
be verye fewe of them) And all the rem
naunte of Juda that are gone in to E-
gypte, there to dwell, shall know who-
se wordes shall be founde true, theyrs,
or myne. Take thys for a token, that
I wyll vyset you in thys place (sayeth
the LORDE) and that ye maye
knowe, howe that I (wythout doute)
wyll perfourme my purpose vpon you
to punysshe you. Beholde, (sayeth the
LORDE) I wyll delyuer Pharao
Ophram kynge of Egypte in to the
handes of hys enemyes, that seke after
hys lyfe: * euen as I gaue Sedechias 4.Re.25.
the kynge of Juda in to the handes of Jere.39.
Nabuchodonosor kynge of Babylon,
which soughte after hys lyfe.

The.xlv. Chapter.

¶ Jeremy comforteth Baruch concer
nynge hys weaknesse of mynde.

These are the wordes that A
Jeremy the prophet spake
vnto Baruch the sonne of
Nerias, * after that he Jere.36.
hadde wrytten these Ser-
mons in a boke at the mouth of Jere-
my, in the fourth yeare of Joachim ỿ
sonne of Josias kynge of Juda.
Thus sayeth the LORDE
God of Israell vnto the, O Baruch:
In so muche as thou thoughteste thus
(whan thou wast wrytynge,) Wo is
me, the LORDE hath geuen me payne
for my trauayle, I haue weeryed my-
selfe wyth syghynge, and shall I fynde
no rest? Therfore tel hym (O Jeremy)
that the LORDE sayeth thus: Be- B
holde the thynge that I haue buylded,
wyll I breake down agayn, and raote
oute the thynge, that I haue planted,
yee thys whole londe. And sekeste thou
yet promocyon? Loke not for it, and de
spyre it not: For I wyll brynge a mysera
ble plage vppon all fleshe, sayeth the

Jere. 21.b LORDE: * But thy lyfe wyll I geue for a praye, where so euer thou goeste.

The.xlvi.Chapter.

¶ The summe of Jeremyes preachynge vnto the Heythen, specyallye vnto Egypte.

A Here folowe the wordes of the LORDE to the Prophet Jeremye, whiche he spake vnto the Gentyles these wordes folowing preached he to
Esa. 19.a ye * Egipcians concer
and. 20.a nyng the hoost of Pharao Necho king
Ezech. 29.a of Egypte ‡ whan he was in Charca-
30. and. 31 mis besyde the water of Euphrates:
4. Re. 24.b what tyme as Nabuchodonosor the kyng of Babylō slew hym, in ye fourth yeare of Joachim the sonne of Josias kynge of Juda.

Jere. 36.a * Ye make ready buckler & shild, ye go forth to fyghte: ye harnesse your horses, and set your selues vpon them: ye set youre salettes fast on, ye brynge forth speares, ye scour your sweardes, and put on your brestplates. But alas howe happeneth it, that I se you so a-skaped? why shrencke ye backe? wherfor are youre worthyes slayn? yee they runne so faste awaye, that none of thē loketh behynd hym. Fearfulnesse is fallen vpon everychone of them, sayeth ye LORDE. The lyghteste of foote shall not flye awaye, and the worthyes shall not escape.

B Towarde the north by the water of Euphrates they shall stomble & fal. But what is he thys, that swelleth vp as it were a floude, roarynge & raging lyke the streames of water? It is Egypte that ryseth vp lyke the floude, & casteth oute the waters wyth so great noyse. For they saye: We wyll go vp, and wyll couer the earthe, we wyll destroye the cytyes, with them that dwel therin. Get you to horse back, rol forth the charrettes, com forth ye worthies, ye Morians, ye Libians wyth youre bucklers, ye Lidians wyth youre bowes: So shall thys daye be vnto ye LORDE God of hoostes, a daye of vengeaunce, that he maye auenge hym of hys enemyes. The swearde shall deuoure, it shall be satisfyed and bathed in their bloude: For the LORDE God of hoostes shall haue a slayne offeryng towarde the Northe, by the water of Euphrates. Go vp (o Galaad) and brynge triacle vnto the doughter of Egypte. But in vayne shalte thou go to surgerye, for thy wounde shall not be stopped. The Heythen shall heare of thy shame, and the londe shall be ful of thy confusyon: for one stronge man shall stomble vpon another, how then shuld they not fall both together?

* These are the wordes that the LORDE spake to the prophet Jeremy, concernynge the hoost of Nabuchodonosor ye kynge of Babylō, which was come to destroy ye lond of Egypt: C Jere. 43.b
Preach out thorow the lond of Egipt, and cause it be proclamed at Migdall Memphis and Taphnis, and saye: Stonde styll, make the readye, for the sweard shal consume the round about.

Howe happeneth it that thy myghtye worthyes are fallē? why stode they not faste? Euen because the LORD thrust thē downe. The slaughter was greate, for one fell euer styll vpon another. One cryed vpon another: Up let vs go agayne to oure own people, and to oure owne naturall contrye, from ye swearde of oure enemye.

Crye euen there: O Pharao king of Egypte, the tyme wyll brynge sedycyon. As truely as I lyue (saieth the
kyng, * whose name is the LORD Esa. 48.a
of hoostes) it shall come as the mounte and. 51.c
of Thabor, and Libanus yf it stode in the see. O thou doughter of Egypte,
make redy thy gear to flyt. For Mem- D
phis shal be voyd and desolate, so that noman shall dwell therin. The londe of Egypte is like a goodly fayre calfe, but one shall come oute of the north to dryue her forwarde. Hyr waged souldyers that be wyth her, are like fat calues. They also shal flye away togethe & not abyde: for the day of their slaughter and the tyme of theyre visytacion shall come vpon them. The crye of theyr enemyes shall make a noyse, as the blaste of a trompet. For they shall entre in B
theyre hoost, and come wyth axes, as it were hewers down of wood. And they shall cutte downe hyr wood (sayeth the LORDE) wythout ony discrecion. For they shall be mo in nombre then ye greshoppers, so that no man shall be

able to tel thē. The doughter of Egipt
shalbe cōfounded, whan she shal be de
lyuered in to the handes of the people
of the northe.
C Morouer thus sayeth the LOR
DE of hoostes the God of Israel: Be
holde I wyl vyset that restlesse people
of Alexandria, Pharao and Egypte,
yee bothe theyr goddes and theyr kyn
Jere.17.b ges: euen Pharao, *and all them that
truste vnto hym. Yee I wyll delyuer
them in to the hādes of those, that seke
after theyre lyues: Namelye, in to
the power of Nabuchodonosor the
kynge of Babylon, and in to the pow
Ezec.29.b er of hys seruauntes. And * after
all these thynges, it shall be inha
byted as afore tyme sayeth the LOR
DE.
Esa 44.a *But be not thou afrayed (o my
Jere.30.b seruaunte Jacob) feare not thou, o Is
raell. For lo, I wyl helpe the from far,
and thy sede from the londe of thy cap
tyuyte. Jacob also shall come agayne,
Agge. 2.a and be in reste: he shall be ryche, and no
man shall do him harme. *Feare thou
not (o Jacob my seruaunte) sayeth the
LORDE, for I am wyth the: and
wyll destroye all nations, among whō
I haue scattered the. Neuerthelesse I
wyll not consume the, but chasten the
and correcke the: yee and that wyth dis
crecyon: nother wyll I spare the, as
one that were fautlesse.

The.xlvii. Chapter.

¶ Agaynste the Phylystynes.

A These are the wordes,
that the LOR
DE spake vnto Je
Esa.14.e remye the Prophet
Ezec.25.c agaynste the* Phy
Soph.2.a lystynes before that
Pharao smote the cy
tye of Gasa. Thus
sayeth the LORDE: Beholde, ther
shall waters aryse oute of the northe:
and shall growe to a greate floude
runnynge ouer and coueryinge the
londe, the cytyes, and them that dwell
therein.
And the men shall crye, and al they
that dwell in the londe, shall mourne
at the noyse and stampynge of theyre
stronge barded horses, at the shakynge
of theyr charettes, and at the romlinge
of the wheles. The fathers shall not
loke to theyre chylderen, so feble and
weerye shall theyre handes be: at the
same tyme, whan he shall be there, to
destroye the whole londe of the Phy B
lystynes, he shall make wayste bothe
Tyrus, Sydon, and all other that are
sworne vnto them.
For the LORDE wyll des
troye al Palestina, and the other Iles,
that be deuyded from the contrye.
Baldnesse is come vppon Gaza, Asca
lon wyth hyr other valleyes shall kepe
hyr peace.
Howe longe wylte thou slaye, O
thou * swearde of the LORDE? Jere.46
Turne agayne in to the sheeth, reste,
and leaue of. But howe can it ceasse,
whan the LORDE hymselfe hathe
geuen it a charge agaynste Ascalon,
and raysed it vppe agaynste the cytyes
of the see coaste?

The.xlviii. Chapter.

¶ Agaynste Moab.

Thus sayeth ỷ LOR A
DE of hoostes the Esa.15.a
God of Israel agaīst 16.a.b
Moab: Wo be to Eze.25.b
the cytye of Nebo, Soph.2.b
for it shall be layed
wayste, broughte to
confusion, and taken.
Yee the stronge cytye of * Cariathia Josu.13.
rim shall be broughte to shame, and a
frayed: Moab shall nomore be hadde
in honoure: Wycked counsell shall be
taken vpon Hesebon. Come (shal they
saye) let vs roote them oute, that they
maye be nomore amonge the nombre
of the Gentyles, yee that they maye no
more be thoughte vpon: Thus the
swearde shall persecute the. A voyce
shall crye from Horonaim: Wyth
greate waystynge and destruccyon is
Moab made desolate.
And thys crye shall be herde in all
hyr cytyes. At the goynge vp vnto Lu
hith ther shall aryse a lamentacyon:
and downe towarde Horonaim, ther
shall be herde a cruell and a deadlye
crye: Get you awaye, saue youre lyues
and be lyke vnto the heeth in the wyl
dernesse. * For, because thou haste tru Esay.2.b
sted in thy stronge holdes and treasure Jere.17.a
thou shalte be taken. Chamos wyth Ez.29.a
hys prestes and prynces shal go awaye
in to captyuyte.

B The destroyer shall come vpon al
cytyes, none shal escape. The valleyes
shall be destroyed, and the feldes shall
be layed wayste: lyke as the LOR-
DE hath determined.
Make a token vnto Moab, that
she get her awaye spedelye: for hyr cy-
tyes shall be made so desolate, that no
man shall dwell therin. Cursed be he
that doth the worke of the LORDE
neglegentlye, and cursed be he that ke-
Jere.47.b pyth backe * hys swearde from shed-
dynge of bloude. Moab hath euer ben
ryche and carelesse from his youth vp,
she hath sytte and taken hyr ease with
hyr treasure. She was neuer yet put
out of one vessell in to another (that
is) she neuer wente awaye in to capty-
uyte, therfore hyr tast remayneth, and
hyr sauoure is not yet chaunged.
But lo, the tyme commeth (sayeth the
LORDE) that I shall sende hyr
trussers to trusse her vppe, to prepare
and season hyr vessels: yee hyr tanker-
des rattell, and shake to an ero. And
Moab shall be ashamed of Chamos,
3.Reg.12.e lyke as Israell was ashamed of * Be-
thell, wherein she putte hyr truste.
Wherfore do ye thynke thus: we
are myghtye, and stronge men of warr?
Moab shall be destroyed, and hyr cyty
es brente vp: hyr chosen yonge mē shal
be slayne, sayeth the kynge, whose
name is the LORDE of hoostes.
C The destruccyon of Moab commeth
on a pace, and hyr fall is at hande. All
hyr neghboures shall mourne for her,
and al they that knowe hyr name, shal
saye. O howe happeneth it, that the
stronge staffe and the goodlye rodde is
thus broken? And thou doughter Dy-
bon, come downe from thy glorye, and
sytte in pouerte. For he that destroieth
Moab, shall come vp to the also, and
breake downe thy stronge holdes. And
thou that dwelleste in Aroer, get the
in to the strete, and loke aboute the:
aske them that are fledde and escaped,
and saye: what thynge is happened?
O, Moab is confounded and ouer-
come.
Mourne and crye, tell it oute at
Arnon, that Moab is destroyed. And
myserye shall come vppon the playne
londe: Namelye, vpon Holon and Ja-
za: vpon Mephat and Dibon, vppon
Nebo and the house of Diblathaim,
vpon Cariathaim and Bethgamull,
vpon Bethmaon and Carioth, vppon
Bosra and all the cytyes in the londe
of Moab, whether they lye farre or
neare.
The horne of Moab shalbe smyt- D
ten downe, and hyr arme broke, sayeth
the LORDE. Make hyr droncken,
(for she magnifyed herselfe aboue the
LORDE:) that men maye clappe
theyr handes at hyr vomyte, and that
she also maye be laughed to scorne. O
Israell, shalte thou not laughe hym to
scorn, whan he is take among theues?
* Yee because of thy wordes that thou Num.21.d
haste spoken agaynste hym, thou shalt
be dryuen awaye. Ye Moabytes shall
leaue the cytyes, and dwell in rockes
of stone, and become lyke doues, that
make theyr nestes in holes. * So for Esay.16.b
Moabs pryde, we haue herde of it, she Jere.49.c
is verye hyghe mynded. I knowe hyr
stoutnesse, hyr boastynge, hyr arrogan
cye and the pryde of hyr stomacke say-
eth the LORDE. For hyr furious-
nesse maye nother vpholde her wyth
strengthe, nor dede. Therfore shall ther
mournynge be made for Moab, and e-
uery man shall crye for Moabs sake: a
lamentacyon shall be made, to the men
that stonde vpon the wall. So wyll I
mourne for the also (o Jazer) and for þ E
O thou vyneyarde of Sybma. Thy
wyne braunches shall come ouer the
see, and the braunches of Jazer but vn
to the see: the destroyer shall breake in
to thy haruest and grapegatherynge.
Myrth and cheare shall be taken awaye
from the tymber felde, and from the
whole londe of Moab. Ther shall be
no swete wyne in the presse, the trea-
der shall haue no stomacke to crye: yee
ther shall be none to crye vnto hym:
whiche aforetyme were herde from He
sebon to Eleale and Joaz, whiche lyf-
ted vp theyr voyce from zoar vnto Ho-
ronaim, that bullocke of thre yeare
old. The waters also of Nemrim shal
be dryed vppe.
Moreouer I wyll make Moab ce-
asse (sayeth the LORDE) from the
offerynges and censynge that she hath
made vnto hyr goddes in hyghe places
Wherfore my hart mourneth for Mo-
ab, lyke a croude, playenge an heuye
songe: and for the mens sake of þ brick
wall my harte mourneth also, euen as
a pype, that pypeth a dolefull songe:
for they shall be verye fewe, and des-
troyed. * All heades shall be shauen, Esay.15.a
and all beerdes clipped of: all handes

bounde, and all loynes gyrded aboute wyth sackclothe. Upon all the houses toppes and stretes of Moab, ther shal be mournynge: For I wyll breake Moab lyke an unprofytable vessell sayeth
F the LORDE. O howe fearfull is she? O howe mourneth she? O howe dothe Moab hange downe hyr heade, and is ashamed?

Thus shall Moab be a laughing stocke, and hadde in derisyon of al the,
Deut. 28. c Jere. 49. d that be rounde aboute her. *For thus sayeth the LORDE: Beholde, the enemye shall come flyenge as an Aegle, and sprede hys wynges upon Moab. They shall clymme over the walles, & wynne the stronge holdes. Then the myghtye mens hartes in Moab, shall be lyke the harte of a woman travaylynge wyth chylde. And Moab shal be made so desolate, that she shall nomore be a people, because she hath sette uppe herselfe agaynste the LORDE.

Esa. 24. c *Feare, pyt, and snare shall come upon the (o Moab) sayeth the LORDE. Who so escapeth the feare, shall fall in to the pytte: and who so getteth oute of the pytte, shall be taken in the snare. For I wyll brynge a yeare of vysitacyon upon Moab, sayeth ŷ LORDE. They that are able to flye, shall stonde under the shadowe of Hesebon. For ther shall go a fyre oute of Hesebon, and a flamme from Syon, & shall burne up that proude people of Moab both before and behynde. Wo be unto the (o Moab) for thou people of Chamos shalte perysh: Yee thy sonnes and doughters shall be ledde awaye captyve. Yet at the laste wyll I brynge Moab oute of captyvyte agayne, sayeth the LORDE. Thus farre of the plage of Moab.

The. xlix. Chapter.

¶ Agaynste the Ammonytes, Edomites, Damascus, Cedar and Elam.

A
Eze. 21. d and. 25. a Amos. 1. c
As concernynge the *Ammonytes, thus the LORDE sayeth: Hath Israell no chylderen, or is he without an heyre? Why hathe youre kynge then taken Gad in? wherfore doth hys people dwell in hys cytyes? Beholde therfore, the tyme commeth (sayeth the LORDE) I wyl brynge a noyse of warre in to Rabath of the Ammonytes. Rabath shal be desolate, and hyr cytyes brente uppe: & the Israelytes shall be lordes over those, that hadde them in possessyon afore, sayeth the LORDE. Hesebon shall mourne, for it shal be roted oute of the grounde, saieth the LORDE. The cytyes of Rabath shall crye oute, and gyrde themselues wyth sackcloth: they shall mourne, and runne aboute the walles, for theyr kynge shall be ledde awaye presoner: yee hys prestes and prynces wyth hym. Wherfore trustest thou in the water streames, that flow to and fro, o thou fearce doughter: and thynkeste thou arte so safe (by reason of thy treasure) that no man shal come to the? Beholde, I wyll brynge a feare upon the, sayeth the LORDE God of hoostes, from al those that be about the: so that ye shall be scattred everye man from another, and no man shall gather them together agayne, that be fled. But after that, I wyll brynge the Ammonytes also oute of captyvyte agayne.

*Upon the Edomytes hathe the LORDE of hoostes spoken on thys maner: Is ther nomore wysedome in Theman? Is ther nomore good counsell amonge hys people? Is theyr wysedome then turned clene to naught? B
Esa. 34. Eze. 25. 32. c. 34
Get you hence, turne youre backes, crepe downe in to the depe, O ye cytesyns of Dedan. For I wyll brynge destruccyon upon Esau, yee and the day of hys vysytacyon. Yf the grape gathers came upon the, shulde they not leave some grapes? Yf the nyghte robbers came upon the, shulde they not take so muche as they thoughte were ynough? But I wyl make Esau bare, and dyscover hys secretes, so that he shall not be able to hyde them: Hys sede shall be wasted awaye, yee hys brethren and hys neghboures, and he hym selfe shall not be lefte behynde. Thou shalte leave thy fatherlesse chylderen behynde the, and I wyl kepe them: and thy wydowes shall take theyr comfort in me. For thus hath the LORDE spoken: *Beholde, they that men thoughte were unmete to drynke of the cuppe, have dronckē wyth the fyrst and thynkest thou then to be fre? Jere. 25. Eze. 9. b 1. Pet. 4. b
No, no, thou shalt nother be quyte nor fre, but thou muste drynke also. For why? I have sworne by myself (saieth the LORDE) ŷ Bosra shal become a wyldernesse, an opē shame, a laughing

stocke, and cursynge: and hyr cytyes
shall be a continuall deserte. For I am
C perfectelye, enfourmed of the LOR-
DE, that he hathe sence a message
alreadye vnto the Heythen. Gather
you together, and go forthe agaynste
them: make you readye to the battayll,
Abdie .1.a for lo, * I wyll make the but small a-
monge the Heythen, and lytle regar-
Esa. 47.b ded amonge men. * Thy high stomack
Jere. 48.d and the pryde of thy harte haue decea-
ued the, because thou wylt dwel in the
holes of stonye rockes, and haue the
hyghe mountaynes in possessyon.
Neuerthelesse thoughe thyne neste
were as hyghe as the Aegles, yet wyl
I caste thy downe, sayeth the LOR-
DE.
Moreouer Idumea shall be a wyl
Jere. 18.b dernesse: * who so goeth by it, shall be
19.b, 50.b abashed, and wondre at all hyr mysera
Gene. 19.d ble plages. * Lyke as Sodom, and Go
mor and the cytyes that lay ther about
were turned vpsyde downe (sayeth
the LORDE:) so shal no body dwel
in Idumea, and no man shall haue his
habytacyon there. Beholde lyke as the
Lyon commeth vp from the pleasaunt
medowes of Jordane, vnto the grene
pastures of Ethã: so wyll I dryue him
and make hym runne agaynste her.
But who is the yonge man that I wil
orden therto? Who is lyke vnto me?
What is he that wyl stryue wyth me?
What shepherde maye stonde in my
D hondes?
Psal. 136.b * Therfore heare the counsell of
the LORDE, that he hathe taken
vpon Idumea: and hys purpose, that
he hath deuysed vppon the cytesyns of
Theman: The leest of the flocke shall
teare them in peces, & loke what fayre
thynge they haue, they shall make it
wayst, and themselues also. At ẏ noyse
of theyr fall the earthe shall quake, the
crye of theyre voyce shall be herde vn-
Jere. 48.f to the reed see. Beholde, * the enemye
shall come and flye vp hyther, lyke as
it were an Aegle, and sprede hys wyn-
ges vpon Bosra. Then shal the hartes
of the worthyes in Edom be as ẏ hart
of a woman trauaylynge of chylde.
Esa. 17.a * Vppon Damascus, Hemath
Amos 1.a and Arphad shall come confusion, for
they shall heare euell tydynges: they
shall be tossed to and fro lyke the see
that can not stonde styll. Damascus
shall be sore afrayde, and shal flye, trem
blynge shall come vpon her, Sorowe
& payne shal ouertake her as a woman
trauaylynge of chylde. But how shuld
so worshyppfull and gloryous a cytye
be forsaken? Heare therfore: hyr yonge
men shall fall in the stretes, and al hyr
men of warre shall be taken awaye in
that tyme sayeth the LORDE of
hoostes. I wyll kyndle a fyre in ẏ wal
les of Damascus, which shal consume
the palace of Benadad.
* As for Cedar and the kyngdome E
of Hasor whome Nabuchodonosor Esay. 21.d
the kynge of Babylon smote downe,
the LORDE hath spoken thus v-
pon them: Arise, and get you vp vnto
Cedar, and destroy the people toward
the easte. Theyr tentes and theyr floc-
kes shal they take away, yee theyr han
gynges and theyr vessel. Theyr camels
also shall they carye away with them.
They shall come aboute them on eue-
rye syde wyth a fearfull crye. Flye, get
you soone away, crepe in to caues that
ye maye dwel there, O ye inhabitours
of Hasor, sayeth the LORDE: for
Nabuchodonosor the kynge of Baby-
lon hath holden a councell concernyng
you, and concluded hys deuyce against
you. Arise, and get you vppe agaynste
yonder ryche and carelesse people (say
eth the LORDE) whiche haue ne-
ther gates nor dorebarres, and that
dwell not together. Theyr camels shal
be stolen, and the droues of theyre cat-
tell dryuen awaye. Moreouer these
that be shauen wyll I scattre towarde
all the wyndes, and brynge them to de-
structyon: Yee and that thorowe theyr
owne familiars, sayeth the LORD.
Hasor also shall be a dwellynge for
Draggons, and an euerlastynge wyl-
dernesse: so that no bodye shall dwell
there, and no man shall haue there hys
habytacyon.
These are the wordes, that the F
LORDE spake to the prophet Je-
remye concernynge * Elam, in the be- Eze. 32.d
gynnynge of the raygne of Sedechias Dan. 8.a
kynge of Juda: Thus sayeth the
LORDE of hoostes: Beholde, I
wyll breake the bowe of Elam, and
take awaye theyr strengthe: and vpon
Elam I wyll brynge the foure wyn-
des from the foure quarters of heauẽ,
and wyll scattre them agaynst ẏ same
foure wyndes. And ther shal be no peo
ple, but some of Elam shall flye vnto
them.
For I wyll cause Elam be afray

ed of theyr enemyes, and of them that
seke theyr lyues: and wyl brynge vpon
them the indignacyon of my wrath sa
yeth the LORDE. And I wyll per
secute them wyth the swearde, so long
tyll I haue broughte them to naughte.
I wyll set my seate in Elam, I wyll
destroye bothe the kynge and the prynces
from thence, sayeth the LORDE.
But in processe of tyme, I wyl brynge
Elam out of captyuyte agayne, sayeth
the LORDE.

The l. Chapter.

¶ Prophecyenge agaynste Babylon.

A THe wordes that ye LORDE spake vnto the pro-
phet Jeremye concernynge
Esay. 13.a Babylon, and the lond of
and. 47.a the Caldees. * Preache
Jere. 25.b amonge the Gentyles, let youre voyce
and. 51.a be herde, make a token, crye oute, kepe
no sylence, but saye: Babylon shall be
Esa. 46.a wonne * Bel shall be confounded,
‡ Dan. 5.a ‡ and Merodach shall be ouercome.
Yee theyr goddes shall be broughte to
shame, and theyr ymages shall stonde
in feare. For oute of the northe ther
shall come a people agaynst her, which
shall make hyr londe so wayst, that no
bodye shall dwell therein: nother man
nor beaste, for they shal flye and departe
from thence.
1. Esd. 1.a * In those dayes and at that tyme
(sayeth the LORDE) the chyldren
of Israel shall come, they and the chyl-
deren of Juda, wepynge and makyng
hayste, and shall seke the LORDE
theyr God. They shall axe the waye
to Syon, thyther shal they turne theyr
faces, and come, and hange vppon the
LORD in a conuenaunte that neuer
shall be broken.
My people hathe bene a loste
Jere. 23.a * flocke, my shepherdes haue deceaued
Eze. 36. c them, and haue made them go astraye
vpon the hylles. They haue gone from
the mountayne to the lytle hyl, and for
B gotten theyr folde. All they that came
vpon them, haue deuoured them, and
theyr enemyes sayde: We haue made
no faute agaynste them, for they haue
displeased the LORDE, yee euen
the LORDE whiche is the bewty
of theyr ryghteousnesse, and that de-
fended theyre fathers. Yet shall ye flye
from Babylon, and departe oute of
the londe of the Caldees and ye shall
be as the rammes that go before the
flocke. * For lo, I wyll rayse vppe an Jere. 50.g
hoost of people from the northren lond
and brynge them vpon Babylon: these
shall laye sege to it, and wynne it:
Theyre arowes shal not mysse, lyke as
a connynge archer shuteth not wrong.
And the Caldees shall be spoyled, and
all they that spoyle them, shall be sa-
tysfyed sayeth ye LORDE: * because Esa. 47.a
ye were so chearful and glad, to treade
downe myne heretage, and fulfylled
youre pleasures, as the calues in the
grasse: and tryumphed ouer them lyke
the bulles, whan ye hadde gotten the
vyctorye, Youre mother shall be sore
confounded, and she that bare you,
shall come to shame. She shall be the
leaste sette by amonge the nacyons,
voyde wayst and dryed vppe. No man
shall be able to dwell there, for the fear
of the LORDE, but she shall be
whole desolate. * All they that go by Jere. 18.b
Babylon, shall stonde styll, and be a- 19.b. 49.a
bashed, and shall wondre at all hyr
plages.
Go forthe in youre araye agaynst C
Babylon rounde aboute, al ye that can
handle bowes shute at her, spare no a-
rowes, for she hathe synned agaynste
the LORDE. Crye oute: Vppon
her, vpon her, agaynste her rounde a-
boute, she shall yelde herselfe, hyr fun-
dacyons shall fall, and hyr walles shal
come downe, for it shall be the vengea-
unce of the LORDE. Yee vengea-
unce shall be taken of her. * and as she Exo. 21.d
hath done so shall she be dealte wyth- Leui. 24.b
all. They shall roote oute the sower Johel. 3.b
from Babylon, and hym that handleth
the syckle in haruest. For feare of the
swearde of the enemy, euery man shall
get hym to hys owne people, and eue-
rye man shall flye to hys owne londe.
Israell is a scattred flocke, the Lyons
haue dyspersed them. * Fyrste the 4. Re. 17.a
kynge of the Assirians deuoured them Esay. 10.a
‡ laste of all thys Nabuchodonosor ‡ 4. re. 25.a
kynge of Babylon hathe brused all
theyre bones.
Therfore thus sayeth the LOR-
DE of hoostes the God of Israel: Be-
holde, I wyll vyset the kynge of Ba- 4. Re. 19.d
bylon and hys kyngdome, * as I haue Esa. 14.d
visited the kynge of the Assirians: and
wyll brynge Israel agayne to his plea
saunte pasture, that he maye fede vpo
Charmel and Basan, and that his sou
le maye be satysfyed vpon the mount of

D Ephraim & Galaad. * In those dayes and at the same tyme (sayeth ÿ LORDE) yf the offence of Israel be sought for, ther shall none be founde: Yf men enquere for ÿ synne of Juda, ther shall be none: for I wyll be mercifull vnto thē, whom I suffre to remayne ouer.

Go vp (o thou auenger) in to ÿ enemies londe, and vyset them that dwell therein: downe with them, and smyte them vpon the backes, saieth ÿ LORDE: do accordinge to all, that I haue cōmaunded the. Ther is gone aboute the londe a crie of a slaughter & greate murthur, namely on this maner: How hapeneth it, ÿ the hammer of the whole worlde is thus broken and brused in sonder? How chaunceth it, that Babilon is become a wyldernesse amonge ÿ Heythē on this maner? I my self haue layed wayte for ÿ, and thow art takē, vnwarres art thou trapped and snared, for why? thou hast prouoked ÿ LORDE vnto anger. The LORDE hath opened his house of ordinaunce, and brought forth ÿ weapens of is wrath. For the thinge ÿ is done in the lōde of the Caldees, it is the LORDE of hoostes worke.

E These thynges shal come vpon her at ÿ last, they shall breake in to hir preuy chābres, they shall leaue her as bare as stones, that be layed together vpon heapes. They shal so destroye her, that nothinge shalbe left. They shall slay al hir mightie souldyers, put thē to death. Wo be vnto them, for the daye and tyme of their visitacion is at honde. Me thinke I heare already a crie of them ÿ be fled and escaped out of the londe of Babylon, which shewe in Sion ÿ vengeaunce of the LORDE oure God, ÿ vengeaūce of his temple: Yee a voyce of thē, that crie agaynst Babylō: Call vp all ÿ archers agaīst Babylō, pytch youre tētes rounde aboute her, ÿ none escape. * Recōpence her, as she hath deserued: & accordinge as she hath done, so deale with her agayne: for she hath * set vp her selfe agaynst ÿ LORDE agaynst ÿ holy one of Israel. Therfore shall hir yonge men fall downe in the stretes and all hir mē of warre shall be rooted out in ÿ daye, saieth ÿ LORDE. Behold, I speake vnto the (o ÿ proud) sayeth the LORDE God of hoostes: for thy day shall come, euen the tyme of thy visitacion. And the proude shal stōble and fall, and no mā shall helpe him vp. I wyll burne vp his cyties with fyre, and it shall consume all ÿ is roūde aboute hym.

F Thus sayeth the LORDE of hoostes: The chyldren of Israel & Juda suffre violence together. All they ÿ haue them in captiuite, kepe them fast, and wyll not let them go: but theyr auenger and redemer is myghtye, whose name is ÿ LORDE of hoostes: he shal mantayne theyr cause, he shal make the lande shake, and iudge them that dwel therin, one with another. The sweard shall come vpon the Caldees (sayeth ÿ LORDE) vpon them that dwell in Babilon, vpon theyr prynces, and vpō theyr wyse men. The swearde vpon theyr soithsaiers (as for those, they shal become fooles). The swearde vpon theyr worthies, so that they shal stonde in feare. The sweard vpon theyr horsemen and charrettes, and vpō all the cōmune people that dwell amonge them, so that they al shal become lyke womē.

G The swearde vpon theyr treasure, so ÿ it shall be stolen awaye. The swearde vpon theyr waters, so that they shalbe dryed vp: For the lande worshippeth ymages, and delyteth in straunge wonderfull thynges. Therfore shall wylde beastes, and apes, and estriches dwell therin: for ther shall neuer man dwell there, nother shal eny man haue his habitacyon there for euermore. Lyke as God * destroyed Sodom and Gomorra, with the cyties that lay there about sayeth the LORDE: So shall noman dwell there also, nother shall eny man haue there his habitacyon.

* Beholde, ther shall come a people from the North, with a bonde of men, and many kynges shall stonde vp from the endes of earth. They beare bowes and bouclers, cruel are they and vnmercyfull.

H Theyr voyce roareth lyke ÿ raginge see, they ryde vpon horses, and come weapened to fyght agaynst the, O Babilon. As soone as the kynge of Babilon heareth tell of them, his handes shall ware feble: Sorowe and heuynesse shall come vpon hym, as a woman trauelynge with chylde. Beholde, * lyke as the Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Ethan: so wyll I dryue them forth, and make

Jere. 50.a; Esa. 47.a; Jere. 23.b; 19.b.49.d; Exo. 23.b; Leui. 24.d; Johel. 3.b; 4. Re. 17; Esay. 10; 4. re. 15; Jere. 50.c; Apoc. 18.b; 1. Tes. 2.a; 4. Re. 19.; Esa. 14.d; Gene. 19.c; Jere. 50.d; Deut. 28.e; Jere. 49.f

them runne agaynst her. But whō shall
I chose out, & ordene to such a thinge?
Job.41.a * For who is lyke me? or who wyll
stryue wt me? or what shepherde maye
stonde agaynst me? Therfore heare ye
cousel yt the LORDE hath geuē vpō
Babilon, and the deuyce that he hath
taken vpon the londe of the Caldees.
The least amonge the people shal teare
them in peces, and loke what pleasant
thīge they haue, they shal laye it waist.
The noyse at the wynnynge of Babi
lon shall moue the earth, and the crye
shalbe herde amonge ye Gentyles.

The. li. Chapter.

A prophecye and exhortacion to
the vengaunce of Babylon.

A
Thus hath the LORDE
Jere.25.b sayde: * Beholde, I wyll
and.50.a. rayse vp a parlous wynde
agaynst Babylon, and hyr
citesens, yt beare euel wyll
agaynst me. I will sende also in to Ba
bylon fanners, to fanne her out, & de
stroye hir londe: for in the daye of hyr
trouble they shal be aboute her on eue
ry syde. Morouer the LORDE hath
sayde vnto the bowemen, and to them
that clymme ouer ye walles in brestpla
tes: Ye shall not spare hir yongemen,
kyll downe all hir hoost. Thus ye slay
ne shall fall downe in the londe of the
Caldees, and the wounded in the stre
Jere.50.d. tes. * As for Israel and Juda, they
shall not be forsaken of theyr God, of
the LORDE of hoostes, of ye holy one
of Israel: no, though they haue fylled
Esa.48.d all their londe full of synne. * Flye
awaye from Babylō, euery man saue
hys lyfe. Let no man holde his tunge
to hir wyckednesse, for the tyme of the
LORDES vengeaunce is come: yee
he shall rewarde her agane.
B Babylon hath bene in the LOR
Jere.25.c. DES honde * a golden cuppe, yt ma
keth all londes dronken. Of hyr wyne
haue all people dronken, therfore are
Esa.12.a b they out of their wittes. * But soden
Apoc.14.b ly is Babylon fallen, and destroyed.
and 18.a. Mourne for her, brynge playsters for
hir woundes, yf she maye peraduenture
be healed agayne. We wolde haue ma
de Babylon whole (saye they) but she
is not recouered. Therfore wyl we let
her alone, & go euerymā in to hys own
contrye. For hir iudgement is come in
to heauen, & is gone vp to the cloudes.
The LORDE hath brought forth
our ryghteousnesse. And therfore come
on, we wyll shewe Sion the worke of
the LORDE our God. Make sharpe
the arowes, and fyll the quyuers: * for Jud.26.
the LORDE shall rayse vp the spirite 3.Re.11.
of the kynge of ye Medees, which hath
already a desyre to destroye Babilon.
This shalbe the vengeaūce of ye LOR
DE, and the vengeaunce of his tēple. C
Set vp tokens vpō the walles of Ba
bilon, make your watch strōge, set your
watchmen in araye: yee holde preuye
watches, and yet for all yt shal ye LOR
DE go forth with the deuyse, whiche
he hath taken vpon them that dwell in
Babilon.
O thou that dwellest by the greate
waters, o thou that hast so great trea
sure and ryches, thyne ende is come: &
the reknyng of thy wynnynges * The
LORDE of hoostes hath sworne by Jere.22.
hymselfe, that he wyll ouerwhelme the Amos.6.
with men, lyke greshoppers in nōbre, and.8.a
which with a corage shall crye, Alarū,
Alarum agaynst the. * Yee euen the Jere.10.
LORDE of hoostes, that with his
power hath made the earth, & his wys
dome prepared the rounde worlde, and
with his discrecyon spred out the hea
uens. As soone as he letteth his voyce
be herde, the waters in the ayre ware
fearce: * He draweth vp ye cloudes frō Psa.134
the endes of the earth. He turneth the
lyghtenynges to rayne, he bryngeth the
wyndes out of theyr secrete places.
By the reason of wysedome all mē are
become fooles. * Confounded be all ye Esa.44
casters of ymages: for the thynge that Bar.6.
they make, is but deceate, and hath no
breath. Vayne is it, and worthye to be
laughed at: and in the tyme of visitacy
on it shall perysshe.
D Neuerthelesse the porcyon of Ja
cob is none suche, but he that made all
thinges, whose name is the LORDE
of hoostes, he is the rodde of his enhe
ritaunce. Thou breakest my weapens
of warre, and yet thorowe the I haue
scattred the nacyons and kyngdomes.
Thorow the haue I scattred horse and
horseman: yee the charrettes, and suche
as sat vpon them. Thorow the I haue
scattred man and woman, olde & yōge
bacheler and mayden. Thorow the I
haue scattered the shepherde, & his flock
the husbandman and his cattell, ye prin
ces and the rulers. Therfore wyll I
reward the cytie of Babilon and al hir
cytesyns: the Caldees, with all the euel

which they haue done vnto Sion: Yee
that ye your selues shal se it, sayeth the
LORDE. Beholde, I come vpon the
(thou noysome hyll) sayeth ÿ LORD,
thou that destroyest all landes. I wyll
stretch out my hande ouer the, and cast
thy downe from the stony rockes: and
wyll make the a brent hyll, so that nother
cornerstones, nor pinnacles, nor fũdacyonstones
shall be taken ony more
out of the: but waist and desolate shalt
ÿ lye for euermore, sayeth ÿ LORDE
E Set vp a token in the lande, blowe
the trompettes amonge the Heythen,
prouoke the nacyons agaynst her, call
the kyngdomes of Ararat, Menni and
Ascanes agaynst her: nõbre out Taphsar
agaynst her, brynge as great a sorte
of hoostes agaynst her, as yf they were
greshoppers. Prepare agaynst them
the people of ÿ Medes with theyr kyngis,
prynces, and all theyr chefe rulers,
yee and the whole lande that is vnder
them.

The lande also shall shake and be
afrayed when the deuyce of the LORDE
shall come forth agaynst Babilõ:
to make the lande of Babilon so wayst
that no man shall dwell ony more therin.
The worthyes of Babilõ shal leaue
the battayll, & kepe thẽ selues in strõge
holdes, theyr strẽgth hath fayled them,
they shalbe lyke wemen. Theyr dwellynge
place shalbe brent vp, theyr barres
shalbe broken. One pursevaũt shal
mete another, yee one post shal come by
another, to brynge the kynge of Babilon
tydynges: that his cytie is takẽ in
on euery syde, the fordes occupyed, the
fennes brent vp, & the souldyours sore
afrayed.

F For thus sayeth the LORDE,
of hoostes the God of Israell: The
doughter of Babilon hath bene in hir
tyme lyke as a threshynge floore, but
shortly shall hir haruest come. Nabuchodonosor
the kynge of Babilon hath
deuoured & destroied me, he hath made
me an emptye vessell. He swalowed me
vp lyke a Draggon, and fylled his bely
with my delycates: he hath cast me out,
he hath taken my substaunce awaye,
and the thynge that was lefte me hath
he caried vnto Babilõ, sayeth ÿ doughter
that dwelleth in Sion: Yee and my
bloude also vnto the Caldees sayeth
Jerusalem. Therfore thus sayeth the
LORDE: Beholde, I wyll defende
thy cause, and auenge the: I wyl drynk
vp hir see, & drye vp hir waterspringes
*Babilon shall become an heape Esay.13.c
of stones a dwelling place for draggõs
a fearfulnesse and wondrynge, because
no mã dwelleth there. They shal roare
together lyke lyons, and as the yõge lyons
when they be angrye so shall they
bende themselues. In theyr heate shall
I set drynke before them, and they shal
be dronken for ioye: *Then shall they G
slepe an euerlastynge slepe, and neuer Jere.51.f
wake sayeth the LORDE. I shal carye
them down to be slayne lyke shepe,
lyke wethers and goates. O how was
Sesah wonne? O, how was the glory
of the lande taken? how happeneth it,
that Babilon is so wondred at amõge
the Heythen? The see is rysẽ ouer Babilon,
and hath couered her wt his great
wawes. Hir cyties are layed wayst, the
lande lyeth vnbuylded and voyde: it is
a lande wher no mã dwelleth, & where
no man trauayleth thorowe. Moreouer,
I wyll vyset *Bel at Babilon, & Esa.46.a
the thynge that he hath swalowed vp, Jere.50.a
ÿ same shall I pluck out of his mouth. Bel.d
The gentyles also shall runne no more
vnto hym: yee and the walles of Babilon
shall fall.

O my people, *come out of Babilon, Esa 52.b
that euery man maye saue his lyfe, 2.Cor.6.c
from the fearfull wrath of the LORDE.
Be not faynthearted, and fear not
at euery rumoure that shalbe herde in
the londe: for euery yeare bryngeth new
tydynges: yee straunge wyckednesse &
lordshippe. And lo the tyme commeth ÿ
I wyll vyset the ymages of Babilon, H
and the whole lande shalbe confoũded,
yee and hir slayne shall lye in the myddest
of her. *Heauen and earth with Apo.18.d
all that is therin shall reioyce ouer Babilon,
when the destroyers shall come
vpon her from the Northe, sayeth the
LORDE.

*Lyke as Babilõ hath beatẽ downe Jere.50.c
and slayne many out of Israel: so shall
ther fall many, and be slayne in all hyr
kyngdome. Ye that haue escaped the
swearde, haist you, stonde not styll, remembre
the LORDE afarre of and
thynke vpon Jerusalem, for we were
ashamed to heare the blasphemies: our
faces were couerd with shame, because
the straunge aleauntes came to ÿ Sanctuary
of the LORDE. Wherfore, beholde
(sayeth the LORDE) the tyme
commeth, that I wyll vyset the ymages
of Babilon, and thorow the whole

londe they shall mourne and fall.

Jere.49.c *Though Babilon clymmed vp in to heauen, and kept hir power on hye, yet shall I sende her destroyers sayeth the LORDE.

I A pyteous crye shalbe herde from Babilon, and a great mysery from the lande of the Caldees: when ŷ LORD destroyeth them, and when he dryueth out the hye stomacke and proude boastynge, wherwith they haue ben as furious, as the wawes of greate waterfloudes, & made greate crakes & theyr wordes. For the destroyers shall come vpon her (euen vpon Babilon) whiche shall take hir worthies, & breake theyr bowes: for God is disposed to auenge hymselfe vpon them, and sufficientlye to recompence them. Yee (sayeth the LORDE) I wyl make theyr prynces, theyr wyse men, theyr chefe rulers and

Jere.51.g all theyr worthies dronken: *so that they shall slepe an euerlastynge slepe, & neuer wake: Thus sayeth the kynge, whose name is the LORD of hoostes.

Moreouer thus sayeth the LORDE of hoostes: The thicke wal of Babilon shalbe broken, and hir proude gates shalbe brent vp. And the thynge ŷ the Gentyles & ŷ people haue wrought with great trauayle and laboure, shall come to nought, and be consumed in ŷ fyre.

K This is the charge ŷ Jeremy gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kynge of Juda, in the fourth yeare of his raygne. Now this Sarias was a peaceable prynce. Jeremy wrote in a boke, al the mysery that shuld come vppon Babilon, yee and all these sermōs that be wrytten agaynst Babilon, and gaue Sarias this charge: Whan thou cōmest vnto Babilon, se that thou rede all these wordes, and saye: O LORD thou arte determyned to roote out this place, so ŷ nother people nor cattel shal dwell there ony more, but to lye waist for euer: and when thou hast redde out the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye:

Apo,18.c *Euen thus shall Babilon synke, and be thruste downe with the burthen of trouble, that I wyll brynge vpon her: so that she shall neuer come vp agayne. Thus farre are the preachynges of Jeremye.

The lii. Chapter.

A recytynge how Jerusalem was beseged, wonne, and taken.

Sedechias *was .xxi. yeare olde, whan he was made kynge, and he raygned .xi. yeares in Jerusalem. His mothers name was Hamuthal, Jeremyes doughter of Lobna. He lyued wyckedly before the LORD euen as Joachim dyd. Wherfore the LORDE was angrye at Jerusalē and Juda, so longe tyll he had cast thē out of his presence. And Sedechias fel from the kynge of Babilon. *But in the .ix. yeare of his raigne, in the tenth moneth, ŷ tenth day of ŷ moneth it happened, that Nabuchodonosor kyng of Babilon with al his hoost came before Jerusalem, and beseged it, and made hym bulworkes rounde aboute it. And this besegynge of the cytie endured vn to the .xi. yeare of kynge Sedechias.

A 4.Re.24 2.par.36.b

4.Re.25.a Jere.39.a

*And in the fourth moneth the .xi. daye of the moneth, ther was so greate honger in the cytie: that ther were no more vytayles for the people of ŷ lāde. So all the souldyers brake awaye, and fled out of the cytie by nyght, thorowe the waye of the porte betwene the two walles by the kynges garden. Now ŷ Caldees had cōpassed the cytie rounde aboute, yet wente these men theyr waye towarde the wyldernesse. And so the Caldees folowed vpon them, and toke Sedechias the kynge in the felde of Jericho, whan his hooste was rūne from hym. So they caryed the kynge awaye presoner to Reblatha, vnto the kynge of Babilon in the lande of Hemath *where he gaue iudgemēt vpon hym. The kyng of Babilon also caused Sedechias sōnes be slayne before his face, yee and put all the prynces of Juda to death at Reblatha. Moreouer he put out the eyes of Sedechias, caused hym be bounde with cheynes, to be caryed vnto Babilon: & let hym lye in preson, tyll he dyed.

4.Re.25. Jere.39. and.39.a

B

Jere.39.

Now the tenth daye of the fyfth moneth in the .xix. yeare of Nabuchodonosor kynge of Babilon, Nabuzaradan the chefe Captayne and the kynges of Babilons seruauntes came vnto Jerusalem, and brent vp the house of the LORDE. He brent vp also the kynges palace, all the houses, and all ŷ gorgious buyldynges in Jerusalem. And

the whole hoost of the Caldees ÿ were
with the chefe captatayne, brake down
all the walles of Jerusalem rounde
aboute.

C As for the poore people and suche
folke as yet was left in the citie, which
also were fallen to the kynge of Babi-
lon, yee and what people as yet remayned,
Nabusaradan the chefe captayne
caried them awaye presoners. But the
poore people of the contry, dyd Nabu-
saradan the chefe captayne leaue in the
londe, to occupye the vyneyardes and
feldes. The Caldees also brake ÿ bra-
sen pilers, that were in the house of the
LORDE, yee the seates and the bra-
sen lauer that was in the house of the
LORDE: and caryed all the metall of
them vnto Babilon. They toke awaye
also the cauldrons, shouels, flesho-
kes, sprynklers, spones and all the bra-
sen vessell that was occupyed in ÿ ser-
uice, with the basens, colepannes, sprink
lers, pottes, candelstickes, spones, and
cuppes: wherof some were of golde, &
some of syluer.

The chefe captayne toke also the
two pylers, the lauer, the.xii. brasen bul-
3.Re.7.b lockes ÿ stode vnder the seate * which
kynge Salomon made in the house of
the LORDE: and all the vessell con-
teyned so muche metall, that it myghte
D not be weyed. For euery pyler was
xviii cubytes hye, and the rope ÿ went
aboute it, was.xii. cubites and foure
fyngers thycke and rounde. Now vpon
the rope were brasen knoppes, & euery
knoppe was fyue cubytes hye: and vp-
pon the knoppes were whoopes, and
pomgranates rounde aboute of clene
brasse.

After this maner were both the py-
lers fashioned with the pomgranates
wherof ther were an hundreth and.xcvi
which hanged vpon the whoopes rounde
aboute. The chefe captayne also toke
Sarias the hye prest, and Sophonias
that was the chefe nexte hym, and the
thre kepers of the treasury. He toke
out of the cytie a chamberlayne, which
was a captayne of the souldyers, and
seuen men that were the kynges seruan-
tes, which were founde in the cytie: and
Sepher a captayn that vsed to muster
the men of warre: with.lx. men of the
contry that were taken in the cytie.

These Nabuzaradan the chefe captaine
toke, and caryed them to the kynge of
Babilon vnto Reblatha: and ÿ kynge
of Babilon caused them to be put to
death at Reblatha in the lande of He-
math. And thus Juda was led awaye
captyue, out of his owne lande.

This is the summe of the peo-
ple, whom Nabucho-
donosor led away
captyue:

In the seuenth yeare of his reigne E
he caryed awaye of ÿ Jewes, thre thou
sande thre and twenty. In the.xviii.
yeare Nabuchodonosor caryed awaye
from Jerusalem eyghte hundreth and
two and thyrtye personnes. In the thre
and twenty yeare of Nabuchodonosor
Nabusaradan the chefe captayne, toke
awaye seuen hundreth and fyue & for-
tye Jewes presoners. The whole summe
of all the presonners, is foure thousande
and sixe hundreth.

* In the seuen and thyrtyeth yeare 4.Re.25.d
after that Joachim the kynge of Juda
was caryed away, in the fyue and twen
tyeth day of ÿ twelfe moneth, Euilme
rodach the kynge of Babilon (the same
yeare that he reygned) gaue Joachim
the kynge of Juda his pardon and
let hym out of preson, and spake
louyngly vnto hym. And set
his trone aboue the trones
of the other kynges ÿ
were with hym
in Babilon.
He chaun
ged
also the
clothes of his
presonment, yee & he
dyd eate with hym all
his lyfe longe. And he had
a contynuall lyuynge geuen hym
of the kynge of Babilon, euery
daye a certayne thynge al-
lowed hym, al ÿ dayes
of his lyfe, vntyll
he dyed.

*

The ende of the prophete
Jeremy.

Treni

otherwyse called, the lamentacions of Jeremy.

And it came to passe (after þ Israel was brought in to captiuite, and Jerusalem destroyed) that Jeremy the prophete sat wepynge, mournynge & makynge his mone in Jerusalem: so that with an heuy harte he syghed and sobbed, sayenge:

The fyrst Chapter.

A ALas, how sytteth the cytie so desolat þ somtyme was full of people, how is she become
2.Re.4.b. lyke a wedow, * which was the lady of al
4.Re.15.c nacyons? * Howe is she brought vnder tribute, that ruled all londes?
She wepeth sore in the nyght, so that the teares rūne downe hir chekes: for amonge all hir louers, ther is none,
Job,6,b that geueth her ony comforte: * yee hir nerte freendes abhorre her, & are become hir enemies.
Juda is taken presoner, because she was defyled: and for seruyng so many straunge goddes, she dwelleth nowe amonge the Heithen. She fyndeth no rest: all they þ persecuted her, toke her, & so she dwelleth amonge hir enemies.
B The stretes of Sion mourne, because no man commeth more to the solempne feastes. All hir gates are desolate, hir prestes make lamentacion, hir maydens are carefull, and she her selfe is in greate heuynesse.
Hir enemies are falle vpō hir heade & haue put her to shame: for the LORDE hathe chastened her because of hir
Iere.52,c. greate wickednesse: * hir children are led awaye captiue before theyr enemie.
All the bewtye of the doughter of Sion is away, hir prynces are become lyke wethers, that fynde no pasture. They are dryuē away before theyr enemie, so that they haue no more power.
Nowe dothe Jerusalem remembre the tyme of hir misery and disobedēce: yee the ioye and pleasure that she hath had in tymes paste, seyng hir people is brought downe thorowe the power of theyr enemy, and ther is no man for to helpe her: hir enemyes stonde lokynge at her, and laugh hir Sabbath dayes to scorne.
Jerusalem synned euer more and more, therfore is she come in decaye. All C
they that had her in honour, despise her for they haue sene hir fylthynesse. Yee she sygheth, and is ashamed of her selfe.
Hir skirtes are defyled, she remembred not what wolde folowe: therfore is hir fall so great, and ther is no man to comforte her. O LORDE, considre my trouble, for myne enemy hathe the vpperhande.
The enemy hath put his hande to all the precious thynges that she had, yee euen before hir eyes came the Heythen in and out of the Sanctuarye: * whom thou (neuerthelesse) haste for- Deu.23
bydden to come within thy congregacyon.
* All hir people seke theyr bread & 4.Re.25
heuynesse, & loke what precyous thyng Tren.4
euery mā hath, that geueth befor meat, to saue his lyfe. Considre (O LORD) and se, how vyle I am become.
O ye al that go forby, beholde, and se, yf ther be ony sorow like vnto myn, wherwith the LORDE hath troubled me, in þ day of his fearful wrath.
From aboue hath he sente downe a D
fyre, in to my bones & chastened me: he hath layed a net for my fete, & throwē me wyde open: he hath made me desolate, so þ I must euer be mournynge.
The yocke of my transgressyon is come at the last, with his hande hath he taken it vp, and put it about my necke. My strength is gone: the LORDE hath delyuered me in to those handes, wherout I can not quyte my selfe.
The LORDE hath destroyed all the myghtye men, that were in me. He hath proclamed a feast to slaughter all my best men. The LORDE hath troden downe the doughter of Juda, lyke as it were in a wyne presse.
* Therfore do I wepe, and myne Iere.14
eyes gusshe out of water: for the com- Tren.2
forter that shulde quycken me, is farre fro me. My chyldren are dryuen away for why? the nemy hath gotten the ouerhande.
Sion casteth out hir hondes, & ther is no man to comforte her. The LORDE hath layed the enemyes rounde a-

house Jacob, and Jerusalem is as it
were a menstruous womã, in the myd-
dest of them.
Dan.9.b *The LORDE is ryghteous, for I
C haue prouoked his countenaunce vnto
anger: O take hede all ye people, & cõ-
sydre my heuynesse. My maydens and
my yonge men are led awaye in to cap-
tiuite.
I called for my louers (but they be-
gyled me,) for my prestes and coũselers
but they perysshed: euen whyle they sou
ght for meate, to saue theyr lyues.
Consydre (o LORDE) how I am
Tren.2.c troubled * my wõbe is disquieted, my
harte turneth aboute in me, and I am
full of heuynesse. The swearde hurteth
me without and within, I am lyke
vnto death.
They heare my mournynge, but
ther is none that wyll comforte me. All
myne enemyes haue herde of my trou-
Deu.28 ble, and are gladde therof, because thou
hast done it. But thou shalte brynge
4.Reg.25 forth the tyme, when they also shall be
Tren.2 lyke vnto me.
From the shall come all theyr ad-
uersite, thou shalte plucke them awaye
euen as ŷ hast plucked me, because of
all my wyckednesse: For my sorowe is
very great, and my harte is heuy.

The.ii.Chapter.

D Alas * how hath the LOR
Deu.4.b DE darckened the dough-
ter of Sion so sore in his
wrath? As for the honoure
of Israell, he hath casten it
downe from heauen vpon the earth:
How happeneth it, that he remembred
Psal.98.a not his owne * footestole, whẽ he was
Esa.66.a angrye?
The LORDE hath cast downe
all the glory of Jacob without ony fa-
uoure: All the strõge places of ŷ dough
ter Juda hath he broken in his wrath,
and throwen them downe to ŷ groũde:
hir kyngdome and hir prynces hath he
suspended.
In the wrath of his indignacyon
he hath broken all the horne of Israel:
Jere.14.a he hath withdrawen his righthãde frõ
Tren.2.c the enemy: yee a flame of fyre is kynd-
led in Jacob, and hath consumed vp al
rounde aboute.
He hath bent his bowe lyke an e-
nemye, he hath fastened his ryght hãde
as an aduersary: and euery thynge that
was pleasaunt to se, he hath smyten it
downe. He hath poured out his wrath
lyke a fyre, in to the Tabernacle of the
doughter Sion.
The LORDE is become, lyke as
it were an enemye, he hath cast downe
Israell and all his places: yee all his
stronge holdes hath he destroyed, & fyl-
led the doughter of Juda with muche
sorow and heuynesse.
*Hir tabernacle (which was lyke B
a gardẽ of pleasure) hath he destroyed: Jere.7.b
hir hye solempne feastes hath he put
downe. The LORDE hath broughte
it so to passe, that the hye solempne fea
stes and Sabbathes in Sion are clene
forgotten. In his heuye displeasure
hath he made the kynge and prestes to
be despysed.
The LORDE hath forsaken his
owne aulter, & is wroth with his own
Sanctuary, and hath geuen the walles
of theyr towres in to the handes of the
enemye. Theyr enemyes made a noyse
in the house of ŷ LORDE, as it had
bene in a solempne feastdaye.
The LORDE thought to breake
downe the walles of the doughter Si-
on, he spred out his lyne, and drew not
in his honde, tyll he had destroyed thẽ.
Therfore mourne the turrettes and ŷ
broken walles together.
Hir portes are casten downe to the
grounde, hir barres are broken & smyt
ten in sonder: * hyr kynge and prynces Jere.52.b
are caryed awaye to the Gentyles.
They haue nother lawe nor prophetes
nor yet ony vision frõ the LORDE.
The Senatours of the doughter C
Sion syt vpon the grounde in sylence,
they haue strowed asshes vpon theyr
heades, and gyrded them selues with
sackcloth. The maydens of Jerusalẽ
hange downe theyr heades to ŷ groũd.
Myne eyes begynne to fayle me
thorow weppynge, * my body is disqui Tren.1.c
eted, my leuer is poured vpon the earth
for the great hurte of my people: sey-
enge the chyldrẽ and babes dyd sowne
in the stretes of the cytie.
Euen whan they spake to theyr
mothers: Where is meate and drynke?
for whyle they so sayd, they fell downe
in the stretes of ŷ citie lyke as they had
bene wounded, and some dyed in theyr
mothers bosome.
What shall I saye of the (O thou
doughter Jerusalem?) to whom shal I
lyken the? To whom shall I compare
the (o thou doughter Sion) to cõforte

the withall? Thy hurt is lyke a mayne see, who maye heale the?

Jere. 5.b 14.b, 23.c 27.b, 29.b * Thy prophetes haue loked out vaine and foolysh thynges for the, they haue not shewed the of thy wyckednes to kepe the from captiuite: but haue ouerladen the, and thorow falshed scattred the abrode.

D All they that go by the, clappe theyr handes at the: hissynge and waggynge theyr heades vpon the doughter Jerusalem, and say: Is this the cytie y men call so fayre, wherin the whole lande reioyceth?

All thyne enemyes gape vpon the, whisperynge and bytynge theyr tethe, sayenge: let vs deuoure: for the tyme y we loked for, is come: we haue founde and sene it.

The LORDE hath fulfylled the thynge, that he was purposed to do: & perfourmed that he had deuysed longe ago: he hath destroied, and not spared. He hath caused thyne aduersary to triumphe ouer y, and set vp the horne of thyne enemye.

Deut, 4, c. 30, a Jere, 29, c * Let thine hart crye vnto y LORDE, O thou cytie of the doughter Sion: let thy teares runne down lyke a ryuer daye and nyght: reste not, & let not the apple of thyne eye leaue of.

E Stode vp, and make thy prayer in the fyrst watch of the nyght, poure out thyne harte lyke water before y LORDE: lyft vp thyne hondes to hym, for the lyues of thy yonge chyldren, y dye of honger in the stretes.

Beholde (o LORDE) and consydre, why haste thou gathered me vp so

4. Re. 6. f Tren, 4. b clene? * Shall the wemen then eate theyr owne frute, euen chyldren of a spanne longe? Shall the prestes & prophetes be slayne thus in the Sanctuary of the LORDE?

Yonge and olde lye behinde y stretes vpon the grounde, my maydens and yongemen are slayne with the swearde: whom thou in the daye of thy wrothful indignacyon hast put to death: Yee euen thou haste put them to death and not spared them.

My neyghbours that are rounde aboute me, hast thou called, as it were to a feast daye, so that in the daye of y LORDES wrath none escaped, nother was ony lefte behynde. Those y I had brought vp and norysshed, hathe myne enemy destroyed.

The. iii. Chapter.

I Am the man, that (thorow the rod of his wrath) haue experience of mysery.

He droue me forth and led me: yee in to darcknesse, but not in to lyghte.

Agaynst me onely he turneth his hande, and layeth it euer vpon me.

My fleshe and my skynne hath he made olde & my bones hath he brused.

He hath buylded rounde aboute me, & closed me in with gall and trauayle.

He hath set me in darcknesse, as they that be dead for euer.

He hath so hedged me in, y I can not get out, and hath layed heuy linkes vpon me.

Though I crye and call peteously, yet heareth he not my prayer.

He hath stopped vp my wayes w fouresquared stones, and made my pathes croked.

He layeth wayte for me lyke a bere, and as a lyon in a hole.

He hath marred my wayes, & broken me in peces, he hath laied me waist altogether.

He hath bent his bowe, and made me as it were a marke to shute at.

The arowes of his quyuer hath he shote, euen in to my reynes.

* I am laughed to scorne of al my people, they make songes vpon me all the daye longe. B Jere. 20

He hath fylled me with bytternes & geuen me wormwood to drynke.

He hath smytten my teth in peces, and rolled me in the dust.

He hath put my soule out of reste, I forget all good thynges.

I thought in my selfe: I am vndon, ther is no hope for me in y LORDE.

O remembre yet my mysery & my trouble, the wormwood and the gall.

Yee thou shalte remembre them, for my soule melteth awaye in me.

Whyle I consydre these thynges in my harte, I get a hope agayne.

Namely, that the mercyes of the LORD are not clene gone, & that his louynge kyndnesse ceasseth not.

His faythfulnesse is great, and reneweth it selfe as the mornynge.

* The LORD is my porcyon (sayeth my soule) therfore wyl I hope i him. C Psa. 15

O how good is the LORD vnto them, y put theyr trust in hym, & to the soule that seketh after hym?

O how good is it with stylnesse to

wayte and tarye for the saluacyon of the LORDE.

O howe good is it for a man, to take the yocke vppon hym from hys youthe vppe?

He sytteth alone, he holdeth hym styll, and dwelleth quyetlye by hymselfe.

He layeth hys face vpon the earth yf (percase) ther happen to be ony hope

He offereth hys cheke to the smyter, he wyll be content wyth reprofes.

For the LORDE wyl not forsake foreuer.

1.Reg.2.b *But though he do cast of, yet (accordynge to the multytude of hys mercyes) he receaueth to grace agayne.

For he dothe not plage, and caste oute the chylderen of men from hys harte.

To treade al the presoners of the earth vnder hys fete:

To moue the iudgemente of man

D before the mooste hyghest:

To condempne a man in hys cause

The LORDE hath no pleasure in suche thynges.

What is he then that sayeth: ther shulde some thynge be done wythoute the LORDES commaundement?

Oute of the mouth of the mooste hyghest goeth not euell and good.

Wherfore then murmureth the lyuynge man? let hym murmure at hys owne synne.

Job.11.b Psa.13.a * Let vs loke well vppon oure owne wayes, and remembre oure selues, and turne agayne to the LORDE.

Let vs lyfte vppe our hartes wyth oure handes vnto the LORDE, ỷ is in heauen.

We haue bene dyssemblers, and haue offended, wylte thou therfore not be intreated?

Thou haste couered vs in thy wrathe, and persecuted vs, thou haste slayne vs wythoute ony fauoure.

Eccli.35.b * Thou haste hydde thyselfe in a cloude, that oure prayer shulde not go thorowe.

Thou haste made vs outcastes, and to be despysed amonge the Heythen.

All oure enemyes gape vpon vs.

Feare and snare is come vpon vs yede spyte, and destruccyon.

E

Dan.1.b * Whole ryuers of water gushe oute of myne eyes, for the greate hurte of my people.

Myne eyes runne, and can not ceasse, for ther is no reste.

O LORDE, whan wylt thou loke down from heauen, and cōsydre?

Myne eye breaketh my harte, because of all the doughters of my cytye.

Myne enemyes hunted me oute sharpelye like a byrde, yee and that wythoute a cause.

They haue putte downe my lyfe in to a pytte, and layed a stone vppon me.

They poured water vppon my heade, then thoughte I: nowe am I vndone.

I called vpon thy name (O LORDE) oute of the depe pytte.

Thou haste herde my voyce, and haste not turned away thyne eares fro my syghynge and cryenge.

Thou haste enclyned thyselfe vnto me, whan I called vpon the, & haste sayde: feare not.

Thou (O LORDE) hast maynteyned the cause of my soule, and haste redemed my lyfe.

O LORDE, thou haste sene my blasphemers, take thou my cause vpon the. F

Thou haste well consydered how they go aboute to do me harme, & that all theyr counsels are agaynste me.

Thou haste herde theyre despytefull wordes (O LORDE) yee and all theyre ymaginacyons agaynste me:

The lyppes of myne enemyes, and al theyr deuyces that they take against me, all the daye longe.

Thou seyste also theyre syttynge downe, and theyre rysynge vppe, they make theyre songes of nothynge but of me.

Rewarde them (O LORDE) accordynge to the workes of theyre handes.

Geue them the thynge, that theyr own hart is afraied of: euen thy curse.

Persecute them (O LORDE,) wyth thyne indygnacyō, and roote thē oute from vnder the heauen.

The.iiii.Chapter.

O Howe is the golde become so dymme? Howe is the goodly colour of it so sore chaunged? and the stones of ỷ sāctuari thus scattred in ỷ corner of euery strete

The chylderen of Syon that were alwaye in honoure, and clothed wyth the mooste precyous golde: howe are they nowe become like the earthen vessels whiche be made wyth the potters hande?

The Lampes geue theyre yonge ones sucke wyth bare brestes: but the doughter of my people is cruell, and dwelleth in the wyldernesse lyke the estryches.

Tren.2.c * The tunges of the suckyng chyldere, cleue to the rofe of theyr mouthes for verye thyrste. The yonge chylderen are bread, but ther is no man that geueth it them.

They that were wonte to fare delycatly, peryshe in the stretes: they that afore were broughte vp in purple, make nowe muche of dounge.

B

Gen. 29.e The synne of the doughter of my people is become greater, then the wyckednesse of * Sodome, that sodenlye was destroyed, and not taken wyth handes.

Hyr absteyners (or Nazarees) were whyther then the snow or mylke: theyr coloure was freshe read as the Corall, theyr bewtye lyke Saphyre.

But nowe theyre faces are verye blacke: In so muche, that thou shuldest

Psa.102.a not know them in the stretes. * Theyr skynne cleueth to theyre bones, It is wythered, & become lyke a drye stocke.

They that be slayne w the sweard, are happier then suche as dye of honger, and peryshe awaye famyshyng for the frutes of the felde.

Deut. 28.e
4.Re.6.f
Tren.2.e * The women (whiche of nature are pytefull) haue sodden theyre owne chylderen wyth theyre handes: that they myghte be theyre meate, in the myserable destruccyon of the doughter of my people.

Tren.2.a * The LORDE hathe performed his heuy wrath: he hath poured oute the furiousnesse of hys dyspleasure.

C He hath kyndled a fyre in Syon, whiche hath consumed the fundacyons thereof.

Nother the kynges of the earthe, nor all the inhabitours of the worlde, wolde haue beleued, that the enemye & aduersarye shulde haue come in at the gates of the cytye of Jerusalem.

Whiche neuerthelesse is come to passe for the synnes of hyr prophetes, and for the wyckednesse of hyr prestes,

Ezec.9.a that haue shedde * innocentes bloude wythyn her.

So that these blynde men wente stomblynge in the stretes, and stayned themselues wyth bloude, whiche els wolde touche no bloudy cloth.

But they cryed vnto euerye man sye the staynynge, awaye, get you hence, touche it not. Yee (sayde they) ye muste be drente, ye muste dwell among the Gentyles, and byde no longer here.

The countenaunce of the LORDE hath bannyshed them, and shall neuer loke more vpon them: For they themselues nother regarded y prestes, nor pytyed theyr elders.

D Wherfore yet oure eyes fayle vs, whyle we loke for vayne helpe: seynge we be euer waytynge vpon a people, y can do vs no good.

They lay so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfylled, oure ende is here.

* Oure persecuters are swyfter then egles of the ayre: they folowed vp pon vs ouer the mountaynes, & layed wayte for vs in the wyldernesse. Jere.4.b Abac.1.b

The verye * breth of oure mouth: euen the anoynted LORDE himselfe shall be taken in oure synnes, of whome we saye: Under hys shadowe we shall be preserued amonge the Heythen. Gen.2.b

And thou (O doughter Edom) y dwelleste in the londe of Hus, be glad and reioyce: for the cuppe shal come vnto the also, which whan thou suppeste of, thou shalte be dronchen. Jere.25.c

Thy synne is well punyshed (O thou doughter Syon) he shall not suffre the to be caryed awaye onye more. But thy wyckednesse (O doughter Edom) shall he vyset, and for thy synnes sake, he shall lede the in to captyuyte.

The .v. Chapter.

Call to remembraunce (O LORD) what we haue suffered, consyder and se oure confusyon. Oure enheritaunce is turned to the straungers, and oure houses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as y wydowes. We are fayne to drynke oure owne water for moneye, and oure owne wood muste we bye wyth moneye. Oure neckes are vnder persecu-

yet we are werye, and haue no reste.
For tyme we yelded oure selues to the Egypcyans, and now to the Assyrians: onelye that we myghte haue bread ynough. * Oure fathers (which now are gone) haue synned, & we must beare theyr wickednesse. Seruauntes haue the rule of vs, and no man delyuereth vs oute of theyr handes. We muste get oure lyuynge wyth the parel of oure lyues, because of the drouth of the wyldernesse. Jer.31.e Eze.18.a

B Oure skynne is as it hadde bene brent in an ouen, for verye sore honger. The wiues are rauesshed in Sion, and the maydens in the cytyes of Juda. The prynces are hanged vp wyth the hande of the enemyes, they haue not spared the old sage men, they haue taken yongemens lyues from them, & the boyes are hanged vp vpon trees. The elders sytte nomore vnder the gates, and the yongemen vse nomore playenge of musyck. The ioye of our hart is gone, oure mery quere is turned to mournynge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

C Therfore oure harte is full of heuynesse, and oure eyes dymme: because of the hyll of Syon that is destroyed, In so much, that the foxes runne vpon it. But thou (O LORDE) that remaynest for euermore, and thy seate worlde wythout ende: wherfore wylt thou styll forgett vs, and forsake vs so longe? * O LORDE: turn thou vs vnto the, and so shal we be turned. Jer.31.c

Renewe oure dayes as in olde tyme: for thou haste nowe banysshed vs longe ynough, & bene sore dysplea sed at vs.

(*)

¶ The ende of the Lamentacyons of Jeremy.

The prophete Ezechiel.

The fyrst Chapter.

¶ The vysyon of the foure beastes, & wheles.

A IT chaunced in ÿ xxx. yeare the fifth daye of ÿ fourth moneth that I was amonge ÿ presoners by the riuer of Cobar, where the heauens opened, and I sawe a vysyon of God. Nowe the fyft daye of the moneth, made full the fyfth year of kynge Joachims captyuyte. It the same tyme came the worde of ÿ LORDE vnto Ezechiel the sonne of Buzi preste, in the londe of the Caldees by ÿ water of Cobar, * where the hand of the LORDE came vpon hym. And I loked, and beholde, a stormye wynde came oute of the northe wyth a greate cloude full of fyre, which wyth hys glystre lyghtened all rounde aboute. And in ÿ myddest of the fyre it was al clear, and as it were the lykenesse of foure beastes, whiche were fashioned lyke a man: sauynge, that euery one had four faces, and foure wynges. Ezec.10.a

B Theyr legges were straughte, but theyr fete were like bullockes fete, and they glystred, as it had bene fayre scoured metall. Under theyr wynges vpon all the foure corners, they hadde mens hãdes. Theyr faces and theyr wynges were towarde the foure corners: yet were the wynges so, that one euer touched another. When they wente, they turned them not aboute. But echone wente straughte forwarde.

✠ * Upon the ryghtsyde of these foure, were theyr faces lyke the face of a Man, and the face of a Lyon: But vpon the leftsyde, they hadde the face of an oxe and the face of an Egle. Theyr faces also & theyre wynges were spred Ezec.10.b

out aboute:so ẏ two wynges of one tou
ched euer two wynges of another, and
with the other two they couered their
C bodyes. Euery one when it wente, it
wente straight forwarde. Where as
the sprete led them, thither they wente,
Jer.10. c *and turned not aboute in their go-
ynge.

The fashion and countenaūce of
the beastes was like hote coales of fyre
euen as though burnynge cresshettes
had bene amonge the beastes: the fyre
gaue a glistre, and out of the fyre ther
wente lighteninge. When the beas-
tes wente forwarde and backwarde,
one wolde haue thought, it had lyghte
ned. ✝ Now when I had wel conside-
red the beastes, I sawe a worke of
wheles vpon the earth with foure fa-
ces also lyke the beastes.

The fashion & worke of ẏ wheles
was like the see. The foure wheles we
re ioyned and made (to loke vpon) as it
had bene one whele in another. When
one wente forwarde they wente al fou
re, and turned thē not aboute in their
goinge. They were large, greate, and
horrible to loke vpō. Their bodies we
re ful of eyes rounde aboute them all
foure. Whan the beastes wente, the
wheles wente also wyth them: And
whan the beastes lyfte themselues vp
from ẏ earth, the wheles were lyfte
vp also.

Whyther so euer the sprete wente,
thither wente they also, and the wheles
were lyft vp and folowed them, for the
sprete of lyfe was in the wheles. Whē
the beastes wēte forth, stode stil, or lyft
them selues vp from the earth: then the
wheles also wente, stode stil and were
lift vp: for the breth of lyfe was in the
wheles.

D Aboue ouer the heades of the bea-
stes ther was a firmamēt, which was
fashioned as it had bene of the moost
pure cristall, and that was spred out a-
boue vpon their heades: vnder the sa-
me firmament were their wynges la-
yed abrode, one towarde another and
two wynges couered the body of eue-
ry beast. And when they wente forth,
I herde the noyse of their wynges, lyke
the noyse of greate waters, as it had
bene the voyce of the greate God and
a russhinge together as it were of an
hoost of men. And when they stode stil
they let downe their wynges. Now
when they stode stil, and had lett ē dow
ne their wynges, it thondred in the fir-
mament, that was aboue their hea-
des.

Aboue the firmament that was
ouer their heades, ther was the fashiō
of a seate, as it had bene made of Sa-
phir. Vpon the seate ther sat one like a
man, * I behelde him, and he was like Ezech.8.a
a cleare light, as it had bene all of fyre
within from his loynes vpwarde. And
beneth when I loked vpon him vnder
the loynes, me thought he was lyke a
shyninge fyre, ẏ geueth lyght on euery
syde. Yee ẏ shyne and glistre that ligh-
tened rounde aboute, was like a rayn-
bow, which in a rayny daye appeareth
in the cloudes. Euē so was the simili-
tude, wherein the glory of the LOR-
DE apeared. When I sawe it, I fell
vpon my face, and herkened vnto the
voyce of him, that spake.

The .II. Chapter.

¶ The sendynge oute of the prophet.
wherein he declareth how and to whō
he is sente.

THan sayde he vnto A
me: Stonde vp vpon
thy fete (O thou son-
ne of mā) and I wyl
talke wyth the * And Ezech.3.a
as he was commu-
nynge wyth me, the
sprete came into me, &
set me vp vpon my fete: so that I mar-
ked the thynge that he sayde vnto me.
And he sayde: Beholde, thou sonne of
man: I wyl sende the to the children of
Israel, to these runnagates and obsti-
nate people: for they haue taken parte
agaynste me, and are runne awaye fro
me: * both they, & their forefathers, vn Ezech.20.b
to this daye. Yee I will sende vnto the
a people that haue rough vysages and
stif stomackes: vnto whom thou shalt
saye on this maner: This the LOR-
DE God him self hath spoken that
whether they be obedient or no (for it
is a frowarde housholde) they maye
knowe yet that ther hath bene a pro-
phet amonge them.
B
* Therfore (thou sonne of man) fea- Jere.1.b
re them not, nother be afrayed of their
wordes: for they shal rebel agaynst the
and despise the. Yee thou shalt dwell
amonge scorpions: butt feare not
theyre wordes, be not abasshed at

theyre lokes, for it is a frowarde hous
holde. Se that thou speake my wordes
unto them, whether they be obedyente
or not: for they are obstinate. Therfor
(thou sonne of man) obey thou al thyn
ges, that I saye unto the, and be not
thou styfnecked, lyke as they are a stif
necked housholde. Open thy mouthe,
and eate that I geue the.
So as I was lokynge up, behold
ther was sente unto me an hand, wher
Apo.5.a in was a closed* boke: and the hande
opened it before me, and it was wryt-
ten wythin and wythoute, ful of care-
full mournynges: Alas and wo.

The.iii. Chapter.

The office of the Prophet.

A Then sayd he unto me: thou
Iere.15.c sonne of man, * eat that,
4.Es.14.c whatsoeuer it be: Yee eat
Apoc.10.b that closed boke, & go thy
way, and speake unto the
chylderen of Israell. So I opened my
mouth, and he gaue me the boke for to
eate, and sayde unto me: Thou sonne
of man, thy bely shal eate, and thy bow
els shall be fylled wyth the boke, that
I geue the. Then dyd I eate the boke,
Psa.18.b * and it was in my mouthe swetter
Ps.118.a then honye.
Apoc.10.a And he sayde unto me: thou sonne
Iere.1.c of man ‡ get the soone unto the house
of Israell, and shewe them the wordes
that I commaunde the: for I sende the
not to a people that hathe a straunge,
unknowne, or harde speche, but unto
the house of Israell: Not to many na-
cyons, whiche haue dyuerse speches, &
harde languages, whose wordes thou
Ion.3.a understondeste not. * Neuerthelesse,
yf I sent the to those people, they wold
folowe the: But the house of Israell
wyll not folowe the, for they wyll not
folowe me: Yee all the house of Israel
haue stif foreheades and harde hartes.
Mich.3.b * Beholde therfore, I wyll make thy
face preuayle agaynste theyr faces, and
harden thy foreheade agaynste theyre
Esa.50.b foreheades, so that thy foreheade shall
be harder then an * Adamant or flint-
stone: that thou mayeste feare them the
lesse, and be lesse afrayed of them, for
they are a frowarde housholde.
B He sayde moreouer unto me: thou
sonne of man, take diligente hede with
thyne eares to ye wordes that I speake
unto the, fasten them in thyne harte: &
go to ye presoners of thy people, speake
unto them, and saye on thys maner:
Thus the LORDE God hath spo
ken: Whether ye heare, or heare not.
Wyth that, the sprete toke me up. And
I herde the noyse of a greate rushynge
and remouynge of the mooste blessed
glory of the LORDE oute of hys
place. I herde also the noyse of ye wyn-
ges of the beastes, that rushed one a-
gaynste another: yee and the ratlynge
of the wheles, that were by thẽ, which
rushynge and noyse was verye greate.
* Nowe whan the sprete toke me Ezech.8.a
uppe, and caryed me awaye, I wente and.11.d
wyth an heuye and a sorowfull mynd:
but the hande of the LORDE com
forted me ryght soone. And so in the be
gynnynge of the moneth Abib. I came
to the presoners, * that dwelte by the Psa.136.a
water of Cobar, and remained in that
place, where they were: and so conty-
nued I amonge thẽ seuen dayes, being
verye sorye. And whan the seuen dayes C
were expyred, the LORDE sayde
unto me: * Thou son of man, I haue Ezech.33.b
made the a watchman unto the house
of Israell: therfore take good hede to
the wordes, of my mouthe and geue
them warnynge at my commaunde-
mente.
Yf I say unto the, concerning the un
godlye man, that (wythoute doute) he
muste dye, & thou geuest him not war-
nynge, nor speakeste unto hym, that he
maye turne from hys euell way, and so
to lyue. Then shall the same ungodlye
man dye in hys own unryghteousnesse:
but hys bloude wyll I requyre of thy
hand. Neuerthelesse, yf thou geue war
nynge unto the wicked, and he yet for-
sake not hys ungodlynesse: then shall
he dye in hys owne wyckednesse, but
thou haste dyscharged thy soule. Now
yf a ryghteous man go from, * hys Ezec.18.a
ryghteousnesse, and do the thinge that
is euell: I wyll lay a stomblyng blocke
before hym, and he shall dye, because yu
hast not geuen him warnyng: Yee, dye
shall he in hys owne synne, so thet the
vertue, which he dydde before, shal not
be thoughte upon: but hys bloude wyl
I requyre of thyne hande.
Neuerthelesse, yf thou exhorteste
the ryghteous, that he synne not, and
so the ryghteous do not synne: Then
shal he lyue, because he hathe receaued
thy warnynge, and thou haste dyschar
ged thy soule.

And there came the hande of the
LORDE vpon me, & he sayd vnto me,
Stande vp, & go in to the feld, that I
D maye there talke wyth the. So whan
I hadde rysen vppe, and gone forthe
in to the felde: Beholde, the glorye of
Ezech.1.a the LORDE stode there, *lyke as
I saw it afore, by the water of Cobar.
Ezech.2.a * Then fell I downe vpon my face,
and the sprete came in to me, which set
me vppe vpon my fete, and sayde thus
vnto me: Go thy waye, and sparre thy
selfe in thyne house. Beholde (O thou
sonne of man) ther shall chaynes be
broughte for the, to bynde the wythall
so shalte thou not escape oute of them.
And I wyl make thy tunge so to cleue
to ye rofe of thy mouth, that thou shalt
be domme and not be as a chyder with
them: for it is an obstinate housholde.
But whan I speake vnto the, then o-
pen thy mouthe, and saye: Thus say-
the LORDE God: Who so hea-
reth, let hym heare: who so wyl not, let
him leaue: for it is a froward houshold

The.iiii. Chapter.

A prophecy of the sege of Jerusalē.

A Thou sonne of man: take a
tyle stone, and laye it before
the, and describe vpon it ye
cytye of Jerusalem: howe
it is beseged, howe bulwor-
kes and stronge dyches are grauen on
euerye syde of it: describe also tentes,
and an hooste of men rounde about it.
Morouer, take an yron panne, and set
it betwixte the, and the cytye in steade
of an yron wall. Then sette thy face to-
warde it, besege it, and lay ordinaunce
agaynste it, to wynne it. Thys shall be
a token vnto the house of Israel. But
thou shalt slepe vpon thy leftsyde, and
laye the synne of the house of Israell
vpon the. Certayne dayes appoynted,
shalte thou slepe vppon that syde, and
Dan.9.d beare theyr synnes. * Neuerthelesse
I wyll appoynte the a tyme (to put of
theyr synnes) and the nombre of the
dayes: thre hundreth and nynety daies
must thou beare te wyckednesse of the
house of Israell. Whan thou hast ful-
fylled these dayes, lye downe agayne,
and slepe vpon thy ryghtesyde fourtye
dayes, and beare ye synnes of the house
Nu.14.e of Juda. * A daye for a yeare, a daye
(I saye) for a yeare wyll I euer laye
vpon the.

Therfore sette nowe thy face a- B
gaynste that beseged Jerusalem, and
dyscouer thyne arme, that thou may-
este prophecye agaynste it. Beholde I
wyll laye chaynes vpon the, that thou
shalte not turne the from one syde to
another, tyll thou hast ended the dayes
of thy sege. Wherfore, take vnto the
wheate, barlye, beanes, lentyles, mylle,
and fytches: and putte these together
in a vessell, and make the loaues, of
breadethereof, accordynge to the nom-
bre of the daies that thou muste lye vp-
pon that syde: that thou mayest haue
bread to eate, for thre hundreth and .xc.
dayes.

And the meate that thou eateste,
shall haue a certayne wayghte appoyn-
ted: Namely, twenty sycles euery day.
This appointed meate shalt thou eate
dayly, frō the begynnynge to the ende.
Thou shalte dryncke also a certayne
measure of water: Namelye, the syxte
parte of an Hin shalte thou drynche
daylye, from the beginnynge to ye ende.
Barlye cakes shalt thou eate, yet shalt
thou fyrst strake them ouer wyth mās
dounge, that they maye se it.

And wyth that, sayde the LOR- C
DE: * Euen thus shall the chylderen Osee.9
of Israell eate theyre defyled bread in
in the myddeste of the Gentyles, amōg
whome I wyll scattre them. Then
sayde I: O LORDE God, Be-
hold, my soule was yet neuer staynedr
for fro my youth vppe vnto this hour,
I dydde neuer eate of a dead carcase,
or of that whiche was slayne of wylde
beastes, nother came ther euer ony vn-
clene fleshe in my mouthe. Where vn-
to he answered me, & saide: Wel than,
I wyll graunte the to take cowes
dounge for the dounge of a man, and
to strake the bread ouer wythall, be-
fore them.

And he sayde vnto me: Beholde,
thou sonne of man, * I wyll mynyshe Ezech.5
all the prouysyon of bread in Jerusa- and.14
lem, so that they shall weye theyr bread 4.Re.6
and eate it wyth scarcenesse. But as
for water, they shall haue a verye lyt-
le measure thereof, to drynche. And
whan they haue nomore bread nor wa-
ter, one shall be destroyed wyth ano-
ther, and famyshe awaye for theyr wic-
kednesse.

The.v. Chapter.

Wyth what plages God punyshed
Jerusalem.

B Take the then a sharp knyfe
(O thou sonne of man)
namelye, a rasoure. Take
that, and shaue the heere
of thy heade and beerde,
Then take the scoales and the weyght
and deuyde the heere asunder . And
burne the thyrde parte thereof in the
fyre, in the myddeste of the cytye, whan
the dayes of the sege are ended, and
cut the other thyrde part in peces with
Iere.7.d a knyfe. * As for ye thyrd part yt remay
neth , caste it in the wynde, and then
shewe the bare knyfe.

Yet afterwarde take a lytle of the
same, and bynde it in thy cote lappe.
Then take a curtsye of it, and caste it
in the myddeste of the fyre, and burne it
in the fyre. Oute of the same fyre shall
ther go a flame, vpon the whole house
of Israell.

B Moreouer thus sayde the LOR-
DE God, Thys same is Ierusalem.
I sette her in the myddeste of the Hey-
then and nacyons , that are rounde a-
bout her, but she hath despysed my iud
gementes more then the Gentyles thē-
selues , and broken my commaunde-
C mentes more then the nacions, that lye Osee.9.a
rounde aboute her: For they haue cast
oute myne ordynaunces, and not wal-
ked in my lawes. Therfore thus say- Esai.18.d
eth the LORDE God: * For so muche
as ye wyth youre wyckednesse farre
exceade the Heythen, that dwel round
aboute you: (For ye haue not walked
in my lawes, nother haue ye kept mine
ordynaunces) therfore thus sayeth the
LORDE God:

I wyll also come vpon the, for in
the myddeste of the, wyll I sytte in iud
gements, in the syghte of the Heythen,
and wyl handle the of suche a fashyon,
as I neuer dydde before, and as I ne-
uer wyll do from that tyme forth, and
Deut.28.e that because of al thyn abhominaciōs.
Lam.4.b * For in the, the fathers shall be fayne
4.Reg.6.f to eate theyr owne sonnes, and the son
nes theyre owne fathers . Suche a
courte wyll I kepe in the, and the who
le remnaunte wyll I scattre in to all
C the wyndes.

Wherfore , as truelye as I lyue
(sayeth the LORDE God) seynge
thou haste defyled my sanctuary, wyth
all maner of abhominacions & with a
thy shamefull offences: For thys cause
wyll I also destroye the . Myne eye
shall not pytye the, nother wyl I spare

the. * One thyrde parte wythyn the, Iere.15.a
shall dye of the pestylence and honger:
Another thyrde parte shall be slayne
downe rounde aboute the wyth the
swearde: The other thyrde parte that
remayneth , wyll I scattre abrode to-
warde all the wyndes, and drawe oute
the swearde after them. Thus wyll I
perfourme myne indignacyon and set
my wrath agaynste them, and ease my
selfe. So that whan I haue fulfylled
myne anger agaynste them, they shall
knowe, that I am the LORDE,
whiche with a feruente gelousye haue
spoken it.

Moreouer I wyll make the waist, D
and abhorred , before all the Heythen,
that dwel aboute the, and in the syght
of all them, that go by the: so that whā
I punysh the in my wrath, in myne an
ger , and wyth the plage of my whote
dyspleasure, thou shalte be a verye ab-
hominacyon , shame , a gasynge and
wondrynge stocke , amonge the Hey-
then that lye aboute the . Euen I the
LORDE haue spokē it, and it shal
come to passe, whan I shoute amonge
them the parlous dartes of honger,
whiche shal be but death: Yee therfore
shall I shute them, because I wyll de-
stroye you. * And I wyll encrease hon Ezech.4.d
ger , and mynyshe all the prouysyon of
bread amonge you.

Plages and myserye wyl I sende
you, yee and wylde beastes also to des-
troye you. Pestylence and bloudshed-
dynge shall come vpon you , and the
swearde wyll I brynge ouer you. Euē
I the LORDE, haue sayde it.

The.vi.Chapter.

¶ Punyshemente for Idolatry.

The worde of the LOR- A
DE came vnto me, saieng:
Thou sonne of man, turne
thy face to the * mountay- Ezec.36.a
nes of Israell , that thou
maieste prophecye vnto them, and say:
Heare the worde of the LORDE
God, o ye moūtaynes of Israel: Thus
hath the LORDE God spoken to
the mountaynes, hylles , valleyes, and
dales.

Beholde, I wyll brynge a swearde
ouer you, and destroye your hyghe pla
ces: I wyll caste downe youre aulters,
and breake down your temples. Your
slayne men wyll I laye before youre

goddes, and the dead carcases of the
chylderen of Israell wyll I cast before
theyr ymages, youre bones wyll I
strowe rounde aboute youre aulters,
and dwellynge places. The cityes shal
be desolate, yͤ hylchappels layed wayst
youre aulters destroyed and broken,
youre goddes caste downe, and taken
awaie, youre tempels layde euen with
the grounde, youre owne workes clene
rooted oute. Youre slayne men shall
lye amonge you that ye maye learne to
knowe, howe that I am the LOR-
B DE. Those that amonge you haue
escaped the swearde, wyll I leaue a-
monge the Gentyles: for I wyl scattre
you amõg yͤ nacions. And they yͭ escape
from you, shall thynke vpon me amõg
the Heythen, where they shal be in cap
tyuyte.

As for that whorysh and vnfaith-
full harte of theyrs, wherewyth they
runne awaye fro me, I wyll breake it:
yee and putte oute those eyes of theyrs
that commytte fornicacion wyth theyr
Idols. Then shal they beashamed and
dyspleased wyth themselues, for the
wyckednesses and abhomynacyons,
whiche theye haue done: and shall
learne to knowe, howe that it is not
in vayne, that I the LORDE speake
to brynge suche myserye vppon them.

C The LORDE sayde moreouer
vnto me: Smyte thyne handes toge-
ther, and stampe wyth thy fete, and
saye: Wo worth all the abhominacy-
ons and wyckednesses of the house of
Israell, for because of them, they shall
perysshe wyth the swearde, wyth hon-
ger, and wyth pestylence. Who so is
farre of, shall dye of the pestylence: he
that is at hande, shall dye wyth the
swearde: and the other that are bese-
ged, shall dye of honger. Thus wyll I
satisfye my wrothfull dyspleasure vp-
pon thẽ. And so shal ye learne to know
yͭ I am yͤ LORD, whan youre slayne
men lye among your goddes, & aboute
your aulters: vpõ al hygh hilles & top-
pes of mountaines, amõg al grene trees
among all thycke okes: euen in the pla-
ces, where they dyd do sacryfyce to all
theyr Idols. I wyl stretche myne hand
oute vppon them, and wyll make the
londe wayste: So that it shall lye deso
late and voyde, from the wyldernesse
of Deblat forth, thorowe all theyr ha-
bytacions: to learne thẽ for to knowne
that I am the LORDE.

The.vii. Chapter.

The longe captiuyte of the people, and the causes thereof.

THe worde of the LOR- A
DE cam vnto me, on this
maner: The I call, O thou
sonne of man. Thus say-
eth the LORDE God
vnto the londe of Israell: The ende
commeth, yee verely the ende commeth
vpon the foure corners of the earthe.
But nowe shall the ende come vppon
the: for I wyll sende my wrath vppon
the, and wyll punyshe the, accordyng to
thy wayes, and rewarde the after all
thyn abhomynacyõs. * Myne eye shal Ezec.7.b and.9.f
not pytie the, nother wyll I spare the:
but rewarde the, accordynge to thy
wayes, and declare thyn abhominacy-
ons. Then shall ye knowe, that I am
the LORDE.

Thus sayeth the LORDE
God. Beholde, one myserye and plage
shal come after another: yͤ ende is here.
The ende (I saye) that wayteth for yͤ,
is come alreadye the houre is come a-
gaynste the, that dwelleste in the lond.
The tyme is at hande, the daye of sedy B
cyon is harde by, and no gladde tydyn-
ges vpon the mountaynes. Therfore,
I wyll shortely poure oute my sore dys-
pleasure ouer the, & fulfyll my wrath
vpon the. I wyll iudge the after thy
wayes, and recompence the al thyn ab
homynacyons. * Myne eye shall not Eze.7.a and.9.f
pytye the, nother wyll I spare the: but
reward the after thy wayes, and shew
thyn abhomynacyõs: to learne you for
to knowe, howe that I am the LOR
DE, that smyteth. Beholde the daye
is here, the dayes is come, the houre is
runne oute, the rodde floryssheth, wyl-
fulnesse wareth grene, malicyous vio-
lence is growne vppe, and the vngod-
lye waren to a staf. Yet shall ther no
complaynte be made for them, nor for
the trouble that shal come of these thin
ges. The tyme commeth, the daye
draweth nye. * Who so byeth, let hym 1.Cor.7.d
not reioyce: he that selleth, let hym not
be sorye: for why? * Trouble shall Jere.15.b
come in the myddeste of all reste: so 1.Tes.5.a
that the seller shall not came agayne to
the byer: for nother of them bothe
shall lyue. For the vysyon shall come
so greatlye ouer all, that it shall not be
hyndered: No man also wyth hys
wyckednesse shall be able to saue hys

cowneslyke. The trompettes shall ye
blowe, and make you all ready, but no
man shall go to the battayll: for I am
wroth with all the whole multitude,
The swearde shalbe without, pestilẽce
and hunger within: so that who so is
in the felde, shalbe slayn wt the sweard,
Deut.22.d and he that is in the cytie, *shal perysh
with honger and pestilence. And suche
as escape and flye from amonge them,
shalbe vpon the hylles, lyke as the do-
ues in the felde: euery one shalbe afray
ed because of his owne wyckednesse.
All handes shalbe letten downe, and al
knees shalbe weake as the water, they
Esa.15.e shall *gyrde thẽselues with sackcloth,
feare shall fall vpon them. Theyr faces
shalbe confounded, and theyr heades
balde: theyr syluer shal lye in the stretes
Soph.1.c and theyr golde shalbe despysed: *Yee
Eccli.5.b theyr syluer and golde may not delyuer
them in the daye of the fearfull wrath
D of the LORDE. They shall not satis-
fye theyr hõgry soules, nother fyl theyr
emptye bellies therwith: For it is be-
come theyr owne decaye thorow theyr
Osee.8.a wyckednesse: because they *made ther
of not onely costely Iewels for theyr
pompe and pryde, but also abhomina-
ble ymages and Idols. For this cause
wyll I make them to be abhorred.
Morouer, I wyll geue it in to ye han-
des of the straũgers to be spoyled: and
to the wycked, for to be robbed, & they
shall destroye it. My face wyll I turne
from them, my treasury shalbe defyled:
for the theues shall go in to it, and sus-
pende it. I wyll make clene ryddaunce,
for the lande is whole defyled with vn
ryghteous iudgemẽt of innocẽt bloud,
and ye cytie is full of abhominacyons.
E Wherfore, I wyl brynge the moost
cruell tyrauntes from amonge the Hei
then, to take theyr houses in possession.
I wyl make the prompe of the proude
to ceasse, & they shall take in theyr Sãc
tuary. When this trouble cõmeth, they
shal seke peace, but they shalhaue none
One myschefe and sorowe shall folow
Jere.38.c another: *Thẽ shall they seke visions
in vayne at theyr prophetes. The lawe
shall be gone from the prestes, & wyse-
dome from the elders. The kynge shall
mourne, the prynces shalbe clothed wt
heuynesse, and the handes of the people
in the lande shall tremble for feare.
I wyll do vnto them after theyr owne
wayes, and accordynge to theyr owne
iudgementes wyll I iudge them: to
learne them for to knowe, that I am ye
LORDE.

The.viii.Chapter.

Ezechiel seyth great abhominacyons
thorow the hole in the wall.

IT happened, that in ye sixte A
yeare, the fyfth daye of the
sixte moneth I satte in my
house, and the lordes of the
counsell of Iuda with me:
and the hande of the LORDE God
fell euen there vpon me. And as I lo-
ked vp, *I sawe as it were a lykenesse Ezech.1.e
of fyre from his loynes downewarde,
and from his loynes vpward it shyned
maruaylous cleare. *This similitude Ezech.3.b
stretched out an hande, and toke my by and.11.d
the heery lockes of my head, & the spret
lyft my vp betwene heauen and earth:
and God brought me in a vision to Ie-
rusalem, in to the courte of the inward
porte that lyeth towarde ye north: there
stode an ymage, with which he yt hath
all thynges in his power, was verye
wroth.
And beholde, the glorye of the God
of Israell was in the same place: euen
*as I had sene it afore in the felde. Ezech.1.
And he sayd vnto me: Thou sonne of
man O lyfte vp thyne eyes and loke to
warde the north. Then lyfte I vp myn
eyes towarde the north, and beholde,
Beside ye port northward, ther was an
aulter made vnto ye ymage of prouoca-
cyõ in the very entringe in. And he said
furthermore vnto me: Thou sonne of
man, Seyst thou what these do? Seyst
thou the great abhominacyons that ye
house of Israell commytte in this place?
which ought not to be done in my Sãc
tuary. But turne the aboute, and thou
shalt se yet greater abhominacyons.
And with yt brought he me to ye courte
gate, and whan I loked, beholde, ther
was an hole in the wall.
Then sayd he vnto me: Thou sõne B
of man dygge thorowe the wall. And
when I dygged thorowe the wall, be-
holde, there was a dore. And he sayde
vnto me: go thy way in, and loke what
wycked abhominacyons they do there.
So I went in, and sawe: and beholde,
ther were all maner ymages, of wor-
mes and beastes, all Idols and abho-
minacyons of the house of Israell,
paynted euerychone rounde aboute the
wall. Ther stode also before the

Exo. 18. d
Num. 11 d
ymages *.lxx. lordes of the coūsell of the house of Israel: and in the myddest of them stode Jaasanias the sonne of Saphan. And euery one of them had a censour in hys hande, & out of ÿ incēse, ther wente vp a smoke, as it had bene a cloude.

Than sayde he vnto me: Thou sōne of man, hast thou sene what ÿ Senatours of ÿ house of Israel do secretly euery one in hys chambre? *For they saye: Tush, the LORDE seyth vs not, the LORDE regardeth not the worlde. And he sayde vnto me: Turne ÿ yet agayne and thou shalt se ÿ greate abhominaciōs that they do. And with that, he brought me to the dore of the porte of the LORDES house, towarde the north. And beholde, there sat women mournynge for Thamus. Than sayde he vnto me: Haste thou sene thys thou sonne of man? Turne the aboute, and thou shalte se yet greater abhominacions. And so he brought me in to ÿ inwarde courte of ÿ LORDES house: & beholde, at the porte of the LORDES house, betwyxte the forentrye and the aulter ther were fyue and twenty men, that turned theyr backes vpon the tempel of the LORDE, and their faces towarde the easte, and these worshipped the Sonne. And he sayde vnto me hast thou sene this thou sonne of man? Thynketh the house of Juda, that it is but a tryfle, to do these abhominacions here? Shulde they fyll the londe full of wickednesse, & vndertake to prouoke me vnto anger? Yee and purposly to cast vp their noses vpon me? Therfore wyll I also do some thinge in my wrothfull displeasure, so that myne eye shall not pytie them, nother wyll I spare the. * Yee & though they crye in myne eares wyth a loude voyce, yet wyll I not heare them.

Job. 22. b
Esa. 29. c
Jere. 23. d
Ezech 9. c
C
Prou 1. c
Jere 11. b
and 14. b
Miche. 3. a

The .ix. Capter.

¶ The slaughter of the people. Such as haue ÿ signe of Thau, are saued.

B
HE cryed also wyth a loude voyce in myne eares, sayenge: Come here ye rulers of the cytie, euery mā wyth his weapened hande to the slaughter. Then came there sixe men out of the strete of the vpper porte towarde the north, and euery man a weapen in hys honde to ÿ slaughter. Ther was one amonge them, ÿ had on hym a lynnen rayment, and a wryters ynkhorne by his syde. These went in, and stode besyde the brasen aulter: for ÿ glory of ÿ God of Israel was gone away from the Cherub (*where it was wōt to be vpon,) and was come downe to ÿ threshholde of the house, and he called ÿ man, that had the lynnen rayment vpō hym, and the wryters ynkhorne by his syde, and the LORDE sayd vnto hym: Go thy waye thorowe the cytie of Jerusalem, and set this marke Thau vpon the foreheades of thē that mourne, and are sory for al the abhominacyons that be done therin. And to the other, he sayd that I myght heare: * Go ye after hym thorow the cytie, slaye, pytie none, spare none: kyll, & destroye both olde men and yonge, maydens, chyldren and wyues.

Exo. 40. g
Num. 9. c
3. Reg. 8. b
B
Judit. 2. b

But as for those, ÿ haue this marke Thau vpon them, se that ye touche thē not, *and begynne at my Sanctuary. Then they began at the Elders, which were in the temple: for he had sayd vnto them: When ye haue defyled the tēple, and fylled the courte with ÿ slayne then go youre waye forth. So they wēt out and slewe downe thorow the cytie. Now when they had done the slaughter, and I yet escaped: I fel downe vpon my face, & cryed, sayeng: O LORDE, wylt thou then destroye all the resydue of Israell, in thy sore displeasure that thou hast poured vpon Jerusalē? Then sayd he vnto me: The wyckednesse of the house of Israell and Juda is very great, so that the lande is ful of bloude, and the cytie ful of vnfaythfulnesse: For they saye: *Tush, the LORDE regardeth not the earth, he seyth vs not. Therfore wyll I vpon them, ÿ myne eye shall not pytie them, nother wyll I spare them, but wyll recompēse theyr wyckednesse vpon theyr heades.

Jere. 25. d
and. 49. b
1. Pet. 4. d
C
Job. 22. b
Esay. 29. c
Ezech. 8. d
& Ezech. 7. a

And beholde, the man that had the lynnen rayment vpō hym, and the wryters ynkhorne by his syde: tolde all the matter how it happened, & sayd: LORDE, as thou hast commaunded me, so haue I done.

The .x. Chapter.

¶ The visyon of the foure beastes agayne.

Ezech. 1. b
A
AND as I loked, beholde, In the firmament that was aboue the Cherubins ther appeared the similitude of a seate of Saphir vpon thē.

Eze.9.a *Then sayd he that sat therin, to hym
that had the lynnen rayment vpō him:
Crepe in betwene the wheles that are
Exo.40.g vnder the Cherubins, and take thyne
Num.9.c hande full of hote coales out from be-
3.Reg.8.b twene the Cherubins, and caste them
ouer the cytie. And he crepte in that I
myght se.
Now the Cherubins stode vpon the
ryght syde of the house, when the man
wente in, and the cloude fylled the yn-
2.Par.7.a nermer court. *But the glorye of the
LORDE remoued from the Cheru-
bins, and came vpon the thresholde of
B the house: so that the temple was ful of
Iudit.2.b cloudes, and the courte was full of the
shyne of the LORDES glorye. Yee
and the sounde of the Cherubins wyn
ges was herde in to the forecourt, lyke
as it had ben the voyce of the almygh-
ty God, when he speaketh. Now whē
B he had bydden the man that was clo-
Iere.25.b thed in lynnen, to go and take the hote
and.49.b coales from the myddest of yͤ wheles,
1.Pet.4.d which were vnder the Cherubins: he
wente and stode besyde the wheles.
Thē the one Cherub reached forth his
hande from vnder the Cherubins, vn-
to the fyre that was betwene the Che-
rubins, and toke therof, and gaue it vn
to him (that had on the lynnē rayment)
C in his hande: which toke it, and wente
out. And vnder the wynges of the Che
rubins, ther appeared the lykenesse of a
mans hande: I saw also foure wheles
besyde the Cherubins, so that by euery
Cherub ther stode a whele. And yͤ whe
les were (to loke vpon) after the fashi-
Iob.22.b on of the precyous stone of Charsis.
Esay.29.d Yet (vnto the syght) were they fashio-
Eccli.23.b ned and lyke, as yf one whele had ben
& Eze.7.a in another. Whē they went forth, they
wente all foure together, not turnynge
aboute in theyr goynge: But where the
fyrste wente, thyther wente they after
also, so that they turned not aboute in
theyr goynge. Theyr whole bodyes,
theyr backes, theyr hōdes and wynges,
yee and the wheles also, were all ful of
eyes rounde aboute them all foure.
And I herde hym call the wheles, Gal
Ezech.1.b gall (that is) a rounde boule. *Euery
one of them had four faces: so that the
one face was the face of a Cherub, the
D seconde of a man, the thyrde of a Lyon,
the fourth of an Aegle, and they were
lyfted vp aboue. This is the beast that
E I sawe at the water of Cobar. Now
when the Cherubins wente, the whe-
les went with them: and whā the Che
rubins shoke theyr wynges, to lyfte
themselues vpwarde the wheles re-
mayned not behynde, but were wyth
them also. Shortly, when they stode,
these stode also: And when they were
lyfte vp, the wheles were lyfte vp also
with them: for the spirete of lyfe was in
the wheles.
* Then the glorye of the LORD Eze.11.d
was lyfte vp from the threshold of the and.43.a
temple, and remayned vpon the Cheru
bins: And yͤ Cherubins flackred with
theyr wynges, and lyfte thē selues vp
from the earth, so that I saw whē they
wente, and the wheles with them. And
they stode at the east syde of the porte yͭ
is in the house of the LORDE. So
the glory of the God of Israel was vp
pon them. This is yͤ beast that I sawe
vnder the God of Israell, by the water
of Cobar. And I perceaued, yͭ it were
the Cherubins. Euery one had foure
faces, and euery one foure winges, and
vnder theyr wynges, as it were mens
hondes. Now the figure of theyr faces
was euen as I had sene them, by yͤ wa
ter of Cobar, and so was the counte-
naunce of them: Euery one in his go-
ynge wente strayght forwarde.

The.xi.Chapter.

The vision of the.xxv.men.

Moreouer the spirete of the A
LORDE lyft me vp, and
brought me vnto the East
porte of the LORDES
house. And beholde, ther
were.xxv.men vnder the dore: amonge
whom I sawe Iaasanias the sonne of
Asur, and Pheltias the sonne of Ba-
naias, the rulers of the people. Thē said
the LORDE vnto me: Thou sonne
of man: These men ymagen myschefe,
and a wycked counsel take they in this
cytie, sayenge: Tush, ther is no destruc-
cyon at hande, let vs buylde houses:
This Ierusalem is the cauldron, and
we be the flesh. Therfore shalte thou
prophecy vnto them: yee prophecy shalt
thou vnto them, O sonne of man. And
with that, fell the spirete of the LOR-
DE vpon me, and sayd vnto me:
Speake, thus sayeth the LORDE:
On this maner haue ye spoken, (O ye
house of Israell) and I knowe yͤ yma-
ginacyons of your hartes. Many one
haue ye murthured in this citie, and fyl
led the stretes full of the slayne.
Therfore, thus sayeth the LOR- B

DE God: The slayne mē that ye haue
layed on the grounde in thys cytie, are
Ezec.24.a the flesh, and this cytie is ỷ *cauldron:
Mat,26.c But I wyll brynge you out of it: † ye
haue drawen out the swearde, euen so
wyll I also brynge a sweard ouer you,
sayeth the LORDE God. I wyll
dryue you out of this cytie, and deliuer
you in to your enemyes handes, & wyl
condempne you. Ye shalbe slayne with
the swearde in al the coastes of Israel.
I wyll be auēged of you: to learne you
for to knowe, that I am the LORD.
This cytie shall not be your cauldron,
nother shall ye be the flesh therin: but in
ỷ coastes of Israel wyl I punysh you,
that ye maye knowe, that I am the
LORDE, in whose commaūdements
ye haue not walked, nor kepte his law
Leui.18.a es: *but haue done after the customes
Deut.12.d of the Heythē, ỷ lye rounde aboute you.
C Now when I preached, Pheltias
the sonne of Banias dyed. Then fel I
downe vpon my face, and cryed with a
loude voyce: O LORDE God, wylte
thou then vtterly destroye all the rem-
naunt in Israel? And so the worde of
the LORDE came vnto me on this
maner. Thou sonne of man: Thy bre-
thren, thy kinsfolke, & the whole house
of Juda, which dwell at Jerusalē, say:
They be gone farre from the LORD,
but the lande is geuen vs in possession.
Therfore tell thē, thus sayeth ỷ LOR
DE God: I wyl sēde you farre amōge
the Gentyles, and scattre you amonge
the nacyons, & I wyll halowe you but
a lytle, in the lādes where ye shal come.
Tell them also, thus sayeth the LOR
DE God: I wyll gather you agayne
out of the nacyons, and brynge you frō
the contryes where ye be scattred, and
wyll geue you the lande of Israell a-
gayne: and thyther shall ye come. And
as for all impedimentes, and all youre
abhominacyons: I wyll take them a-
D waye. *And I wyll geue you one hart
Jere.31.f. and wyll plante a new sprete wythin
Ezec.18.e youre bowels. That stony hart wyll I
and.36.e take out of youre bodye, and geue you
a fleshy hart, that ye may walke in my
commaundementes, and kepe myne or-
dinaūces, and do them: that ye may be
my people, and I your God. But loke
whose hartes are disposed to folowe
theyr abhominacyons and wycked ly-
uynges: those mens dedes wyl I bryng
vpō theyr own heades, sayeth ỷ LOR
DE God. After this dyd ỷ Cherubins
lyft vp theyr wynges, & ỷ wheles wēt
with them, & the glorye of the God of
Israel was vpon thē. *So the glorye Ezec.10.c
of the LORDE went vp frō ỷ myd and.43.a
dest of the cytie, & stode vpon ỷ moūte
of the cytie towarde the east. * But Ezec.3.b
the wynde toke me vp, and in a vision and.8.a
(whiche came by the sprete of God) it
brought me agayne in to Caldee amōge
the presoners. Then the vision that I
had sene, vanyshed awaye fro me. So
I spake vnto ỷ presoners, al ỷ wordes
of ỷ LORD, which he had shewed me.

The.xii. Chapter.

C A prophecy of the captiuite of Juda A
THe worde of the LORDE
came vnto me, sayenge:
Thou sōne of man, ỷ dwel
lest in the myddest of a fro-
warde housholde, *whiche Esay.6.d
haue eyes to se, & yet se not: eares haue Mat.13.b
they to heare, and yet hear they not: for Mar.4.a
they are an obstinate housholde. Ther- Luce.8.b
fore (O thou sonne of man) make thy Joan.12.f
geare redy to flyt, and go forth by fayre Rom.11.b
daye lyght, that they maye se. Yee euen
in theyr syght shalte thou go from thy
place to another place: yf peraduenture
they wyll consydre, that they be a diso-
bedient housholde. Thy geare ỷ thou
hast made redy to flye withall, shalte ỷ
beare out by fayre daye lyght, that they
maye se, & thou thy selfe shalt go forth
also at euē in theyr syght, as a mā doth
whan he flytteth. Dygge thorowe the
wall, that they maye se, and beare tho-
rowe it, the same thynge, that thou to-
kest vp in theyr syght. As for thyselfe
thou shalt go forth in the darke. Hyde
thy face that thou se not the earth, for
I haue made the a shewetoken vnto ỷ
house of Israell. Now as the LOR- B
DE commaūded me, so I dyd: ỷ geare
that I had made redy, brought I oute
by daye. At euē I brake downe an hole
thorow the wall with myne hande: and
whan it was darke, I toke the geare
vpon my shulders, and bare them oute
in theyr syght.
And in the mornyng, came ỷ worde
of the LORD vnto me, sayeng: Thou
sōne of man, yf Israel ỷ froward hou-
sholde aske the, and saye: what dost thou
there? Then tel them: Thus sayeth the
LORDE God: This punishmēt tou
cheth the chefe rulers at Jerusalem, &
all the house of Israel that dwel amōg
them. Tell them: I am your shewtoke,
lyke as I haue done, so shall it happen

vnto you: Yet shall ye also and go in
...er.21.b to captiuyte. * The chefest ỳ is amon
...4.b.32.a. ge you, shal lade his shulders in ỳ dark
...d.34.a and get hym awaye. He shall breake
down ỳ wal, to cary stuffe therthorow
He shall couer his face, that he se not
C the grounde with his eyes. * My nette
...ech.17.c wyll I sprede out vpõ hym, catch hym
...d.32.a in my net and carie hym to Babylon,
in the londe of the Caldees: whych he
shall not se, and yet shall he dye there.
As for al his helpers, and all hys hoos-
tes that be aboute hym, I wyll scattre
them towarde al the wyndes, & drawe
...ch.15.b out a swearde after them. * So whan
...d.22.b I haue scattred them amonge the Hey
then, and strowed them in the landes:
they shal knowe, that I am ỳ LORDE
But, I wyl leaue a lytle nõbre of them
frõ ỳ swearde, honger & pestilẽce, to tel
all theyr abhominaciõs amonge ỳ Hey
thẽ where they come: ỳ they may know
how that I am the LORDE.
Moreouer the worde of LORDE
came vnto me sayinge: Thou sonne of
man, with a fearfull tremblynge shalte
thou eat thy bread, with carefulnesse &
sorowe shalt thou drynke thy water.
And vnto the people of the lõde, speake
thou on this maner: Thus sayeth the
LORDE God, to them that dwell in
Jerusalem, and to the lande of Israel:
Ye shall eate your bread with sorowe,
& drynke youre water with heuynesse:
Yee the londe with the fulnesse therof
shalbe layd wayst, for the wyckednesse
of thẽ that dwell therin. And the cyties
that nowe be so well occupyed, shalbe
voyde, and the lande desolate: ỳ ye may
knowe, how that I am the LORDE.
D Yet came the worde of the LOR-
DE vnto me agayne, sayenge: Thou
sonne of man, what maner of byworde
is that, which ye vse in the lande of Is
2.Pet.3.b rael, sayenge: Tush, * seynge that the
dayes are so slacke in commynge al the
visions are of none effecte: Tell them
therfore, thus sayeth the LORD God
I wyll make that byworde to ceasse, so
that it shall nomore be comunly vsed in
Israel. But saye this vnto them: The
dayes are at hande, that euery thynge
which hath bene prophecyed, shalbe ful
fylled. Ther shal no vision be in vayne
nother eny prophecye fayle amonge the
chyldren of Israel: For it is I ỳ LOR
DE, that speake it, and what so euer
I the LORDE speake, it shalbe per-
fourmed, and not be slacke in commyng,
Yee euen in youre dayes (O ye fro-
warde housholde) wyll I deuyse some
thynge, and brynge it to passe, sayeth ỳ
LORDE God.
And the worde of the LORDE came
vnto me sayenge: Beholde, thou sonne
of man: The house of Israel saye on
this maner: Tush, as for the vision ỳ
he hath sene, it wyll be many a daye or
it come to passe: It is farre of yet, the
thynge that he prophecyeth. Therfore
saye vnto them: Thus sayeth ỳ LOR
DE God: All my wordes shal nomore
be slacke: Loke what I speake, ỳ same
shall come to passe, sayeth the LORDE
God.

The.xiii. Chapter.

A sermon agaynst false prophetes.

The worde of LORDE A
came vnto me, sayenge:
Thou sõne of mã, speake
prophecy agaynst those pro
phetes, that preache in Is
rael, and saye thou vnto them that pro
phecye out of their owne hartes: Heare
the worde of the LORDE, thus say
eth the LORDE God: * Wo be vn Ezec.34.a
to those foolysh prophetes, that folowe
theyr owne sprete & speake, where they
se nothynge. O Israel, thy prophetes
are lyke the foxes vpon the drye felde:
For they stande not in the gappes, nor
ther make they an hedge for the house
of Israel, that men might abyde the pa
rell in the daye of the LORDE.
Vayne thynges they se, and tell lyes,
* to mantayne theyr preachinges with Jere.27.b
all. The LORDE (saye they) hath
spoken it, when in very dede ỳ LOR-
DE hath not sent them. Vayne visiõs
haue ye sene, and spoken false prophe-
cyes, when ye saye: the LORDE hath
spoken it, where as I neuer sayd it.
Therfore thus sayeth the LORD B
God: Because your wordes be vayne,
and ye seke out lyes: Behold, I wyl vp
pon you, sayeth the LORDE God.
Myne handes shall come vpon ỳ pro-
phetes, that loke out vayne thynges, &
preache lyes: he shall not be in ỳ coũcel
of my people, nor wrytten in the boke
of the house of Israel, nother shal they
come in the lãde of Israel: that ye may
know, how ỳ I am the LORD God,
And ỳ for this cause: they haue decea-
ued my people, * & tolde thẽ of peace, Jere.8.b
where no peace was. One setteth vp a
wall, & they dawbe it with lowse claye
Therfore tell thẽ which dawbe it with

vntempered morter, that it shall fall.
Mat.7.c * For ther shall come a great showre
of rayne, greate stones shal fall vpon it
and a sore storme of wynde shal breake
it, so shall the wall come downe. Shal
it not then be sayde vnto you: where is
now ye morter, yt ye dawbed it withall?
C Therfore thus sayeth the LORDE
God: I wyll breake out in my wroth-
full dyspleasure with a stormy wynde,
so that in myne anger ther shall come a
myghtie shower of rayne, and hale sto-
nes in my wrath, to destroye wythall.
As for the wall, that ye haue dawbed
with vntempered morter, I will break
it downe and make it euen with the
grounde: so that the fundacyon therof
shall remoue, ant it shall fal: yee and ye
youre selues shall perish in the myddest
therof, to learne you for to knowe, that
I am the LORDE. Thus wyll I
perfourme my wrath vpon thys wall,
and vpō thē that haue dawbed it with
vntempered morter, and then wyll I
saye vnto you: The wall is gone & the
dawbers are awaye These are the pro-
phetes of Israel, whiche prophecye vn-
to the cytie of Ierusalem, and loke out
visions of peace for them, where as no
peace is sayeth the LORDE God.
Wherfore (o thou sonne of man,)
set thy face agaynste the doughters of
thy people, which prophecy out of
theyr owne hartes: & speake thou pro-
phecie agaynst them and saye: Thus
sayeth the LORDE God: Wo be vn-
to you, yt sowe pylowes vnder all arme
holes & bolsters vnder the heades both
of yōge & olde, to catch soules withal.
D * For when ye haue gotten the soules
Esa.5.e of my people in youre captiuite, ye pro-
Mich.3.b myse them lyfe, and dishonoure me to
my people for an hādfull of barly, and
for a pece of bread, whē ye kyl ye soules
of them that dye not, & promyse lyfe to
them that lyue not. Thus ye dyssem
ble wt my people, yt beleueth your lyes.
Wherfore thus sayeth the LOR-
DE God: Beholde, I wyll also vpon
the pilowes, wherewyth ye catch the
soules in flyenge: them wyll I take frō
your armes, and let the soules go, that
ye catch in flyenge. Youre bolsters also
wyll I teare in peces, and delyuer my
people out of your honde: so that they
shall come nomore in your hōdes to be
spoyled, & ye shall knowe, that I am
the LORDE. Seinge that with youre
lyes ye dyscomforte the harte of ye righ
teous, whom I haue not discōforted. Osee.4.b
Agayne: For so muche as * ye corage
the honde of the wycked, so yt he maye
not turne from hys wycked waye, and
lyue: therfore shall ye se no more
vanyte, nor prophecie youre owne gessin
ges: for I wyll delyuer my people out
of your hōde, yt ye maye knowe, how
that I am the LORDE.

The.xiiii. Chapter.

Punyshmente for wylfulnesse and
presumptiō of synne, God letteth such
people be deceaued.

Ther * resorted vnto me cer-
tayne of the elders of Is-
rael, and sat downe by me. Eze.20.a
Then came the worde of ye
LORDE vnto me, sayenge:
Thou sonne of man, these men beare
their Idols in their hartes, and go pur-
posly vpon ye stōblynge blocke of theyr
owne wyckednesse: howe darre they
thē axe cousell at me? Therfore speake
vnto them and saye: thus sayeth the
LORDE God: Euery man of ye hou-
se of Israel that beareth hys Idols in
hys harte, purposynge to stōble in hys
owne wickednesse, and commeth to a
prophet, to enquere ouy thynge at me
by hym vnto that mā wyll I ye LOR-
DE my self geue answere, accordynge
to the multitude of hys Idols: that ye
house of Israel maye be snared in their
owne hartes, because they be clene gon
fro me, for theyr Idols sakes.
Wherfore, tell the house of Israel: Eze.14
thus sayeth the LORDE God: * Be
conuerted, forsake youre Idols, and
turne youre faces from all your abho-
minacions. For euery man (whether he
be of the house of Israel: or a strāunger
that sepourneth in Israel) which de-
parteth fro me, and caryeth Idols in
hys harte, purposynge to go still stom-
blinge in hys owne wyckednesse, and
commeth to a prophet, for to axe coun-
sell at me thorow hym: vnto that mā
wyll I the LORDE geue answere,
by myn owne self. I wyll set my face a-
gaynst that mā, and wyll make hym to
be an example for other: yee & a comun
byworde: and will rote hym out of my
people, that he maye knowe, how that
I am the LORDE. * And yf that 3.Re.22
prophet be deceaued, when he telleth Job.12
hym a worde: then I the LORDE
myself haue deceaued ye prophet, & wil
stretch forth myne honde vpon hym, to

roote hym out of my people of Israel: and they both shalbe punished for theyr wyckednesse. Accordynge to the synne of hym y axeth, shall the synne of y prophete be, that the house of Israel be led nomore fro me thorow erroure, and be nomore defyled in theyr wyckednesse: but that they maye be my people, and I theyr God, sayeth the LORDE God.

And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the lande synneth agaynste
C me, and goeth forth in wyckednesse, I wyll stretch out myne hande vpon it,
Ezech. 4. d / Esa. 5. d * and destroye all the prouisiō of theyr bread, and sende derth vpō them, to destroye man and beast in the lande.
Jere. 15. a * And though Noe, Daniel, and Job, these thre men were amonge them, yet shall they in theyr ryghteousnesse delyuer but theyr owne soules: sayeth the LORD God.

Yf I brynge noysome beastes in to the lande, to waist it vp, and it be so desolate, that no man maye go therin for beastes: yf these thre men also were in the lande. as truely as I lyue (sayeth y LORDE God) they shall saue nother sonnes nor doughters, but be only delyuered thēselues: & as for y lande, it shal be wayst. Or, yf I brynge a swerde in to the lāde, and charge it to go thorow the lande: so that I slaye downe man and beast in it, & yf these thre men were therin. As truely as I lyue (sayeth the LORDE God) they shall delyuer nother sonnes nor doughters, but only be
D saued themselues. Yf I sende a pestilence in to the lande, and poure out my sore indignacyon vpon it in bloude, so that I roote out of it both man & beast and yf Noe, Daniel, & Job were therin: As truly as I lyue (sayeth y LORDE God) they shall delyuer nother sōnes nor doughters, but saue theyr own soules in theyr ryghteousnesse.

Jere. 27. b Moreouer, thus sayeth the LORDE God: Though I sende my * foure troublous plages vpon Jerusalem: the swearde, honger, perlous beastes, and pestilence, to destroye mā and beast out of it: yet shall ther a remnaunt be saued therin, whiche shall brynge forth theyr sonnes and doughters. Beholde, they shall come forth vnto you, and ye shall se theyr waye, and what they take in hande, and ye shalbe comforted, as touchynge al the plages y I haue brought vpon Jerusalem. They shall comforte you. whē ye se theyr way and workes: and ye shall knowe, how that it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, sayeth the LORDE God.

The. xv. Chapter.

¶ Agaynst Jerusalem that vnfrutfull vyne.

A The worde of the LORDE came vnto me, sayenge: Thou sōne of man, What commeth of the vyne amōg all other trees: and of the wyne stocke, amonge all other tymber of the groue? Do men take wood of it, to make ony worke withall? Or maye ther a nayle be made of it, to hange ony thynge vpon? Beholde it is cast in the fyre to be brent, the fyre cōsumeth both the endes of it, the myddest is brent to asshes. Is it mete then for ony worke? No. Seynge then, that it was mete for no worke, beynge whole: muche lesse maye ther ony thynge be made of it, when the fyre hath cōsumed & brent it.

B And therfore thus sayeth y LORDE God, Lyke as I cast the vyne in to the fyre for to be brent, as other trees of the wood: Euen so wyll I do with them y dwell in Jerusalem, and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume thē.
Ezec. 7. a / and. 22. b * Then shall ye knowe, that I am the LORDE, whē I set my face agaynst them, and make the lāde waist: because they haue so sore offended, sayeth the LORDE God.

The. xvi. Chapter.

¶ A maruaylous goodly descripcyon of the Idolatrye of Jerusalem, for the which he calleth them whores.

A Agayne, the worde of the LORDE spake vnto me, sayenge: Thou sonne of mā Isawe the cytie of Jerusalē theyr abhominacyons, and saye: Thus sayeth the LORDE God vnto Jerusalē: Thy progeny and kynred came out of the lande, of Canaan,
Ezec. 16. e * thy father was an Amorite, thy mother an Hethite. In the daye of thy byrth whē thou wast borne, the strynge of thy nauel was not cut of: thou wast not bathed in water to make the clene: thou wast nother rubbed with salt, nor swadled in cloutes. No man regarded the so muche, as to do ony of these

thynges for the, or to shewe the such fauoure, but thou wast vtterly cast oute vpon the felde: yee despised wast thou in the daye of thy byrth.

Then came I by the, & saw the troden downe in thyne owne bloude, and sayd vnto the: thou shalte be pourged from thyne owne bloude: from thyne owne bloude (I saye) shalte thou be

Esay.5.a Jere.11.c clensed. * So I planted the, as þ blossome of the felde: thou art growen vp, & waxen great, þ hast gotten a maruaylous pleasaũt beuty: thy brestes ar com vp, thy heere is goodly growen, where as thou wast naked and bare afore.

B Now when I wente by the, & loked vpon the, beholde, thy tyme was come, yee euen the tyme to wowe the. Then spred I my clothes ouer the, to couer thy dishonestye: Yee I made an

Jere.3.a Osee.2.c oth vnto the, * and maryed my selfe to the (sayeth the LORDE God) and so thou becamest myne owne. Then wasshed I thy with water, & pourged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymẽtes, I made the shues of does lether, I gyrded the aboute with whyte sylke, I clothed the with kercheues, I decked the with costly apparell, I put rynges vpon thy fyngers, a chayne aboute thy necke, spanges vpon thy forheade, earrynges vpon thyn eares, and set a bewtyfull crowne vpon thyne head. Thus wast thou deckt with syluer and gold, and thy raymente was of fyne whyte sylke, of nedle worke and of dyuerse colours. Thou dyddest eate nothyng but symnels, honye and oyle, maruaylous goodly wast thou and bewtyfull: Yee euen a very Quene wast thou. In so muche, that thy bewty was spoken of amonge the Heythen, for thou wast excellent in my bewty, which I put vpõ the sayeth the LORDE God. But thou hast put confidence in thyn owne bewtye, & played the harlot, whã thou haddest gotten the a name. Thou haste commytted whoredome with all that went by the, and hast fulfylled theyr desyres. Yee thou hast taken thy garmentes of dyuerse colours, and deckt thyn

Jer.23.5. alters therwith, wher vpõ thou myghtest fulfyll thyne whoredome * of suche a fashion, as neuer was done, nor shall

Esa.46.a Osee.2.b and.13.a Ezec.7.d be. * The goodly ornamentes and yewels which I gaue the of myne owne golde and syluer hast thou taken, and made the mens ymages therof, and cõmytted whoredome withall. Thy garmentes of dyuerse colours haste thou taken, and deckt them therwith: myne oyle and incense haste thou set before them. My meate which I gaue the, as symnels, oyle and hony (to fede the with all) that hast thou set before them, for a swete sauoure. And this came also to

C passe, sayeth þ LORDE God: * Thou hast taken thyn owne sonnes & doughters, whom thou haddest begotten vnto me, and these hast thou offred vp vnto them, to be theyr meate. Is this but a small whoredome of thyne, (thynkest thou) that thou slayest my chyldrẽ, and geuest them ouer, to be brent vnto thẽ? And yet in all thyn abhominacyõs and whoredome, thou hast not remembred the daies of thy youth, how naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all these thy wyckednesses (wo wo vnto the sayeth the LORDE God) þ hast buylded thy stewes and brodelhouses in euery place: yee at the heade of euery strete hast thou buylded the an alter. Thou hast made thy bewtye to be abhorred: þ haste layed out thy legges to euery one that came by, and multyplyed thyne whoredome. * Thou hast commytted fornicacyon with the Egipcyãs thy neyghbours which had much flesh: and thus hast þ vsed thyne whoredome, to anger me.

Beholde, I haue stretched out myne hande ouer the, and * wyll mynish thy stoare of foode, & delyuer the ouer into the wylles of the Phylystines thyne enemyes, which are ashamed of thyne abhominable waye. * Thou hast played the whore also with the Assirians, which myght not satisfy the: Yee thou hast played the harlot, and not had ynough. Thus hast thou styll commytted thy fornacion, from the lande of Canaan vnto þ Caldees, and yet thy luste not satisfyed. How shulde I circumcyse thyne harte (sayeth the LORDE God) seynge thou doest all these thynges, thou precyous whore: buyldynge thy stewes at the heade of euery strete, and thy brodelhouses in all places? Thou hast not ben as another whore, that maketh boast of hir wynnyng, but as a wyfe that breaketh wedlocke, and taketh other in steade of hir husbande. Gyftes are geuen to all other whores, but thou geuest rewardes vnto all thy louers: and offrest them gyftes, to come

vnto the oute of all places, and to com
mytte fornicacyon wyth the. It is
come to passe wyth the in thyne whor-
domes, contrarye to y vse of other wo
men: yee ther hath no such fornicacion
bene committed after the, seynge that
y proferest gyftes vnto other, & no re-
ward is geuē y: thys is a cōtrary thing
D Therfore heare the worde of the
LORDE, o thou harlot: Thus sa-
yeth the LORD god: For so much as
thou haste spente thy moneye, and dys-
couered thy shame, thorowe thy whor-
dome wyth all thy louers, and wyth al
the Idols of thyn abhomynacyōs in y
blode of the chylderen, * whom thou
4.Re.16.a and.17.c hast geuē the. Behold therfore, I wyll
gather together all thy louers, vnto
whome thou haste made thyselfe cō-
mune: yee and al them whome thou fa
uourest and euerye one that thou ha-
Esa.47.a testest: and * wyll dyscouer thy shame be
Nah.3.a fore them, that they all maye se thy fyl
Eze.23.c thynesse. ‡ Morouer, I wyll iudge the
as a breaker of wedlocke & a marthu-
rer, and recompence the thyne owne
bloude in wrathe and gelousye, I wyll
geue the ouer in to theyre power that
shall breake downe thy stewes, and de-
stroy thy brodelhouses: they shal stripe
the out of thy clothes, al thy fayre and
bewtyfull yewels shall they take from
the, and so lette the sytte naked & bare:
Leui.20.b * Yee they shall brynge the commune
people vpon the, which shall stone the,
and slaye the downe wyth theyr swear
4.Re.25.b des. * They shal burne vp thy houses,
and punyshe the in the syghte of many
women. Thus wyll I make thy whor
dome to ceasse, so that thou shalte geue
oute no mo rewardes.

Shulde I make my wrath to be
styll, take my gelousye from the, be con
tente, & nomore to be displeased? seyng
thou remembrest not the dayes of thy
youth, but hast prouoked me to wrath
in al these thynges? Beholde therfore,
I wyll brynge thyne owne wayes vpō
thyne heade, sayeth the LORDE
God: howe be it, I neuer dydde vnto
the accordynge to thy wickednesse and
all thyne abhominacyons. Beholde, all
they that vse cōmune prouerbes, shall
vse thys prouerbe also agaynste the:
Suche a mother, suche a doughter.
E Thou arte euē thy mothers owne
doughter, that hath caste of hyr hus-
bande and hyr chylderen: Yee thou art
the syster of thy systers which forsoke
theyre husbandes and theyre chyldren.
* Youre mother is a Hethyte, & youre Ezec.16.a
father an Ammoryte thyne eldeste sy-
ster is Samaria, she and hyr dough-
ters that dwell vpon thy lefthande.
But thy yongeste syster that dwelleth
on the ryghtehande, is Sodoma & hyr
doughters. Yet hast thou not walked
after theyr waies, nor done after theyr
abhomynacyons: But in all thy waies
thou hast bene more corrupte thē they.
As truelye as I lyue, sayeth the LOR
DE God: * Sodoma thy syster with Gen.18.19
hyr doughters, hath not done so euell,
as thou and thy doughters. Beholde,
the synnes of thy syster Sodoma were
these: Pryde, fulnesse of meate, abun-
dance, and ydelnesse: these thynges had
she and hyr doughters. Besydes that,
they reached not theyr hand to y poore
and nedye, but were proude and dydde
abhomynable thynges before me: ther-
fore I toke them awaye, whan I had
sene it. Nother hathe Samaria done
halfe of thy synnes, * yee thou hast ex- Iere.3.a
ceaded the in wickednesse: In so much
that in comparyson of all the abhomi-
nacyons which thou haste done, thou
haste made thy systers good women.
Therfore beare thine own shame, thou
that in sinne hast ouercom thy systers.
Seynge thou haste done so abhomina
bly, that they were better then thou,
be ashamed therfore (I saye) & beare
thyne owne confusyon, thou that ma-
kest thy systers good women.

As for theyr captiuite namely the
captyuyte of Sodoma and hyr dough- F
ters: the captyuyte of Samaria and
hyr doughters I wyll brynge them a-
gayne, so wyll I also brynge agayne
thy captyuyte amonge them: that thou
mayeste take thyne owne confusyon
vppon y and be ashamed of al y thou
haste done, and to comforte them.

Thus thy systers (namelye) So-
doma and hyr doughters, Samaria,
and hyr doughters wyth the selfe and
thy doughters, shall be broughte a-
gayne to your olde estate. When thou
waste in thy pryde, and before thy wyc
kednesse came to lyghte: thou woldeste
not heare speake of thy syster Sodo-
ma, vntyll the tyme that the Syrians
wyth all theyre townes and the Phy-
lystynes wyth all that lye rounde a-
boute them, broughte the to shame
and confusyon: that thou myghtest
beare thyne owne fylthynesse and

abhominacion, sayeth the LORDE.
For thus sayeth the LORDE
God: I shuld (by right) deale wyth the
as thou hast done. Thou hast despysed
the oth, and broken the conuenaunte:
Neuertheles, I wyll remembre my cō
uenaunt, that I made wyth the in thy
youth, in so much ẏ it shall be an euer-
lastynge conuenaunt: So that thou al
so remembre thy wayes, & be ashamed
of them, then shalt thou receaue of me
thy elder and yonger systers, whom I
will make thy doughters, and that be-
Jere.31.e. Heb.8.b syde thy conuenaunt. * And so I wyll
renue my conuenaunt with the, that
thou mayest knowe, that I am LOR
DE, that thou mayest thynke vpon it,
be ashamed, and excuse thyne owne cō-
fusion nomore: when I haue forgeuen
the, all that thou hast done sayeth the
LORDE God.

The.xvii.Chapter.

A prophecy of the destruction of Je
rusalem. A promyse of Christ.

A The worde of the LORD
came vnto me, sayenge:
Ezec.24.a Thou sonne of man, put
forth * a darke speakinge
and a parable, vnto ẏ hou
se of Israel, and saye: Thus sayeth ẏ
LORDE God, Ther came a greate
Dan.7.a. * Aegle with greate wynges, yee with
myghtie longe wynges, and full of fe-
thers of dyuerse colours vpon ẏ mout
of Libanus, and toke a braūch from a
Cedre tre, and brake of ẏ toppe of his
twygge, and caryed it in to the lōde of
Canaan, & set it in a cite of marchaū-
tes. He toke also a braunch of the lon-
de, and planted it in a frutefull groūde
he brought it vnto greate waters, and
set it as a wylly tre thereby. Then dyd
it growe, and was a greate wyne stock
but lowe by thy grounde: thus ther ca-
me of it a vyne, & it brought forth blos
somes and spred out braunches. But
ther was another Aegle, a greate one
which had greate wynges & many fe-
thers: and beholde, the rotes of thys vy
ne had an hunger after hym, and spred
out his braunches towarde hym to wa
ter his frutes: Neuertheles it was plā
ted vpon a good grounde besyde great
waters: so ẏ (by reason) it shulde haue
B broughte out braunches and frute, and
haue bene a goodly vine. Speake thou
therfore, thus sayeth the LORD god:
Shal this vyne prospere? shal not hys
rotes be plucht out, his frute broke of,
his grene braūches wythered & fade a-
way? yee wythout ether strōg arme or
many people, shal it be plucked vp by ẏ
rotes. Beholde, it was planted: shall it
prosper therfore? Shal it not be dryed
vp & wythered, yee euē in the shouting
oute of hys blossomes, as soone as the
easte wynde bloweth?
Morouer, the worde of the LOR
DE came vnto me sayenge: Speake
to that frowarde housholde: knowe ye
not, what these thynges do sygnifye? 4.Re.24.
Tell them: Beholde, * the kyng of Ba
bylon came to Jerusalem and toke the
kynge and hys princes, and ledde them
to Babylō He toke of the kynges sede
and made a conuenaunte wyth hym, &
toke an oth of hym: the prynces of the
londe toke he wyth hym also, that ẏ londe
myghte be holden in subieccyon, & not
to rebelle, but kepe the conuenaunte, & C
fulfyll it. But he fell from him, & sente
hys embassatours in to Egypte, that
he myghte haue horses, and much peo-
ple. Shulde that prospere? Shulde he
be kepte safe, that doth such thynges?
Or shulde he escape, that breaketh hys
conuenaunt? As truelye as I lyue, sa-
yeth the LORDE God: He shall
dye at Babylon, in the place where the
kynge dwelleth, that made hym kynge
whose oth he hath despysed, & whose
conuenaunte he hath broken. Nother
shall Pharao wyth hys greate hooste
and multytude of people, mayntayne
hym in the warre: whan they cast vppe
dyches, and set vppe bulworkes to de-
stroye much people. For seyng he hath
despysed the othe, and broken the con-
uenaunte (where as he yet gaue hys
hande thervpon) and done al these thin
ges, he shall not escape.
Therfore thus sayeth the LOR-
DE God. As truely as I lyue, I wyl
brynge myne oth that he hathe despy
sed, and my conuenaunte that he hath Ezec.12.
broken, vpon hys owne heade. * I wil and.12.
caste my nette aboute hym, and catche
hym in my yarne. To Babylon wyll
I cary hym, there wyll I punysh hym,
because of the greate offence ẏ he made
me. As for those that flie from him out D
of the hooste, they shall be slayne wyth
the swearde. The residue shall be scat-
tered towarde all the wyndes: and ye
shall knowe, that I the LORDE
haue spoken it.

Thus saieth y LORDE God:
I wil also take a braunch from an hie
cedretre, & will set it, and take y vpper-
most twygge, that yet is but tendre, &
plante it vpõ an hye hil: Namely vpõ
the hye hyl of Sion wyll I plante it,
that it maye bringe forth twygges, &
geue frute, and be a greate cedertre: so
y al maner of foules maye byde in it,
and make their nestes vnder the shado
we of his braunches. And al the trees
of the felde shall knowe that I the
LORDE haue brought downe the
hye tre, and set the lowe tre vp: that I
haue dryed vp the grene tre, and ma-
de the drye tre to florysh: Euen I the
LORDE y spake it, haue also brought
it to passe.

The.xviii. Chapter.

Euery mã shall beare hys owne syn
ne, and not anothers.

B The worde of y LORDE
came vnto me, on this ma-
ner: What meane ye by
this cõmun prouerbe, that
ye vse in the londe of Isra-
Iere.31.e el, sayenge: * The fathers haue eaten
soure grapes, and y childrens teth are
set on edge? As treuly as I lyue saieth
the LORDE God, ye shal vse this
byworde nomore in Israel.
Psa.B.a, Beholde, * all soules are myne.
Like as the father is myne, so is y son
ne myne also. The soule y synneth shal
Leui.18.a. dye, * Yf a man be godly, and do the
thinge that is equal & right, (he eateth
not vpon the hilles: he lifteth not his
eyes vp to the Idols of Israel: he de-
fyleth not his neghbours wife: he med
leth with no menstruous woman: he
greueth no body: he geueth his detter
his pledge agayn: he taketh none other
Mat.25.c mans good by vyolence * He parteth
his meat with the hongrie: he clotheth
Psa.14.a the naked: * He lendeth nothinge vpõ
vsury: he taketh nothinge ouer: he
withdraweth his honde from doinge
wrong: he handleth faithfully betwixt
man and man: he walketh in my com-
maundementes, and kepeth my lawes,
and perfourmeth them faythfully:)
Leu.10.a This is a righteuous man, * he shall
surely lyue saieth the LORDE God.
B Yf he now get a sonne that is a
murthurer, a shedder of bloude: yf he
Iacob.2.b do one of these thynges * though he
do not all (he eateth vpon the hilles
he defyleth his neghbours wife: he gre
ueth the poore and nedy: he robbeth &
spoyleth: he geueth not the detter his
pledg agayne: he lifteth vp his eyes vn
to Idols, and medleth with abhomina
ble thinges: he lendeth vpon vsury, &
taketh more ouer) Shal this mã lyue?
He shal not lyue. Seinge he hath done
al these abhominaciõs he shall dye, his
bloude shalbe vpon hym.
Now yf this man get a sonne also,
that seith al his fathers synnes, which
he hath done: and feareth, nother doth
such like: Namely, he eateth not vpon
y mountaynes: he lifteth not his eyes
vp to the Idols of Israel: he defyleth
not his neghbours wife: he vexeth no
man: he kepeth no mans pledge: he no-
ther spoyleth, nor robbeth ony man: he C
dealeth his meate with the hungrie: he
clotheth the naked: he oppresseth not
the poore: he receaueth no vsury, nor
ony thinge ouer: he kepeth my lawes,
and walketh in my commaundemẽtes
This man shall not dye in his fathers
synne, but shall lyue without fayle. As
for his father, because he oppressed and
spoyled his brother, & dyd wyckedly
amonge his people: lo, he is dead in his
owne synne. And yet saye ye: Wherfo-
re then shulde not this sonne beare his
fathers synne? Therfore because the
sonne hath done equyte & right, hath
kepte all my commaundementes, and
done them, therfore, shall he lyue in
dede.
✠ The same soule that synneth,
shal dye: * The sonne shall not beare Deu.24.c
the fathers offence, nother shall the fa- 4 Re.14.a
ther beare the sonnes offence. The 2.Pa.25.d
righteousnes of the rightouous shall
be vpon himself, and y wickednesse of
the wicked shall be vpon himself also.
* But yf y vngodly will turne awaye, Iere.18 a
from al his sinnes that he hath done, & Ezec.33.c
kepe all my commaundementes, and do
the thynge the is equall and ryghte:
doutles he shall lyue, and not dye. As
for all hys synnes that he dyd before,
they shall not be thought vpon: but in
his righteousnes that he hath done, he
shall lyue * For I haue no pleasure in y 2.Pet.3.b
death of a synner, saieth the LORDE
God, but rather that he conuerte, and
lyue.
Agayne, yf the righteous turne a
waye from his righteousnes, and do
iniquite, accordinge to al the abhomina
cions, that the wicked man doth, shall

he lyue? All the righteousnes that he
hath done, shall not be thought vpon:
but in the faute that he hath offended
with all, and in the synne that he hath
done, he shall dye.
Eze.33.d. And yet ye saye: Tush* ẏ waye
of the LORDE is not indifferent.
Heare therfore ye house of Israel: Is
not my waye right? Or, are not youre
Ezec.33.c. wayes rather wicked?* Whē a right
ous man turneth awaye from his
righteousnesse, and medleth with vn-
E godlynes: he must dye therein. Yee for
ẏ vnrightuousnes that he hath done,
Esa.55.b must he dye. Agayne, *whē ẏ wicked
man turneth awaye from his wicked-
nesse, that he hath done, and doth the
thinge which is equall and right, he
shall saue his soule alyue. For in so
much as he remembreth himself, and
turneth him from all the vngodlynes,
ẏ he hath vsed, he shal liue & not dye. F
And yet sayeth the house of Israel:
Tush, the waye of the LORDE is
not equall. Are my wayes vnright? O
ye house of Israel? Are not youre wa-
yes rather vnequall? As for me, I will
iudge euery man, accordinge to his
wayes, O ye house of Israel, sayeth ẏ
LORDE God.* Wherfore, be cō-
Esa.55.b verted, and turne you clene from all
Mat.3.a youre wickednesse, so shall ther no syn
ne do you harme. Cast awaye from
you all youre vngodlynesse, that ye ha-
Eze.11.d ue done:* make you new hartes and a
and.36.e new sprete, Wherfore will ye dye, O
Ezec.33.b ye house of Israel?* seynge I haue no
pleasure in ẏ death of him that dyeth,
sayeth the LORDE God. Turne
you then, and ye shall lyue.

The.xix. Chapter.

¶ The captiuite of the kynges of Iu-
da. The cruelty of kinges and princes.

A BUt mourne thou for ẏ prin
ces of Israel, & say: Wher
fore laye thy mother ẏ lyo
nesse, amonge thy lyons?
and norished hir yōgeones
amonge the lyons whelpes? One of
hir whelpes she brought vp, & it be ca-
me a lyon: it learned to spoyle, and to
deuoure folke. The Heythen herde of
him, and toke him in their nettes, and
brought him in chaynes vnto the lon-
de of Egipte. Now when the damme
sawe, that all hir hope and comforte
was awaye, she toke another of hir
whelpes, & made a lyon of him: which
wente amonge the lyons, and became
a fearce lyon, learned to spoyle, and to
deuoure folke, he destroyed their pala-
ces, and made their cities waist: In so
much ẏ the whole lōde & euery thinge
therin, were vtterly desolate, thorow
the very voyce of his roaringe. Then
came the Heithen together on euery
syde out of all contryes agaynst him,
layed their nettes for him, & toke him
in their pytte.* So they bounde him 4 Re.25.a
with chaynes, and brought him to the Iere.39.a
kinge of Babilon: which put him in 52.a.
preson, that his voyce shulde nomore
be herde vpon the mountaynes of Is-
rael.
As for thy mother, she is like a vy B
ne in thy bloude, planted by the water
syde: hir frutes and braunches are
growen out of many waters, hir stal-
kes were so stronge, that men myght
haue made staues therof for officers:
she grew so hye in hir stalkes. So whē
men sawe that she exceeded the heyght
and multitude of hir braunches, she
was rooted out in displeasure, & cast
downe to the grounde. The east wyn-
de dryed vp hir frute, hir stronge stal-
kes were broken of, wythered & brent
in the fyre. But now she is planted in
the wildernesse, in a drye and thyrstye
grounde. And ther is a fyre gone out
of hir stalkes, which hath brēt vp hir
braunches & hir frute: so that she hath
no mo stronge stalkes, to be staues for
officers. This is a piteous and misera
ble thinge.

The.xx. Chapter.

¶ The great vnthankfulnesse of the
people. Agayne, the mercifull longe suf
feraunce of God.

IN the.vii. yere the.x. daye A
of the.v. Moneth* it hap- Eze.14.a
pened, ẏ certayne of the el-
ders of Israel came vnto
me for to axe counsel at the
LORDE, and sat thē downe by me
Then came the worde of the LOR-
DE vnto me on this maner: Thou
sonne of man, speake to the elders of
Israel, and saye vnto them: Thus sa-
yeth the LORDE God: Are ye co-
me hether to axe ony thīge at me? As
treuly as I lyue (sayeth the LOR-
DE) I will geue you no āswere. Wilt
thou not reproue them, (thou sonne of
mā) wilt thou not reproue thē? Shew

them the abhominacyons of theyr fore
fathers, and tell them: Thus sayeth
Exod.3.b the LORDE God: * In the daye
when I chose Israel, and lyft vp myne
honde vpon the sede of the house of Ia
cob, and shewed my selfe vnto them in
the londe of Egipte, Yee whan I lyfte
vp myne hande ouer them, and sayd: I
am the LORDE your God, euen in
the daye that I lyfte vp myne hande o-
uer them, to brynge them out of þ lãde
of Egipte, in to a lande that I had pro
vyded for them, which floweth wt mylk
and hony, and is a pleasaunt lande a-
monge all other. Thẽ sayd I vnto thẽ:
Deut.7.a. * Cast awaye euery man the abhomy-
nacyons that he hath before hym, and
defyle not your selues with the Idols
of Egipte, for I am the LORDE
your God. But they rebelled agaynste
me, and wolde not folowe me, to cast a
waye euery mã the abhominacyons of
his eyes, and to forsake the Idols of
Egipte.
B Then I made me to poure myne in-
dignacyon ouer them, & to satisfye my
wrath vpon them: yee euen in the myd-
dest of the lõde of Egipte. But I wold
not do it, for my names sake, þ it shuld
not be vnhalowed before the Heythen,
amonge whom they dwelte, & amonge
whome whom I shewed myselfe vnto
them, that I wolde brynge them out of
the londe of Egipt. Now whan I had
caryed them out of the lande of Egipt,
and brought them in the wyldernesse,
I gaue them my commaundementes &
Exo.20.21 shewed them my lawes: * which who
22.23. so kepeth shall lyue in them, ‡ I gaue
Deu.4.5 them also my holydayes, to be a token
Leui.18.a betwixte me and them, and therby to
Rom.10.a knowe, that I am the LORD whiche
Gala.3.b haloweth them. * And yet the house of
Exo.16.a. Israel rebelled agaynst me in the wyl-
and.31.c dernesse, they wolde not walke in my
Exo.32.c. commaundementes, they haue caste a-
waye my lawes: (which who so kepeth
shulde lyue in them,) and my Sab-
bath dayes haue they greatlye vnha-
lowed.
Nu.14.b * Then I made me to poure out
myne indignacyon vpon them, and to
consume them in the wyldernesse. Yet
I wolde not do it, for my names sake:
leste it shulde be dishonoured before
the Heythen, from the which I hadde
Nu.14.c caryed them awaye. * But I sware
Psa.94.b vnto them in the wyldernesse, that I
wolde not brynge them in to the

lande, which I gaue them: a lande that
floweth with mylke and hony, and is
a pleasure of all landes: & that because
they refused my lawes, and walked
not in my commaundementes, but had
vnhalowed my Sabbathes: for theyr
harte was gone after theyr Idols.
Neuerthelesse myne eye spared them,
so that I wolde not vtterly slaye thẽ,
and consume them in the wyldernesse.
Moreouer, I sayd vnto theyr son C
nes in the wyldernesse: * Walke not Exod.[illegible]
in the statutes of youre forefathers,
kepe not theyr ordynaunces, and defyle
not youre selues with theyr Idols, for
I am the LORDE youre God.
But walke in my statutes, kepe my
lawes and do them, halowe my Sab-
bathes * for they are a token betwixt Exo.16.c
me and you, that ye maye knowe, how and.31.c
that I am the LORDE. Not-
withstandynge, * theyr sonnes rebel- Nu.25.a
led agaynst me also: they walked not
in my statutes, they kepte not my law-
es to fulfyll them, * (whiche he that Leui.18.a.
doth shall lyue in them) nother halo- Ro.10.a
wed they my Sabbath dayes. Then Gala.3.b
I made me agayne to poure out my in-
dignacyon ouer them, and to satisfye
my wrath vppon them in the wylder-
nesse. Neuerthelesse I withdrewe my
hande for my names sake, lest it shulde
be vnhalowed amonge the Heythen, be
fore whom I had brought them forth.
I lyfte vp myne hande ouer them also
in the wyldernesse, that I wolde scat-
tre them amonge the Heythẽ, & strowe
them amonge the nacyõs: because they
hadde not kepte my lawes, but caste a-
syde my commaundementes, vnhalo-
wed my Sabbathes, and lyft vp theyr
eyes to theyr fathers Idols. Wher-
fore I gaue them also commaundemẽ-
tes not good, and lawes thorowe the
which they shulde not lyue, and I vn-
halowed them in theyr owne gyftes:
* (when I appoynted for my selfe all Exo.13.a
theyr fyrstborne) to make thẽ desolate,
that they myght knowe, howe that I
am the LORDE.
Therfore (O thou sonne of mã) tel D
the house of Israell, thus sayeth the
LORDE God: Besyde all this, youre
forefathers haue yet blasphemed me
more, & greatly offended agaynst me:
For after I had brought thẽ in to the
lande, that I promysed to geue them
whẽ they saw euery hye hyl and al the
thicke trees: they made there their of-

ringes, and prouoked me with these
oblacions, makinge swete sauours the-
re, & poured out their drinckoffringes
Then I axed them: what haue ye to do
with al, ẏ ye go thither? And therfore
is it called the hye place vnto this daye
Wherfore, speake vnto the house of
Israel: Thus saieth the LORDE
God: Ye are euen as vnclene as youre
forefathers, and committe whordome
also with their abhominacions. In al
youre Idols, (whervnto ye bringe
Iere. 19. a youre oblacions, and * to whose ho-
Deu. 12. d noure ye burne youre childrē) ye defyle
18. b youre selues, euē vnto this daye: how
Eze. 19. c. darre ye thē come, and axe eny questi-
4. re. 17. c. on at me? O ye housholde of Israel? As
21, a treuly as I lyue (saieth the LORDE
2. Pa. 28. a God) ye get no answere of me: and as
for the thinge that ye go aboute, it shal
not come to passe, where as ye saye: we
will be as the Heythen, and do as other
people in the londe, wood, & stone will
we worshippe.
E As treuly as I lyue (saieth the
LORDE God) I my self, will rule
you with a mighty honde, with a stret
chedout arme, and with indignacion
poured out ouer you: and will bringe
you out of the nacions & londes, whe-
rin ye are scattred: and gather you to-
gether with a mightye honde, with a
stretchedout arme, & with indignaciō
poured out vpon you: and will bringe
you in to the wildernesse of the people,
& there will I reason with you face to
face. Like as I punished your forefa-
thers ī the wildernesse, so wil I punish
you also, sayeth the LORDE God.
I will bringe you vnder my iurisdicti
on, and vnder the bonde of ẏ couenaūt.
The forsakers also and the trasgres-
sours will I take from amonge you,
and bringe thē out of the londe of your
habitacion: as for the londe of Israel,
they shal not come in it: ẏ they maye
knowe, how that I am the LORDE.
Go to now thē (saieth the LOR-
DE God) ye house of Israel, * cast a
Esay. 2 c waye, & destroye euery man his Idols:
and. 30. d. then shal ye heare me and nomore blas-
Ezec. 14. a pheme my holy name with youre of-
feynges and Idols. But vpon my holy
hil, euen vpon the hye hil of Israel shal
all the house of Israel and al that is in
the lōde, worshippe me saieth ẏ LOR
DE God: and * in the same place wil
Deu 12. a. I fauoure thē, and there will I requy-
14. b

re youre heaueoffringes, and the firstl-
inges of youre oblacions, with all
youre holy thynges. I wil accept your
swete sauoure, when I bringe you F
from the nacions, and gather you to-
gether out of the londes, wherin ye be
scattred: that I maye be halowed in
you before the Heithen, and ẏ ye maye
knowe, that I am the LORD,
which haue brought you in to the lon-
de of Israel: yee in to the same londe,
that I sware to geue vnto youre fore-
fathers. There shall ye cal to remem-
braunce youre owne wayes and all
youre ymaginacions, wherin ye haue
bene defyled: and ye shal be * displea- Iere. 2. a
sed with your owne selues, for al your 18. a. 31. c
wickednesses, that ye haue done. And
ye shal knowe, that I am the LOR-
DE, when I entreate you after my
name, not after your wicked wayes,
nor accordinge to youre corrupte wor-
kes: o ye house of Israel, sayeth the
LORDE God,
Moreouer the worde of the LORD
came vnto me, sayenge: Thou sonne of
man, set thy face towarde the south,
and speake to ẏ south wynde, and saye
to the woode toward the south. Heare
the worde of the LORDE, thus
saieth the LORDE God: Beholde,
I wil kyndle a fyre in the, that shal cō
sume the grene trees & the drye, noman
shalbe able to quēche his flame. but al
that loketh from the south to ẏ north,
shal be brēt therin: and al flesh shal se, ẏ
I ẏ LORDE haue kyndled it, so that
no mā maye quench it. Thē sayde I: O
LORDE they wil saye of me: * tush, Iere. 20. b
they are but fables, that he telleth.

The.xxi.Chapter.

The swearde prophecyed to come
vpon Israel and the Ammonites, by ẏ
kynge of Babilon.

The worde of ẏ LORDE A
came to me sayenge: Thou
sonne of man, set thy face
towarde Ierusalē, speake
agaynst the Sanctuary, &
prophecie agaynst the londe of Israel,
saye to the lōde of Israel: Thus saieth
the LORDE God: Beholde, I wil
vpon the, and will drawe my swearde
out of the sheeth, and roote out of the
both the righteous and the wycked.
Seynge then that I will roote out of
the both the righteous and wicked,

therfore shall my swearde go out of his sheeth, agaynst al flesh, frō ẏ north to ẏ south: that all flesh maye knowe, how that I the LORDE haue drawen my swearde out of the sheeth, & it shall not be put in agayne. Mourne therfore (o thou sonne of man) ẏ thy loynes crack withall: yee mourne bytterly for them. And yf they saye, wherfore mournest thou? Then tell thē: for the tydinge that commeth, at ẏ which all hartes shal melte, all hōdes shall be letten downe, al stomackes shal faint, and all knees shal waxe feble. Beholde it cōmeth and shal be fulfylled, sayeth the LORDE God.

E Agayne, ẏ worde of the LORDE came vnto me, sayenge: Thou sonne of man, prophecie, and speake: Thus sayeth the LORDE God: speake, ẏ swearde is sharpened and wel scoured. Sharpened is it for the slaughter, & scoured that it maye be bright. O ẏ destroyenge * staf of my sonne, shall bringe downe all woode. (Nu.10.a.) He hath put his swearde to the dightinge, that good holde maye be taken of it. This swearde is sharpened and dight, that it maye be geuen in to the hond of the manslayer.

Crye (o thou sonne of man) and houle, for this swearde shall smyte my people, and all the rulers in Israell, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpō thy the: for wherfore shulde not the plage and staf of iudgment come? Prophecy thou sōne of man and smyte thine hondes together: make the swearde twoegged, yee make it thre egged, that mānslayers swearde, that swearde of the greate slaughter, which shall smyte them, euē in their preuy chambres, to make them abashed and faynte at the hartes, and in all gates to make some of them fal. O how bright & sharpe is it, how wel dight and mete for the slaughter? Get the to some place alone, other vpō the right honde or on the lefte, wheter so euer thy face turneth. I will smyte my hondes together also, and satisfie my wrothfull indignacion, euē I ẏ LORDE haue sayde it.

F The worde of the LORDE came yet vnto me agayne, sayenge: Thou sonne of man, make the two stretes, that ẏ swearde of the kinge of Babilō maye come. Both these stretes shall go out of the londe. He shall set him vp a place: at the heade of ẏ strete shall he chose him out a corner. Make the a strete, that the swearde maye come towarde Rabath of the Ammonites, and to the stronge cytie of Ierusalem. For the kinge of Babilon shal stonde in ẏ turnynge of the waye, at the heade of the two stretes, to * axe counsel at the sothsayers, castynge the lottes & his arowes, to axe counsell at the Idols, (Leuit.19.f. and.20.a Deu.18.b) and to loke in the lyuer. But the sothsayenge shall poynte to the right syde vpon Ierusalem, that he maye set men of warre, to smyte it with a grate noyse, to crye out Alarum, to set batteirāmes agaynst the gates, to graue vp dyches, and to make bulworkes. Neuertheles, as for the sothsayēge, they shal holde it but for vanite, euē as though a prest were tolde them: Yee and they them selues remembre their wickednesse, so that by right they must be taken & wōne. Therfore sayeth the LORDE God: For so much as ye youre selues shew your offēce, & haue opened your wickednes, so ẏ in al your workes mē may se youre synnes: Yee in so much (I saye) that ye youre selues haue made mencion therof, ye shalbe taken by violence.

D O thou shamefull wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shal haue an ende: Thus saieth the LORDE God: take awaye the mytre, and put of the crowne, and so is it awaye: ẏ humble is exalted, and ẏ proude brought lowe. Punysh, punish: yee, punysh them will I, and destroye them: and that shal not be fulfilled, vntil he come, to whom the iudgment belongeth, and to whom I haue geuē it. And thou (o sonne of mā) prophecy, and speake: Thus saieth the LORDE God to ẏ childrē of * Ammon, & to their blasphemy speake thou (Iere.49.a Ezec.25.a Amos.1.d) The sweard ẏ sweard is drawē forth already to the slaugter, and scoured that it glystreth (because thou hast loked the out vanities, and prophecied lyes) that it maye come vpō thy necke, like as vpon the other vngodly, which be slayne: whose daye came when their wickednesse was full. Though it were put vp agayne in to the sheeth, yet will I punysh the, in the londe where thou wast norished and borne, & poure myne indignacion vpon the, and will blowe vpō the in the fyre of my wrath.

and delyuer the vnto cruell people,
which are learned to destroye. Thou
shalt fede the fyre, and thy bloude shal
be shed in the londe, that thou mayest
be put out of remembraunce. Euen I
the LORDE haue spoken it.

The.xxii.Chapter.

The synnes wherfor Jerusalē was
punished: both the prophetes, prestes,
rulers & cōmune people.

A Moreouer, the worde of the
LORDE came vnto me,
and sayde: Thou sonne of
man, wilt thou not repro-
ue this bloudthyrstie citie?
Shewe them their abhominacions, &
tel them: Thus saieth the LORDE,
O thou citie, that sheddest bloude in ye
myddest of the, that thy tyme maye co-
me also: and makest ye Idols to defyle
the withal. Thou hast made thy self
gilty in the bloude that thou hast shed:
and defyled the in ye ydols, which thou
hast made. Thou hast caused thy day
es to drawe nye, and made the tyme
of thy yeares to come. Therfore will
I make the to be confounded amonge
the Heithen, and to be despised in all ye
londes, whether they be neye or farre
from the: they shall laugh ye to scorne,
thou that hast gottē the so foule a na-
me, and art ful of myschefe. Beholde,
ye rulers of Israel haue brought euery
man his power, to shed bloude in the.
Deut. 5. c. 27. c. * In the haue they despysed father &
mother, in the haue they oppressed the
straunger, in ye haue they vexed the wy
dowe, and the fatherlesse. Thou hast
despised my Sanctuary, & vnhalowed
Deut. 12. my Sabbath. Murthurers are ther in
the, that shed bloude, and * eate vpon
the hilles, and in the they vse vnhappy
B nesse. * In the haue they discouered
Leui. 18. a. their fathers shame, in the haue they
vexed womē in their sicknesse * Euery
Jere. 5. b. man hath dealte shamefuly with his
neghbours wife, and abhomina bly de
fyled his doughter in lawe. In ye hath
euery man forced his owne sister, euen
Deu. 27. c his fathers doughter: Yee * giftes ha-
Exo. 23. b ue bene receaued in the, to shed bloude.
Exo. 22. c. ‡ Thou hast taken vsury and encreace
thou hast oppressed thy neghbours by
extorcion, and forgotten me, saieth the
LORDE God. Beholde, I haue
smytten my hondes vpō thy couetous-
nesse, that thou hast vsed, and vpō the
bloude which hath bene shed in the. Is

thy harte able to endure it: or maye thy
hondes defende thē selues, in the tyme
that I shal bringe vpon the? Euen I
the LORDE that speake it, will
bringe it also to passe. * I will scattre
the amonge the Heithen, & strowe the Ezec. 12. c. 15. b.
aboute in the londes, & wil cause thy
fylthynes to ceasse out of the: yee & I
wil haue the in possession in ye sight of
the Heithen, that thou mayest knowe
that I am the LORDE.

And the worde of the LORDE
came vnto me, sayenge: Thou sonne of
man * ye house of Israel is turned to Esay. 1. c
drosse. All they that shulde be brasse,
tynne, yron & leade, are in the fyre be-
come drosse. Therfore thus saieth the
LORDE God: For so much as ye
all are turned in to drosse, beholde: I
will brynge you together vnto Jerusa
lem, like as syluer, brasse, yron, tynne
and leade are put together i ye fornace,
and the fyre blowē there vnder to melt
them: Euen so will I gather you, put
you in together, and melt you in my
wrath and indignacion. I will bringe
you together, and kyndle ye fyre of my
cruell displeasure vnder you, that ye
maye be melted therin. Like as ye syluer
is melted in the fyre, so shal ye also be
melted therin: ye ye maye knowe, how
that I the LORDE haue poured
my wrath vpon you.

And the worde of the LORDE
came vnto me, sayenge: Thou sonne of
man, tell her: Thou art an vnclene lon-
de, which is not rayned vpō in ye daye
of the cruell wrath: * thy prophetes ye Miche. 3.
ar in ye, ar sworn together to deuoure
soules, like as a roaringe Lyon that
lyueth by his pray. They receaue ri-
ches and good, and make many wyd-
dowes in the. Thy prestes breake my D
lawe, and defyle my Sāctuary * They Leui. 10.
put no dyfference betwene ye holy and
vnholy, nother discerne betwene the
clene and vnclene: they turne their eyes
fro my Sabbathes, & I am vnhalowed
amonge thē. Thy rulers in the are like
rauyshinge wolues, to shed bloude, &
to destroye soules for their owne co-
uetous lucre. * As for thy prophetes, Ezec. 13.
they dawbe with vntēpered claye, they Mich. 3.
se vanities & prophecie lyes vnto thē, Soph. 3.
sayēge: ye LORD god saieth so: where
as ye LORDE hath not spokē. The
people in ye lōde vseth wicked extorciō
& robbery. They vexe ye poore and ne-
dy & * oppresse the straunger agaynst Exo. 22. c.

syght. And I sought in the londe for a
man, ye wold make vp the hedge, and set
hym self in the gappe before me in the
londes behalf, that I shulde not vtter-
ly destroye it: but I coulde fynde none.
Therfore wyll I poure out my cruell
dysplesure vpon them and burne thē
in ye fyre of my wrath: theyr owne way
es wyll I recōpence vpon theyr heades
sayeth the LORDE God.

The.xxiii. Chapter.

¶ The Idolatry or whoredome of Sa-
maria and Jerusalem.

B The wordes of ye LORDE
came vnto me, sayenge:
Thou sonne of man, ther
were two women that had
one mother: These (when
they were yonge) beganne to playe the
Ez.20.a harlottes * in Egypt. There were their
brestes brused, and the pappes of their
maydenheade destroyed. The eldest of
them was called Oola, and hyr yōgest
syster Ooliba. These two were myne,
and bare sōnes and doughters. Theyr
names were, Samaria, and that was
Oola: and Jerusalem, that was Ooli-
ba. As for Oola, she beganne to go a
whorynge, when I had takē her to me
3.Re.15.d * She was set on fyre vpō hir louers
the Assirians, whych had to do wyth
her: euen the prynces and lordes, that
were decked in costly araye, fayre yōge
men, lusty ryders of horses. Thus tho
row hyr whoredome, she cleued vnto all
the yonge men of Assiria: Yee she was
madde vpon them, and defyled herself
wyth all their Idols. Nother ceassed
she from the fornicacion, that she vsed
wt the Egiptians: for in hyr youth they
layed wyth her, they brused the brestes
4.Re.17.a of hyr maydenheade and poured theyr
whoredome vpō her. Wherfore * I de-
lyuered her in to the hondes of hyr
louers, euen the Assirians, whom she
so loued. These discouered hir shame,
toke hyr sōnes and doughters, & slewe
her wyth ye swearde: An euel name gat
she of all people, & they punysshed her.
B
Jere.3.b * Hyr syster Ooliba sawe thys, &
destroyed herself with inordinate loue,
more then she, and exceaded hyr syster
4.Re.16.b in whordom * she loued the Assirians
Ezec.16.a (whych also laye wyth her) namely, ye
princes & greate lordes ye were clothed
wyth all maner of gorgyous apparell,
all lusty horsmen and fayre yonge per-
sonnes. Then I sawe, that they both
were defyled alyke: But she increased
styl in whoredome: for whē she sawe mē
paynted vpon the wall, the ymages of
ye Caldees set forth wyth fresh colours
with fayre gyrdles aboute them, and
goodly bonettes vpon theyr heades, lo
kynge al lyke prynces (after the maner
of the Babylonians and Caldees in
theyr owne lōde, where they be borne)
Immedyatly, as soone as she sawe thē
she brent in loue vpon them, and sent
messaungers for them in to the londe,
of the Caldees.
Now when the Babylonians ca-
me to her they laye wyth her & defyled
her wyth theyr whordom, and so was
she polluted wyth them. And when hir
lust was abated from thē, * hyr whor Esa. 47.a
dome and shame was discouered and Ezec. 16.d
sene: then my harte forsoke her lyke as Naum. 3.a
my harte was gone frō hyr syster also.
Neuertheles she vsed hyr whordome C
euer the longer the more, and remem-
bred ye dayes of hyr youth, wherin she
had played the harlot in the londe of
Egypte: * she brent in lust vpon thē, Ezec.16.a
whose flesh was lyke the flesh of asses,
and theyr sede lyke the sede of horses.
Thus thou hast renued the fylthynesse
of thy youth, when thy louers brused
thy pappes, and marred thy brestes in
Egypte.
Therfore (o Ooliba) thus sayeth
the LORDE God. I wyll rayse vp
thy louers (wyth whom thou hast satis-
fied thy lust) agaynst the, and gather
them together rounde aboute the: Na-
mely, the Babylonians, & all the Cal-
dees: Pecod, Schoa, and Coa, wyth
all the Assirians: all yonge and fayre
louers prynces and lordes, knyghtes &
gentelmen, whych be all good horsmē.
These shall come vpon ye wyth horses,
charrettes, and a greate multitude of
people: which shalbe harnessed aboute
the on euery syde, with brestplates, shel-
des and helmettes. I will punysh the
before them, yee they them selues shall
punyshe the, accordynge to theyr owne
iudgment. I wyll put my gelousy vpō
the, so that they shal deale cruelly with
the. They shal cut of thy nose and thine
eares, and the remnaunt shal fall thor-
row ye swearde. They shall cary away
thy sonnes and doughters, and the re-
sidue shalbe brent in the fyre. They
shall strype the out of thy clothes, and
cary thy costly Jewels away with thē.
Thus wyll I make an ende of thy D

fylthinesse and whordome, which thou
hast brought out of ye londe of Egypt:
so that thou shalt turne thyne eyes no-
mor after them, and cast thy mynde no
more vpon Egypte. For thus sayeth ye
LORDE, Beholde, I wyll delyuer
the in to the hondes of them, whō thou
hatest: Yee euen in to the hondes of thē
with whō thou hast fulfylled thy lust,
which shall deale cruelly with thy. All
thy laboure shall they take with them
and leaue the naked and bare, and thus
the shame of thy fylthy whordome shal
come to light. All these thynges shall
happen vnto the, because of thy whor-
dome, which thou hast vsed amonge ye
Gentyles, & whose Idols thou hast de
fyled thyselfe. Thou haste walked in
the waye of thy syster, therfore wyll I
geue the hir cuppe in thy honde.
Thus sayeth the LORDE God:
Thou shalt drike of thy systers cuppe,
how depe, and farre so euer it be to the
botome. Thou shalt be laughed to scor
ne, and had as greatly in derysion, as
is possible. Thou shalt be full of dron-
kennesse and sorowe, for the cuppe of
thy syster Samaria is a cup of destruc-
cion and waistyng: the same shalt thou
drynke, and suppe it out euen to ye dreg
ges: yee thou shalt eate vp the broken
peces of it, & so teare thyne owne bres-
tes: For euen I haue spoken it, sayeth
the LORDE God.
E Therfore thus sayeth the LOR-
DE God. For so much as thou hast
forgotten me, & cast me asyde, so beare
now thyne owne fylthynesse and whor
dome, The LORDE sayd moreouer
vnto me: Thou sonne of man, wylt yu
not reproue Oola, & Ooliba? Shewe
them their abhominacions: namely, yt
they haue broken theyr wedlocke, and
stayned their hondes with bloude: yee
4.Re.21.a euen with their Idols haue they cōmit
Eze.16.c ted adnoutry, * and offred them their
owne chyldren (to be deuoured) whom
they had borne vnto me. Yee and thys
haue they done to me also: they haue de
fyled my Sanctuary in that same daye
and haue vnhalowed my Sabbath.
For whē they had slayne thyer chyldrē
for theyr Idols, they came ye same daye
in to my Sanctuary to defyle it. Lo,
this haue they done i my house. Besyd
all thys, thou hast sent thy messaūgers
for men out of farre contreyes and whē
they came, thou hast bathed, trymmed
and set forth thy selfe of the best fashyō
thou sattest vpon a goodly bed, and a
table spred before the: wherupon thou
hast set myne * incēse and myne oyle. Exo.30.d[?]
Then was ther greate cheare with her F
and the men that were sent from farre
cōtryes ouer ye deserte: vnto these they
gaue braceslettes vpon their hondes &
set glorious crownes vpō their heades
Then thought I: no doute, these will
vse theyr harlottry also with yonder
olde whore. And they went in to the her
as vnto a cōmune harlot: Euen so wē-
te they also to Oola and Ooliba, those
fylthy women.
O ye all that loue vertue & ryghte-
ousnes iudge them, punysh them: * as Levi.20.b
adnoutrers & murtherers ought to be Eze.16.g[?]
iudged & punysshed. For they are brea-
kers of wedlocke, and the bloude is in
their hondes. Wherfore thus, sayeth
the LORDE God: brynge a greate
multitude of people vpon them, & ma-
ke them be scattred and spoyled, these
shall stone them, and gore them wyth
their sweardes. They shall slaye their
sōnes and doughters & burne vp their
houses with fyre. Thus wil I destroye
all such fylthynesse out of the londe, yt
all women maye learne, not to do after
your vnclennesse. And so they shal laye
your fylthynesse vpon youre owne sel-
ues, and ye shalbe punysshed for the syn
nes, that ye haue cōmitted with your
Idols, and ye shall knowe, that I am
the LORDE.

The .xxiiii. Chapter.

The destruction of Ierusalē & cap
tiuyte of ye people signifyed by ye pot.

A IN the .ix. yeare, in the .x.
Moneth, the .x. daye of the
Moneth came ye worde of
the LORD vnto me, say-
enge: O thou sonne of mā,
wryte vp the name of thys daye, yee
euen ye houre of thys presēt daye when
ye kynge of Babilō set himself agaynst
Ierusalem Shew that obstinate hous
holde a * parable, and speake vnto thē Eze.17.a
Thus sayeth the LORDE God: Get
the a * pot, set it on, and poure water Eze.11.a
in to it, put all the peces together in it,
all the good peces, the loyne & the shul-
der and fyll it with the best bones.
Take one of ye best shepe, and an heape
of bones withall: let it boyle well, and
let the bones seeth well therin.
With that, sayde ye LORD God Naū.3.a
on thys maner: * Wo be vnto the

bloudy cytie of the pot, wherupon the
Eze.20.b rustynesse hangeth, and is not yet scou=
red awaye. Take out the peces that are
in it, one after another: ther nede no lot
tes be cast therfore: for the bloud is yet
in it. Upon a playne drye stone hath she
poured it, and not upon the grounde, y
G it might be couered with dust. And ther
fore haue I letten her poure hir bloude
upon a plaine drye stony rocke, because
it shulde not be hyd, and that I myghte
bringe my wrothfull indignacyon and
vengeaunce upon her.

Wherfore, thus sayeth the LOR=
DE God. O, wo be unto that bloud=
Leui.20.b thirsty cytie, for whom I wyll prepare
Ezec.16.b an heape of wood: beare thou the bo=
nes together, kyndle thou the fyre, seth
the fleshe, let all be well sodden that the
bones maye be sucked out. Moreouer,
set the pot empty upon the coales, that
it maye be warme, and the metall hote:
that the fylth and rustynesse may be cõ=
sumed. But it wyl not go of, ther is so
much of it, the rustynesse must be brent
out. Thy fylthynesse is abhominable,
for I haue clensed the, but thou woldest
not be clensed. Thou canst not be pour
ged from thyne uncleannesse, tyll I haue
poured my wrothfull indignacyon up=
pon the. Euen I the LORDE haue
so deuysed: Yee it is come therto alrea=
dy, that I wyll do it. I wyll not go
backe, I wyll not spare, I wyll not be
intreated: but accordyng to thy wayes
& ymaginacyõs, thou shalt be punished
sayeth the LORDE God.

H And the worde of the LORD cam
unto me, sayenge: Thou sonne of man,
beholde, I wyl take awaye the pleasure
of thyne eyes with a plage: yet shalte y
nother mourne nor wepe, nor water
thy chekes therfor: thou mayst mourne
by thy selfe alone, but use no deadly la=
mentacyon, holde on thy bonet, & put
on thy shues uppon thy fete, couer not
thy face, and eate no mourners bread.
So I spake unto the people by tymes
Eze.17.d in the mornynge, and at euen my wyfe
dyed: then uppon the nexte morowe, I
Eze.12.d dyd as I was commaunded. And the
people sayd unto me: wylt thou not tell
us what that sygnyfieth, whiche thou
doest? I answered them, the worde of
the LORDE came unto me, sayenge:
Tell the house of Israel: thus sayeth y
LORDE God: beholde I wyll sus=
Nah.3.a pende my Sanctuary: euen the glorye
of your power, the pleasure of youre
eyes, and the thynge that ye loue: youre
sonnes and doughters whom ye haue
lefte, shall fall thorow the swearde.

Lyke as I haue done, so shall ye do I
also: Ye shall not hyde youre faces, ye
shall eate no mourners bread, your bo=
nettes shall ye haue upon your heades,
and shues upon your fete. Ye shall no=
ther mourne nor wepe, but in your syn
nes ye shalbe sorowfull, and one repent
with another. Thus Ezechiel is youre
shewtoken. For loke as he hath done,
so (when this commeth) ye shal do also,
that ye may learne to know, that I am
the LORDE God. But beholde, O
thou sonne of man. In the daye when
I take from them theyr power, theyr
ioye and honoure, the lust of theyr eyes
the burthen of theyr bodyes, namely,
theyr sõnes and doughters: Then shall
ther one escape, and come unto the, for
to shewe the. In y daye shal thy mouth
be opened to hym, which is escaped, y
thou mayest speake, & be nomore dõme
Yee and thou shalt be theyr shewtokẽ,
that they maye knowe, how that I am
the LORDE.

The.xxv. Chapter.

¶ Agaynst Ammon, Moab, Seir, and
the Philistines.

The worde of the LORD A
came unto me, sayenge:
Thou sõne of mã, set thy
face agaynst the * Ammo= Iere.49.a
nites, prophecy upõ them, Ezec.21.d
and saye unto the Ammonites. Heare
the worde of the LORDE God,
Thus sayeth the LORDE God: For
so much as thou spekest ouer my Sãc
tuary: Aha I trowe it be now suspen=
ded, & ouer the lande of Israel: I trow
it be now desolat: yee and ouer y house
of Juda, I trow they be now led awaye
presoners. Beholde, I wyll delyuer the
to the people of the east, that they maye
haue the in possessiõ, these shal set theyr
castels and houses in y. They shal eate
thy frute, and drynke up thy mylke. As
for Rabath, I wyl make of it a stal for
camels, and of Ammon a shepfold, and
ye shal knowe, that I am the LORD.
For thus sayeth the LORDE God:
In so much as thou hast clapped with
thyne handes, and staped with thy fete,
yee reioyced in thyne harte ouer y lãde
of Israel with despyte: beholde, I wyl
stretch out myne hande ouer the also, &
delyuer the to be spoyled of the Heithẽ,

and roote the out from amonge ŷ peo-
ple, and cause the be destroied out of al
B landes: yee I wyll make the be layed
waist, that thou mayest knowe, that I
am the LORDE.
Thus sayeth the LORDE God:
Esa.15.16 For so much as * Moab and Seir do
Esa.48.a. say: As for the house of Juda, it is but
Soph.2.b lyke as al other Gentyles be: Therfore
beholde, I wyl make the cyties of Mo
ab wapenlesse, and take awaye theyr
strength, theyr cyties and these coastes
of theyr lande, which are the pleasures
of ŷ cou̅try: As namely, Beth Jesimoth
Baalmeon, and Cariathaim: these wyl
I open vnto them of the east, that they
maye fall vpon the Ammonites: and
wyll geue them these in possession, so
that the Ammonites shall nomore be
had in remembraunce amonge the Hey
then. Euen thus wyl I punysh Moab
also, that they maye knowe, how that
I am the LORDE.
Moreouer, thus sayeth the LOR
Psa.136b DE God: Because that * Edom hath
Esay 34 a auenged and eased hymselfe vpon the
Jere.49.b house of Juda, therfore thus sayeth ŷ
Ezec.32 f. LORDE: I wyll reach out myne
and.35.a hande vpon Edom, and take away ma̅
C and beast out of it. From Theman vn
to Dedan wyl I make it desolate, they
2 Mac.5.a shalbe slayne with the swearde. * Tho
row my people of Israel, wyll I aue̅ge
me agayne vpon Edo̅: they shall ha̅dle
hym, accordynge to my wrath & indig-
nacyon, so that they shall knowe my
vengeaunce, sayeth the LORD God.
Thus sayeth the LORDE God:
Esa.14.e For so much as the * Philistines haue
Jere 47.a done this: namely, taken vengeaunce
Soph.2.a with dispytful stomackes, & of an olde
euell wyll set themselues to destroye:
Therfore thus sayeth the LORDE
God: Beholde, I wyl stretch out myne
hande ouer the Philistines: & destroye
the destroyer, and cause all the remaunt
of the see coast to perysh. A great venge
aunce wyll I take vpon them, and pu-
nysh them cruelly: that they may know
how that I am the LORDE, which
haue auenged me of them.

The.xxvi. Chapter.

The mourneth vpo̅ the cytie of Tyre (otherwyse called zor) for the destruccyon that was to come vpon her.

The.xxvi. Chapter.

It happened, that in the [illegible]
yeare, the fyrste daye of the
moneth ŷ worde of ŷ LOR
DE came vnto me, sayeng:
* Thou sonne of man, Be-
Esa.23.a cause that Tyre hath spoken vpon Je
Jere.47.b rusalem: Aha, now I trow the portes
Eze.27.a of the people be broken, and she turned
vnto me, for I haue destroyed my bely
ful. Yee therfore sayeth the LORDE
God. Beholde O Tyre, I wyll vpo̅ ŷ,
I wyl brynge a great multitude of peo
ple agaynst the, lyke as when the see a-
ryseth with his wawes: These shall
breake the walles of Tyre, and caste
downe hir towres: I wyll scrape the
grou̅de from her, and make her a bare
stone, yee as the dryenge place, where ŷ
fysshers hange vp theyr nettes by ŷ see
syde. Euen I haue spoken it, sayeth the
LORDE God. The Gentyles shall
spoyle her, hir doughters vpon ŷ felde
shall perysh with the sweard, that they
maye knowe, how ŷ I am ŷ LORD.
For thus sayeth the LORD God: B
Beholde, I wyll brynge hyther Nabu
chodonosor (which is the kynge of Ba
bilon and a kynge of kynges) from the
North, vpon Tyre, with horses & char
rettes, horsemen, and with a great mul
tytude of people. Thy doughters that
are in the lande, shall he slaye with the
swearde. But against the he shal make
bulworkes and graue vp dyches about
the, and lyft vp his shylde agaynst the.
His slynges and battelrammes shal he
prepare for thy walles, and w his wea
pens breake downe thy towres. The
dust of his horses shall couer the, they
shalbe so many, thy walles shall shake
at the noyse of the horseme̅, charrettes
and wheles, whan he commeth to thy
portes, as men do in to an open cytie.
With the hoffes of his horse fete, shall
he treade downe al thy stretes. He shal
slaye thy people with the swearde, and
breake downe the pylers of thy stre̅gth
They shall wayst awaye thy ryches, &
spoyle thy marchaundyse. Thy walles
shall they breake downe, and destroye
thy houses of pleasure. Thy stones thy
tymbre and fundacyons, shall they cast
in the water. * Thus wyll I brynge ŷ Jere.7.d
melody of thy songes, and the voyce of
thy mynstrelsy to an ende, so that they
shall nomore be herde. I wyll make a C
bare stone of the, yee a dryeng place for
nettes, and thou shalt neuer be buylded
agayne. For euen I the LORD haue

spoken it, sayeth the LORDE God.
Thus hath the LORDE God spoken concernynge Tyre: The Iles shall be moued at the noyse of thy fal, and at the crye of the slayne, that shalbe murthured in the. All kynges of the see shal come downe from theyr seates regall: they shal laye awaye theyr roabes, and put of theyr costly clothynge: Yee with tremblynge shall they be clothed, they shall syt vpon the grounde: they shalbe afrayed at thy sodayne fall, and be abashed at the. They shall mourne for the, and saye vnto the: * O thou noble cytie, that hast ben so greatly occupied of (Ezec.1.a; Apo.18.c) vide, thou that haste bene the strongest vpon the see with thyn inhabitours, of whom all men stode in feare: How arte thou now so vtterly destroyed? Now at the tyme of thy fall the inhabitours of the Iles, yee & the yles thēselues shal
D stonde in feare at thyne ende. For thus sayeth the LORDE God: whē I make the a desolate cytie (as other cyties be ỷ noman dwelleth in) and when I bryng the depe vpon the, ỷ great waters may couer the: Then wyll I cast the downe vnto thē, that descēde in to ỷ pyt: vnto a people that hath ben longe dead, and set the in a lōde that is beneth, lyke the olde wyldernesse, with them which go downe to theyr graues, so that noman shal dwel more in the. And I wyl make the to be nomore in honour, in the lāde of the lyuynge. I wyll make an ende of the, & ỷ shalt be gone. Though thou be sought for, yet shalt thou not be foūde for euermore, sayeth the LORDE God.

The.xxvii.Chapter.

Agaynst the prynces of Tyre.

A The worde of the LORDE came vnto me, sayenge: O thou sonne of man make a lamentable complaynte vpon * Tyre, and saye vnto (Eze.26.28) Tyre, whiche is a porte of the see, that occupieth with much people, and many Iles, thus spaketh the LORDE God: O Tyre thou hast sayd: I am a noble cytie. Thy borders are in ỷ myddest of the see, and thy buylders haue made the maruaylous goodly. All thy tables haue they made of Cypre trees of the mount Senir. From Libanus haue they takē Cedre trees to make ỷ mastes, & the Okes of Basan to make the owers. Thy borders haue they made of yuery, and costly wood out of ỷ Ile of Cethim. Thy sayle was of whyte smal nedle worke out of the lande of Egypte, to hange vpon thy mast: and thy hangynges of yalow sylke and purple, out of the Iles of Elisa. They of Sidō and Aruad were thy maryners, and the wysest in Tyre were thy shipmasters. The eldest and wysest at Geball were they that mēded and stopped thy shippes. All shippes of the see & theyr shipmen occupyed theyr marchaundyses in the. The Perses, Lydians, & Lybians were in thyne hoost, and helped the to fyght: these hanged vp theyr shyldes and helmettes & the, these set forth thy bewty. They of Aruad were with thyne hoost rounde aboute thy walles, and were thy watchmen vpon thy towres: these hanged vp theyr shildes roūd aboute thy walles, and made the maruaylous goodly. Tharsis occupyed & B
the in all maner of wares, in syluer, yron, tynne, and lead, and made thy market great, Iauan, Tubal, and Mesech were thy marchauntes, which brought the men, and ornamentes of metall for thyn occupyenge. They of the house of Thogarma brought vnto the at the tyme of thy marte, horse, horsemen & mules. They of * Dedan were thy marchauntes: and many other Iles that occupyed with, brought the wethers, Elephant bones, and Paycokes for a presente. (Ezec.25.f) The Sirians occupyed with the because of thy dyuerse workes, and increased thy marchaūdyses, with Smaragdes, with scarlet, with nedle worke with lynnē cloth, with sylke, and with Crystall.

Iuda and the lande of Israel occupyed with the, & brought vnto thy markettes, wheate, balme, hony oyle, & triacle. Damascus also vsed marchaundyses with the, in ỷ best wyne & whyte woll: because thy occupyenge was so great, and thy wares so many. Dan, Iauan, and Mensal haue brought vnto thy markettes, yron ready made, & Cassia and Calamus, accordyng to thy occupyenge. Dedan occupyed with the in fayre tapestry worke and quyshins. Arabia & all the prynces of Cedar haue occupyed with the, in shepe, wethers, & goates. The marchauntes of Seba & Rema haue occupied also & ỷ in al costly spyces in al precious stones & golde, which they brought vnto thy markets. Haran, Chene, & Edem, ỷ marchaūts

of Saba, Assiria and Chelmad, were al
doers with the and occupyed with the:
In costly rayment, of yalow sylke and
nedleworke (very precyous, & therfore
pakte and bounde together with roa-
pes.) Yee and in Cedre wood, at the
tyme of thy markettes. The shippes
of Tharsis were the chefe of thyne oc-
cuppynge.
A Thus thou arte full, and in great
worshippe, euen in the myddest of the
see. Thy marynners were euer brynging
vnto the out of many waters. But the
east wynde shall ouerbeare the in to ÿ
myddest of the see: so that thy wares,
thy marchaundyses, thy ryches, thy ma
ryners, thy shipmaysters, thy helpers,
thy occuppers (that brought the thyn-
ges necessary) the mẽ of warre that are
in the: yee and all thy cõmuns shall pe-
rysshe in the myddest of the see, in ÿ day
of thy fall. The suburbes shall shake
at the loude crye of thy shipmen. All
whirrymen, and al marynners vpon the
see, shall leape out of theyr botes, & set
them selues vpon the londe. They shall
lyfte vp theyr voyce because of the, &
make a lamentable crye. They shal cast
dust vpon theyr heades, and lye downe
in the asshes. They shall shaue them sel
ues, and put sackcloth vpon them for
the sake. They shal mourne for ÿ with
hartfull sorowe, and heuy lamentacyõ,
yee theyr chyldren also shal wepe for ÿ:
Alas, what cytie hath so ben destroyed
in the see, as Tyre is? When thy wa-
res and marchaundyses came from the
sees, thou gauest all people ynough
The kynges of the earth haste ÿ made
ryche, thorow the multytude of thy wa
res and occupyeng: But now art thou
cast downe in to the depe of the see, all
thy resorte of people is peryshed with
the. All they that dwell in the Iles are
abasshed at the, and al theyr kynges are
afrayed, yee theyr faces haue chaũged
coloure. The marchauntes of the nacy
ons wondre at the. In that thou arte
so clene brought to naught, and cõmest
nomore vp.

The.xxviii. Chapter.

Agaynst the prynces of Tyre, and a
gaynst Sidon.

B The worde of the LORDE
came vnto me, sayenge:
Thou sonne of man, tel the
Eze.26.27 prynce of * Tyre: Thus sai
eth the LORDE God: be-
cause thou hast a proude hart, and [illegible]
sayd: * I am a God, I haue my seat in Esa.14.d
the myddest of ÿ see lyke a God: where
as thou arte but a man and not God,
and yet stondest in thyn owne conceat,
that thou arte God: Behold, thou thyn
kest thy selfe wyser then * Daniel, that Dan.2.a
ther is no secretes hyd from the. With
thy wysedome and thy vnderstãdynge
thou hast gottẽ the great welthynesse,
and gathered treasure of siluer & gold.
With thy greate wysedome and occu-
pyenge, hast thou increased thy power
& because of thy great ryches thy harte
is proude.
Therfore thus sayeth the LORDE
God: For so much as thou hast lyft vp
thyne harte, as though ÿ werest God:
beholde, I wyll brynge enemyes vpon
the, euen the tyrauntes of the Heythen:
these shall drawe oute theyr sweardes
vpon thy bewty and wysedome, & shal
defyle thy glorye. They shall cast thy B
down to the pyt, so that thou shalt dye
in the myddest of the see, as they that be
slayne. Let se, yf thou wylte saye then
(befor them that slaye the) I am God:
where as thou art but a man, and not
God, in the handes of them that slaye
the. Dye shalte thou, euen as the vncir
cumcysed in the hãdes of the enemyes:
for I my selfe haue spoken it, sayeth ÿ
LORDE God.
Moreouer, the worde of ÿ LOR
DE come vnto me, sayenge: Thou
sonne of man, make a lamentable com-
playnte ouer the kynge of Tyre, & tell
hym: Thus sayeth the LORDE god:
Thou arte a seale of a lyknesse, full of
wysdome and excellent bewtye. Thou
hast ben in the pleasaũt gardẽ of God:
thou arte decte with all maner of pre-
cyous stones: As Ruby, Topas, Chri-
stall, Iacyncte, Onix, Iaspis, Saphir,
Smaragde, Carbũcle, and golde. Thy
bewtye & the holes that be in the, were
set forth in the daye of thy creacyon.
Thou arte a fayre Cherub, stretched
wyde out for to couer. I haue set the
vpon the holy mounte of God, there
hast thou bene, and walked amonge ÿ
fayre glysterynge stones. Frõ the tyme
of thy creacyon thou haste bene ryghte
excellent, tyll wyckednesse was founde C
in the. * Because of thy great marchaũ Esa.23.a
dyse, thy harte is full of wyckednesse, &
thou hast offended. Therfore wyll I
cast the from the mounte of God, (O
thou coueryng Cherub) and destroye

the amonge the glisteryng stones. Thy
harte was proude in thy fayre bewtye,
and thorow thy bewtye thou haste de=
stroyed thy wysedome. I wyll cast the
downe to the grounde, and that in the
syght of kynges. Thou haste defyled
thy Sãctuary, with the great wycked
nesse of thy vnryghteous occupyenge.
I wyll brynge a fyre from the myddest
of the, to consume the: and wyl make ẏ
to asshes, in the syght of all them that
loke vpon the. All they that haue bene
acquaynted with the amonge the Hey
then shalbe abasshed at the: seynge thou
arte so clene broughte to naughte, and
commest nomore vp.

And the worde of the LORDE cam
vnto me, sayenge: Thou sonne of man,
set thy face agaynst * Sidõ, prophecye
vpon it, and speake, Thus sayeth the
LORDE: Beholde O Sidon, I wyl
vpon the, and get me honoure in ẏ that
it maye be knowen, how that I am the
LORDE, when I punysshe her, and
get my honoure in her. For I wyl sẽde
D pestilence and bloudsheddyng in to hir
stretes, so that those whiche be slayne
with the swearde, shal lye rounde about
in the myddest of her: & they shal know
that I am the LORDE. She shal no
more be a prickynge thorne, and an hur
tynge brere vnto the house of Israell:
nor vnto them that lye rounde aboute
her and hate her: and they shal knowe,
that I am the LORDE.

Thus sayeth the LORDE God:
whan I gather the housholde of Israel
together agayne, from the nacyons a=
monge whom they be scattred, thẽ shal
I be sanctifyed in them, in the syght of
the Gentyles: and they shall dwell in ẏ
lande, that I gaue to my seruaunt Ja
cob. They * shall dwell safely therin,
buylde houses, and plante vynyardes:
Yee safely shall they dwell therin, whẽ
I haue punysshed al those, that despyse
them rounde aboute: and then shal they
knowe, that I am the LORDE theyr
God.

The.xxix. Chapter.

¶ Plages vpon Egipte, and the kyn=
ges therof.

A IN the.x. yeare. vpõ the.xii.
daye of the.x. moneth, the
worde of the LORDE
came vnto me, sayenge:
* O thou sonne of mã, set
now thy face agaynst Pharao ẏ kyng
of Egipt, Prophecy agaynst hym & a=
gaynst ẏ whole lãde of Egipt: Speake Jere.46.a
and tell hym, thus sayeth the LORD Eze.30.31
God: Beholde, O Pharao thou kynge and.32.
of Egipte, I wyll vpon the, thou great
whalfyshe, that lyest in thy waters:
Thou that sayest: the water is myne,
I haue made it my selfe. I wyll put an
hoke in thy chawes, and hange all the
fysh in thy waters vpõ thy skales: af=
ter that I wyll draw the out of thy wa
ters, yee and all the fysshe of thy waters
that hange vpon thy skales. I wyll
caste the out vpon drye londe with the
fysshe of thy waters, so that thou shalt
lye vpon the felde. Thou shalte not
be gathered nor taken vp, but shalte be
meate for the beastes of the felde, & for
the foules of the ayre: ẏ all they which
dwell in Egipte, maye knowe ẏ I am
the LORDE: because thou hast bene
a * staffe of rede to the house of Israel. 4.Re.18.d
When they toke holde of ẏ with theyr Esay.30.a
hande thou brakest and prickedest thẽ 31.a.36.a
on euery syde: and yf they leaned vpon
the, thou brakest and hurtedest the rey
nes of theyr backes.

Therfore thus sayeth the LORD B
God: beholde I wyl brynge a swearde
vpon the, and roote out of the both mã
and beast. Yee the lande of Egipte shal
be desolate and waist, and shal knowe,
that I am the LORDE: Because he
sayd: the water is myn, I my self haue
made it. Beholde therfore, I wyl vpon
the, and vpon thy waters: I wyl make
the lande of Egipte wayst and deso=
late, from the towre of Syenes vnto ẏ
borders of the Morians lande: so that
in.xl. yeares ther shall no foote of man
walke there, nother foote of cattell
go there, nother shall it be inhabi=
ted. I wyl make the lande of Egipte to
be desolate amonge other wayste con=
tryes, and hir cyties to lye voyde.xl. yea
res, amonge other voyde cyties: And I
wyll scattre the Egipcyans amonge ẏ
Heythen and nacyons.

Agayne thus sayeth the LORDE
God: * Whẽ the.xl. yeares are expyred Jere.46.d
I wyll gather the Egipcyans together
agayne, out of the nacyõs, amõge whõ
they were scattred, and wyl brynge the
presoners of Egipte agayne in to the
lande of Pathures theyr owne natiue
contre, that they maye be there a lowly
small kyngdome: yee they shalbe ẏ sma=
lest amonge other kingdomes, lest they
exalte themselues aboue the Heythen:
for I wyll so mynysshe them, that they

shal nomore rule the Heythē. They shal
nomore be an hope vnto ye house of Is
rael, nother prouoke them ony more to
wyckednesse, to cause thē turne backe,
and to folowe thē: and they shal kno
we, that I am the LORDE God.
C In the .xx vii. yeare, the fyrst daye of
the fyrst moneth, came the worde of ye
LORDE vnto me, sayenge: Thou
sonne of man Nabuchodonosor ye kyn
ge of Babylon hath made hys hoost,
wyth greate trauayle and laboure to
come before Tyre: ye euery heade maye
be balde, and euery shulder bare. Yet
hath Tyre geuen nother hym nor hys
hoost ony rewarde, for the great tra-
uayle that he hath taken there. Ther-
fore thus sayeth the LORDE God:
beholde I will geue the londe of Egip
te vnto Nabuchodonosor the kinge of
Babylon, that he maye take awaye all
hir substaunce, robbe hir robberies, &
spoyle hir spoyles, to paye hys hoost
their wages wythall. I wyll geue him
the lõde of Egipte for his laboure, that
he toke for me before Tyre. At ye same
tyme will I cause the horne of the hou
se of Israel to growe forth, and open
thy mouth agayne amonge them: that
they maye knowe, how that I am the
LORDE.

The .xxx. Chapter.

Agayne of the plages of Egipte.

A Moreouer, the worde of the
LORDE came vnto me,
sayenge: Thou sõne of mã,
prophecy and speake, thus
sayth the LORDE God:
Mourne, woo worthe thys daye, for
the daye is here, the daye of the LOR
DE is come, the darck daye of ye Hey-
then, the houre is at honde, the sweard
commeth vpon Egipte. Whē ye woū-
ded men fall downe in Egipte, when
hyr people are taken awaye, and when
hyr fundacyons are destroyed: ye Mo-
rians londe shall be afrayed: yet ye Mo
rians londe, Libia and Lidia, all their
comun people, and Chub, and all that
be confederate vnto thē shall fall with
them thorowe the swearde.
Thus saieth the LORDE: The
maynteners of ye londe of Egipte shall
fall, the pryde of hir power shall come
downe: euen vnto the towre of Sye-
nes shall they be slayne downe with ye
swearde, sayeth the LORDE God.
B Amonge other desolate contryes they
shall be made desolate, & amõge other
wayst cytyes they shalbe waysted. And
they shall knowe, ye I am that LOR-
DE when I kyndle a fyre in Egypte,
and when all hir helpers are destroyed
At that tyme, shal messangers go forth
fro me in shyppes, to make the carelesse
Moryans afrayed: and sorowe shall
come vpon them in the daye of Egypte,
for doutles it shall come. Thus sayeth
the LORDE God: I wyll make
an ende of the people of Egipt thorow
the hande of Nabuchadonosor kyng of
Babylon. He and hys people wyth him
yee and the cruell tyrauntes of the Hey
then shall be broughte to destroye the
londe. They shall drawe oute theyre
sweardes vpon Egypte and fyll ye lond
ful of slayne men. I wyl drye vp theyre
floudes of water, and sell the londe in
to the handes of wycked people. The
londe and all that is therin, wyll I de-
stroye thorowe the enemyes. Euen I
the LORDE haue sayde it
And thus sayeth the LORDE C
God: * I wyll destroye the Idols, and Iere.4
brynge ye ymages of Noph to an ende.
Ther shall nomore be a prynce of E-
gipte, and a fearfulnesse wyll I sende
in to the Egipcyans lande. As for Pa-
thures, I wyll make it desolate, & kind
le a fyre in zoan. Alexandria wyll I pu-
nyshe, and poure my wrothfull indig-
nacion vpon Sin, which is the strẽgth
of Egipte. All the substaunce of Alexã-
dria wyll I destroye, and kyndle a fyre
in Egipt. Sin shalbe in great heuines,
Alexandria shalbe rooted out, & Noph
shall haue dayly sorowe. The best men
of Heliopolis & Bubasto shalbe slayne
with the swearde, and caryed awaye
captiue. At Taphnis the daye shalbe
darcke, whē I breake there the cepter of
the lande of Egipte, and when ye põpe
of hir power shall haue an ende. A
cloude shall couer her, and hir dough-
ters shalbe led awaye in to the captiui-
te. Thus wyl I punysh Egipte, that
they maye knowe, how that I am the
LORDE.
It happened in the .xi. yeare, vpon D
the seuenthe daye of the fyrste moneth,
that the LORDES worde came vn
to me, sayenge: Beholde, thou sonne of
man, I wyll breake the arme of Pha-
rao kynge of Egypt: and lo, it shal not
be bounde vp to be healed, nother shall
ony playstre be layed vpõ it, for to ease
it, or to make it so stronge, as to holde

ye swearde. Therfore, thus sayeth the
LORDE God: beholde, I wyll vpon
Pharao the kinge of Egypte, and
bruse hys stronge arme (yet is it but a
broken one) and wyll smyte ye swearde
oute of hys hande. As for the Egypcyans,
I wyll scattre them amonge the
Heithen, and strowe them in the lõdes
aboute. Agayne I wyll strengthe the
arme of the kynge of Babylon, & geue
hym my swearde in hys hande: but I
wyll breake Pharaos arme, so that he
shall holde it before hym pyteouslye, lyke
a wounded mã. Yee I wyll stablish
the kynge of Babylõs arme, and the armes
of Pharao shall fall downe: that
it maye be knowne, that I am ye LORDE,
which geue the kynge of Babylõ
my swearde in hys hande, that he may
drawe it oute vpon the lond of Egipt:
and that whan I scattre the Egypcyans
amonge the Gentyles and strowe
them in the londes aboute, that they
maye knowe, that I am ye LORDE.

The.xxxi. Chapter.

Of the kynge of Egypte.

Morouer, it happened in the
xi. yeare the fyrste daye of
the thyrde moneth, that ye
worde of the LORDE
came vnto me, sayenge:
Thou sonne of man, speake vnto Pharao
the kynge of Egypte, and to al his
people: Whome arte thou lyke in thy
greatnesse? Beholde, Assur was lyke a
Cedre tre vpon the mounte of Libanus,
wyth fayre braunches: so thycke,
that he gaue shadowes and shot oute
verye hyghe. Hys toppe reached vnto
the cloudes. The waters made hym
greate, and the depe set hym vpon hye.
Round about the rootes of hym ranne
the floudes of water, he sente oute hys
lytle ryuers vnto al the trees of ye feld.
Therfore was he hygher then all the
trees of the felde, and thorowe ye multytude
of waters that he sente from
hym, he optayned many and long braũches.
All foules of the ayre made theyr
nestes in hys brãches, vnder his bowes
gendred all the beastes of the felde,
and vnder hys shadowe dwelte al people.
Fayre and bewtyful was he in his
greatnesse, and in the lengthe of hys
braunches, for hys roote stode besyde
great waters: no cedre tre myght hyde
hym. In the pleasaunte garden of
God ther was no fyrre tre lyke hys
braunches, the playne trees were not
lyke the bowes of hym. All the trees in
the garden of God myghte not be compared
vnto hym in hys bewty: so fayre
and goodlye hadde I made hym wyth
the multytude of hys braunches: In
so muche, that all the trees in the pleasaunte
garden of God, hadde enuye
at hym.
Therfore, thus sayeth the LORDE B
God: For so much as he hath lyft
vp hymselfe so hygh, and stretched his
toppe in to the cloudes, and seynge his
hart is proude in hys hyghnesse: I wil
delyuer hym in to the hãdes of ye myghtyeste
among the Heythen, which shal
roote hym oute. Accordynge to his wickednesses
wyll I caste hym awaye, the
enemyes shall destroye hym, and the
myghtye men of the Heythen shall so
scattre hym, that hys braunches shall
lye vpon all mountaynes and in al valleys:
hys bowes shall be broken down
to the grounde thorowe oute the lond.
Then all the people of the londe shall
go from hys shadowe, and forsake
hym. When he is fallen, all the foules
of the ayre shall syte vpon him, and al
wylde beastes of the feld shal go aboute
amonge hys braunches: so that from
henceforth, no tre in the water shal attayne
to hys hyghnesse, nor reache hys
toppe vnto ye cloudes, nother shal ony
tre of the water stonde so hyghe, as he
hath done. For vnto death shall they
all be delyuered vnder the earthe, and
go downe to the graue like other men.
Morouer, thus sayeth the LORDE C
God: In the daye whan he goeth
downe to the graue, I wyll cause a lamentacyon
to be made. I wyll couer
the depe vpon hym, I wyl staunch his
floudes, and the greate waters shal be
refrayned. I shall cause Libanus to be
sorowful for hys sake, and al the trees
of the felde shall be smytten. I wyll
make the Heythen shake at the sounde
of hys fall, whan I caste hym downe Esay.14.c
to *hell, wyth them that descende in Ezech.32.f
to the pytte. All the trees of Edẽ, with
all the chosen and beste trees of Libanus,
yee and all they that are planted
vpon the waters, shall mourne wyth
hym also in the lower habitacions: for
they shall go downe to hell wyth hym,
vnto them that be slayn wt the sweard,
whiche dwelt afore vnder the shadow
of hys arme amonge the Heythen.

To whom shalt yu be likened, that arte
so glorious and greate, amonge the
trees of Edē? Yet arte thou cast down
under the earthe (amonge the trees of
Eden) where thou muste lye amonge
the uncyrcumcysed, wyth them that be
slayne wyth the swearde. Even thus
it is wyth Pharao and all hys people,
sayeth the LORDE God.

The.xxxii. Chapter.

¶ Agayne of the kynge and people of
Egyppte.

In the.xii. yeare, the fyrste
daye of the.xii. moneth, the
worde of the LORDE
came unto me, sayenge.
Thou sonne of man, take
up a lamentacion upon. * Pharao the
Ezec.29. kynge of Egypte, and saye unto hym:
30,and.31. Thou arte reputed as a lyon of ye hey
thē and as a whalfish in the see. Thou
castest thy waters about the, thou trou
blest the waters wyth thy fete, a stam
pest in theyre floudes. Thus sayeth
the LORDE God: * I wyll sprede
Eze.12.b my nette over the, namelye, a greate
and.17.c multytude of people: these shall dryve
the in to my yarne, for I wyll caste the
upon the lond, and let the lye upon the
feld, that all the foules of the ayre may
sytt upon the: I wyll geve all the bea-
stes of the felde ynough of the. Thy
fleshe wyll I caste upon the hilles, and
fyll the valleys wyth thy hyghenesse.
I wyll water the londe wyth the abun
daunce of thy bloude, evē to the moun
taynes, and the valleys shall be full of
B ye. When thou arte putte oute, I wyll
cover the heaven, and make hys star-
Esa.13.b. res dymme. * I wyll sprede a cloude
over the Sonne, and the Moone shall
not geve hyr lyghte. All the lyghtes of
heaven wyll I put oute over the, and
brynge darcknesse upon thy londe, say
eth the LORDE God. I wyll trouble
ye hartes of many people, whē I bryng
thy destruccyon amonge the Heythen,
and cōtryes, whom thou knowest not.
Yee I wyll make manye people wyth
theyr kynges so afrayed thorowe the,
that theyr heere shall stonde up, whan
I shake my sweard at theyr faces. So
denlye shall they be astonnyed, everye
man in hymselfe, at the daye of thy fal.

For thus sayeth the LORDE
God: the kynge of Babylons swearde
shall come upon the, wyth the swear-
des of ye worthyes wyl I smyte down
thy people. All they that be myghty a-
monge the Gentyles, shall wayste the
proude pompe of Egypte, and brynge
downe all hyr people. All the cattell al
so of Egypt wyll I destroye, that they
shall come nomor upon the waters: so
that nother mans foote nor beastes
clawe, shall stere them ony more. Then
wyll I make theyr waters cleare, and C
cause theyr floudes to runne lyke oyle,
sayeth the LORDE God: whan I
make the londe of Egypt desolate, and
whan the contrye wyth al that is ther
in, shall be layde wayste: and whan I
smyte all them whiche dwell in it, that
they maye knowe, yt I am the LOR-
DE. Thys is the mournynge, that the
doughters of the Heythen shall make:
Yee a sorowe and lamentacyon shall
they take uppe upon Egypte and all
hyr people, sayeth the LORDE God.

In the.xii. yeare the.xv. daye of the
moneth, came the worde of the LOR
DE unto me sayenge: Thou sonne
of man. Take up a lamentacyon upon
the people of Egypte, and caste them
downe, yee and the myghtye people of
the Heythen also, even with them * yt Esay.14.c
dwell beneth: and wyth them that go Ezech.31.c
downe in to the graue. Downe (howe
fayre so ever thou be) and lay the with
the uncyrcumcysed. Among those that
be slayne wyth the swearde, shall they
lye. The swearde is geven alreadye, he
shall be drawen forth and all hys peo-
ple. The myghtye worthyes and hys D
helpers, that be gone downe and lye
wyth the uncyrcumcysed, and wyth
them that be slayne wyth the swearde
shall speake to hym oute of the hell. As
sur is there also wyth hys company, &
theyr graues rōd about, which were
slayne and fell all wyth the swearde,
whose graues lye besyde hym in ye low
pytte. Hys communs are buryed rōd
aboute hys graue: altogether woūded
and slayne wyth the swearde, whiche
men afore tyme broughte feare in to ye
londe of the lyvyng. There is * Elam Jere.49.d
also wyth all hys people and theyr gra Dan.8.a
ves rounde aboute: whiche all beynge
wounded and slayne wyth the sweard
are gone downe uncyrcumcysed under
the earth, which neverthelesse sometyme
broughte feare in to the londe of the ly
vynge: for the whiche cause they beare
theyre shame, wyth the other that be E
gone downe to the graue. Theyr bury
all is geven them and all theyr people,
amonge them that be slayne. Theyr

graues are rounde aboute all them,
which be vncyrcumcysed, and with thẽ
that be slayne thorowe the sweard: for
seynge that in tymes paste they made
the londe of the lyuynge afrayed, they
muste nowe beare theyre owne shame,
wyth them that go downe to the pytte
and lye amonge them, that be slayne.
There is Mesech also, and Tubal, and
theyr people, and theyr graues rounde
aboute. These all are amonge the vn-
cyrcumcysed, and them that be slayne
wyth the swearde, because afore tyme
they made the londe of the lyuynge a-
frayed. Shulde not they than lye also
amonge the worthyes, and vncyrcum-
cysed Geauntes? which wyth theyr wea
pens are gone downe to hell: whose
sweardes are laied vnder theyr heades
whose wickednesse is vpõ theyr bones
because that as worthyes, they haue
broughte feare in to the londe of the ly
uynge? Yee among the vncyrcumcised
shalt thou be destroied, and slepe with
F thẽ, that peryshed thorow the sweard.
Jer.49.b There is the lond of * Edom with hyr
Gen.25.b kynges and prynces also, which wyth
Ab.25.a theyr strengthe are layed wyth them ẏ
were slayne wyth the swearde, yee a-
monge the vncyrcumcysed, and them
which are gone downe in to the pytte.
Morouer, there be all ẏ prynces of the
north wyth all the Sidonians, which
are gone downe to the slayne.
Wyth theyre feare and strengthe
they are com to confusyõ, and lye there
vncyrcumcysed, amonge those that be
slayne wyth the swearde & beare theyr
owne shame, wyth them that be gone
downe to the pytte. Nowe whan Pha
rao seyth thys, he shall be comforted
ouer all hys people, that is slaine with
the swearde: both Pharao and all hys
hooste, sayeth the LORDE God:
For I haue geuen my feare in the lond
of the lyuynge. But Pharao and all
hys people shall lye amonge the vncyr
cumcysed, and amonge them that be
slayne wyth the swearde, sayeth the
LORDE God.

The.xxxiii. Chapter.

¶ The office of a preacher. The word of God muste be folowed in very dede and not onely in mouth.

A Gayn the word of ẏ LOR
DE came vnto me, saieng:
Thou son of man, speak
to the childeren of thy peo-
ple, and tell them: Whan I
sende a swearde vpon a londe, yf ẏ peo
ple of the lond take a man of theyr con
trye, and sette hym to be theyr * watch 4.Re.9.b
man, the same man (whan he seyth the
swearde come vppon the londe) shall
blowe the trompet, & warne ẏ people.
Yf a man nowe heare the noyse of the
trompe and wyll not be warned, & the
swearde come and take him away, his
bloude shall be vpon hys owne heade:
For he herde the sounde of the trompe
and wolde not take hede, therfore hys
bloude be vpon hym. But yf he wyl re
ceaue warnynge, he shal saue hys lyfe.
Agayne, yf the watchman se ẏ sweard
come, and shewe it not wyth ẏ trompe
so that the people is not warned: yf ẏ
swearde come then, and take ony man
from amonge them, the same shall be
taken awaye in hys owne synne, but
hys bloude wyll I requyre of ẏ watch
mans hande.
* And now (o thou sonne of man) B
I haue made the a watcheman vnto ẏ Ezech.3.c
house of Israell, ẏ where as thou hea-
reste onye thynge oute of my mouthe,
thou mayest warne them on my behalf
Yf I saye vnto the wycked: thou wyc
ked, thou shalte surelye dye, and thou
geueste hym not warnynge, ẏ he maye
beware of hys vngodly waye: thẽ shal
the wycked dye in his owne synne, but
hys bloude wyl I requyre of thy hand
Neuertheles yf thou warne the wyc-
ked of hys waye, to turn from it, wher
as he yet wyll not be turned from it:
then shall he dye because of hys synne,
but thou haste delyuered thy soule.
Therfore (O thou son of man) speake
vnto the house of Israel, Ye say thus:
Oure offences and synnes lye vppon
vs, and we be corrupte in them, howe
shulde we then be restored vnto lyfe?
Tell them: * As truelye as I lyue (say Ezec.18.d
eth the LORDE God) I haue no
pleasure in ẏ death of the wycked, but
muche rather that the wycked turne
from hys waye and lyue. Turne you,
turne you from your vngodly wayes:
o ye of the house of Israell, Oh, wher-
fore wyll ye dye?
Thou sonne of man, tell the chyl- C
deren of thy people: * The ryghteous- Ezec.18.e
nesse of ẏ ryghteous shall not saue him
whansoeuer he turneth awaye vnfaith
fully: Agayne the wyckednesse of the
wycked shall not hurte hym, whanso
uer he conuerteth from hys vngodly-
nesse. And the ryghteousnesse of ẏ righ

trous shall not saue his lyfe whansoe-
uer he synneth. Yf I saye vnto te righ
teous, that he shall surely lyue, and so
he trust to his own righteousnesse, &
do synne: then shall his righteousnesse
be nomore thought vpō, but in the wic
kednesse that he hath done, he shal dye.
Esay.55.b * Agayne, yf I saye to ẏ wicked: thou
Iere,18.a. shalt surely dye: & so he turne frō his
synnes & do the thinge that is lawfull
& righte: In so much that ẏ same wic-
ked man geueth the pledge agayne, res
toreth ẏ he hath takē awaye by robbe-
ry, walketh in the commaundementes
of lyfe, and doth no wronge: Thē shall
he surely lyue, and not dye. Yee the syn
nes that he had done, shall neuer be
thought vpon: For in so much as he
doth now the thynge that is law full
and right, he shall lyue. And yet ẏ chil-
drē of thy people saye: Tush, the waye
of the LORDE is not right, where
as their owne waye is rather vnright.
D Whē the righteous turneth from hys
righteousnesse, and doeth the thynge ẏ
is wicked, he shall dye therfore. But yf
ẏ wicked turne from his wickednesse,
doynge the thynge that is lauful and
right, he shall lyue therfore. Yet ye sa-
Eze.18.d ye: * the waye of the LORD is not
1.Ro,2,a. equal. O ye house of Israel & I wil iud
ge euery one of you after his wayes.
In the.xii.yeare, the.v.daye of ẏ
.x.moneth of our captiuite, it happe-
ned, that one which was fled out of Ie
rusalem, came vnto me, & sayde: The ci
tie is destroyed. Now the honde of the
LORD had bene vpon me ẏ euenyn-
ge afore this mā (which was escaped)
cam vnto me, & had opened my mouth
vntyll the mornynge that he came to
me: Yee he opened my mouth, so that
I was nomore domme. Then came ẏ
worde of the LORD vnto me, and
sayde: Thou sonne of man, these that
dwel in the waysted londe of Israel,
saye: Abraham was but one man, & he
had ẏ londe in possession: now are we
many, and the londe is geuē vs to pos-
E sesse also. And therfore tell them: Thus
Leui.17.d sayeth the LORD: * In ẏ bloude ha-
ue ye eaten, your eyes haue ye lyft vp
to Idols & * haue shed bloude: shal ye
Deut. 3.c then haue the londe in possession? Ye
leane vpon youre sweardes, ye worke
abhominaciōs, euery one defyleth his
neghbours wife: & shal ye then possesse
the lōde? Saye thou these wordes vn-
to the: Thus sayeth ẏ LORD God:
As truly as I lyue, all ye that dwel in
this wildernesse, shal be slayen with ẏ
sweard, what so is vpon ẏ felde, wil I
geue vnto the beastes to be deuoured:
those that be in stronge holdes & den
nes, shall dye of the pestilence. For I
wyll make the londe desolate & waist,
and ẏ pompe of hir strength shal come
to an ende. The mountaynes in Israel
shall be so wayste that no man shall tra
uayle thereby. * Then shall they learne Ezer.25.b
to knowe, ẏ I am the LORD, when
I make the londe wayst and desolate,
because of all their abhomynacyons,
that they haue wrought.
And thou sonne of man, the chyl- F
drē of thy people that talke of the, by ẏ
walles & in the dores of theyr houses,
sayenge one to another: come, let vs
heare, what worde is gone forth from
the LORD: These come vnto the, af-
ter the maner of a greate people: yee
my people syt downe before the, & hear
thy wordes, but they do not therafter. Esay.29.d
* For in theyr mouthes they shewe Math.15.a
them selues, as though they were fer-
uent, but theyr harte goeth after theyr
owne couetous lucre. And as a ballet
that hath a swete tune, & is pleasaūt to
synge, so shalt thou be vnto them: thy
wordes shal they heare, but they wyll
not do therafter. When this commeth
to passe (for lo, it cōmeth in dede) then
shal they knowe, that ther hath bene a
prophet amonge them.

The.xxxiiii. Chapter.

¶ Agaynst euell shepherdes. Christ ẏ
only true shepherde is promysed.

AND the worde of ẏ LOR G
DE came onto me, sayen-
ge: Thou sonne of mā, pro
phecye agaynst the shepher
des of Israel, prophecy, &
speake vnto them: Thus sayeth the
LORD God: * Wo be vnto ẏ shep- Ezec.13.a
herdes of Israel, that fede them selues Iere.14.b
Shulde not the shepherdes fede ẏ floc and,23.a
kes? Ye haue eaten vp the fatte, ye ha-
ue clothed you with the woll, the best
fedde haue ye slayne, but the flocke
haue ye not norished, the weake haue
ye not holden vp, * the sycke haue Luce.4.d
ye not healed: the broken haue ye
not bounde together, the outcastes
haue ye not brought agayne, the loste
haue ye not soughte, * but chur- 1.Pet.5.a
lishly & cruelly haue ye ruled thē. Thus
are they scattred here and there wyth-

oute a shepherde: yee all the beastes of the felde deuoure them, and they go astraye. My shepe go wandrynge vpon all mountaines and vpon euerye hygh hyll, yee they be scattred abrode in all feldes, and ther is no man, that careth for them, or seketh after them.

B Therfor o ye shepherdes, hear ÿ word of ÿ LORD, thus sayeth ÿ LORD god: As truly as I lyue, for so much as
Ezec.25.c my shepe are robbed, & deuoured of all ÿ wyld beastes of the feld, hauynge no shepeherde: and seynge that my shepeherdes take no regarde of my shepe, but fede themselues onely, and not my shepe: Therfore heare the worde of the LORDE, o ye shepeherdes, Thus sayeth the LORDE God: Behold I myselfe wyll vpon the shepeherdes, and requyre my shepe from theyr handes, and make them ceasse from feding of my shepe: yee the shepherdes shall fede themselues nomore: For I wyll
Esay.56.c delyuer my shepe out of theyr mouthes
Mat.23.a for they shal not deuour thē after this

For thus sayeth the LORD god:
Joh.10.b *Beholde, I wyll loke to my shepe me
Heb.13.d self & seke thē. Lyke as a shepherde a-
1.Pet.2.d mong the flocke seketh after the shepe that are scattred abrode, euen so wyll I seke after my shepe, and gather thē together out of all places, where they haue bene scattred in the cloudye and darcke day. I wyl bring thē out frō al people & gather them together oute of all londes. I wyll brynge them in to theyr owne londe, and fede them vpon the mountaynes of Israell, by the ryuers, and in all the places of the con-
C trye. I wyll fede them in ryghte good pastures, and vpon the hyghe mountaynes of Israell shall theyr foldes be. There shal they lye in a good fold, and in a fat pasture shall they fede: euen vpon the mountaynes of Israell. I wil
Ezec.37.d fede my shepe my selfe, and brynge thē
Iere.14.b to theyre reste, sayeth the LORDE
and.23.a
Luc.4.b God. *Such as be loste, wyll I seke:
Joh.10.a such as go astraye, wyll I brynge agayne: suche as be wounded, wyll I bynde vppe: suche as be weake, wyl I make stronge: suche as be fat and wel
Ezec.4.d lykynge, those wyl I preserue, and fede them wyth the thynge that is lawfull. And as for you (o my shepe) sayeth the
Mat.25.e LORDE: * I wyll putte a difference among the shepe, amonge the we-
1.Pet.5.a thers and the goates. Was it not ynough for you, to eate vppe the good pasture, but ye muste treade down the resydue of youre pasture wyth youre fete also? Was it not ynough for you to drynke cleare water, but ye muste trouble the resydue also with youre fete? Thus my shepe muste be fayne to eate the thynge, that ye haue troden downe wyth youre fete, and to drynke that ye wyth youre fete haue defyled.

Therfore, thus sayeth the LORDE God vnto them: Beholde, I wyl seuer the fat shepe from ÿ leane: for so muche as ye haue shotte the weake shepe vpō the sydes, and shulders, and runne vpon them wyth youre hornes, so longe tyll ye haue vtterlye scattred them abrode. I wyll helpe my shepe, so D
that they shall nomore be spoyled: yee I wyll dyscerne one shepe from another. I wyll rayse vppe vnto them one onely shepeherde, euen my seruaunte
* Dauid, he shall ‡ fede them, and he Iere.30.b
shall be theyr shepeherde. I the LOR Act.2.e
DE wyll be theyre God and my ser- ‡Mich.5.a
uaunte Dauid shall be theyre prynce. Euen I the LORDE haue spoken it.

Moreouer, I wyll make a conuenaunte of peace wyth them, and dryue all euell beastes oute of the londe: so that they maye dwel safelye in the wyldernesse, and slepe in the woodes. Good fortune and prosperyte wyll I geue them, and vnto al that be rounde
aboute my hyl. *A prosperous show- Deu.11.b
er and rayne wyll I sende them in due and.28.b
season, that the trees in the wood may brynge forthe theyre frutes, and the grounde hyr increase. They shall be safe in theyre londe, and shall knowe, that I am the LORDE, whiche haue broken theyre yocke, and delyuered them oute of the handes of those, that helde them in subieccyon. They shall nomore be spoyled of the Heythen, nor deuoured wyth the beastes of the londe: but safely shall they dwell, and no man shall fraye them. I wyll sette vppe an excellente plante for them, so that they shal suffre nomore hunger in the londe, nother beare the reprofe of the Heythen onye more. Thus shall they vnderstonde, that I the LORDE theyre God am wyth them, and that they (euen the house of Israel) are my people, sayeth the LORDE God
Ye men are my flocke, *ye are ÿ shepe Psa.94.b
of my pasture, and I am youre God, and.99.a
sayeth the LORDE God.

The.xxxv. Chapter.

Agaynste the mounte Seir, that is, agaynste the Edomytes.

A Moreouer, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde the mounte. * Seir
Esay.34.a Jere 49.b Ezec.25.b 32.f.35.a and.36.a prophecy vppon it, and saye vnto it: Thus sayeth the LORDE God: Beholde, (o thou mounte Seir) I wyl vppon the, I wyll reache oute myne hande ouer the, yee wayste and desolate wyll I make the. Thy cytyes wyll I breake downe, and thou shalte lye voyde: that thou mayeste knowe, howe y I am the LORDE. * For
Num.20.c Deu.2.a. so muche as thou bearest an olde enemyte agaynste the chylderen of Israel, and wyth a cruell hande haste made them afeayed, what tym as they were troubled and punyshed for theyr synne: Therfore, as truelye as I lyue (sayeth the LORDE God) I wyl prepare
1.Mac.5.a the vnto bloude, yee bloude shal folow vpon the: * seynge thou layeste wayte for bloud, therfore shall bloude persecute the. Thus wyll I make y mounte Seir desolate and wayste, and brynge to passe, that ther shall noman go thyther, nor come from thence. His mountaynes wyll I fyl wyth hys slayne men: thy hylles, dales, and valleys, shall lye full of them, that are slayne wyth the swearde. I wyll make the a perpetual wyldernesse, so that noman shall dwel in thy cytyes: that ye maye know, how that I am the LORDE.

B And because thou hast said: what, both these nacyons and both these londes muste be myne, and I wyll haue
Exod.25.c them in possessyon, * where as the LORDE was there. Therfor, thus sayeth y LORDE God: As truely as I lyue, I wyl handle the accordyng to thy wrath & gelousye, lyke as thou haste dealte cruelly wyth them: that I maye be knowne amonge them, howe I haue punyshed the. Yee and that thou also mayeste be sure, that I the LORDE haue herde all thy despytefull wordes, which thou hast spoken agaynste the mountaynes of Israell, sayenge: Lo, they are made wayste, and geuen vs to deuour. Thus wyth youre mouthes ye haue made youre boast agaynste me, ye and multyplyed youre proude wordes agaynste me, whiche I haue herde altogether, Wherevnto, thus sayeth the LORDE God: wh the whole worlde is in wealthe, then wyll I make the wayst. * And lyke as
Eze.25.a and.26.a thou (o mounte Seir) waste glad, because the heretage of the house of Israell was destroyed: euen so wyll I do vnto the also, that thou and whole Edom shall be destroied, and know, that I am the LORDE.

The.xxxvi. Chapter.

A promyse of the delyueraunce of Israell.

A Thou sonne of man, prophecye vpon the mountaynes of Israell, and speake:
Ezech.6.a * Heare the worde of the LORDE, o ye mountaynes of Israel: Thus sayeth the LORDE God: Because youre enemy hath sayde vpon you: Aha, the hyghe euerlastynge places are nowe become oures prophecy therfore, and speake: thus sayeth the LORDE God: Seynge ye be waysted and troden downe on euery syde, and become a possessyon vnto the residue of y Gentyles which haue broughte you in to mens mouthes and vnto an euell name among the people: Therfore, heare the worde of y LORDE God, o ye mountaynes of Israel: Thus sayeth the LORDE God vnto the mountaynes and hylles, valleys and dales, to the voyde wyldernesses and desolate cytyes, which are spoyled and hadde in derisyon on euery syde, among the resydue of the Heythē: Yee euen thus sayeth the LORDE God: In the fyre of my gelousye haue I taken a deuyce agaynste the resydue of y
Ezec.35.a Gentyles, and agaynste all * Edom: which haue taken in my lond vnto thē selues for a possession: which also reioyced frō theyr whole harte & a despytefull stomack, to wayst it, & to spoyle it.
B Prophecy therfore vpon the londe of Israell, speake vnto the moūtaynes & hylles, to valleys & dales, thus sayeth y LORDE god: Behold, thys haue I deuised ī my gelousy & terrible wrath For so much as y haue suffred reprofe of y Heythen, therfore thus sayeth the LORDE god: I haue sworn, y the Gētiles which lye aboute you, shall beare youre confusiō themselues. And as for you (o mountaynes of Israel) ye shall shoute oute your braunches, and bring forth your frut to my people of Israel for it is harde by, that it wyll come.

Beholde, I come vnto you, and

unto you wyl I turne me, that ye may be tylled, and sowen. I wyl sende vnto you much people, whych shalbe all of the house of Israel: the cytyes shalbe in habyted, and the decayed places shal be repayzed agayne. I wyl prouyde you with much people & cattel, which shal increase & bring frute. I wyl resto re you also to your olde estate, & shewe you mor kidnesse then euer ye had befor: wherby ye shal know, that I am the Lorde. Yee people wil I sende vnto you (o my folke of Israel) whych shal haue the in possessyon, and thou shalt be theyr in herytaunce, so that thou shalt nomore be wythout them.

Eze.25.a and.26.a

Ezech.6.a

C Agayne, thus sayeth the LORDE God: For so much as they say vn to you thou art an eater vp of men, and a wayster of thy people: therfore thou shalt eate no mo men, nother destroye thy people ony more, sayeth the LORDE God. And I wyll not suffre the for to heare thyne owne cōfusion amō ge the Gentiles, from hence forth. Thou shalt not beare the reprose of the nacyons, nor cast out thyne owne people onymore, sayeth the LORDE God.

Morouer, the worde of the LORD come vnto me, sayenge: O thou sonne of mā, when the house of Israel dwelt vpon theyr owne groūde, they defyled them selues with theyr owne wayes & ymagynacions, so that in my syghte theyr waye was lyke the vnclennes of a menstruous womā. Wherfore I pou red my wrothful dipleasure vpon thē, because of the bloude that they had shed in the londe, & because of their Idols, wherwith they had defyled them sel ues. I scattred them also amonge the Heythen, so that they were strowed a bout in the londes. Accordinge to their wayes & after their owne inuencions, so dyd I punysh them.

Eze.33.c

D *Now when they were gone vn to the Heythen, and came in amonge thē, they dishonoured my holy name, so that it was sayde of thē: Are these the peo ple of God, and must go out of their owne londe? Then spared I my holy name, which the house of Israel had dys honoured amonge the Gētyles, to whō they came. Therfore tel the house of Is raell, Thus sayeth the LORD God: I do not this for your sakes (O house of Israel) but for my holy names sake, which ye dishonoured amonge the Hey then, when ye came to thē. Therfore

Esa.52.b. Roma.2.c

I wyl halowe my great name agayne, which amonge the Gētiles is euel spo ken of: for ye youre selues haue disho noured it amonge them. And the Gen tiles shal knowe, that I am the LORD, when I am honoured in you before theyr eyes, sayeth the LORD God. As for you, I wyl take you from amō ge the Heythen, and gather you toge ther out of all cōtryes, and bringe you agayne in to youre owne londe.* Thē wyl I poure cleare water vpon you, & ye shalbe clene: Yee from all youre vn clenesse & from all your Idols shall I clēse you. * A new harte also wyl I ge ue you, and a new sprete wyl I put in to you. As for that stony hart, I wyll take it out of your body, and geue you a fleshy harte I wyl geue you my spre te amōge you, * & cause you to walke in my commaundemētes, to kepe my lawes, and to fulfyl them. And so ye shall dwell in the londe, that I gaue to your forefathers, & ye shalbe my peo ple, & I wil be your God, * I wyl hel pe you out of al youre vnclennesse. I wyl call for the corne, and wyll increa se it, & wyll let you haue no honger. I wyl multiplie the frutes of the trees & the increase of the felde for you, so that ye shall beare nomore reprose of hōger amonge the heythē. Then shall ye remē bre your owne wicked wayes, & youre ymagynacions, which were not good: so that ye shal take displeasure at your owne selues, by reasō of youre synnes and abhominacions. But I wyll not do this for youre sakes (sayeth the LORDE God) be ye sure of it. Ther fore (o ye house of Israel) be ashamed of youre synnes.

Esa.44.a Iere.17.c

E Ezech.11.d and.18.e

Deut.3.d.

F

Morouer, thus sayeth the LORD God: what tyme as I shal clēse you from all your offences, then wyl I ma ke the cities to be occupied agayne, and wil repayre the places that be decayed The desolate lōd shal be buylded agay ne, which afore tyme laye wayst, in the syght of all them, that were by. Then shal it be sayde: This wayst lōde is be come like a garden of pleasure, and the voyde, desolate, & brokē downe cities, are now stronge, & fensed agayne The the residue of the Heythen that lye ro unde aboute you, shal knowe, that I am the LORD, which repayre that was broken downe, and plāte agayne, that was made wayst. Euen I the LOR DE haue spoken it & wil do it in dede.

Thus sayeth the LORDE
God: I will yet once be founde agayne of ÿ house of Israel, and do this for
Iere.50.a. the: * I shal increase them as a flocke
of men. Like as the holy flocke, and ÿ
flocke of Ierusalem are in the hye solempne feastes: so shal also ÿ wildwaysted cities be fylled wt flockes of men: & they shall knowe, ÿ I am ÿ LORD.

The.xxxvii. Chapter.

¶ A consolacion for the Israelites, & a figure of the generall resurrectiō, signified by the drye bones.

A The honde of the LORDE came vpon me, & caried me out in the sprete of the LORDE, & let me downe in a playne felde, ÿ laye full of bones, & he led me rounde aboute by them: & beholde, the bones that laye vpon the felde, were very many, & maruaylous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecy thou vpō these bones & speake vnto them: Ye drye bones, heare ÿ worde of ÿ LORDE. Thus sayeth ÿ LORD God vnto these bones: Beholde, I wyl put breth into you, ÿ ye maye lyue: I wyl geue, you synowes, & make flesh grow vpō you, & couer you ouer wt skynne: & so geue
Gen. 2.b you * breth, ÿ ye may lyue, & knowe ÿ
I am the LORDE. So I prophe-
1.Co.15.b cied, as he had cōmaunded me. * And
as I was prophecienge, ther came a noyse & a great mocion, so that the bones rāne euery one to another. Now whē I had loked, beholde, they had synowes, and flesh grewe vpon them: & aboue they were couered with skynne, but ther was no breth in them.

B Then sayde he vnto me: Thou sonne of man, prophecie thou towarde ÿ wynde: prophecy, & speake to the wynde: Thus sayeth the LORDE God: Come (o thou ayre) from the foure wyndes, & blowe vpon these slayne, ÿ they maye be restored to lyfe. So I prophecied, as he had commaunded me: Then came the breth vnto them, and they receaued lyfe, and stode vp vpon theyr fete, a maruaylous greate sorte.

Moreouer, he sayde vnto me: Thou son of man, these bones are the whole house of Israel. Beholde, they saye: oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecie thou, & speake vnto thē. Thus sayeth ÿ LORDE God: Beholde, I wyll open youre graues (o my people) & take you out of youre sepulcres, & bringe you in to the londe of Israel agayne. So shal ye knowe ÿ I am the LORDE, when I opē youre graues, & bringe you out of thē, My sprete also wil I put in you, & ye shal lyue, I wyll set you agayne in youre owne londe, and ye shal knowe, that I am ÿ LORD, which haue sayde it, and fulfilled it in dede.

The worde of the LORD came C
vnto me, sayenge: Thou sonne of man, take a sticke & wryte vpō it: Unto Juda & to the chyldren of Israel his companyōs. Thē take another sticke, and wryte vpon it: Unto Joseph the stocke of Ephraim, and to all ÿ housholde of Israel hys companyons. And than take both these together in thine honde, so shall ther be one stycke therof. Now yf the chyldren of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answere: Thus sayeth ÿ
LORDE God: beholde, * I will ta- Osee.1.
ke the stocke of Joseph, which is in ÿ
honde of Ephraim, and of the trybes of Israel hys felowes, and wyll put thē to the stocke of Juda, & make thē one stocke, and they shal be one in my honde. And ÿ two stickes where vpō thou wrytest, shalt thou haue in thine hōde that they maye se, and thou shalt saye vnto them: Thus sayeth the LORDE God: beholde I wyl take awaye the childrē of Israel from amonge the Heythen, vnto whom they be gone, & wyll gather them together on euery syde, and bringe them agayne in to theyr owne londe: yee I wyll make one people of thē in ÿ londe, vpon the moūtaynes of Israel, & shall all haue but one
kyng. They shall nomore be two peo- D
ples frō hensforth, nother be deuided in to two kyngdomes: they shal also defyle thē selfes nomore wyth theyr abhominacions, Idols, & all theyr wicked doinges. I wil helpe thē out of al their dwellīge places, wherin they haue synned: & wyll so clense thē, ÿ they shalbe my people, and I theyr God.

Dauid my seruaunt shalbe theyr
king, & * they all shal haue one shepher- Eze.34.d
de only. They shall walke in my lawes Joh.10.b
& my cōmaundementes shal they both

kepe and fulfyll. They shall dwell in the londe, that I gaue vnto Jacob my seruaunt, where as youre fathers also haue dwelte: Yee euen in the same lāde shal they, theyr chyldren, and theyr chyldres chyldren dwell for euermore, and my seruaunt Dauid shalbe theyr euerlastyng prynce. Moreouer I wyl make a bonde of peace with thē, which shall be vnto them an euerlastynge conuenaunt. I wyl satle them also, and multiplye them, my Sanctuary wyll I set
Leui.26.b amonge thē for euermore. * My dwellynge shalbe with them, yee I wyll be theyr God, and they shalbe my people.
C Thus the Heythen also shall knowe, that I the LORDE am the holy maker of Israel, when my Sāctuary shal be amonge them for euermore.

The.xxxviii.Chapter.

Of Gog and Magog with theyr destruccyon.

A And the worde of the LORDE came vnto me, sayeng: Thou sonne of man, turne thy face towarde Gog in ȳ lande of Magog, which is
Osee.1.b the chef prince at Mesech and Tubal: prophecy agaynst him, and saye: Thus
Eze.39.b
Apoc.20.c sayeth the LORDE God: * O Gog thou chefe prince of Mesech and Tuball: beholde, I wyll vpon the, and wyl turne the aboute and put a byt in thy chawes: I wyll brynge the forth and al thyne hooste, both horse and horsmen, whiche be all weapened of the best fashion: a great people that handle altogether speares, shyldes, and swerdes: the Perses, Morians and the the Libians, which all beare shyldes and helmettes: Gomer and all his hoostes: the house of Thogorma out of the North quarters, & all his hoostes, yee & much people with the. Therfore prepare the,
D set thy selfe in araye with all thy people, that are come vnto the by heapes, and be thou theyr defence. After many dayes thou shalt be vysited, and in the latter yeares thou shalte come in to the lande, that hath bene destroyed with ȳ sweard, and now is replenyshed agayn with dyuerse people vpon the mountaynes of Israel, which haue lōge lyen wayst. Yee they be brought out of the nacyons, and dwell al safe. Thou shalt
Ezec.34.d
Joh.10.b come vp lyke a stormy wether, to couer the londe, and as it were a dark cloud: thou with all thyne hoostes, & a great multitude of people wyth the.

Moreouer, thus sayeth the LORDE God: At the same tyme shall ma- B
ny thynges come in to thy mynde, so ȳ thou shalt ymagyn myschefe, and saye: I wyll vp to yonder playne londe, seynge they syt at ease, and dwell so safely (for they dwell all wythout ony walles, they haue nother barres nor dores) to spoyle them, to robbe them, to laye honde vpon their so wel inhabited wyldernesses: agaynst that people, that is gathered together from amōge ȳ Heythen, whyche haue gotten cattell and good, and dwell in the myddest of the londe. Then shall Saba and Dedan and the marchauntes of Tharsis with all theyr worthyes, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wylt spoyle? to take syluer and golde? to cary awaye cattell and good, and to haue a great praye?

Therfore o thou sōne of man, thou shalt prophecye, and saye vnto Gog: Thus sayeth the LORDE God: In that daye thou shalt knowe, ȳ my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou & much people wyth the which ryde vpō horses, wherof ther is a great multitude & innumerable sorte Yee thou shalt come vpō my people of Israell, as a cloude to couer the londe. Thys shall come to passe in the latter dayes: I wyll brynge ȳ vp in to my londe, ȳ the Heythē maye knowe me, whē I get me honoure vpon the (o Gog) before theyr eyes.

Thus sayeth the LORDE God: C
Thou art he, of whome I haue spokē afore tyme by my seruaūtes ȳ prophetes of Israel, which prophecied i those dayes and yeares, that I shulde bringe the vpon them. At the same tyme, whē Gog commeth vp in to the londe of Israell (sayeth the LORDE God) shall myn indignaciō go forth in my wrath. For in my gelousy & hote dyspleasure
I haue deuysed, * that ther shalbe a Dan.12.a.
greate trouble in the londe of Israel at Mat.24.b
that tyme. The very fysshes in ȳ see, ȳ Luce.21.c.
foules of ȳ ayre, beastes of the felde, & all the men that are vpon ȳ earth, shall tremble for feare of me. The hilles also shalbe turned vpsyde down, the stayers of stone shall fall, & all walles shall synke to the grounde. I wyll call for a swearde vpō thē in all my moūtaynes, sayeth the LORD God: so that euery

mans swearde shall be vpon another.
With pestilence and bloude wyll I pu-
nysh hym: stormy rayne and halestones
fyre and brymstone, wyll I cause to rai-
ne vpon hym and all hys heape, yee &
vpō all that greate people that is with
hym. Thus wyll I be magnified, ho-
noured, and knowne amonge the Hey-
then, that they maye be sure, how that
I am the LORDE.

The .xxxix. Chapter.

¶ The dredefull punyshment of the
people of Gog and Magog.

A Therfore o thou cōne of mā
prophecie agaynst Gog, &
speake: Thus sayeth the
Eze.38. LORDE God: * Be-
holde, o Gog: thou chefe
prynce at Mesech and Tuball, I wyll
vpon the, and turne the aboute, and ca-
rye the forth and lede the from ye north
partes, and brynge the vp to the moū-
taynes of Israell. As for thy bowe, I
wyll smyte it out of thy lefthonde, and
cast thyne arowes oute of thy ryghthō-
de. Thou wyth all thyne heape, and all
the people that is wyth the, muste fall
vpon the mountaynes of Israel. Thē
wyll I geue the vnto ye foules & wylde
beastes of ye feld, to be deuoured: there
muste thou lye vpon the felde, for euen
I the LORDE haue spoken it, saieth
B the LORDE God.
In to Magog, among those that
syt so carlesse in the Iles wyll I sende
a fyre, and they shall knowe, yt I am ye
LORDE. I wyll make also the na-
me of my holynesse to be knowe amōge
my people of Israel: and I wyll not let
my holy name be euell spoken of ony-
more: but the very Heythen also shall
knowe, that I am the LORDE, the
holy one of Israel. Beholde, it cōmeth
and shalbe fulfylled in dede, sayeth the
LORDE God. Thys is the daye,
wherof I haue spoken: They yt dwell
in the cytyes of Israell, shall go forth
and set fyre vpon ye weapens, and bur-
ne them, shyldes, and speares, bowes,
& arowes, bylles and cloubbes: seuen
yeares shall they be burnynge therof,
so that they shall els brynge no stykkes
from the felde nother haue nede to hew
downe ony out of the wood: For they
shall haue weapens ynough to burne.
They shal robbe those that robbed thē
and spoyle those that spoyled them, say-
eth the LORDE God.

At the same tyme wyll I geue vn- C
to Gog, a place to be buryed in, in Is-
raell: euen the valleye, where thorowe
men go from the east to the seewarde.
Those that trauayl thereby, shall ab-
horre it. There shall Gog and all hys
people be buryed: and it shall be called
the valleye of the people of Gog. Seuē
monethes longe shall the house of Is-
raell be buryenge of thē, that they may
clense the londe: Yee all the people of ye
londe shall burye them. O it shall be a
gloryous daye, whan I get me that ho-
noure, sayeth the LORDE God.
They shall ordene men also to be dead
buriers, euer goinge thorowe the lond
and appoynte them certayne places to
bury those in, which remayn vpon the
felde, that the londe maye be clensed.
From ende to ende shall they seke, and
that.vii.monethes lōge. Now those yt
go thorowe the londe, where they se a
mans bone, they shal set vp a token by
it, tyll the deadburyers haue buried it
also, in ye valley of the people of Gog
And ye name of ye citie shal be called Ha-
mona: thus shal they make ye lōd clene.
And thou sonne of man: thus say- D
eth the LORDE God: Speake vnto
all the foules and euery byrde, yee and
to al the wyld beastes of ye felde: heape
you together & come gather you roūd
about vpon my slaughter, that I haue
slayne for you: euen a greate slaughter Apoc.19.
vpon the mountaines of Israel: * eate
fleshe, and drincke bloude. Ye shal eate
the flesh of the worthyes, and drynke
the bloude of the prynces of the londe:
of the wethers, of the lambes, of ye goa-
tes, and of the oxen that be al slayne at
Basan. Eate the fat youre bely full, &
drynke bloude, tyll ye be droncken of
the slaughter, which I haue slayne vn-
to you. Fyll you at my table with hor-
ses and stronge horsmen: wyth captay-
nes and all men of warre, sayeth the
LORDE God. I wyll brynge my
glory also amonge the Gentyles, that
all the Heythen maye se my iudgemēte
that I haue kepte, and my hand which
I haue layed vpō them: that the house
of Israell maye knowe, howe that I
am the LORDE theyr God, from
that daye forth. And the Heythen shall E
knowe, that where as the house of Is-
raell were ledde in to captyuite: it was
for theyr wyckednesses sake, because
they offended me. For the which cause
I hydde my face from them, and de-

gyueth them in to the handes of theyr
enemyes, that they myght all be slayne
with the swearde accordynge to theyr
vnclennesse and vnfaithful dealynges,
so haue I entreated them, and hyd my
face from them.

Therfore thus sayeth the LORDE God: Now wyl I brynge agayne the captiues of Iacob, and haue mercy vpon the whole house of Israell, and be gelous for my holy names sake. All theyr confusion and offence that they haue done agaynst me, shalbe taken awaye: and so safely shall they dwell in theyr lande, that no man shal make the afrayed. And whan I haue broughte them agayne from amonge the people, when I haue gathered them together out of theyr enemyes landes, & am praised in them before many Heythen: then shall they knowe, that I am the LORDE theyr God, which suffred them to be led into captiuite amonge the Heythen, but nowe haue broughte them agayne in to theyr owne lande, & not left one of them yonder. After that wyll I
Ezec.36.d. hyde my face nomore from them, * but
wyll poure out my sprete vpon ye house
of Israell, sayeth the LORDE God.

The.xl.Chapter.

Apoc.19.1 ¶ From this chapter vnto the ende, ye prophete seyth in a vision the buylding agayne of Ierusalem, and the temple: Wherby is descrybed the mystery of ye church of Christ, and saluacyon of the faythfull in hym.

A IN the.xxv. year of our captiuite, in the begynnyng of the yeare, the.x. daye of the moneth, yt is the.xiiii. yeare after that ye cytie was smytten downe: the same daye came ye hāde of the LORDE vpon me, and caryed me forth: euen in to the lande of Israel brought he me, in the visions of God: and set me downe vpon a maruaylous hye mountayne, wher vpon ther was a buyldynge (as it had ben of a cytie) towarde the South. Thyther he caryed me, and behold, there was a mā, whose similitude was lyke brasse, which had a threde of flaxe in his hande, & a meterodde also. He stode in the dore & sayde vnto me: marcke well with thyne eyes, herken to with thyne eares, and fasten it in thyne harte, what so euer I shall shewe the, for to the intēt yt they myght be shewed ye, therfore art thou brought hyther: And what so euer thou seyst, thou shalte certifye the house of Israel therof.

Beholde, ther was a wal on ye outesyde rounde about the house: the meterodde that he hadde in his honde, was sixe cubites longe and a spanne. So he measured the bredth of the buyldynge, which was a meterodde, and ye heyght also a meterodde. Then came he vnto B
the east dore, and wente vp the stayers, and measured the postes of the dore: wherof euery one was a meterod thick Euery chamber was a meterod longe and brode: betwene the chambers were fyue cubites. The post of the dore within the porche, was one meterodde. He measured also the porche of the ynnermer dore, which cōteyned a meterodde. Then measured he the entrye of ye dore that conteyned eyght cubytes, and his pylers two cubytes: & this entrye stode inwarde. The chambers of the dore eastwarde, were thre on euery syde, alyke brode and longe. The pylers also that stode of both ye sydes, were of one measure. After this he measured the wydenesse of the dore: which was.x. cubytes, and the hyght of the dore.xiii. cubytes. The edge before the chambres was one cubyte brode vpon both the sydes, & the chambers sixe cubites wyd of eyther syde. He measured ye dore frō the rygge of one chamber to another, whose wydnesse was.xxv. cubytes, and one dore stode agaynst another. He made pylers also,lx. cubites hye, roūde aboute the courte dore. Before the inwarde porte vnto the forentrye of the ynnermer dore, were fyftye cubites. The chambers and theyr pylers within, rounde aboute vnto the dore hadde syde wyndowes: So had the forentryes also, whose wyndowes wente rounde aboute within. And vpon the pylers ther stode datetrees.

C Then brought he me in to the fore courte, where as were chambres & paued workes, made in ye forecourt rounde aboute,xxx. chambres vpon one paued worke. Now the paued worke was alonge besyde the dores, and that was ye lower paued worke. After this he measured the breth from lower dore, vnto the ynnermer court of ye outside, which had an hundreth cubites vpon the east and the north parte. And the dore in the vttemoost court toward the north measured he after the lengthe and bredthe:

his thre chambres also on eyther syde, & his pylers & forentryes: which had euen the measure of the fyrst dore. His heyghte was fyfty cubites, the bredth xxv.cubites: his wyndowes & porches with his date trees, had euen lyke measure as the dore towarde the east: ther were, vii steppes to go vp vpon & their porch before them. Now the dore of the ynnermercourte stode straight ouer agaynst the dore, that was towarde the northeast. From one dore to another, he measured an.C.cubites. After that, he brought me to the southsyde, where ther stode a dore towarde the South, whose pilers and porches he measured, these had ẏ fyrst measure, and ẇ theyr porches they had wyndowes rounde aboute, lyke the fyrst wyndowes. The heyght was fyftye cubites, the bredth xxv. with steppes to go vp vpõ: his porche stode before hym, with his pylers & datetrees on ether syde. And the dore of the ynnermer court stode towarde the south, and he measured from one dore to another an.C.cubites.

D So he brought me in to the ynnermer courte, thorow the dore of ẏ south syde: whiche he measured, and it had ẏ measure aforesayd. In lyke maner his chambres, pylers, and forentryes had euen the foresayd measure also. And it had with his porches rounde aboute wyndowes of fyftye cubites hye, and xxv.cubites brode. The porches rõude aboute were.xxv cubites longe, and v. cubites brode: & his porch reached vnto the vttemost courte: vpon his pilers ther were date trees, and.viii.steppes to go vp vpon. He brought me also in to the ynmost court vpon the eastsyde, & measured the dore accordynge to the measure aforesayd. His chambers, pylers, and porches had eue͂ the same measure, as the fyrst had, and with his porches he had wyndowes rounde about. The heyght was.l. cubites, the bredth xxv.cubites. His porches reached to ẏ vttemost courte: his pylers also hadde date trees on ether syde, and.viii. steppes to go vp vpon.

E And he brought me to the North dore, and measured it, whiche also had the foresayd measure. His chambres, pylers, and porches, hadde wyndowes rounde aboute: whose heyght was fyftye cubites, and the bredth.xxv. His pylers stode towarde the vttemost court, and vpon them both were date trees, & viii.steppes to go vp vpõ. There stode a chambre also, whose intraunce was at the dore pylers, and there the burnt offerynges were wasshed. In the dore porche, ther stode on ether syde two tables for the slaughtyng, to slay ẏ burnt offerynges, synneofferynges, and tresspasseofferynges therevpon. And on the outsyde as men go forth to the North dore, ther stode two tables. Foure tables stode on ether side of the dore, that is.viii.tables, wher vpon they slaughted. Foure tables were of hewen stone for the burntofferynges, of a cubite & a halfe longe and brode, and one cubite hye: wher vpon were layed the vessels and ornamentes, whiche were vsed to the burnt and slayne offerynges, when they were slaughted. And within ther were hokes foure fyngers brode, fastened rounde aboute, to hange flesh vpõ, and vpon the tables was layed the offryngeflesh. On the outsyde of the ynnermer dore were the syngers chãbers, in the inwarde courte besyde ẏ North dore, ouer agaynst ẏ South. Ther stode one also, besyde ẏ east dore northwarde. F

And he sayd vnto me: This chãbre on the southsyde belongeth to the prestes, that kepe the habitacyon, and this towarde the north, is * the prestes that 1.Par.
wayte vpon the aulter. which be ẏ sonnes of * Sadoch, that do seruice before 3.Reg.
the LORDE, in steade of the chyldre͂ of Leui. So he measured the forecourt which had in length an.C.cubites, and as much in bredth by the foure corners. Now the aulter stode before the house. And he brought me to the forentry of the house, and measured the walles by the entrye dore, which were fyue cubites longe on ether syde. The thycknesse also of the dore on the other syde, was thre cubites. The length of the porche was xx.cubites, the bredth, xi.cubites, and vpon steppes wente men vp to it: by the walles also were pylers, on ether syde one.

The xli. Chapter.

After this he brought me to the temple, and measured ẏ postes, which were of both the sydes. vi.cubites thyck, accordyng to the wydenesse of the tabernacle. The bredth of the dore was x.cubites, and the walles of the dore on ether syde, fyue cubites. He measured the length therof which con-

teyned .xl. cubytes, and the bredth .xx.
Then went he in, & measured the dore
postes, which were two cubites thicke
but the dore itself was sixe cubytes, &
the bredth of the dore was .vii. cubites
He measured ÿ length and bredth ther
of, whych were everyone .xx. cubytes,
before the temple.

And he sayde unto me: thys is the
holyest of all. He measured also ÿ wall
of the house, which was sixe cubytes.
The chambres that stode rounde about
the house, were everyone foure cubites
wyde, and one stode harde upon ano-
ther, wherof ther were .xxxiii. And
ther stode postes beneth by the walles
rounde about the house, to beare them
up, but in the wal of ÿ house they were
not fastened. The syde chambres were
the hyer, the wyder, and had steppes
thorowe them rounde aboute ÿ house.
B Thus was it wyder above, that from
the lowest, men might go to the hyest &
mydde chambres. I sawe also that the
house was very hye rounde aboute.
The fundacion of the syde chambres
was a meterodde (that is sixe cubytes)
brode. The thycknesse of the syde
wall wythout conteyned fyve cubytes,
and so dyd the outwall of the chābers
in the house. Betwene the chambers,
was the wydenes .xx. cubytes rounde
aboute ÿ house. The chābre dore stode
over agaynst the outwall, the one dore
was toward ÿ north, the other toward
the south: and the thicknesse of the out
wall was .v. cubytes rounde aboute.
Now the buyldynge that was separa-
ted towarde the west, was .lxx. cubites
wyde: the wall of the buyldynge was
.v. cubites thycke rounde aboute, and
the length foure score cubytes and ten.
C So he measured the house which was
an .C. cubytes lōge, and the separated
buyldinge with the wall were an .C.
cubytes longe also. The wydenesse be-
fore the house & of it that was separa-
ted toward the east, was an .C. cubites
And he measured the length of ÿ buyl-
dinge before and behynde with the chā
bers upon both the sydes, and it con-
teyned an .C. cubytes. The ynnermer
temple, the porch of the fore courte, the
syde postes, these thre had syde wyndo
wes, and pylers rounde aboute over a
gaynst the postes, from the grounde
up to the wyndowes: The wyndowes
them selves were syled over wyth bor-
des: and thus was it above the dore,
unto the ynmost house, and wythout
also: Yee: the whole wal on everysyde,
both wythin and wythout was syled
over wyth greate bordes. Ther were
Cherubins and datetrees made also,
so that one datetre stode ever betwyxte
two Cherubins: One Cherub had two
faces, the face of a man lokynge asyde
towarde the date tre, and a lyons face
on the other syde. Thus was it ma- D
de rounde aboute in all the house: Yee
ÿ Cherubins and datetres were made
from the grounde up above the dore, &
so stode they also upon the wall of the
temple.

The bypostes of the temple were
foure squared, & the fashion of the Sā- Ezech.?.?
ctuary was, *even as it appeared un Iere.25.?
to me afore in the vision. ‡The table
was of wood, thre cubytes hye, and
two cubytes longe: hys corners, the
leng, and the walles were of woode.
And he sayde unto me: Thys is the ta-
ble, that shall stonde before the LOR-
DE. The temple and the holyest of all
had ether of them two dores, and eve-
ry dore had two lytle wyckettes which
were folden in, one upon another, on
every syde two. And upon the dores of
the temple ther were made Cherubins
and datetrees, lyke as upon the walles
& a greate thycke balke of woode was
before on the out syde of the porche.
Upon both the sydes of the walles, of
the porch ther were made depe wyndo-
wes and date trees, havynge beames &
balkes, lyke as the house had.

The .xlii. Chapter.

Then caried he me out in to A
the forecourte towarde ÿ
north, and brought me in
to the chambre that stode
over agaynst ÿ backebuyl
dinge northwarde, which had ÿ length
of an hundreth cubytes, whose dore
turned towarde the north. The wy-
denesse conteyned fyftye cubytes, over
agaynst the .xx. cubytes of ÿ ynnermer
courte, and agaynst ÿ paved worke ÿ
was in ÿ fore courte. Besyde all these
thre ther stode pylers one over agaynst
another: And before thys chābre ther
was a galery of .x. cubytes wyde, and
wythin was a waye of one cubyte
wyde, & theyr dores toward the north.
Thus ÿ hyest chambres were alwaye

narower then the lowest and myddel-
moost of the buyldynge: for they bare
chambre upon chambre, and stode thre
together one upon an another, not ha-
uynge pylers lyke the fore court: ther-
fore were they smaler thē those beneth
and in the myddest, to reken from the
grounde upwarde.
B The wall without that stode by ẏ
chambres towarde the uttemost court
upō the foresyde of the chambres, was
fyftye cubites longe: for the length of ẏ
uttemoost chambers in the forecourte
was fyftye cubites also, but the length
therof before the temple was an. C. cu-
bites. These chambres had under them
an entraunce of the east syde, wherby
a man myght go in to them out of the
forecourte, thorowe the thycke wall of
the forecourte towarde the east, ryghte
ouer agaynst the separated buyldynge.
Before the same buyldynge upon this
syde ther were chambers also whiche
had a waye unto them, lyke as the chā-
bers on the north side of the same lēgth
and wydenesse. Theyr entraunce, fa-
shion, and dores were all of the same
maner. Yee euen lyke as other chābers
dores were, so were those also of the
southsyde.
C And before the waye towarde the
syngers steppes, on the east syde ther
stode a dore to go in at. Then sayde he
unto me: The chambers towarde the
north and the south, which stande be-
fore the backbuyldynge, those be holy
habitacyōs, wherin the prestes that do
seruyce before the LORDE, must eat
ẏ most holy offrynges: and there must
they lay ẏ most holy offerynges, meat-
offerynges, synneofferynges, and tres-
passeofferynges: for it is an holy place.
Whē the prestes come therin, they shal
not go out in to the forecourte: but (se-
ynge they be holy) they shall leaue the
clothes of theyr ministracyō, & put on
other garmentes, when they haue ony
thynge to do with the people.
D Now when he had measured al the
ynnermer house, he broughte me forth
thorowe the easte porte, and measured
the same rounde aboute. He measured
the eastsyde with the meterodde, which
rounde about conteyned. v. C. meterod
des. And the north syde measured he,
which conteyned rounde aboute euen
so much. The other two sydes also to-
warde the south and the west (whiche
he measured) conteyned ether of them
fyue hundreth meterroddes. So he mea
sured al ẏ foure sydes where ther went
a wall rounde about. v. C. meterroddes
longe, and as brode also, which separa
ted the holy from the unholy.

The.xliii. Chapter.

So he brought me to ẏ dore A
that turneth towarde the
east. Beholde, then came ẏ
glorye of the God of Isra-
el frō out of the east, whose
voyce was lyke a greate noyse of wa-
ters, and the earth was lyghtened with
his glory. His syght to loke upon was
* lyke the fyrste, that I sawe, when I Eze.10.15
wente in, what tyme as the cytie shuld
haue ben destroyed: * and lyke the visi Ezech.1.a
on that I sawe by the water of Cobar Eze.3.c
Then fell I upon my face, but ẏ glory and.11.d
of the LORDE came in to the house
thorowe the east dore. So a wynde
toke me up, and brought me in to ẏ yn-
nermercourte: and beholde, the house
was full of the glorye of the LORD.
I herde one speakynge unto me out of
ẏ house, and ther stode one by me, that
sayd unto me: O thou sonne of man,
* this rowme is my seate, & the place Esay.6.a
of my footsteppes, where as I wyll and.66.a
dwell amonge the chyldren of Israell Apoc.21.a
for euermore: so that the house of Isra
el shal nomore defyle my holy name, no
ther they, nor theyr kynges, thorowe
theyr whoredom, thorow theyr hye pla
ces, and thorowe the dead bodyes of
theyr kynges, whiche haue buylded
theyr thresholdes in maner harde upon B
my thresholdes, & theyr postes almoost
at my postes, so ther is but a bare wall
betwixt me and them. Thus haue they
defyled my holy name with theyr abho
minacions, that they haue commytted.
Wherfore I haue destroyed thē in my
wrath: But now they shall put awaye
theyr whoredome and the dead bodies
of theyr kynges out of my syghte, that
I maye dwell amonge them for euer-
more.
* Therfore (o thou sonne of man) Zach.1.a
shewe thou the housholde of Israell a
temple, that they maye be ashamed of
theyr wyckednesse, and measure them
selues an example therat. And when
they be ashamed of al theyr workes, thē
shewe them the fourme and fashion of
the temple: the commynge in, the go-
ynge out, all the maner and descripcyō
therof, yee all the vses and ordynaūces

sett and describe yt before thē, ỹ they maye kepe and fulfill all the fashions and customes therof.
C This is the descripcion of the hou se: Aboue vpō the mount rounde abou te all the corners, it shalbe the holyest of all. Beholde that is the descripcion
A and fashion of the house. This is the measure of the aulter (after the true cubite, which is a spanne longer then another cubite) his botome in the myd dest was a cubite longe and wyde, and the ledge that wente rounde a boute it, was a spanne brode. This is the heyght of the aulter. From the
Eze.30.15 grounde to the lower steppes ỹ length is two cubites, and the bredth one cu
Ezech.1.a bite: and from the lower steppes to the
Eze.10.a higher are foure cubites, and ỹ bredth
and.11.d but one cubite. * The alter was foure cubites hye, and from ỹ aulter vpwar de stode foure hornes, and it was.xii. cubites longe and.xii. cubites brode vpon the foure corners: the coueringe
D of the aulter was.xiiii. cubites longe and brode vpon the foure corners, and the ledge that wente round aboute, had half a cubite: and the botome ther
Esay.60 of rounde aboute one cubite: his step
and.66.a pes stode towarde the easte.
Apoc.21 And he sayde vnto me: Thou son ne of man, thus sayeth the LORDE God these are the ordinaunces and la wes of the aulter in the daye when it is made, to offre burntoffringes and to sprenkle bloude therevpon. To the
B prestes, to the Leuites that be of the se de of * Sadoch, and treade before me to do me seruyce, saieth the LORDE God: Unto these geue thou a yonge bullocke, for a synofferynge, and take the bloude of hym, and sprenkle his foure hornes withal, and the foure cor ners of the aulter coueringe, with the ledge that goeth rounde aboute: here with shalt thou clense it, and reconcyle it. * Thou shalt take the bullocke also of the synofferynge, & burne hym in a
C seuerall place without of ỹ Sāctuary.
The nexte daye, take a goatbucke without blemyshe for a synofferynge, to reconcyle the aulter withall, lyke as it was reconcyled with the bullocke. Now when thou haste made it clene, then offre a yonge bullocke * without blemysh, & a ramme out of the flocke without blemysh also: Offre them be fore the LORD, and let the prest cast * salt ther vpon, and geue thē so vnto the LORDE for a burntofferynge. Seuen dayes shalt thou bringe, every daye a goatbucke. A yonge bullocke & a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shall they reconcile and clense ỹ aulter and offre vpon it. When these dayes are expired, then vpon the .viii. daye & so forth the prestes shall offre theyr burntoffringes, and healthoffringes vpon the aulter: so wyl I be mercifull vnto you, sayeth the LORDE God.

The.xliiii. Chapter.

After this, he brought me a gayne to ỹ outwarde dore of the Sanctuary on ỹ east syde, and that was shut. Then sayd the LORD vnto me. This dore shalbe styll shut, and not opened for ony man to go tho row it, but only for the LORDE God of Israel: yee he shall go thorow it, els shal it be shut still. The prince himself shal come thorow it ỹ he maye eate bread before the LORDE. At the proche shal he come in, & there shall he go out agayne. Then brought he me thorow ỹ dore, vpō the north syde, of the house. And as I loked about me Exo.24.d
beholde, * the glorye of the LOR and.40.g.
DE fylled the house: and I fell dow Nu.9.c.
ne vpon my face. So the LORDE 3.Re.8.b.
spake vnto me. O thou sonne of mā, 2.Pa.7.a.
fasten this to thine harte, beholde, and take diligent hede to all the ordinaun ces of the LORDE, and all his la wes, pondre well with thine harte the commynge in of the house and the go ynge forth of the Sanctuary, and tell that obstinate housholde of Israel. B
Thus sayeth the LORDE God, O house of Israel, ye haue now done ynough w al youre abhominacions, seynge that ye haue brought into my Sanctuary straūgers, hauynge vncir cumcised hartes and flesh, where tho row my Sanctuary is defiled, when ye offre my bread, fatte and bloude. Thus with all youre abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sā ctuary: but set kepers of my Sāctuary, euen after youre owne mynde. Therfor thus saieth the LORDE God: Of all the straungers that dwell amonge the children of Israel, no straunger (whose harte and flesh is not circumcy sed) shall come within my Sanctuary:

No nor the Leuites that be gone back
fro me, and haue deceaued the people
of Israel with errours, goynge after
theyr Idols: therfore shall they beare
theyr owne wyckednesse. Shulde they
be set and ordened to mynister vnder ye
dores of the house of my Sanctuary &
and to do seruice in the house, to slaye
burntofferynges and sacrifices for the
people, to stande before thē, & to serue
them, seynge the seruyce that they do
them, is before theyr Idols, and cause
the house of Israel to stomble thorow
wyckednesse?
3.Reg.2.f. *For the which cause I haue pluckt
out myne hande ouer them (sayeth the
LORDE) so that nowe they muste
beare theyr owne iniquite, and not to
come nye me, to serue me & theyr prest-
hode, in my Sanctuary, and moost ho-
lyest of all, that they maye beare theyr
owne shame & abhominacyons, which
they haue done. Shulde I vse them to
be porters of the house, and to all the
C seruice that is done therin? But the pre-
Ezec.43.d stes, the Leuites, the sonnes of * Sa-
and.48.b doch, that kepte the holy ordynaunces
of my Sanctuary, when the chyldrē of
Israel were gone fro me, shall come to
the, to do me seruyce, to stonde before
me, and to offre me the fat & the bloud,
sayeth the LORDE God. They shall
go in to my Sanctuary, and treade be-
fore my table, to do me seruyce and to
wayte vpon myne ordynaunces.

Now whē they go in at the dores
of the ynnermer court, they shal put on
lynnen clothes, so that no wollen come
vpon them: whyle they do seruice vn-
der the dores of the ynnermer courte,
and within. They shall haue fayre lyn-
nen bonettes vpon theyr heades, & lyn-
nen breches vpon theyr loynes, whiche
in theyr labour they shal not put about
them. And when they go forth to ye peo
ple in to the outwarde court, they shall
put of the clothes, wherin they haue mi
nistred, and laye them in the habitacy-
on of the Sanctuary, and put on other
apparell, lest they vnhalowe the people
D with theyr clothes. * They shall not
Leui.19.f shaue theyr heades, nor norysh ye bushe
and.21.a of theyr heere, but rounde theyr heades
Leui.10.c onely. * All the prestes that go in to the
ynmoost courte, shall drynke no wyne.
Leui.21.c * They shal mary no wydowe, nother
Ose.1.A.3.a one that is put from hir husbande: but
a mayden of the sede of the house of Is
rael, or a wydow, that hath had a prest
before. * They shall shewe my people Deu.17
the difference betwene the holy and vn
holy, betwixte the clene and vnclene.
Yf ony discorde aryse, they shall discer
ne it, and geue sentence after my iudge
mentes. My solēpne feastes, my lawes
and ordinaunces shal they kepe, and ha
lowe my Sabbathes. * They shall Leui.2
come at no dead persone, to defyle thē Num.6
selues: (excepte it be father or mother,
sonne or doughter, brother or syster, ye
hath had yet no husbande) in such they
may be defyled. And when he is clensed
ther shalbe rekened vnto hym. vii. day-
es: and yf he go in to the Sanctuary a-
gayn to do seruyce, he shal bryng a syn-
offerynge sayeth the LORDE God.
* They shal haue an heretage, yee I my Deu.1
self wylbe theyr heretage: els shall ye ge Num.1
ue them no possession in Israell, for I Josu.1
am theyr possession. The meatofferyng
synofferynge, & trespasseofferynge shall
they eate, and euery dedicate thynge in
Israel, shalbe theyrs. The fyrstlinges of
all the fyrst frutes, and all frewyloffe-
rynges shalbe the prestes. Ye shall geue
vnto the preste also the fyrstlynges of
your dowe, that God may prosper the
resydue. * But no dead carion shal the Ex.2
prest eate, nor suche as is deuoured of Leui.2
wylde beastes, foules or cattell.

The.xlv. Chapter.

When ye diuyde the lande by A
the lotte, ye shall put asyde
one * parte for the LOR- Exo.
DE to be holy from other
lādes: namely. xxv. M mete
roddes longe, and. x. M. brode. This
shalbe holy, as wyde as it is rounde a
boute. Of this parte ther shall belonge
vnto the Sanctuary. v. C. meterodde s
in all the foure corners, and. l. cubites
wyde rounde aboute to the suburbes.
And from the measure, namely of. xxv.
M. meterroddes longe, and. x. M. brode
thou shalt measure, wherin the Sanc-
tuary and the holyest of al may stande.
The resydue of that holy grounde shal
be the prestes, whiche do seruyce in the
Sanctuary of the LORDE, and go
in before the LORDE to serue hym,
that they may haue rowme to dwel in.
As for the Sāctuary it shall stande for
it selfe, and to the Leuites that serue in
the house, ther shalbe geuen. xx. habita-
cyons, of the. xxv. M. lengthe, and ten
thousande bredth. Ye shall geue also
vnto the cytie a possession of fyue thou
sande meterroddes brode, and. xxv. M.

longe besyde the parte of the Sanctua
ry:that shal be for the whole house of
Eze.48.d Israel.* Upon both the sydes of the
Sanctuaryes parte, aud by the citie,
ther shall be geuen unto yͤ prynce, what
so euer lyeth ouer agaynst the cytie, as
farre as reacheth westwarde and east
ward: which shal be as lõg as one part
frõ the west unto the east. This shalbe
hys owne londe in Israell, that my
prynces be nomore chargeable unto
my people. And suche as remayneth
yet ouer in the londe, shall be geuen to
the house of Israel accordinge to theyr
trybes.

B Thus sayeth the LORDE God:
O ye princes, ye haue now oppressed &
destroyed ynough, now leaue of, hand-
le now accordinge to yͤ thinge, that is
equal and lawful, & thrust out my peo
ple nomore, sayeth the LORDE God.
Leui.19.g. Ye shall haue a true * weyght, a true
Deu.25.c. Epha, and a true Bat. The Epha and
Pro.20.b the bat shal be alyke. One Bat shal cõ
teyne yͤ tẽth parte of an Homer, and so
shall one Epha do: their measure shall
Exo.30.b. be after yͤ Homer.* One sycle maketh
Leui.27.d xx. Geras. So.xx. sycles, and.xxv.&.xv
Num.3.g sycles make a pounde. This is the hea
ueoffring, yͤ ye shall geue to be heaued:
namely, yͤ.xvi part of an Epha oute of
an Homer of wheat & yͤ xvi part of an
Epha, out of an Homer of barlie. The
oyle shal be measured wͭ the Bat: euẽ yͤ
x. parte of one Bat out of a Chor. Ten
Battes make an Homer: for one Ho-
mer maketh ten Battes And one lam-
be frõ two hundreth shepe out of the
pasture of Israel, for a meatofferynge,
burntofferynge and healthoffrynge, to
recõcile them, sayeth yͤ LORDE God.
All the people of the londe shall geue
this heaueoffrynge with a fre wil. A-
gayne, it shall be the prynces parte to
offre burntoffrynges, meatoffrynges &
drynkofferynges unto the LORDE,
in the holy dayes, new moones, Sab-
bathes, and in all the hye feastes of the
house of Israel. The synoffryng, meat
offerynge, burntofferynge, and health
offringe shall he geue, to reconcile the
house of Israel.

C Thus sayeth the LORDE God:
The first daye of the first moneth thou
shalt take a yõge bullocke without ble
mysh and clense the Sanctuary. So yͤ
preste shall take of the bloude of the
synofferynge and sprenkle it upon the
postes of the house, and upon the four
cornes of the aulter, with the dorepos-
tes of the ynnermer courte. And thus
shalte thou do also the seuenthe daye
of the moneth * for such as haue syn- Num.15.c
ned of ignoraunce, or beynge deceaued
to reconcile the house withall.* Upõ Exo.12.a.
the.xiiii. daye of the first moneth ye Leui.23.a.
shall kepe Easter. Seuen dayes shall yͤ Deu.16.a
feaste continue, wherin ther shall no
sowre nor leuended bread be eaten.
Upon the same daye shal the prynce ge
ue for himself and all the people of the
londe, a bullocke for a synoffringe.
And in the feaste of the seuen dayes he
shal offre euery daye a bullocke and a
ram, that are without blemysh, for a
burntoffringe unto the LORDE: &
an hegoate dayly for a synoffrynge.
For the meatofferynges he shall geue
euer an Epha to a bulloke, an Epha to
a ram, and an Hin of oyle to an Epha.
Upon the.xv. daye of the seuenth mo-
neth, he shall kepe the seuen dayes ho-
ly one after another, euen as the other
seuen dayes: with the synoffringe,
burntoffrynge, meatoffrynge, & with
the oyle.

The.xlvi. Chapter.

A Thus sayeth the LORDE God: the dore of the ynnermer courte toward the easte, shall be shutte the syxe worke dayes: but in the Sabbath and in the daye of the newe Moone, it shall be opened. Then shall the prynce come under the dore porche, and stonde styll wythoute by the dore poste. So the prestes shall offre uppe hys burnte and healtheofferynges. And he shall worshyppe at the dore poste, and go hys waye forthe agayne: but the dore shall nomore be shutte tyll the euenynge. On the same maner shall the people of the londe also do theyr worshippe befor yͤ LORDE, wythoute thys dore uppon the Sabbathes and newe Moones.

Thys is nowe the burntofferynge that the prynce shall brynge unto the LORDE uppon the Sabbath: syxe lambes wythoute blemyshe, and a ramme wythoute blemyshe, and an Epha for a meatofferynge, wyth the ramme. As for the lambes, he maye geue as manye meatofferynges to thẽ, as he wyll, and an Hin of oyle to an Epha. In the daye of the newe moneth, it shal be a yonge bullocke wyth-

out blemysh, sixe lambes & a ram also
without blemysh. With the bullocke
he shall geue an Epha, and with the rā
an Epha also for a meatoffringe: but
to the lambes, what he maye come by:
And euer an Hin of oyle to an Epha.
B When the prynce cōmeth, he shall go
vnder the dore porche, and euen there
departe forth agayne. But whan the
people of the londe come before the
LORDE in the hye solēpne feast, as
many as come in by ẏ north dore to do
worshippe, shall go out agayn at the
south dore. And they that come in at ẏ
south dore, shall go forth agayne at the
north dore. Ther shall none go out at
the dore where he came in, but shall go
forth ryghte ouer on the other syde, &
the prynce shall go in and out amonge
them.

Upon the solempne and hye feast
dayes, this shalbe ẏ meatofferinge: An
Epha to a bullock, and an Epha to a
ramme: & to the lambes, as many as he
wyll, but euer an Hin of oyle to an E-
pha. Nowe whā the prince bryngeth a
burntoffering or an healthoffering of a
fre will vnto ẏ LORDE, the east dore
shalbe opened vnto hym, that he maye
do wyth hys burnte and healtheoffe-
rynges, as he doth vpon the Sabbath
C and whan he goeth forth, the dore shal
be shutte after hym agayne. He shall
daylye brynge vnto the LORDE a
lambe of a year olde wythout blemysh
for a burnteofferynge: thys shall he do
euery mornynge. And for a meatoffe-
rynge he shall geue the syxte part of an
Epha, and the thyrde parte of an Hin
of oyle (to myngle wyth the cakes) eue-
ry mornynge. Yee thys shall be a day-
ly meatofferinge vnto the LORDE,
for an euerlastynge ordinaunce. And
thus shall the lambe, the meatofferyng
and oyle be geuen euery mornynge, for
a daylye burntofferynge.

Moreouer, thus sayeth the LOR-
DE God: Yf the prynce geue a gyfte
vnto onye of hys sonnes, then shall it
be hys sonnes heretage perpetual, that
he maye possesse it. But yf he wyl geue
one of hys seruauntes some of hys he-
Leui.25.b. retage, it shall be hys to the * fre yeare,
Nu.36.c & then to returne agayne vnto the prin-
ce: for hys heretage shall be hys sonnes
2 Re.9.b. onlye. * The prynce also shall take
3.Re.21.a none of the peoples enherytaunce, nor
put them from theyr possessiō, that my
people be not scattered abrode, but that
euery man maye haue hys own.

And he brought me thorow the in- A
traunce at the syde of the dore to the
habytacyon of the Sanctuarye, that
belongeth to the prestes, and stode to-
warde the northe, & beholde, ther was
a place vpon the westesyde, then sayde
he vnto me: Thys is the place, where
the prestes shall dyghte the trespasse &
synofferynges, and bake the meatoffe-
rynges: that they nede not beare them
in to the outewarde courte, and so to
vnhalowe the people. So he broughte
me in to the vttemost courte, rounde
aboute all the foure corners. Beholde,
in euery corner of the forecourte, ther
was yet a litle courte. Yee in al the fou-
re corners of the courte was made a
litle courte of .xl. cubites longe. & .xxx.
cubites brode: these foure litle courtes
were of one like measure, & ther wente
a ryggewal rounde aboute thē all fou-
re, vnder the which ther were herthes
made rounde aboute. Thē sayde he vn-
to me: This is the ketchin, where ẏ mi-
nistres of the house shal dight ẏ slayne
offerynges of the people.

The.xlvii. Chapter.

After this he brought me a- A
gayn before the dore of the
house: & beholde, ther gus-
shed out waters from vn-
der the postes of the house
eastwarde (for the house stode toward
the easte) that ranne downe vppon the
rightsyde of the house, whiche lyeth to
the aulter south warde. Thē caried he
me out to the north dore, and brought
me forth there rounde aboute by the
vttemoste dore, that turneth eastward,
* Beholde, there came forth the water zach.14.a
vpon the rightsyde. Now whan ẏ mā and 14.
that had the meterodde in hys honde
wente out vnto the east dore, he mea-
sured a.M. cubites, and thē he brought
me thorowe the water, euē to ẏ ancles:
so he measured yet a thousande, and
brought me thorow the water agayne
vnto the knees: yet measured he a thou-
sande, and brought me thorow the wa-
ter vnto the loynes. After this he mea-
sured a thousandē agayne, then was it
suche a ryuer, that I myghte not wade
thorowe it: The water was so depe,
that it was nedeful to haue swymmed
for it myghte not be waded ouer. And B
he sayde vnto me: haste thou sene this,
o thou sonne of man? and wyth that

he broughte me to the ryuer bancke a-
gayne.
Nowe whan I came there, ther
stode manye trees vpon ether syde of ȳ
ryuer bancke. Then sayde he vnto me:
Thys water that floweth out toward
the easte, and runneth downe in to the
plaine felde, commeth in to the see: and
from the see it runneth oute, and ma-
keth the waters whole. Yee all that
lyue and moue, whereunto thys ryuer
Math.4.c commeth, shall recouer. * And where
and.13.f thys water commeth, there shal be ma
1.Joh.4.b nye fyshe. ‡ For all that commeth to
and.7.b thys water, shall be lustye and whole.
By thys ryuer shall the fyshers stonde
from Engaddi vnto En Eglaim, and
there sprede oute theyr nettes: for ther
shall be greate heapes of fyshe, lyke as
in the mayne see. As for hys claye and
pyttes, they shal not be whole, for why
C it shall be occupied for salte. By thys
ryuer vpō both the sydes of the shore,
ther shall growe all maner of fruteful
Psal.1.a trees, * whose leaues shall not fall of,
nother shall theyre frute perysshe, but
euer be rype at theyre monethes: for
theyr water runneth oute of the San-
ctuarye. Hys frute is good to eate, and
hys leafe profytable for medcyne.
Thus saieth the LORDE God:
Let thys be the border, wherein ye shal
diuide the londe vnto the.xii.trybes of
Israell, wyth the lyne. Parte it indif-
ferentlye vnto one as vnto another:
Gen.12.c * of the whiche londe I sware vnto
youre fathers, that it shuld fal to your
enherytaunce.
Thys is the border of the londe
vpon the north syde, from the mayne
see, as men go to Sadaba: namely, He
Zach.13.d math, Berotha, Sabarim: from ȳ bor-
and.14.b ders of Damascus and Hemath vnto
Hazar Tichon, that lyeth vpon the coa
stes of Haueran. Thus the borders
from the see forthe, shall be Hazar E-
nan, the border of Damascus ȳ north,
and the borders of Hemath, that is the
north parte.
The easte syde shall ye measure
from Haueran and Damascus, from
Galead and the londe of Israel by Jor
dane and so forthe, from the see coaste
that lyeth eastwarde: and thys is the
easte parte.
The south syde is, from Thamar
Gen.37.b forth to the * waters of stryfe vnto Ca
Nu.20.b. des, and the ryuer to the mayn see: and
that is the south parte.

The weste parte, namelye the D
greate see, from the borders therof, tyl
a man come vnto Hemath, thys is the
weste parte.
* Thys londe shall ye parte a- Num.33.k
monge you, accordynge to the trybes
of Israell, and deuyde it to be an here-
tage for you, * and for the straungers Leui.19.g.
that dwell amonge you, and begette Deu.10.d.
chyldrē. For ye shall take thē among ȳ and.24.c
chylderen of Israell, lyke as thoughe
they were of youre own houshold and
contrye, and they shall haue heretage
wyth you amonge the chyldren of Is-
rael. Loke in what trybe the straunger
dwelleth, in the same tribe shal ye geue
hym hys heretage, sayeth the LOR-
DE God.

The.xlviii. Chapter.

These are the names of the A
trybes that lye vppon the
north syde, by the waye of
Hetlon, tyll thou commest
vnto Hemath and Hazar-
Enan, the borders of Damascus to-
warde the north besyde Hemath. Dan
shall haue hys porcyon from the easte
quarter vnto the west. Vpō ȳ borders
of Dā frō ȳ eastsyde vnto ȳ west, shal
Asser haue hys porcyō. Vpō ȳ borders
of Asser frō the east part vnto ȳ west,
shall Nephtali haue hys porcyon. Vp-
pon the borders of Nephtali from the
easte quarter vnto the weste, shall Ma
nasses haue hys porcion. Vpon the bor
ders of Manasses from the easte syde,
vnto the weste, shall Ephraim haue
hys porcyon Vpon the borders of E-
phraim from the easte parte vnto the
weste, shall Ruben haue hys porcyon.
Vpon the borders of Ruben from the
easte quarter vnto the weste, shall Ju-
da haue hys porcyon. Vpon the bor-
ders of Juda from the easte parte vn-
to the weste, ye shal sette asyde one por
cyon of.xxv.M.meterroddes longe and
brode (lyke as another porcyon frō the
easte syde vnto the west,) wherein the
Sanctuarye shall stonde.
* As for the porcyon, that ye shal B
separate oute for the LORDE, it shall Eze.45.a
be.xxv.thousand long, and.x.thousand
brode. Which separated holy porcyon
shall belonge vnto these: namely to the
prestes, towarde the northe.xxv. thou-
sande, and towarde the weste.x. thou-
sande brode, towarde the easte.x. thou-
sande brode also, and towarde ȳ south

xxv. thousande longe, wherin the Santuarye of the LORDE shall stonde. Yee thys same place shal be the prestes
Ezec.43.d and.44.c. that are of the chylderen of * Sadoch, and haue kepte my holye ordynaunce: whiche wente not astray in the errour of the chylderen of Israell, lyke as the Leuytes are gone astraye and thys separated pece that they haue of ỷ londe shall be the mooste holye, harde vppon the borders of the Leuytes. And nexte vnto the prestes, shal the Leuytes haue xxv. thousande longe, and. x. thousande brode. Thys shal be on euerye syde. xxv thousande long, and x. thousand brode Of thys porcion, they shal sel nothing nor make onye permutacyon therof, leste the chefe of the londe fall vnto the other: for it is halowed vnto the LORDE.

C The other. v. thousande after the bredth, that lyeth by the. xxv. thousand shall be commune, it shall belonge to ỷ cytye and to the suburbes for habytacyon: and the cytye shall stonde in the myddeste therof. Let thys be the measure: towarde the northe parte. v. hundreth, and. iiii. thousande, towarde the south parte. v. hundreth, and. iiii. thousande, towarde the easte parte v. hundreth, and foure thousand, toward the weste parte. v. hundreth and iiii. thousande. The suburbes harde vppon the cytye shall haue towarde the northe. L. and. ii. hundreth. toward the southe L. and two hundreth, towarde ỷ easte L. and two hundreth toward the weste also. L. and two hundreth. As for the resydue of the lengthe, that lyeth harde vpon the separated holye grounde: namelye. x. thousande towarde the easte & x. thousande towarde the weste, nexte vnto the holye porcyon: it and the increase therof shall serue for theyr meat, that laboure in the cytye. They that laboure for the welthe of the cytye, shall manteyne thys also, oute of what trybe so euer they be in Israell.

All that is separated of the. xxv. M longe, and. xxv. thousande brode on the foure partes, that shall ye putte asyde for the separated porcyon of the Sanctuarye, and for the possession of the cy-
D tye. The resydue vpon both the sydes of the Sanctuarye and possessyon of ỷ
Ezec.45.a cytye, * shall belonge to the prynce, before the place of the. xxv. thousande vnto the east ende, and before the place of the. xxv. thousande westwarde, vnto ỷ borders of the cytye: thys shall be the prynces porcyon. Thys shall be the holy place, and the house of the Sanctuary shall stonde in the myddeste. Moreouer, from the Leuytes and the cytyes possessyon, that lye in the myddeste of the prynces parte: loke what remayneth betwyxte the border of Juda and the border of BenJamin, it shal be the prynces.

C Nowe of the other trybes.

From the easte part vnto the west shall BenJamin haue hys porcyon. Vpon the borders of BenJamin from the easte syde vnto the weste, shall Symeon haue hys porcyon. Vpon the borders of Simeon from the easte parte vnto the weste, shall Isachar haue hys porcyon. Vpon the borders of Isachar from the eastsyde vnto the weste, shall Sabulon haue hys porcyon. Vpon the borders of Sabulon frō the east parte vnto the weste, shall Gad haue hys porcyon. Vpon the borders of Gad southwarde, the coastes shall reache from Thamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayne see. E

Num.34. Josu.13. and.14. Thys is the londe wyth hys * porcyons, which ye shall dystrybute vnto the trybes of Israell, sayeth the LORDE God. Thus wyde shall the cytye reache: vpon the north parte. v. C. and iiii. M. measures. The portes of the cytye, shall haue the name of the trybes of Israell. Thre portes of the north syde: One Ruben, another Juda, ỷ thyrd Leui. Vpon the eastesyde. v. hundreth, and. iiii. thousande measures, with the thre portes: The one Joseph, another BenJamin, the thyrd Dan. Vpon the southsyde. v. hundrethe, and. iiii. thousande measures, wyth thre portes: the one Simeon, another Isachar, ỷ thyrd Sabulon. And vppon the westsyde. v. hundrethe, and. iiii. thousande measures, wyth thre portes also: the one Gad, another Aser, the thyrde Nephtali.

Thus shal it haue. xviii. thousand
measures rounde aboute. And
from that tym forth the
name of the cytye
shall be the
LORDE
is there.

☞ (*) ✠ ‡ ☜

C The ende of the prophet Ezechiell.

The ꝓphete Daniel.

The.first.Chapter.

¶ Daniel, Ananias, Misael, and Asarias are chosen to learne Caldeish, and to stonde before the kynge.

A In the thirde yeare of ẏ raygne of Joachim kynge of Juda, came Nabuchodonosor kinge of Babilon vnto Jerusalem, and beseged it: * and ẏ LORDE delyuered Joachim the kyng of Juda in to his honde, (4.Re.24.a 2.Pa.36.a) with certayne ornamentes of the house of God, which he caried awaye vnto the londe of Senar, to the house of his god, and there brought them in to his gods treasury. And the kynge spake vnto Asphenes the chefe chamberlayne, ẏ he shulde brynge hym certayne of the chyldren of Israell, that were come of the kynges sede and of prynces, yonge spryngaldes without ony blemish but fayre & welfauoured, instruct in all wisdome, connynge, and vnderstondinge: whiche were able to stonde in the kynges palace, to rede, and to learne for to speake Caldeish. Unto these the kyng appoynted a certayne porcion of his owne meate and of the wyne, which he dranke him self, so to norysh them thre yeare: that after warde they might stonde before the kynge.

B Amonge these now were certayne of the chyldren of Juda, namely Daniel, Ananias, Misael, and Azarias. Unto these the chefe chamberlayne gaue other names, & called Daniel, Balthasar: Ananias, Sidrac: Misael, Misach & Azarias, Abdenago. But Daniel was at a poynt wt him self, * ẏ he wold not (Gen.43.h Tob.1.b Judi.12.a) be defyled thorow the kynges meate, nor ẏ wyne which he dranke. And this he desyred of the chefe chãberlayne, lest he shulde defyle him self. So God gaue Daniel fauoure & grace before the chefe chamberlayne, that he sayde vnto him: I am afrayed of my lorde the kynge, whiche hath appoynted you youre meate and dryncke: leste he spye youre faces to be worse lykynge then the other spryngaldes of youre age, & so ye shall make me lose my heade vnto the kynge.

C Then Daniell answered Melassar, whome the chefe chamberlayne hadde sette ouer Daniell, Ananias Misaell and Asarias, and sayde: O proue but ten dayes wyth thy seruauntes, & let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theyrs ẏ eate of the kinges meate. And as thou seyste, so deale wyth thy seruauntes. So he consented to them in thys matter, and proued them .x. dayes. And after the ten dayes, theyrs faces were better lykynge and fatter, then all the yonge spryngaldes, which dydde eate of the kynges meate.

Thus Melassar toke away theyr meate and wyne, and gaue them potage therfor. God gaue now these foure spryngaldes connynge and learnynge in all scrypture and wysedome: but vnto Daniell specyally, he gaue vnderstondynge of all vysyons and dreames.

D Nowe whan the tyme was expyred, ẏ the kynge hadde appoynted to brynge in these yonge spryngaldes vnto hym: the chefe chamberlayne broughte them before Nabuchodonosor, and the king communed wyth them. But amonge them all were found none suche as Daniell, Ananias, Misaell, and Asarias. Therfore stode they before the kynge, which in all wysdome and matters of vnderstondynge, that he enquered of them, founde them ten tymes better, then all the soythsayers and charmers that were in all hys realme. And Daniell abode styll vnto the fyrste year of kynge Cyrus.

The.ii.Chapter.

¶ Daniell expoundeth the kynges dreame.

A In the seconde yeare of the raygne of Nabuchodonosor, hadde Nabuchodonosor a dreame, * where thorowe his spirete was vexed (Job.7.b Dan.4.b and.5.a) and hys slepe brake from hym. Then the kynge commaunded to call together all the soythsayers, charmers, wiches, and Caldees, for to shewe the kynge hys dreame. So they came, and stode before the kynge. And

the kynge sayd vnto them: I haue drea
med a dreame, and my sprete was so
troubled therewyth, that I haue clene
forgotten, what I haue dreamed. Vp-
pon thys, the Caldees answered the
kynge in the Syryans speche: O
kynge, God saue thy lyfe for euer.
Shewe thy seruauntes the dreame, &
we shall shewe the what it meaneth.
The kynge gaue the Caldees theyr an
swere, and sayde: It is gone fro me: Yf
ye wyll not make me vnderstonde the
dreame wyth the interpretacyon ther-
of, ye shall dye, and youre houses shall
be prysed. But yf ye tell me the dreame
and the meanynge therof, ye shall haue
of me gyftes, rewardes and greate ho
noure: onely, shewe me the dreame and
the sygnyfycacyon of it. They an-
swered agayne, and sayde: The kynge
muste shew his seruauntes the dreame
and so shall we declare, what it mea-
neth.

B Then the kynge answerde, say-
enge: I perceaue of a treuth, that ye do
but prolonge the tyme: for so muche as
ye se, that the thynge is gone fro me.
Therfore, yf ye wyll not tell me the
dreame, ye shall al haue one iudgemēt.
But ye fayne and dyssemble & vayne
wordes, which ye speake before me, to
putte of the tyme. Therfore tell me the
dreame, and so shal I knowe, yf ye can
shew me, what it meaneth. Upon this
the Caldees gaue answere before the
kynge, and sayde: ther is no man vpon
earth, that can tell the thynge, whiche
the kynge speaketh of: Yee ther is no-
ther kynge prynce nor Lorde, that euer
ared suche thynges at a sothsayer,
charmer or Caldeer: for it is a verye
harde matter, that the kyng requyreth.
Nother is ther ony, that can certifye
the kynge therof, excepte the goddes:
whose dwellynge is not amonge the
creatures. For the which cause ỹ kyng
was wroth wyth greate indignacyon
and commaunded to destroye al ỹ wise
men at Babylon: and the proclamacy-
on wente forthe, that the wyse men
shulde be slayne. They soughte al-
so to slaye Daniell wyth hys com-
panyons.

C Then Daniell enquered Arioch
the kynges stewarde, of the iudgement
and sentence, that was gone forthe al-
readye to kyll suche as were wyse at
Babylon. He answered, and sayde vn
to Arioch beynge then the kynges de-
pyte: Why hath the kynge proclamed
so cruell a sentence? So Arioch tolde
Daniell the matter. Upon thys wente
Daniell vppe, and desyred the kynge
that he myghte haue leysoure, to shew
the kynge the interpretacyon: and then
came he home agayne and shewed the
thynge vnto Ananias, Misaell and A
zarias hys companyons: ỹ they shulde
beseke the God of heauen for grace in
thys secrete, that Daniell and hys fe-
lowes, wyth other suche as were wyse
in Babylon, peryshed not. Then was
the mysterye shewed vnto Daniel in a
vison by nyghte. And Daniell pray-
sed the God of heauen. Daniell also
cryed loude, and sayd, O that the name
of God myght be praysed for euer and
euer, for wysedome and strengthe are
hys owne: * he chaungeth the tymes Dan. 7.b
and ages: ‡ he putteth downe kynges, ‡ Luce. 1.e
he setteth vppe kynges: * he geueth Job. 34.d
wysedome vnto the wyse, and vnder- Iere. 27.a
stondynge to those that vnderstonde: Dan. 4.d
he openeth the depe secretes: he know- * Iob. 12.b
eth the thynge that lyeth in darknesse: i. Tim. 6.c
‡ for the lyghte dwelleth wyth hym. I ‡ i. Jo. 1.b
thanke the, and prayse the (O thou
God of my fathers) that thou haste
lente me wysedome and strengthe, and
haste shewed me the thinge, that we de
syred of the, for thou haste opened the
kynges matter vnto me.

D Upon thys wente Daniell in vn-
to Arioch, whome the kynge hadde or-
dened to destroye the wyse of Baby-
lon, he wente vnto hym, and sayde: De
stroye not suche as are wyse in Baby-
lon, but brynge me in vnto the kynge,
and I shall shewe the kynge the in
terpretacyon. The Arioch broughte
Daniell in to the kinge in all the hayst
and sayde vnto hym: I haue founde a
man amonge the presoners of Juda,
that shall shewe the kynge, the inter-
pretacyon. Then answered the kynge,
and sayde vnto Daniell, whose name
was Balthasar: Arte thou he, that
canste shewe me the dreame, whiche I
haue sene, and the interpretacyon ther
of? Daniell answered the kyng to hys
face, and sayde: As for thys secrete, for
the which the kynge maketh inquisy-
cyon, it is nother the wise, the sorcerer,
the charmer, nor the deuell coniurer, ỹ
can certyfye the kynge of it: * Onelye Ge. 41.
God in heauen can open secretes, and
he it is, that sheweth the kynge Nabu
chodonosor, what is for to come in the

latter dayes.
Thy dreame, and that which thou haste sene in thyne heade vpō thy bed, is this: O kynge, thou diddest cast in thy mynde, what shulde come herafter: So he that is the opener of mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wisdome that I haue, more then eny other lyuynge: but only y I might shewe the kynge the interpretaciō, and that he might knowe the thoughtes of his owne harte. Thou kynge sawest, & beholde: there stode before the a greate ymage, whose fygure was marueilous great, & his vysage grymme. The ymages heade was of fyne golde, hys brest and armes of syluer, hys body and loynes were of copper, hys legges were of yron, his fete were parte of yron, and parte of earth. This thou sawest, tyll the tyme that (without eny hondes) ther was hewen of a * stone whiche smote the ymage vpon the fete, y were both of yron and earth, and brake thē to poulder: then was the yron, y earth, the copper, the syluer and golde brokē altogether in peces, and became like y chaffe of corne, that y wynde bloweth awaye from the sommer floores, that they can nomore be foūde. But the stone that smote y ymage, became a great mountayne, whiche fulfylleth y whole earth. This is the dreame. And now wyll we shewe before the kynge what it meaneth.

* O kynge, thou art a kynge of kynges: For the God of heauen hath geuen the a kyngdome, riches, strēgth and maiestye: & hath delyuered the all thinges, that are amonge the children of men: the beastes of the felde, and the foules vnder the heauen, and geuē the dominion ouer them all. Thou art y golden heade. After the ther shall aryse another kyngdome, which shall be lesse then thine. The thyrde kyngdome shall be lyke copper, and haue dominacion in al londes. The fourth kyngdome shall be as stronge as yron. For lyke as yron bruseth & breaketh all thinges: Yee euen as yron beateth euery thinge downe, so shall it beate downe and destroye.

Where as thou sawest the fete & toes, parte of earth and parte of yron: that is a deuyded kyngdome, which neuertheles shal haue some of y yrō groūde mixte with it, for so much as thou hast sene the yron mixte with y claye. The toes of the fete that were parte of yron and parte of claye, signifieth, that it shalbe a kyngdome partely stronge and partely weake. And where as thou sawest yron myxte with claye: they shal myngle them selues with the sede of symple people, and yet not contynue one with another, lyke as yron wyll not be souldered with a pot sherde.

In the dayes of these kynges, shal the God of heauē set vp an * euerlastinge kingdome which shal not perish, and his kyngdome shall not be geuen ouer to another people: Yee the same shall breake & destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without eny hondes ther was cut out of the * mount a ‡ stone, which brake the yron, the copper, the earth, the syluer and golde in peces: by that hath y greate God shewed the kynge what wyll come after this. This is a true dreame, and the interpretacion of it is sure.

Then the kynge Nabuchodonosor * fell downe vpon his face, and bowed him self vnto Daniel, & commaūded that they shulde offre meatoffringes and swete odoures vnto him. The kynge answered Daniel, and sayde: Yee of a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretes: seynge thou canst discouer this mystery. So the kynge made Daniel a greate man, and gaue him many and greate giftes. * He made him ruler of all the contreyes of Babilon, and lorde of all the nobles, y were at Babylon. Now Daniel intreated the kynge for Sydrac, Misac, and Abdenago, so that he made them rulers ouer all the offyces in the londe of Babilon: but Daniel himself remayned still in the courte by the kynge.

The.iii.Chapter.

¶ The thre chyldren wyl not worshyp the ymage, they be caste in the fyre, but God delyuereth them.

Nabuchodonosor the kynge caused a golden ymage to be made, which was .lx. cubytes hye, and sixe cubites thicke. This he made in

be set vp in the valley of Duran in the londe of Babylon and sente oute to gather together ÿ dukes, lordes, & nobles, the iudges, and officers, the debites and shreues, with all the rulers of the londe: that they might come to the dedicacion of the ymage, which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatynge of the ymage, that Nabuchodonosor the kynge had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedel cried out with all his might: O ye people, kynreddes and tūges, to you be it sayde: that when ye heare the noyse of the trompettes, which shalbe blowne, with the harpes, shawmes, psalteries, symphonies and all maner of musick: ye fall downe and worshippe the golden ymage, that Nabucho-

B donosor ÿ kynge hath set vp. Who so then falleth not downe and boweth himself, shal euen ÿ same houre be cast in to an hote burninge ouē. Therfore, when all the folke herde the noyse of ÿ trompettes that were blowne, with ÿ harpes, shawmes, psalteries symphonies and all kynde of melody, then all the people, kynreddes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kynge had set vp. Now were ther certayne men of the Caldees, that went euen thē and accused the Jewes, and sayde vnto kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer Thou beynge kynge hast geuē a commaundement, that all men when they heare the noyse of the trompettes harpes, shawmes, psalteries, symphonies, and all the other melodies, shall fall downe and bowe them selues towarde the golden ymage: whoso then fell not downe and worshipped not, ÿ he shulde be cast in to an hote burnyng ouen. Nowe are ther certayne Jewes, * whom thou hast set ouer the

Daui. 2. g. offices of the londe of Babilon: namely, Sydrac, Misac, and Abdenago. These men (o kynge) regarde not thy commaundement, yee they will not serue thy goddes, nor bowe them selues to the golden ymage, that thou hast set vp.

C Then Nabuchodonosor in a cruel wrath and displeasure, commaunded, that Sidrac Misac, & Abdenago shulde be brought vnto him. So these mē were brought before thē kynge. Then Nabuchodonosor spake vnto them, and sayde: what? o Sidrac, Mysac & Abdenago, wyll not ye serue my goddes? nor bowe youre selues to the golden ymage, that I haue set vp? wel, be redy herafter, when ye heare the noyse of the trompettes blowne with ÿ harpes, shawmes, psalteries, symphonyes and all the other melodies, that ye fall downe, and worshippe ÿ ymage which I haue made. But yf ye worshippe it not, ye shal be cast immediatly in to an hote burnynge ouen. Let se, what god is ther, that maye delyuer you out of my hondes. Sydrac, Misac and Abdenago answered the kynge, and sayde. O Nabuchodonosor, we ought not to consente vnto the in this matter, for why? oure God whom we serue * is Nu. 16. a able to kepe vs from the hote burnynge ouen (O kynge) and can right well delyuer vs out of thy hondes. And though he wyll not, yet shalt thou knowe (o kynge) that we wyll not serue thy goddes, nor do reuerence to the ymage, which thou hast set vp. Then was Nabuchodonosor ful of indignacion, so that the countenaunce of D his face chaunged vpon Sidrac, Misac, and Abdenago. Therfore he charged and commaunded, that the ouen shulde be made seuen tymes hoter then it was wonte to be: and spake vnto ÿ strongest worthies that were in hys hoost, for to bynde Sidrac, Misac and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues, with their other garmentes, and cast in to the hote burnynge ouen: for the kynges commaundement was so strayte, and the ouen was exceadynge hote. As for the men that put in Sydrac, Misac and Abdenago the flame of the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in the hote burnynge ouen, beynge fast bounde. Then Nabuchodonosor the kynge maruayled, and stode vp in al ÿ hast: he spake vnto his coūcel and sayde: Dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee o kinge. He answered and sayde: Lo for al that E

yet do I se foure men goynge lowse in
the myddest of the fyre, and nothynge
Dan.10.b corrupte: * and the fourth is lyke an
angell to loke vpon. Upon thys wēte
Nabuchodonosor vnto ẏ mouth of the
hote burnynge ouen: he spake also, &
sayde: O Sydrac, Mysac, and Abde-
nago, ye seruaũtes of the hye God: go
forth, & come hyther. And so Sydrac,
Mysac and Abdenago wēre out of the
fyre. Then the dukes, lordes, and no-
bles, and the kynges councell came to-
Esa.43.a. gether to se these men, vpõ whom * ẏ
fyre had no maner of power in theyr
bodyes: In so much that the very heere
of theyr heade was not burnte, & theyr
clothes vnchaunged. Yee ther was no
smell of fyre felte vpon them.

Then spake Nabuchodonosor and
sayde, Blessed be the God of Sydrac,
Psal.33.a Mysac, and Abdenago: * whych hath
Dan.6.d. sent hys angel, and defended, hys ser-
Act.12.c uauntes, that put theyr trust in hym, ẏ
haue altered the kynges cõmaundemēt
and ieoperded theyr bodies there vpõ,
rather then they wolde serue or wor-
shyppe ony other God, excepte theyr
F owne God onely. Therfore I wyll, &
commaunde, ẏ all people, kynreddes
& tunges, which speake ony blasphemy
agaynste the God of Sydrac, Misac &
Abdenago, shall dye, and theyr houses
Esa.43.b shalbe pyrsed. Because, * ther is no
Psal.13.b God that maye saue, as thys. So the
kynge promoted Sydrac, Misac and
Abdenago, in the londe of Babylon.
Dan.6.d * Nabuchodonosor kynge vnto al
people, kynreddes and tunges ẏ dwell
vpon the whole earth, peace be multi-
plied amõge you I thought it good to
shewe the tokēs and maruaylous wor-
kes, that ẏ hye God hath wrought vp
pon me. O how greate are his tokens,
and how mightie are his wonders?
Psal.44.b * Hys kyngdome is an euerlastynge
144.b kyngdome, and hys power lasteth for
Dan.7.d euer and euer.
Luc.1.d.

The.iiii. Chapter.

¶ Another dreame expounded.

A I Nabuchodonosor beynge
at rest in myne house, and
florysshinge in my palace, sa
we a dreame, which made
me afrayed, & the though-
tes ẏ I had vpon my bed, & the visi-
Dan.2.a ons of my heade, troubled me. * Thē
sent I out a cõmission ẏ all they which
wēre of wysdome at Babylon shulde
be brought before me to tell me ẏ inter
pretacion of the dreame. So ther came
the sothsayers, charmers, Caldees &
coniurers of dyuels: to whom I tolde
ẏ dreame, but what it betokened, they
coulde not shewe me: tyll at ẏ last, ther
came one Daniel (otherwyse called
Balthasar, accordynge to the name of
my God) which hath ẏ sprete of ẏ ho-
ly goddes in him: to whom I tolde ẏ
dreame, sayenge: O Balthasar, thou
prynce of sothsayers: For so much as
I knowe, that thou hast the sprete of
ẏ holy goddes, & no secrete is hyd frõ
the: tell me therfore, what the vision
of my dreame (that I haue sene) maye
sygnifie.

I sawe a vision in my heade vpon
my bed, and beholde, ther stode a tre
vpon the groũde, which was very hye,
greate, and myghtie: the heyght rea-
ched vnto the heauen, and the bredth
extēded to al the endes of the earth, hys
leaues were fayre, he had very muche
frute, so that euery man had ynough
to eate therin. The beastes of the felde
had shadowes vnder it and the foules
of the ayre dwelt in the bowes therof.
Shortly, all creatures fed of it. I sawe
in my heade a vision vpon my bed, and
beholde, a watcher (euen an holy ãgell)
came downe from heauen, and cryed
myghtely, sayenge: Hew downe ẏ tre, B
breake of hys braunches, shake of his
leaues and scattre hys frute abrode: ẏ
all the beastes maye get thē awaye frõ
vnder hym and ẏ foules from hys bra-
unches. Neuertheles leaue the groũde
of hys roote styl in the earth, and bynde
hym vpon the playne felde, with cheyn-
nes of yron and stele. With the dew
of heauen shall he be wet, and he shall
haue hys parte in the herbes of the
groũde with other wild beastes. That
mans harte of hys shall be taken from
hym, and a beastes harte shal be geuen
hym, till seuen yeares be come and gone
vpon him. Thys sarande of the wat-
cher, is a commaundement grounded
and sought out in the counsell of hym,
that is moost holy: to learne men for to
vnderstõde, that the hyest hath power
ouer the kyngdomes of mē, and geueth
thē, to whom it lyketh hym, and brin-
geth the very outcastes of mē ouer thē
This is the dreame, that I kynge Na
buchodonosor haue sene. Therfore O
Balthasar, tel ẏ me what it signifieth

for so much as all the wyse men of my
kyngdome are not able to shewe me,
what it meaneth. But thou canst do it,
for the sprete of ẏ holy Goddes is in ẏ.
C Then Daniel (whose name was
Balthasar) helde his peace by the space
of an houre, and his thoughtes trou-
bled hym. So the kynge spake, & sayd:
O Balthasar, let nother ẏ dreame nor
the interpretacyon therof feare the.
Balthasar answered, sayenge: O my
Lorde, this dreame happen to thyne
enemyes, & the interpretacyon to thyne
aduersaries. As for the tre that thou sa
west which was so great and myghty,
whose heyght reached vnto the heauen
& his bredth in to al the worlde, whose
leaues were fayre, and the frute much,
vnder the whiche the beastes of ẏ felde
had theyr habitacyon, and vpon whose
braunches the foules of the ayre dyd
syt. Euen thou (o kynge) art the tre,
great, and stronge. Thy greatnesse in-
creaseth, and reacheth vnto the heauē,
so doth thy power to the endes of the
earth. But where as the kynge sawe a
watcher euen an holy angel, that came
downe from heauen, and sayd: Hewe
downe the tre, and destroye it, yet leaue
the grounde of the roote in the earth, &
bynde hym vpon the playne felde with
cheynes of yron and stele, he shalbe wet
with the dew of heauen and his parte
shalbe with the beastes of the felde, tyll
seuē yeares be come and gone vpō him
This (o kynge) is the interpretacyon,
yee it is the very deuyce of hym, that is
hyest of all, and it toucheth my Lorde
the kynge.
Thou shalt be cast out fro men, &
thy dwellynge shalbe with the beastes
of the felde, with grasse shalte thou be
fed lyke an oxe. Thou must be wet ẇ
the dew of the heauen, yee seuen yeares
shall come and go vpon the, tyll thou
Dan 2.c know, * ẏ the hyest hath power vpō ẏ
Iere.27.a. kyngdomes of men, and geueth them,
D to whom he lyst. Moreouer, where as
it was sayd, ẏ the roote of the tre shuld
be lefte styll in the grounde: it betoke-
neth, that thy kyngdome shal remayne
whole vnto the, after thou hast learned
to knowe that the power commeth frō
heauen. Wherfore (o kynge) be content
with my counsell, ẏ thou mayest lowse
thy synnes with ryghteousnes, * and
Eccli.19.b thyn offences with mercy to poore peo-
ple: for such thynges shal prolonge thy
peace. All these thynges touch ẏ kynge

Nabuchodonosor.
So after.xii. monethes, the kynge
walked vp and downe in the palace of
the kyngdome of Babilon, and sayde:
This is the greate cytie of Babilon,
which I my selfe (with my power and
strength) haue made a kynges courte,
for the honoure of my maiesty. Whyle
these wordes were yet in the kynges
mouth, ther fell a voyce frō heauen, say
enge: O kynge Nabuchodonosor, to ẏ
be it spoken: Thy kyngdome shall de-
parte from the, thou shalte be caste out
of mens company, thy dwellynge shall
be with the beastes of the felde, so that
thou shalte eate grasse lyke as an oxe,
tyll seuē yeares be come, and gone ouer
the: euen vntyll thou knowest, that the
hyest hath power vpō the kyngdomes
of men, and that he may geue them, vn
to whom it pleaseth hym. The very
same houre was this matter fulfylled
vpō Nabuchodonosor: so that he was
cast out of mens company, and dyd eat
grasse lyke an oxe. His body was wet
with the dew of heauen: tyll his heeres
were as great as Aegles fethers, & his
nayles lyke byrdes clawes.
When this tyme was past, I Na- E
buchodonosor lyft vp myne eyes vnto
heauen, and myne vnderstādynge was
restored vnto me agayne. Then gaue I
thankes vnto the hyest. I magnyfied
and praysed hym that lyueth for euer-
more, * whose power endureth alway Dan.3.[illegible]
and his kyngdome from one generacy
on to another: in comparison of whom
all they that dwell vpon the earth, are
to be reputed as nothynge. * He hand- Psal.14[illegible]
leth accordynge to his wyll, amōge the
powers of heauen and amonge the in-
habytours of ẏ earth, and ther is none
that may resyste his hāde, or say: what
doest thou? * At the same tyme was Job.4[illegible]
myne vnderstandyng geuen me agayn,
and I was restored to the honoure of
my kyngdome, to my dignite, & to myn
own shape agayn. My great estates &
prices sought vnto me, & I was set in
my kyngdome agayne, so ẏ I had yet
greater worshippe. Thē dyd I Nabu-
chodonosor, loue, magnifie and prayse
the kynge of heauen: for al his workes
are true, and his wayes right. As for
those that go on proudly, he is able to
bringe them downe.

The.v.Chapter.

¶ Daniel readeth the wrytinge on the
wall, and declareth it.

Balthasar the kynge made a
greate banchet to his thou
sande lordes: with all these
thousande he made greate
cheare, & when he was drō
ken with wyne, he cōmaunded to brin
ge him the golden and syluer vessel,
Ba.16. which his father Nabuchodonosor
had taken out of the temple at Jerusa-
lem: that the kynge and his lordes (&
his quene and cōcubynes) myght dryn
ke therout. So they brought the goldē
vessel, that was taken out of the tem-
ple of the LORDES house at Jeru-
salem. Then the kynge and his lordes
with his quene and concubines dron-
ke out of them. They dronke wyne &
praysed theyr Idols of golde, syluer,
copper, yron, woode, and stone.

In the very same houre ther ap-
peared fyngers, as it had bene of a
mans honde wrytynge, right ouer a-
gaynst the candelsticke vpon the play-
ne wall in the kinges palace and ÿ kyn
ge sawe the palme of the honde ÿ wro
te. Then chaunged ÿ kynge his coū
tenaunce, and his thoughtes trou-
bled him: so that the loyntes of his bo-
dy shoke, and his knees smote one a
gaynst the other. Wherfore the kyn-
ge cried mightely, that they shulde bryn
ge him the charmers, Caldees and con-
B iurers of deuels. The kynge spake al-
so to the wyse mē of Babilon, & sayde:
Dan.2.f Who so can rede this wrytinge, and
shewe me the playne meanynge therof:
shal be clothed with purple, haue a chey
Psal.134. ne of golde aboute his necke, and rule
the thirde parte of my kyngdome,

Upon this, came all the kynges
wyse men: but they coulde nother reade
the wrytinge, nor shewe ÿ kynge what
Job.41. it signified. Then was the kynge sore
afrayed, in so much, that his coloure
chaunged, & his lordes were sore vexed.
So by reason of this matter, that had
happened to the kynge and his lordes,
the quene went vp herself in to the bā
ket house, and spake vnto the kynge,
sayenge: O kynge, God saue thy lyfe
for euer: Let not thy thoughtes trou-
ble ÿ, and let not thy countenaunce be
chaunged For why? ther is a man in
thy kyngdome, that hath the sprete of
Dan.2.a ÿ holy goddes within him, as it was
sene in thy fathers dayes. He hath vn-
derstondinge and wysdome: lyke ÿ god
des. Yee the kynge Nabuchodonosor
thy father made this man chefe of the
soythsayers, charmers, Caldees and C
deuelconiurers: because that such an a
bundaunt sprete, knowlege, & wysdo-
me (to expounde dreames, to open se-
cretes, and to declare harde dowtes)
was founde in him: yee euen in Daniel,
whom the kynge named Balthasar.
Let this same Daniel be sente for, and
he shall tell, what it meaneth.

Then was Daniel brought befo-
re the kynge. So ÿ kynge spake vnto
Daniel, and sayde: Art thou that Da-
niel, one of ÿ presoners of Juda, whō
my father the kynge brought out of
Jewry? I haue herde speake of the, ÿ
thou hast the sprete of ÿ holy goddes,
experience and vnderstondinge, and ÿ
ther hath bene greate wisdome founde
in the. Now haue ther bene brought
me wyse & connynge charmers, to rea-
de this wrytinge, and to shewe me the
meanynge therof, But they coulde not
tell me, what this matter signifyed.
Then herde I saye, that thou canst ex-
pounde darcke thinges, & declare har-
de doutes. Well than, yf thou canst
reade this wrytynge, and shewe me ÿ
meanynge therof, thou shalt be clothed
with purple, haue a cheyne of golde
aboute thy necke, and rule the thirde
parte of my kyngdome.

Daniel answered, and sayde befo D
re the kynge: As for thy rewardes, 4.Re.5.d.
kepe them to thy self, or geue thy rych Mat.10.a
giftes to another, yet not the lesse, I
wyll reade the wrytinge vnto the kyn-
ge, and shewe him the interpretacion
therof. O kynge, God the hyest gaue Dan.2.f.
vnto Nabuchodonosor thy father, the
dignite of a kynge, with worshippe &
honour, so that all people, kynreddes &
tunges stode in awe and feare of him,
by reason of the hye estate, that he had
lent him. For why? he slewe whom he
wolde, he smote whom it pleased him.
Agayne whom he wolde he set vp, and
whom he lyst, he put down. But be- Dan.4.d
cause his harte was so proude, and his
stomacke set fast vnto wylfulnesse, he
was deposed from his kyngly trone, &
his maiesty was taken from hym. He
was shote out from amonge men, his
harte was lyke a beastes hart, and his
dwellynge was with the wylde asses:
he was fayne to eat grasse lyke an oxe,
and his body was wet with the dew of
the heauen, tyll he knewe that the hyest
had power vpon the kingdomes of mē
and setteth ouer them, whom he lyst.

C And thou his sonne (O Balthasar) for all this, hast not submitted thyne hart, though thou knowest al these thinges: but hast magnifyed thy selfe aboue the LORDE of heauen, so that the vessels of his house were broughte before the, that thou, and thy lordes, with thy quene and concubynes, myght drynke wyne therout: And hast praysed the Idols of syluer and golde, copper & yrõ, of wood and stone, whiche can nother se, nor heare, nor vnderstande. As for the God * in whose honde consysteth thy breth and all thy wayes, thou haste not praysed hym. Therfore is ẏ palme of this hande sent hyther from hym, to token vp this wrytynge. And this is ẏ scripture, that is wrytten vp: Mane, Thetel, Phares. Now the interpretacyon of the thynge is this: Mane, God hath nõbred thy kyngdome, & brought it to an ende: Thetel, Thou art weyed in the balaũce, and art foũde to lyght: Phares, Thy kyngdom is dealt in partes, & geuen to the Medes & Perses.

Actu.17.d

Then commaunded Balthasar, to cloth Daniel with purple, to hange a cheyne of golde aboute his necke, and to make a proclamacyon concernynge hym, that he shulde be the ruler of the thyrde parte of his kyngdome. * The very same nyghte was Balthasar the kynge of the Caldees slayne, and ‡ Darius out of Media toke in the kyngdome beynge .lxii. yeare of age.

Esa.47.b and.21.a. ‡ Dan.9.a

The .vi. Chapter.

C Daniel is cast in the Lyons denne.

A IT pleased Darius to set ouer his kyngdome an .C. and .xx. lordes, which shuld be in all his kyngdome aboute. Aboue these he set thre prynces (of whõ Daniel was one) that the lordes myght geue accomptes vnto them, and the kinge to be vndisceased. But Daniel exceaded all these princes and lordes, for the sprete of God was plenteous in hym: so ẏ the kynge was mynded to set him ouer the whole realme. Wherfore the prynces and lordes sought, to pike out in Daniel some quarel agaynst ẏ kyngdome, yet coulde they fynde none occasyon nor faute vpon him. For why? he was so faythful that ther was no blame nor dishonesty founde in hym.

Then sayde these men, we shall get no quarel agaynst this Daniel, excepte it be in the lawe of his God. Vpõ this wente the prynces and lordes together vnto the kynge, and sayde thus vnto hym:

Kynge Darius, God saue thy lyfe for euer. B Al ẏ great estates of ẏ realme, as the prynces, dukes, senatours & iudges, are determined to put out a commaundement of the kynge, and to make a sure statute, namely, that who so desyreth ony peticyon, other of ony God or mã (within this thyrty dayes) excepte it be onely of the, O kynge, the same person maye be cast in to the Lyons denne. Wherfore, o kinge, cõfirme thou this statute, and make a wrytinge: that the thynge which the Medes and Perses haue ordened, be not altered nor broken. So Darius made the wrytynge, and confirmed it. Now whan Daniel vnderstode that the wrytynge was made, he wente in to his house: & the wyndowes of his hall towarde Ierusalem stode open. There kneled he downe vpon his knees, thre tymes a daye: there made he his peticyon, and praysed his God, lyke as his maner was to do afore tyme.

Then these men made search, and founde Daniel makynge his peticyon, C and prayenge vnto his God. So they came to the kynge, & spake before hym concernynge his commaundement, sayenge: O kyng, hast thou not subscribed the statute, that within .xxx. dayes who so requyreth his peticyon of ony God or man but onely of thy selfe, o kynge: he shalbe cast in to the denne of the Lyons? The kynge answered & sayd, yee, it is true. It muste be as a lawe of the Medes and Perses, that maye not be broken. Then answered they, and sayd vnto the kynge: Daniel one of the presoners of Iuda (o kynge) regardeth nother the, nor thy statute, that thou hast made, but maketh his peticyon thre tymes a daye. When the kynge herde these wordes, he was sore greued, and wolde haue excused Daniel, to delyuer hym, and put of the matter, vnto the Sonne went downe, to the intent that he myght saue hym. These men perceyuynge the kynges mynde, sayde vnto hym: knowe this (o kynge) that ẏ lawe of the Medes and Perses is, that the commaundement and statute which ẏ kynge maketh, maye not be altered.

* Then the kynge bad them brynge D Daniel, and they cast hym in to the Ly

vns denne. The kynge also spake vnto
Daniel, and sayde: Thy God, whome
thou alwaye seruest, euen he shall de-
fende the. And ther was brought a sto-
ne, and layed vpon the hole of the den-
ne: this ye kynge sealed with his owne
rynge, and with the signet of his pryn
ces, that the kynges commaundement
concernynge Daniel, shulde not be bro
ken. So the kynge wente in to his pa-
lace, and kepte him sober all night, so ye
ther was no table spred before him, no-
ther could he take eny slepe. But byty-
mes in mornyng at ye breake of ye day, ye
kynge arose, and wente in all hayst vn
to the denne of the Lyons. Now as he
came nye vnto the denne, he cried with
a petious voyce vnto Daniel: Yee the
kynge spake, and sayde vnto Daniel:
O Daniel thou seruaũt of the lyuyng
God, Is not thy God (whome thou
alwaye seruest) able to delyuer ye from
the lyons? Daniel sayde vnto the kyn-
ge: O king, God saue thy lyfe foreuer.
Dan.3.e. *My God hath sent his angel ‡ which
Act.12.c hath shut the lyons mouthes, so that
‡Esa.14.b they might not hurte me. For why?
Ec.17.e myne vngiltynesse is founde out be-
Heb.11.f. fore him. And as for the (o kynge) I ne
uer offended the.

C Then was the kynge excedinge
glad, and commaunded to take Daniel
out of the denne. So Daniel was
brought out of the denne, and no ma-
ner of hurte was founde vpō him. For
he put his trust in his God. And as for
those men which had accused Daniel,
the kynge commaunded to bringe thẽ,
and to cast them in the lyons denne:
them, theyr children, and theyr wyues.
Bel.g. * So the lyons had the mastry of
thẽ, and brake all theyr bones asonder,
or euer they came at the grounde.
Dan.3.f *After this, wrote kynge Darius
vnto al people, kynreddes and tunges,
that dwelt in al londes: Peace be mul-
tiplied with you: My commaundemẽt
is, in all my dominion and kyngdome,
Bel.f. that men feare and stonde in awe of
Daniels God. * For he is the lyuinge
Dan.7.c. God, which abydeth euer: ‡ his kyng-
dome shall not fayle, and his power is
Esa.43.b. euerlastinge. * It is he ye delyuereth,
Heb.13.a and saueth: he doth wonders and mar
Dan.3.f. uaylous workes in heauen and earth,
he hath preserued Daniel from the po-
wer of the lyons. This Daniel prospe
red in the raigne of Darius and Cirus
of Persia.

The.vii. Chapter.

C The vision of the foure beastes.

IN the first yeare of Baltha A
sar kinge of Babilon, sawe
Daniel a dreame, and a vi-
sion was in his heade vpõ
his bedde. Which dreame
he wrote, and the summe of the matter
is this: Daniel spake, and sayde: I
sawe in my vision by night, and behol-
de, the foure wyndes of the heauen
stroue vpon the see, and foure greate
beastes came vp from the see, one vn-
lyke another.
The first was as a * lyon, and yet Jer.4.a.b
had he ‡ aegles wynges. I sawe, that Ezech.1.b.
his wynges were pluckt from him, & and.10.b.
he taken awaye from the earth: so ‡Eze.17.a
that he stode vpon his fete as a man,
and that ther was geuen him a mans
harte.
Beholde, the seconde beast was
lyke a * Beer, and stode vpon the one Pro.28.c.
syde. Amonge his teth in his mouth
he had .iii. greate longe teth, and it
was sayde vnto him: Arise eate vp
much flesh.
Then I loked, and beholde, ther
was another like vnto a Leoparde:
this had wynges as a foule, * euẽ fou Dan.8.b.
re vpon the backe. This beast had four and.11.a
heades, and ther was power geuen 1.Ma.1.a
him. After this I sawe in a vision by B
night, and beholde, ye fourth beast was
grimme and horrible, and maruaylous
stronge. It had greate yron teth, it de-
uoured and destroyed, and stamped the
residue vnder fete. It was farre vnly-
ke ye other beastes that were before it:
for it had * ten hornes, wherof I toke Apoc.13.a
good hede. and.17.c.
And beholde, ther came vp among
them another lyke horne, before whõ
ther were thre of ye fyrst hornes pluckt
awaye. Beholde, this horne had eyes
lyke a man, and a mouth speakinge pre
sumptuous thinges.
* I loked till the seates were pre Apo.1.c.
pared, & till ye olde aged sat him down. 4.a.20.b.
His clothig was as white as snowe, & Dan.10.a
the heeres of his heade lyke the pure
woll. His trone was lyke ye firy flame,
and his wheles as the burnynge fyre.
Ther drew forth a firye streame, and
wente out from him * A thousand ty- Apo.5.b.
mes a thousande serued him .x. M. ty-
mes ten thousande stode before him. The
judgment was set & the bokes opened.

Then toke I hede there vnto, because
of ẏ voyce of ẏ proude wordes, which
that horne spake. I behelde, till ẏ beast
was slayne, and hys body destroyed,
Mat.25.d * and geuen ouer to be brent in ẏ fyre.
Apoc.19.d As for ẏ power of the other beastes al-
20.c so, it was takẽ awaye, but theyr lyues
were prolonged for a tyme and season.
I sawe in a vision by nyghte, and be-
Mar.13.c holde: * ther cam one in the cloudes of
Actu.1.b heauen lyke the sonne of a man, which
Apoc.1.a wente vnto the olde aged, before whõ
C they brought hym: Then gaue he hym
Phili.2.a * power and dignite regal, that al peo
ple, trybes & tunges shulde serue him.
‡mat.28.c ‡ Hys power is an euerlastinge pow-
Joh.12.d er, which shall neuer be put downe: &
Bel.f. hys kyngdome endureth incorrupte.
My harte was vexed, and I Daniel
had a troubled sprete wythin me, and
the visions of my heade made me afra-
Dan.9.d. yed: till I gat me vnto * one of them
that stode by, to knowe the treuth, cõ-
cernynge all these thinges. So he told
me, and made me vnderstõde the inter-
pretation of these thynges.

These foure greate beastes, are
foure kynges which shall aryse out of
the earth. These shall take in the kyng
dome of the sayntes of the moost hyest,
and possesse it still more, and more for a
longe season. After thys I required di-
lygently to knowe the treuth, concer-
nynge the fourth beast, which was so
farre vnlyke the other beastes, and so
horryble: whose teth were of yron, and
hys nayles of brasse: whych deuoured
and destroyed, & stãped the resydue vn
der hys fete. I desyred also to knowe
Apoc.13.a the treuth, as touchynge the, * ten hor
and,17.c nes that he had vpon hys heade, and
thys other which came vp afterwarde,
before whose face ther fell downe thre:
which horne had eyes and a mouth ẏ
spake presũptuous thinges, and loked
whith a grymmer vysage then hys fe-
lowes. I behelde, and the same horne
made battayl agaynst the sayntes, yee
and gat the victory of them: vntill the
tyme, that the olde aged came, that the
iudgment was geuen to ẏ chefest sayn-
tes, and till the tyme, that the sayntes
had the kyngdome in possession.
D He gaue me thys answere: That
fourth beast shalbe ẏ fourth kyngdom
vpon earth it shalbe more then al other
kyngdomes, it shall deuoure, treade
downe, and destroye all other londes.
zach.1.c The ten * hornes, are ten kynges
that shall aryse out of that kyngdome,
after whõ ther shall stonde vp another
which shallbe greater then the first. He
shall subdue thre kynges and shal spea
ke wordes agaynst ẏ hyest of al: he shal
destroye the saintes of the moost hyest,
* and thynke that he maye chaũge ty- Dani.2.c
mes and lawes. They shall be geuen
vnder hys power, * vntill a tyme, two Apoc.12.d
tymes, and half a tyme. But the iudg-
ment shalbe kepte, so that hys power
shalbe taken from hym: for he shalbe
destroyed, and perysh at the last. As for
the kyngdome, power and all might ẏ
is vnder the heauen, it shall be geuen to
ẏ holy people of ẏ moost hyest * whose Luce.1.e
kyngdome is euerlastynge, Yee all po- Bel.f
wers shall serue and obeye hym. Thus
farre extende the wordes. Neuerthe-
lesse, I Daniel was so vexed in my
thoughtes, that my cõtenaunce chaũ-
ged, * but the wordes I kepte styll Luce.2.f
in my harte.

The.viii. Chaper.

¶ Of the ramme and the goate.

IN the thyrde yeare of the A
raygne of kynge Baltha-
sar, ther appeared a vision
vnto me Daniel, after that
I had sene the * fyrst. I Dani.7.a
sawe in a vision, (and when I sawe it
I was at Susis in ẏ chefe cytie, which
lyeth in the londe of * Elam) and in ẏ Jere.49.f
vision, me thought I was by the ry- Eze.32.d
uer of Vlay. Then I loked vp, and
sawe, and beholde ther stode before the
ryuer a ramme, which had hornes, and
these hornes were hye, but one was hy-
er then another, and the hyest came vp
laste. I sawe that thys ramme pus-
shed wich hys hornes agaynst ẏ south
agaynst the north, & agaynste the west,
so that no beastes might stonde before
hym, nor defende them frõ his power:
but he dyd as hym lysted, and waxed
greatly. I toke hede vnto thys, and thẽ
came ther an hegoate frõ ẏ west, ouer
the whole earth, and touched not the
grounde. Thys goate had a maruay-
lous goodly horne betwixte hys eyes,
and came vnto the ramme, that hadde
the two hornes (whom I had sene a-
fore by the ryuer syde) and ranne fear-
cely vpon hym with hys myght. I saw
hym drawe nye vnto the rãme, beynge
very fearce vpõ hym yee he gaue hym
such a stroke, ẏ he brake his.ii.hornes,

Nother had the rãme so much strẽgth
as to stãde before hym:but he cast hym
downe,trode hym vnder his fete, and
no man was able to delyuer the rãme
out of his power. The goate waxed ex
B ceadynge great,and when he was at ÿ
strongest,his great horne was broken
also. Then grewe ther * other foure
Dani.7.d such lyke in the steade, toward ÿ foure
Dani.11.d wyndes of the heauen. Yee out of the
1.Mac.1.a least of these hornes, ther came vp yet
another horne, which waxed maruay-
lous great:towarde the south,toward
the east,and toward the fayre pleasaũt
lande.It grewe vp to the hoost of hea-
uen wherof it dyd cast some downe to
the grounde, and of the starres also, &
trode them vnder fete.Yee it grewe vp
vnto the prynce of the hoost, frõ whõ
the dayly offerynge was taken,and the
place of his Sanctuarye casten downe
And a certayne season was geuen vn-
to it,agaynste the daylye offerynge(be-
cause of wyckednes)that it myght cast
downe the verite to the grounde, and
so to prospere in all thynges, ÿ it went
aboute. Upon this I herde one of the
sayntes speakynge, which saynt sayde
vnto one that axed this question:How
longe shall this vision of the dayly sa-
crifice and of the waystynge abhomy-
nacyon endure, that the sanctuary and
the power shal so be trodẽ vnder fote?
And he answered hym: Unto the eue-
nynge,& the mornynge,euen two thou
sande and thre hũdreth dayes:thẽ shall
the Sanctuary be clensed agayne.
C Now when I Daniel had sene this
vision, and sought for the vnderstan-
dynge of it: beholde, ther stode before
me a thynge lyke vnto a man. And I
herde a mans voyce in the ryuer of U-
lay,which cryed,and sayd:O Gabriel,
make this man vnderstande the visiõ.
So he came,and stode by me. But I
was afrayed at his commynge,and fel
downe vpon my face. Then sayd he vn
to me: O thou sonne of man,marcke
well,for in the last tyme shall this visi-
on be fulfylled. Now as he was spea-
kynge vnto me, I waxed faynte, so ÿ
I sancke downe to the grounde. But
he toke holde vpon me,and set me vp a
gayne,sayenge:Beholde, I wyll shewe
the what shall happẽ in the last wrath:
for in the tyme appoynted it shalbe ful
fylled. The ramme which thou sawest
with ÿ ii.hornes,is the kinge of ÿ Me
des and Perses: but the goate is the
kynge of Grekelande:the greate horne
that stode betwixte his eyes,that is the
pryncypall kynge, But where as it
brake, and foure other rose vp in the
steade:it signifieth,that out of this peo
ple shall stande vp * foure kyngdomes
but not so myghtye as it. 1.Mac.1.a
After these kyngdomes(whyle vn-
godlynesse is agrowynge)ther shall a- D
ryse a kynge of an vnshamefaste face,
which shalbe wyse in darcke speakyn-
ges. He shalbe myghty and stronge,but
not in his owne strength. He shall de-
stroy aboue measure,and all that he go
eth aboute,shall prospere: he shall slaye
the stronge and holy people. And tho-
row his craftynesse,falshede shall pro-
spere in his hãde,his hart shalbe proud
and many one shall he put to death in
his welthynesse. He shall stande vp a-
gaynst the prynce of prynces, * but he 2.Mac.9.a
shalbe destroyed without hande. And 2.Tess.2.b
this vision that is shewed vnto the, is
as sure as the euenynge and the mor-
nynge. * Therfore wryte thou vp this
syght; for it wylbe longe or it come to Esay.8.b
passe. Upon this was I Daniel verye
faynte,so ÿ I laye syck certayn dayes,
but whan I rose vp, I wente aboute
the kynges busynesse, and maruayled
at the vysyon, neuerthelesse no man
knewe of it.

The.ix.Chapter.

The prophecye of the seuentye we-
kes and of Christ.

IN the fyrst yeare of Dari- A
us the sonne of Ahasuerus
* which was of the sede of Dani.5.e
the Medes,and was made
kynge ouer the realme of ÿ
Caldees: Yee euen in the fyrst yeare of
his reygne, I Daniel desyred to knowe
the yearly nombre oute of the bokes,
wherof the LORDE spake vnto * Je Jere.25.b
remy the prophete:that Jerusalẽ shuld and,29.b
lye waiste.lxx.yeares: and I turned me
vnto God the LORDE,for to praye,
and make myn intercession,& fastyng,
sackcloth,and ashes. I prayed before
the LORDE my God, and know-
leged,sayenge:
* O LORDE, thou greate,and 2.Esd.1.a
fearfull God, thou that kepest coue- and,9.e.
naũt and mercy with them which loue
the,and do thy commaundementes:
* We haue synned, we haue offended: Baru.1.d.
we haue ben disobediẽt & gone backe,
yee we haue departed from all thy pre-

ceptes and iudgementes. We wolde ne
uer folowe thy seruauntes the prophe-
tes, that spake in thy name to our kyn-
ges and prynces, to our forefathers, &
Tren.1.d to al y people of the lande. *O LOR-
DE, righteousnesse belongeth vnto y,
vnto vs pertayneth nothynge but opē
shame: as it is come to passe this daye
vnto euery man of Iuda, and to them
that dwell at Ierusalem. Yee vnto all
Israell, whether they be farre or nye:
thorowe out all landes, wherin y haste
strowed them, because of the offences
that they had done agaynst the. Yee O
B LORDE, vnto vs, to our kynges, &
prynces, to our forefathers, euen to vs
Psa.105.a all, *that haue offended the, belongeth
open shame: But vnto the LORDE
our God, pertayneth mercy and forge-
uenesse. As for vs, we are gone backe
frō hym, and haue not obeyed y voyce
of the LORDE oure God, to walke
2.Pet.1.d in his lawes, * whiche he layed before
Zacha.7.b vs by his seruauntes the prophetes: yee
all Israel haue transgressed, and gone
backe from thy lawe, so that they haue
not herkened vnto thy voyce.
Deu.27.28 Wherfore the curse & oth, * that
Leui.26. is wrytten in the lawe of Moses y ser
uaunt of God (against whom we haue
Baruc.2.a offended) is poured vpon vs. *And he
hath perfourmed his wordes, which he
spake agaynst vs and agaynst our iud
ges that iudged vs, to brynge vpon vs
such a great plage, as neuer was vnder
heauen, lyke as it is now come to passe
in Ierusalem. Yee all this plage, as it
is wrytten in y law of Moses, is come
vpon vs. Yet made we not our prayer
before the LORD oure God, that we
myght turne agayne from our wicked
nesse, and to be learned in thy verite.
Therfore hath the LORDE made
haist, to brynge this plage vpon vs: for
the LORD our God is ryghteous, in
al his workes which he doth: for why?
C we wolde not herken vnto his voyce.
Baru.2.b. *And now, o LORDE our god,
Iero.12.13 ‡thou that with a myghty hande hast
and.14. brought thy people out of Egipte, to
get thyselfe a name, which remayneth
this daye: we haue synned (o LORD)
and done wyckedly against al thy righ
teousnesse: yet let thy wrothfull displea
sure be turned away (I beseke the) frō
thy cytie Ierusalem thy holy hyll. And
why? for oure synnes sake, and for the
wyckednesse of oure forefathers, is Ie
rusalem and thy people abhorred, of al
them that are aboute vs. Now ther-
fore (O oure God) heare the prayer of
thy seruaunt, and his intercession: O
let thy face shyne ouer thy sanctuary, y
lyeth wayst. O my God, enclyne thyne
eare, and herken (at the least for thyne
owne sake) opē thyne eyes, beholde how
we be desolate, yee and the cytie also,
which is called after thy name. For
we do not cast oure prayers before the
in our owne ryghteousnesse, no, but on
ly in the great mercyes: O LORDE,
heare: O forgeue LORDE: O LOR
DE consydre, tary not ouerlonge: but
for thyne owne sake do it, O my God,
for thy cytie and thy people, that is cal
led after thy name.
As I was yet speakynge & prayed, D
knowlegynge myne owne synnes and
the synnes of my people, makynge so
myne intercession before the LORD
my God, for the holy hyls sake of my
God: whyle I was yet speaking in my
prayer, beholde, y man Gabriel (*who
I had sene afore in the vision) came fly
enge to me, and touched me aboute the
offerynge tyme in the euenynge. He in-
fourmed me, & spake vnto me: O Da-
niel (sayd he) I am now come, to make
the vnderstande it: For as soone as y
beganest to make thy prayer, it was so
deuysed & therfore am I come to shew
the. And why? *for thou art a man
greatly beloued.
Wherfore, pondre the matter wel
that thou mayest learne, to vnderstāde
the vision. lxx. wekes are determined o-
uer thy people, and ouer thy holy cytie
that the wyckednes may be consumed,
that the synne may haue an ende, that
the offence maye be reconcyled, and to
brynge in euerlastynge righteousnesse,
to fulfyll the visions and y prophetes,
and to anoynte the moost holyone. E
Vnderstande this then, and marke
it well: that from the tyme it shalbe cō-
cluded, *to go and repayre Ierusalē a
gayne, vnto Christe (or the anoynted)
prynce, ther shalbe seuen wekes. Then
shall the stretes and walles be buylded
agayne. lxii. wekes, but with hard trou
blous tyme. After these. lxii. wekes shal
Christ be slayne, and they shall haue no
pleasure in hym. Then shall ther come
a people with the prynce, and destroye
the cytie and the sanctuarye, and hys
ende shall come as the water floude.
But the desolacyon shall contynue tyll
the ende of the battayll. He shall make

a stronge bonde with many, for ÿ space
of a weke: and when the weke is half
gone, the shal put downe the slayn and
Mat.24.b meatofferinge. * And in the temple
Mar.13.b ther shalbe an abhominable desolatiõ,
tyll it haue destroyed all. And it is con-
cluded, that this waystinge shall con-
tinue vnto the ende.

The.x. Chapter.

¶ Another vysion shewed to Daniel.

B IN ÿ thyrde yeare of kynge
Cirus of Persia, ther was
shewed vnto Daniel (other
wyse called Balthasar) a
matter, yet a true matter,
but it is yet a longe tyme vnto it. He
D vnderstode the matter wel, and percea
ued what the vysion was. At the same
tyme, I Daniell mourned for the
space of thre wekes, so that I hadde
no luste to eate breade: as for fleshe
Dani.9 and wyne, ther came none within my
and 12 mouthe. No I dyd not once anoynte
my selfe, tyll the whole thre wekes
were oute.

Upon the .xxiiii. daye of the first
moneth I was by the greate floude, cal
Dani.7.b led Tigris. * I lift vp myne eyes, and
Apo.1.c loked, and beholde a man clothed in
lynnyn, whose loynes were gyrded vp
with fyne golde of Arabia: hys body
Dan. was lyke the Chrysolyte stone, his fa-
ce (to loke vpõ) was lyke lightenynge,
hys eyes as the flame of fyre, hys armes
and fete were lyke fayre glysterynge
B metall, but the voyce of his wordes
Dani.12.a was lyke the voyce of a multitude. * I
Ap.9.a Daniel alone sawe this vysion, & the
men that were with me, sawe it not:
but a greate fearfulnesse fell vpon thẽ,
C so that they fled awaye, and hyd them
selues. I was left there my self alone,
and sawe this greate vysion, so longe
tyll ther remayned nomore strength
within me: Yee I lost my colour clene,
1.Pa. I waysted awaye, and my strength
1.Esd. was gone. Yet herde I the voyce of his
wordes: and as soone as I herde it,
fayntnesse came vpon me, and I fell
downe flat to the grounde vpon my fa
ce. And beholde, an hande touched me,
which set me vp vpon my knees and
vpon the palmes of my hondes, say-
Dan.9.b. enge vnto me: * O Daniel, thou wel-
beloued man: take good hede of the
wordes, that I shall saye vnto the, and
stonde right vp, for vnto ÿ am I now
sente. And when he hadde sayde these
wordes, I stode vp tremblinge. Then
sayde he vnto me: Feare not Daniel,
for why? sence the first daye that thou
set thyne harte to vnderstonde, and
dyddeste chasten thy selfe before thy
God: thy wordes haue bene herde.
And I hadde come vnto the, whan
thou begannest to speake, hadde not
the prynce ouer the kyngdome of the
Perses withstonde me .xxi. dayes.
But lo, * Michaell one of the chefe Josue.5.B
prynces, came to helpe me, hym haue I Dan.12.a
lefte by the kynge of Persia, and am
come to shewe the, what shall happen
vnto thy people in the latter dayes:
for it wyll be longe yet or the vysyon
be fulfyll.
Now when he had spoken these C
wordes vnto me, I cast downe my
heade to the grounde & helde my tung.
Beholde, ther touched my lippes one,
very lyke vnto a man. Then opened I
my mouth, and sayde vnto him, that
stode before me: O my lorde my loyn-
tes are lowsed in the vysion, and ther
is nomore strength within me, How
maye my lordes seruaunt then talke
with my lorde seynge ther is no strẽgth
in me, so that I can not take my brethe?
Upon this ther touched me agayne,
one much lyke a man, * and conforted Dani.9.B
me, sayenge: O thou man so wel belo-
ued, feare not, be content, take a good
harte vnto the, and stronge. So when
he had spoken vnto me, I recouered,
and sayde: Speake on my lorde, for
thou haste refreshed me. Then sayd he,
knowest thou wherfor I am com vnto
the? now wyll I go agayne to fight
with the prynce of the Perses. As
soone as I go forth, lo, the prynce of
Grekelonde shall come. Neuertheles
I wyll shewe the ÿ thinge, that is fast
noted in the scripture of treuth. And as
for al yonder matters, ther is none that
helpeth me in them, but Michael youre
prynce.

The.xi. Chapter.

¶ Certayne reuelacions of thynges
for to come.

AND in ÿ first yeare of Da- A
rius of Media, I stode by
him, to conforte him, and
to strength him, and now,
wyll I shewe the ÿ treuth.
Beholde, ther shall stond vp yet thre

kynges in Persia, but the fourth shall
be farre rycher then they al. And whan
he is in the chefeste power of hys ry-
ches, he shal prouoke euery mã against
Dan.7.a. and.8.b the realme of Grekelonde. * Thẽ shal
ther aryse yet a myghtye kynge, that
shall rule wyth greate dominyon, and
1 Mac.1.a do what hym lysteth. * And as soone
as hys kyngdome commeth vp, it shal
be destroyed, and deuyded toward the
foure wyndes of the heauẽ. They that
come after hym, shall not haue suche
power and dominyon as he, but hys
kyngdome shall be scattred: yee euen
amonge other then those. And ŷ kynge
of the south shal be myghtyer, then his
other prynces. Agaynste hym ther shal
one make hymselfe stronge, and he shal
rule his domynion wyth great power.

But after certayne yeares they
shall be ioyned together, and the kyn-
ges doughter of the southe shall come
to the kynge of the northe, for to make
frendeshyppe: but she shall no optayne
the power of that arme, nother shall
she be able to endure thorowe hys
myghte, but she, and suche as brought
her (yee and he that begat her, and com-
forted her for hys tyme) shall be delyue
B red vp. Oute of the braunches of hyr
roote, ther shall one stonde vppe in his
steade, whiche wyth power of armes
shall go thorowe the kynges londe of
the north, and handle hym accordynge
to hys strengthe. As for theyre Idols
and prynces, wyth theyre costly iewels
of golde and syluer, he shal carye them
awaye captyues in to Egypte, and he
shall preuayle agaynste the kyng of the
north certayne yeares. And whan he is
come in to the kynges realme of the
south, he shall be fayne to turne agayn
in to hys owne londe. Wherfore hys
sonnes shall be dyspleased, and shal ga
ther together a myghtye greate hooste
of people, and one of them shall come,
and go thorowe lyke a water floude:
then shal he returne, and go forth with
defyenge, and boastynge vnto his own
londe.

Then the kynge of the south shal
be angrye, and shal come forth to fight
agaynste the kyng of the north: Yee he
shall brynge a greate multytude of peo
ple together, and a greate heape shalbe
geuen in to hys hande: these shall he ca
rye awaye wyth greate pryde: for so
muche as he hathe caste downe so ma-
ny thousandes, neuertheles he shal not
preuayle. For the kynge of the northe
shall gather (of ŷ new) a greater heape
of people then afore, and come forthe
(after a certayne tym & yeares) with a
myghty hoost & exceading great good.

At the same tyme ther shall many C
stonde vp agaynste the king of ŷ south
so that the wycked chyldren of thy peo
ple also shall exalte themselues (to ful-
fyll the vysyon) and then fall. So the
kynge of the northe shall come to laye
sege, and to take the stronge fensed cy-
ties. And the power of them of ŷ south
shall not be able to abyde hym, and the
beste men of the people shall not be so
stronge as to resyste hym. Shortlye,
whan he commeth, he shall handle hym
as he lyst and no man shall be so hardy
as to stand agaynst him. He shal stand
in the pleasaunte contrye, whiche tho-
rowe hym shall be destroyed. He shall
set hys face wyth all hys power to op-
tayne hys kyngdome, and to be like it.
Yee that shall he do, and geue hym vn-
to the doughters amonge women, to
destroye him. But he shal fayle, nother
shal he optayn hys purpose. After thys
shall he set hys face vnto the Iles, and
take many of them. A prynce shall stop
hym, to do hym a shame, besyde the con
fusyon that els shall come vnto hym.
Thus shal he turne agayn to his own
londe, stomble, and fall, and be nemore
founde: so he that came vpon him, and
dydde hym violence, shall stonde in his
place, and haue a pleasaunte kingdom
and after fewe dayes he shall be des-
troyed, and that nother in wrathe nor
in battayll. In hys steade ther shall a- D
ryse a vyle personne not holden wor-
thy of a kynges dignyte, this shal com
in craftelye, and optayne the kyngdom
wyth fayre wordes, he shall fyghte a-
gaynste the armes of the myghtye (and
destroye them) yee and agaynste the
prynce of the conuenaunte.

So after that he hath taken truce
wyth hym, he shall handle deceatfully,
that he maye get vppe, and ouercome
hym wyth a small flocke: and so wyth
craftynesse to gette hym to the fatteste
place of the londe, and to deale other-
wyse, then ether hys fathers or grãd
fathers dydde. For he shal destroye the
thynge, that they hadde robbed and
spoyled, yee and all theyr substaunce,
ymagenynge thoughtes agaynste the
stronge holdes, & that for a tyme. Hys
power and harte shall be steared vppe

wyth a greate armye agaynste ẏ kyng
of the southe, wherethorowe ẏ kynge
of the southe shall then be moued vnto
battayll, wyth a greate and myghtye
hooste also. Neuerthelesse, he shall not
be able to stond, for they shall conspyre
agaynste hym: Yee they that eate of
hys meate, shall hurte hym, so that hys
hooste shall fall and manye be slayne
downe.

These two kynges shall be myn-
ded to do myschefe, & talke of deceate
at one table: but they shal not prospere
for why? the ende shall not come yet,
1.Mac.5.a vnto the tyme appoynted. * Then
shall he go home agayne in to his own
londe wyth greate good, & set his hart
agaynste the holye conuenaunte, he
shall be busye agaynste it, and then re-
turne home. At the tyme appoynted he
shal come agayne, and go towarde the
south: So shall it happen otherwyse
then at the fyrste, or the seconde tyme.
Nu.24.d And why? * The shyppes of Cythim
shall come vpon hym, that he maye be
smytten and turne agayn, that he may
take indygnacyon agaynste the conue-
naunte of holynesse, to medle agaynste
it. Yee he shall turne hym, and drawe
suche vnto hym, as leaue the holy con-
E uenaunte.

He shall sette myghtye men to vn-
halowe the sanctuarye of strengthe, to
putte downe the daylye offerynge, and
to sette vppe the abhominable desola-
cyon. And suche as breake the conue-
naunte, shal he flattre wyth fayre wor-
des. But the people that wyll knowe
theyr God, shall haue the ouerhande
and prospere. Those all that haue vn-
derstandynge amonge the people, shall
enfourme the multytude: & for a longe
season, they shall be persecuted wyth
swearde, wyth fyre, wyth captyuyte,
and wyth the takynge awaye of theyr
goodes. Nowe whan they fall, they
shall be sette vppe wyth a lytle helpe,
but many shall cleue vnto them fayned
lye. Yee some of those which haue vn-
derstondynge, shall be persecuted also
that they maye be tryed, puryfyed, and
clensed, tyll the tyme be oute: for ther
is yet another tyme appoynted. The
2.Tes.2.a kynge shall do what hym lyste, * he
shall exalte and magnifye hymselfe a-
gaynste all, that is God. Yee he shall
speake marueylous thynges agaynste
Apo.13.a the God of all Goddes, wherin he shal
prospere, so longe tyll the * wrath be
fulfylled, for the conclusyon is deuised
alreadye. He shall not regarde the God
of hys fathers, but hys luste shal be v-
pon women: Yee he shall not care for
ony God, for he shall magnifye hym-
selfe aboue all. In hys place shall he
worshyppe the myghty Idols, and the
God whome hys fathers knewe not,
shall he honoure wyth golde and syl-
uer, wyth precyous stones and plea-
saunte Jewels.

Thys shall he do, sekynge helpe F
and succour at the myghtye Idols and
straung goddes. Such as wyl receaue
hym, and take hym for God, he shall
geue them greate worshyppe and pow-
er: yee and make them Lordes of ẏ mul-
tytude, and geue them the londe wyth
rewardes. In the latter tyme shall the
kynge of the southe stryue wyth hym
and the kynge of the north in lyke ma-
ner shall come agaynst hym with cha-
rettes, horsmen and wyth a greate na-
uy of shyppes. He shall come in to the
londes, destroy and go thorow: he shal
entre also in to ẏ fayre pleasaunt lond.
Manye cytyes, and contryes shall de-
caye * excepte Edom, Moab and the Apo.13.b
beste of the chylderen of Ammō, which
shall escape from hys hande. He shall
stretche forth hys handes vpon the cō-
tryes, and the londe of Egypte shall
not escape hym. For thorow his going
in, he shall haue dominiō ouer the trea-
sures of syluer and golde, and ouer all
the precyous Jewels of Egypte, Ly-
bia, and Ethiopia. * Neuerthelesse Apoc.11.b
the tydynges oute of the easte and the
north shall trouble hym, for the which
cause he shall go forth to destroye and
curse a greate multytude. The tentes
of hys place shall he pytche betwyxte
the two sees, vppon the hyll of the no-
ble Sanctuarye, for he shall come to Apoc.19.b
the ende of it, * and then shall no man and.20.a
helpe hym.

The.xii.Chapter.

¶ Visyons shewed to Daniell agayn,
whereof some be of the delyueraunce
oute of the captyuyte of Babylō, some
of the destruccyon of Jerusalem, some
concernynge the latter dayes.

The tym wyl come also, that A
the greate prynce Michael, Apoc.19.a
which stondeth on thy peo-
ples syde shall aryse vppe,
for * ther shal come a tyme Mat.24.b
of trouble, such as neuer was sene ther
beganne to be onye people, vnto that

same tyme. Then shall thy people be de
lyuered : yee all those that be founde
Joh.5.c wrytten in the boke. * Manye of them
1.Cor.15.c that slepe in the duste of the earth shall
awake: some to euerlastynge lyfe, some
Sapi.13.b to perpetual shame, and reprofe. * The
Mat.13.e. wyse (suche as haue taught other) shal
glyster, as the shynynge of heauen: and
those that haue instruct the multytude
vnto godlynesse, shall be as the starres
worlde wythoute ende.

B And thou o Daniell, shutte vppe
these wordes and seale the boke, tyll ẏ
laste tyme. Manye shall go aboute here
and there, and then shall knowlege in
crease. So I Daniell loked, & beholde,
ther stode other two, one vppon thys
shore of the water, the other vpon yon
der syde. And one of them sayde vnto
hym, which was clothed in lynnyne, &
stode aboue vppon the waters of the
floude: How longe shall it be to ẏ ende
Apoc.10.a of these wonderous workes? * Then
herde I the man wyth the lynnyne clo-
thes, which stode aboue vpon the wa-
ters of the floude, whan he helde vppe
hys ryghte and lefte hande vnto hea-
uen, and sware by hym which lyueth
11.c for euer, * that it shall tarye for a tyme
d two tymes, and halfe a tyme: and whã
the power of the holye people is clene
scattered abrode, then shall al these thin
ges be fulfylled.

I herde it well, but I vnderstode
C it not. Then sayd I: O my Lorde what,
shall happen after that? He answered:
Go thy waye Daniell, for these wor-
des shall be closed vppe and sealed, tyll
the laste tyme: and manye shall be pu-
ryfyed, clensed, and tryed. But the vn-
Mat.13.b godlye shall lyue wyckedlye, * & those
wycked (as manye of them as they be)
shall haue no vnderstondynge: as for
suche as haue vnderstondynge, they
shall regarde it. And from that tyme
forth the daylye offerynge shall be put
downe and the abhominable desolacy-
on sette vppe, ther shal be a thousand,
Mat.10.c two hundreth and .xc. dayes. * O well
and.24.a is hym, that wayteth, and commeth to
the thousande thre hundreth and fyue
and thyrtye dayes. Go than thy
waye nowe, tyll it be ended
take thy reste, and byde
in thy lot, tyl ẏ dayes
haue an ende.

¶ The ende of the prophet Daniell.

The prophete Oseas.

The fyrst Chapter.

¶ God refuseth the Jewes, and ma-
rieth hymselfe to the Gentyles.

¶ Thys is the worde of the LOR-
DE, that came vnto Oseas the sonne
of Beeri, * in the dayes of Osias, Jo- 4.Re.15
tham, Achas, and Ezechias kynges of 15.16.17
Juda, and in the tyme of Jeroboam ẏ
sonne of Joas kynge of Israell.

Fyrst, whan ẏ LOR A
DE spake vnto O-
seas, he sayde vnto
hym * Go thy waye Leui.21.b
take an harlotte to Ezec.44.d
thy wyfe, & get chyl-
dren by her: for ẏ lond
hath cõmitted greate
whoredõ agaynst the LORDE. So
he wente, and toke Gomer the dough-
ter of Deblaim: which conceaued, and
broughte forth a sonne. And the LOR
DE sayde vnto hym: Call hys name
Jesraell, for I wyll shortlye * auenge 4.Re.10
the bloude of Jesrael vpon the house 17.18.a
of Jehu, and wyl brynge the kyngdom 23.re.a
of the house of Israell to an ende. Then
wyll I breake the bowe of Israell, in
the valleye of Jesraell.

She conceaued yet agayne, and B
bare a doughter. And he said vnto him
Call hyr name Loruhama (that is, not
optaynynge mercye) for * I wyll haue 4.Re.17.a
no pytye vpon the house of Israel, but
forget them, and putte them clene oute
of remembraunce * Neuerthelesse I Gen.49.b
wyll haue mercy vpon the house of Ju- 4.Re.19.
da and wyll saue them, euen thorowe
the LORDE theyr God. But I
wyll not delyuer them thorowe anye
bowe, swearde, battayll, horses, or
horsmen.

Nowe whan she hadde weened C
Loruhama, she conceaued agayne, and
bare a sonne. Then sayde he: call hys
name Lo Ami (ẏ is to say, not my peo-
ple,) For why? ye are not my people,
therfore wyll not I be youres. And
though the nombre of the chyldren of Gene.22.
Israell be * as the sonde of the see,
which cã nother be measured nor told:
Yet in the place where it is sayde vn-
to them, * ye be not my people: euen Roma.9.
there shall it be thus reported of them

Joh.7.a * they be the chylderen of the lyuynge
Jer.37.c God. ‡ Then shall the chylderen of Ju
da and the chylderen of Israell be ga=
thered together agayne, and chose thē=
selues one heade, and then departe out
of the londe: for greate shall be the day
of Israell.

The.ii.Chapter.

¶ Plage ouer the Jewes, that wyll
not amende. A promyse of mercye to
those that wyll repente.

A TEll your brethrē, that they
are my people: and your sy
sters, that they haue optay
ned mercy. As for your mo
ther, ye shall chyde wt her,
Jere.3.a & reproue her: * for she is not my wyfe
nother am I hyr husbande vnlesse she
put awaye hyr whoredome oute of my
syghte, and hyr aduoutry from hyr bre
stes. Yf no, I shall strype her naked, &
set her, * euē as she came in to ŷ worlde
Eze.16.a Yee I shall laye her wayste, and make
her lyke a wyldernesse, and slay her for
thyrste. I shall haue no pytye also vpō
Joh.8.d hyr chylderen, * for they be the chylde=
ren of fornicacion. Theyr mother hath
broken hyr wedlocke and she that bare
4.Re.17.a them * is come to confusyon. For she
sayde: I wyll go after my louers, that
geue me my water and my bread, my
woll and my flaxe, myne oyle and my
drycke. But I wyll hedge hyr way wt
thornes, & stoppe it, ŷ she shal not fynde
hyr footesteppes: and though she rūne
after hyr louers, yet shall she not gette
them: she shall seke them, but not fynd
Luk.15.c them. Then shall she saye: wel, * I wil
go turne agayne to my fyrste husband
for at that tyme was I better at ease,
then nowe.
B But thys wold she not know, where
as I yet gaue her corne, wyne, oyle, syl
Eze.16.b uer and golde, * whiche she hath han=
ged vpon Baal. Wherfore, nowe wyll
I go take my corne and wyne agayne
in theyr season and fet agayne my wol
and my flaxe, whiche I gaue her, to co=
Jere.13.c uer hyr shame. * And nowe wyll I dis
couer hyr foolyshnesse, euen in ŷ syghte
of hyr louers and no man shall deliuer
her oute of my handes. Moreouer, I
Deu.16.c wyll take awaye all hyr myrth, * hyr ho
ly dayes, hyr newmoones, hyr Sabba
thes & all hyr solempne feastes: I wyll
destroye hyr vyneyardes & fygge trees
though she sayeth: lo, here are my re=
wardes, that my louers haue geuē me,
I wyll make it a woode, and the wyld
beastes shall eate it vppe: I wyll pu=
nyshe her also for the dayes of Baal,
* wherin she censed hym, deckyng hyr Judic.2.b
wyth hyr earinges and cheynes: whan and.10.b
she folowed hyr louers, and forgat me,
sayeth the LORDE.
Wherfore beholde, I wyll cal her
agayne, brynge her in to a wyldernesse
and speake frendly vnto her: there wil
I geue her hyr vyneyardes agayne, yee
and the * valley of Achor also, to shew Josu.7.d
hyr hope and comforte. Then shall she
syng there * as in ŷ tyme of hyr youth, Judic.5.a
and ‡ lyke as in the day whan she cam ‡Exo.15.a
oute of the londe of Egypte. Then (say C
eth the LORDE) she shall saye vn=
to me: O my husbande, and shall call
me nomore Baall, for I wyll take a=
waye those names of Baal from hyr
mouth, yee she shall neuer remembre
theyr names eny more. * Then wyll Leui.26.a
I make a couenaunte wyth them, wt
the wylde beastes, wyth the foules of
of the ayre, and wyth euery thyng that
crepeth vpon the earthe.
* As for bowe, swearde, battayll, Esay.2.a
I wyll destroye such oute of the londe
and wyll make them to slepe safelye.
* Thus wyll I marye the vnto myne Eze.16.b
owne self for euermore: yee euen to my
selfe wyll I marye the, in ryghteous=
nesse, in equyte, in louynge kyndnesse
and mercye. In fayth also wyl I mary
the vnto myselfe, and thou shalt know
the LORDE. At the same tyme wyll
I shewe myselfe frendelye and gracy=
ous vnto the heauens sayeth ŷ LOR=
DE, and the heauens shall helpe the
earth, and the earth shall helpe ŷ corne
wyne and oyle, & they shall helpe Jes=
raell * I wyll sowe them vpon earth,
for a sede to myne own selfe, ‡ and wyl 1.Pe.2.b
haue mercy vpon her, that was wyth= ‡Rom.9.d
oute mercye. And to them whiche
were not my people, I wyll saye: thou
arte my people. And he shall saye: thou
arte my God.

The.iii.Chapter.

¶ The mercyfull loue of God, toward
the same vnthankfull people.

THen sayde the LORDE A
to me: * Go yet thy waye, Eze.44.d
& wowe an aduouterous
woman, whome thy negh=
boure loueth, as the LOR
DE doth ŷ chyldre of Israel: howbeit
they haue respecte to straunge goddes

*and loue the wynkannes. So I gat | Esay.28.a
her for.xv.syluerynges,and for an Ho | Amos.6.a
mer and an halfe of barlye, and sayde
vnto her:Thou shalte abyde wyth me
a longe season, but se that thou playe
not the harlot,and loke thou medle w
none other man, and then wyll I kepe
myselfe for the.

B *Thus the chylderen of Israell | 2.Pa.15.a
shal sytte a great whyle without king | Baruc.3.d
and prynce, wythoute offerynge & aul-
ter, wythoute preste and reuelacyon.
But afterwarde shall the chylderen of
Israell conuerte, and seke the LOR-
DE theyre God,and* Dauid theyre | Ezec.34.d
kinge:and in the latter dayes they shal
worshyppe the LORDE,and hys lo-
uynge kyndnesse.

The.iiii.Chapter.

The synnes of the prestes and of ÿ people, wytht he reprofe for the same.

A Heare the worde of ÿ LORDE, o ye chylderen of Israell:For the LORDE muste punyshe them, that dwell in ÿ lond.And why?
Ther is no faythfulnesse, ther is no mercye, ther is no knowlege of God in the londe:but swearynge, lyenge,man slaughter, thefte and aduoutrye haue gotten the ouerhande, and one bloud-gyltynesse foloweth another. Therfor shall the londe be in a myserable case, and all they ÿ dwel therin,shal mourn. The beastes in the felde, the foules in the ayre, and the fysshes in the see shall
dye. Yet is ther none,that wyll chasten | Mala.1.b
nor reproue another. *The prestes
which shulde refourme other men are become lyke the people. Therfore stom bleste thou in the daye tyme,and ÿ pro phet wyth the in the nyghte. I wyll brynge thy mother to sylence,and why?
*my people perysh, because they haue | Esa.5.b
no knowlege. Seynge then that | Baruc.3.b
thou haste refused vnderstonding ther fore wyl I refuse the also,so that thou shalte nomore be my preste.

B And for so much as thou hast for-gotten the lawe of thy God, I wyll al so forget thy chylderen. The more they increased in multytude, the more they synned agaynste me, therfore wyll I chaunge theyre honoure in to shame.
*They eate vp the synnes of my peo | Leui.6.d
ple,and corage them in theyre wycked- | Ezec.13.d
nesse.*Thus the preste is become lyke | Esa.24.a
the people. Wherfore I wyll punyshe them for theyre wycked wayes,and re warde them accordynge to theyr owne
ymaginacyons.*They shall eate and | Leui.26.b
not haue ynoughe: They haue vsed | Mich.6.c
whordome,therfore shall they not pros | Agge.1.a
pere:and why? they haue forsaken the LORDE,and not regarded hym
Whordome,wyne, and dronkennesse
take the harte away.*My people,axe | 4.Reg.1.a
cousell at theyr stockes,theyr staf must tell them. For an whorysshe mynd hath deceaued them, so that they commytte fornycacyon agaynste theyr God.
*They make sacrifyce vpon the hygh | 4.Re.17.d
mountaynes, and burne theyr incense vpon the hylles, yee amonge the okes, groues,and bushes,for there are good shadowes.

C Therfore youre doughters are become harlottes, and youre spouses haue broken theyre wedlocke I wyll not punishe your doughters for beyng defyled, and youre brydes that became
whores:* seynge the fathers themsel- | Nu.25.a
ues haue medled wyth harlottes, and offered wyth vnthryftes, but the peo ple that wyll not vnderstonde,must be punyshed. Though thou Israell arte disposed to playe the harlot, yet shul deste not thou haue offended, o Juda: thou shuldeste not haue runne to Gal
gala,*nor haue gone vp to Bethauen, | 3.Re.12.d
† nor haue sworne:the LORDE ly- | †Deu.10.d
neth. For Israell is gone backe,lyke a wanton cowe. The LORDE ther fore shall make her to fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Jdols,wel,let hym go. Theyr dronken nesse hath put them back,and brought them to whordome.Theyr rulers loue rewardes,brynge(saye they,)to theyre own shame. A wynde shall take holde of theyre fethers,and they shall be con founded in theyre offerynges.

The.v.Chapter.

Agaynste the prestes that deceaue the people.

A Heare this,o ye prestes:take hede o thou houshold of Israel:geue eare,o thou king ly house: for thys punyshmente will come vpō you, that are become a snare vnto Mispa, and a spredde net vnto the mounte of Thabor. They kyll sacryfyces by hea pes,to begyle the people therwith:ther

Gen.8.b for wil I punysh them al. * I knowe
Jer.6.23.d Ephraim well ynough, and Israell is
not hyd fro me: for Ephraim is become
an harlot, and Israell is defyled. They
are not mynded to turne vnto their
god, for they haue an whorish harte, so
that they can not knowe ẏ LORDE.
Ose.7.b * But ẏ pryde of Israel wil be rewar-
ded him in his face, yee both Israell &
Ephraim shall fall for their wickednes-
se, and Juda with them also. * They
Jere.3.b shal come with their shepe & bullockes
‡Deu.4.e ‡ to seke the LORD, but they shall
Eze.14.a not fynde him, for he is gone from thẽ.
As for the LORD, they haue refused
him, and brought vp bastarde childrẽ:
a moneth therfore shall deuoure them
with their porcions.
B Blowe with the shawmes at Ga-
bea, and with the trompe in Rama, crie
oute at Bethauen vppon yonside of
Ben Jamin. In the tyme of the plage
shall Ephraim be layed waist, therfore
dyd I faithfully warne ẏ trybes of Is-
raell. Yet are the prynces of Juda beco
Deu.19.c me like them, that remoue the * londe
and.27.c. marckes, therfore wil I poure out my
wrath vpon them like water. Ephra-
im is oppressed, and can haue no righte
of the lawe: for why? they folowe the
doctrynes of men. Therfore will I be
vnto Ephraim as a moth, & to ẏ house
of Juda as a caterpiller.
When Ephraim sawe his sicknes-
4.Re.16.b se, and Juda his disease, * Ephraim
2.Pa.28.c wente vnto Assur, and sent vnto kinge
Jareb: yet coulde not he helpe you, nor
ease you of youre payne, I am vnto
Ephraim as a lyon, & as a lyõs whelpe
to the house of Juda. Euen I, I wyll
spoyle them, and go my waye. I wyll
take thẽ with me, and no man shall res-
cue them. I wyll go, and returne to
my place, tyll they waxe faynt, and se-
ke me.

The.vi. Chapter.

¶ The vnthankfulnes of the people:
Agayne, ẏ louynge kyndnesse of God.

A In their aduersite they shal
seke me, and saye: come, let
vs turne agayne to the
LORDE: * for he hath
Ose.5.b smyttẽ vs, and he shall hea-
le vs: he hath wounded vs, and he shal
bynde vs vp agayne: after two dayes
shall he quycken vs, in the thirde daye
he shal raise vs vp, so that we shal lyue
in his sight. Then shall we haue vnder
stondinge, and endeuoure oure selues
to knowe ẏ LORD. He shal go forth
as the sprynge of the daye, and come
vnto vs * as the euenynge & mornynge Pro.16.g
rayne vpon the earth.
O Ephraim, what shall I do vnto
the? O Juda, how shal I intreate the?
seyng youre loue is like a mornynge
cloude, and like a dew the goeth early
awaye. Therfore haue I cut downe ẏ B
prophetes, and lette them be slayne for
my wordes sake: so ẏ thy punyshment
shal come to light. * For I haue plea- Mat.9.b
sure in louynge kyndnesse, ‡ and not in 12.a
offrynge: Yee in the knowlege of God. ‡Jere.7.d
more then in burntsacrifice. But euen
like as * Adam dyd, so haue they bro- Gen.3.b
ken my cõuenaunt, & set me at naught.
Galaad is a citie of wicked doers, of
malicious people and bloudshedders.
The multitude of the prestes is lyke
an heape of theues, murtherers and
bloudthyrstie: for they haue wrought
abhominacion. * Horrible thinges ha- Jere.18.b
ue I sene in the house of Israel, there
playeth Ephraim the harlot, & Israel
is defyled: but Juda shall haue an har-
ueste for himselfe, when I returne the
captiuite of my people.

The.vii. Chapter.

¶ No medycine can helpe, so sore are
they wounded with ydolatry.

When I vndertake to make A
Israel whole, thẽ ẏ vngra-
ciousnesse of Ephraim & ẏ
wickednes of Samaria
commeth to light: then go
they about with lyes. At home, they be
theues: and without, they fall to rob-
bynge. They considre not in their har-
tes, that I remembre all their wicked-
nesse. They go about with their owne
inuencions, but I se them wel ynough.
* They make the kyng and the prin- Roma.1.d
ces to haue pleasure in their wickednes
and lyes. All these burne in aduoutry,
as it were an ouen that the baker hea-
teth, when he hath lefte kneadinge, tyl
the dowe be leuended. Euen so goeth
it this daye with oure kinges and prin
for they begynne to be woode dronckẽ
thorow, wyne they vse familiarite
with suche as deceaue thẽ. They with B
the ymaginacion of their hart are lyke
an ouen, theyr slepe is all night lyke ẏ
slepe of a baker, in the mornynge is he
as hote as the flame of fyre: they are all
together as hote as an ouen. They

haue devoured theyr owne iudges, all theyr kynges are fallē: yet is ther none of them that calleth vpon me. Therfore muste Ephraim be myxte amonge the Heythen. Ephraim is become lyke a cake, that no man turneth: straūgers haue devoured hys strengthe, yet he regardeth it not: he wareth full of graye
Osee.5.a heeres yet wyl he not know it: *and ẏ pryde of Israell is caste downe before theyr face, yet wyll they not turne to the LORDE theyre God, nor seke hym, for all thys.

4.Re.16 b Ephraim is lyke a doue, that is begyled, and hath no harte. *Nowe call
C they vpon the Egypcyans, nowe go they to the Assirians: but whyle they be goynge here and there, I shal sprede my net ouer them, and draw thē down as the foules of the ayre: & accordynge as they haue bene warned, so wyll I
Esay.1.a puniche them *Wo be vnto them, for they haue forsakē me. They must be destroyed, for they haue set me at naught
2.Pet. 2.a *I am he that haue redemed them, &
Mat. 15.a yet they dyssemble wyth me. * They
Esay. 29.c call not vpō me with theyr hartes, but
Ezec. 33.f lye howlyng vpō theyr beddes. Where as they comtogether, it is but for meat and drynche, & me wyll they not obeye. I haue taughte them, and defended theyre arme, yet do they ymagin myschefe agaynste me. They turne them selues, but not a ryght, and are become as a broken bowe. Theyr prynces shal be slayne wyth the swearde, for the malyce of theyre tūges, such blasphemyes haue they learned in ẏ lond of Egypte

The.viii. Chapter.

B ¶ Idolatry in Samaria and Israell.

SEt the horne to thy mouth and blowe: get the swyftly (as an Aegle) vnto ẏ house of the LORDE: for they
Deut.31.d haue broken my* conuenaunte, and transgressed my lawe Israell can saye vnto me: thou arte my God, we knowe the: but he hath refused the thyng that is good, therfor shal
3.Re.12.c the enemye folowe vpon him.* They haue ordened kinges, but not thorowe me: they haue made prynces & I muste
Ezech.7.d not knowe of it.* Of theyr siluer and golde haue they made them ymages, to brynge themselues to destruccyon.
3.Re.12.d *Thy calfe (O Samaria) shalbe taken awaye. for my wrothfull indignacyon is gone forth agaynst the, How longe wyll it be, or they can be clensed? For the calfe came from Israel, ẏ workeman made it, therfore can it be no God, but euen to a spyders webbe shal the calfe of Samaria be turned. They haue sowne wynde, therfore shall they reape a storme. Theyr sede shall beare B no corne, ther shall no meel be made of theyr increase: though ther be, yet shall straungers deuoure it vp. Israell shall perysh, the Gentyles shal entreate him as a foule vessell. Hence they went vp to the Assirians, they are become lyke a wylde asse in the deserte.

*Ephraim geueth rewardes to get 4 Re.17.a
louers, therfor are they scattred amōg Ezec.16.b
the Heythen, there wyl I gather them vp. They shall soone be wery of the burthē of kynges & prynces. Ephraim hath made many aulters to do wickednesse, therfore shal the aulters turne to hys synne. Though I shewe them my law neuer so muche, they counte it but straung doctrine. Where as they do sacrifyce, offerynge the fleshe eatynge it: the LORDE wyll haue no pleasure therin: but wyll remembre theyre wyckednesse, and punysh theyr synnes
*Israell turneth agayne in to Egypt, Deu.17.d
they haue forgottē hym that made thē 4 Re.17.a
they buylde churches, and Iuda maketh many stronge cytyes, * therfore 4.Re.8.
wyll I sende a fyre in to theyre cytyes, and it shall consume theyr palaces.

The.ix. Chapter.

Punyshmēt vpō Israel for Idolatry.

DO not thou triumphe (O A
Israell) make no boastyng more then the Heythen, for thou haste committed aduoutrye agaynste thy God straunge rewardes haste thou loued,
more then all corne floores.* Therfor Agge.2.
shall they nomore enioye the corneflo ores and wyne presses, and theyr swete wyne shall fayle them. They wyll not
dwell in the LORDES londe,*but Ezech.4.
Ephraim turneth agayne in to Egypt and eateth vnclene thinges among the Assirians. They poure oute no wyne for a drynckofferynge vnto the LORDE, nother geue they him theyr slayn offerynges: but they be vnto them as mourners meates, wherin al they that eate them, are defyled. For the bread ẏ they haue such lust vnto, shal not come in to the house of the LORD. What wil ye do thē in ẏ solempne dayes, & in the feaste of the LORD? lo, they shal

get them awaye for the destruccyon.
Egipte shall receaue them, and Noph
shall bury them. The netles shall ouer-
growe theyr pleasaunt goodes, & bur-
res shalbe in theyr tabernacles.
B Be ye sure (O Israell) the tyme of
visitacyõ is come, the dayes of recõpē-
synge are at hande. As for the prophet,
ye holde hym for a foole: and hym that
is ryche in the sprete, for a mad man: so
great is your wyckednesse and malyce.
Ephraim hath made hymselfe a watch
man of my God, a prophete that is be-
come a snare to do hurt in euery strete,
and abhominacyon in the house of his
God. They be gone to farre, and haue
destroyed themselues lyke as they dyd
Iudi.19.a. afore tyme * at Gabaa. ‡ Therfore
...10.c theyr wyckednesse shalbe remembred, &
4.Reg.9. theyr synnes punyshed. I fande Israel
lyke grapes in the wyldernesse, & sawe
...24.a theyr fathers as the fyrst * fygges in ẏ
...25.a toppe of the fygge tre. ‡ But they are
gone to Baal Peor, and runne awaye
fro me to the shamefull Idoll, and are
become as abhominable as theyr lo-
uers. Ephraim flyeth lyke a byrde, so
shall theyr glorye also: In so much that
they shall nother begette, conceaue, nor
C beare chyldren. And though they bryng
vp ony, yet wyll I make thē chyldlesse
amonge men. Yee wo shal come to thē,
Gen.48.a when I departe from them. * Ephra-
im (as me thynke) is planted in welthy
nesse, lyke as Tyrus, but now must he
brynge his owne chyldren forth to the
mansayer.
O LORDE thou shalt geue thē:
what shalt thou geue them? geue them
an vnfrutfull wombe and drye brestes.
Iosu.4.d. All theyr wyckednes is done at * Gal-
gall, there do I abhorre them. For the
vngracyousnesse of theyr owne inuen-
cyons, wyll I dryue them out of my
house. I wyll loue them nomore, for al
theyr prynces are vnfaythfull. Ephra-
im is hewen downe, theyr roote is dry
ed vp, so that they shall brynge nomore
frute: yee and though they bryng forth
ony, yet wyll I slaye euen the best belo-
ued frute of theyr body. My God shall
cast them awaye, for they haue not ben
obedient vnto hym, therfore shall they
go astraye amonge the Heythen.

The.x.Chapter.

¶ The vnthankfulnesse of Israel.
The calfe in Samaria, for the whiche
and such lyke abhominacyõs, he telleth
them of destruccyon.

ISrael was a goodly * vy- A
ne, but he hath broughte Esa.5.a.
forthe vnprofitable frute:
yee the more frute he had,
the mo alters he made: the
more good I dyd to theyr lãde, ẏ more
frendshippe shewed they to theyr yma-
ges. Theyr harte is diuided, therfore
wyll they be destroyed. The LORD
shall breake downe theyr ymages, he
shall destroye theyr aulters. Then shal
they saye: we haue no kynge, for why?
we haue not feared the LORDE.
And what shall then the kynge do to
vs? They commune together, & swear
vayne othes: they be confederate toge-
ther, therfore groweth theyr punysh-
ment, as the wedes in the forowes of
the lande.
They that dwell in Samaria haue
worshipped the calfe of Bethauen: ther
fore shal the people mourne ouer them,
yee & the prestes also, that in theyr wel
thinesse reioyced with them: and why? B
it shall passe awaye from them. It shall
be brought to the Assirians, for a pre-
sent vnto kynge Iareb. Ephraim shall
receaue full punyshment: Israel shalbe
confoũded for his owne ymaginacyõs
Samaria with his kyng shal vanysh a
way, as the scõme vpõ the water. The
hye places of Auē where Israel do syn,
shalbe cast downe: thistles and thornes
shal growe vpon theyr aulters. * Thē Luc.23.e.
shall they saye to the mountaynes: co- Apoc.6.c
uer vs, and to the hylles fall vpon vs.
O Israel thou hast synned as * Ga- Iudi.19.a.
baa dyd afore tyme, where they remay-
ned: shulde not the battayll then come
vpon the wycked chyldren, as well as
vpon the Gabaonites? I wyll chasten
them, euen after myne owne desyre, the
people shalbe gathered together ouer
them, when I punyshe them for theyr
great wyckednesse.
Ephraim was vnto me as a cowe ẏ C
is vsed to go to plowe, therfor I loued
hym, and fell vpon his fayre neck. I
droue Ephraim, Iuda plowed, and Ia
cob played the husbondman: that they
myght sowe vnto ryghteousnesse and
reape the frutes of welldoynge that
they myght plow vp theyr freshe lãde,
and seke the LORDE, tyll he came, &
learned them rightteousnesse. But now
they haue plowed them wyckednesse,
therfore shal they reape synne, & eate ẏ
frute of lyes. Seynge ẏ puttest thy cō-
fidēce in thyn owne way, & leanest to ẏ

multytude of thy worthyes: ther shall
growe a sedicyō amōge thy people. Al
thy strōge cyties shalbe laied waist, euē
Judi,8.b as * Salmana was destroied with his
famylyars, thorow hym that was auē
ged of Baal, in ÿ day of battayl, where
the mother peryshed with hir chyldren
Euen so shal it go with you (o Bethel)
because of your malicious wickednes.
Lyke as the mornynge goeth awaye, so
shall the kynge of Israel passe.

The.xi.Chapter.

¶ God calleth them agayne, & rehear
synge his benefytes done to thē before.

A When Israel was yonge, I
Exod.3.b and.6.b. loued hym: * and called my
Mat.2.c. son out of ÿ lāde of Egipt.
But ÿ more they were cal=
led, ÿ more they wēt back:
Exo.32.b. * offeryng vnto Idols, & cēsynge yma
3.Re.12.c. ges. I learned Ephraim to go, & bare
4.Re.16.c them in myn armes, but they regarded
not me, that wolde haue helped them.
I led them with coardes of frendship,
and with bondes of loue. I was euen
he, that layed the yocke vpon theyr nec
kes. * I gaue thē theyr foode my selfe,
Exod,16.c that they shulde not go agayne in to E
gipte: And now is Assur theyr kynge:
For they wold not turn vnto me. Ther
fore shall the sweard begyn in theyr cy=
ties, the stoare that they haue trusted
vnto, shalbe destroyed and eaten vp: &
ÿ because of theyr owne ymaginaciōs.
B My people hath no luste to turne
Esa.10.a vnto me, * theyr prophetes laye ÿ yock
and.28.b. vppon them but they ease them not of
Mat.23.b theyr burthen. What great thynges
Luke.11.d. haue I geuē the Ephraim? how fayth
fully haue I defended the, O Israel?
Gene.19.e haue I dealt with the as with * Ada=
Deu,29.d. ma? or haue I intreated the lyke Sebo
im? No, my hart is otherwise minded,
Yee my mercye is to feruent: therfore
haue I not turned me to destroye E=
phraim in my wrothfull displeasure.
For I am God and no man, I am euē
ÿ holy one in the myddest of ÿ, though
I cam not within the cytie. The LOR
DE roareth lyke a Lyō that they may
Apoc.5.a folowe hym: Yee as a * Lyon roareth
he, that they maye be afrayed, lyke the
chyldrē of the see: that they may be scat
tred away from Egipte, as men scarre
byrdes: and frayed away (as doues vse
to be) from the Assirians lande: & that
because I wolde haue thē tary at home
sayeth the LORDE. But Ephraim
goeth about me with lyes, and ÿ house
of Israel dissembleth. Onely Juda hol
deth hym with God, and with the true
holy thynges.

The.xii.Chapter.

¶ God sheweth thē theyr vnfayhful=
nesse, to se yf he can so turne them,

EPhraim kepeth the ayre, & A
foloweth after ÿ eastwind:
he is euer increasynge lyes
and destruccyon. They be
confederate with the Assy=
riās, * theyr oyle is caried in to Egipt. 4.Re.16
The LORDE hath a court to holde Esa.57.
with Juda, and wyll punysh Jacob.
After theyr owne wayes & accordynge
to theyr owne inuencyons, shall he re=
compence them. * He toke his brother Gen.25
by the hele, when he was yet in his mo
thers wōbe: & in his strength he wrest=
led with God. * He stroue with ÿ an= Gene.32
gel, and gat the victory: so that he pray
ed and desyred hym. He fande hym * at Gen.35
Bethel, and there he talked with vs.
Yee the LORDE God of hoostes, e=
uen the LORDE hymselfe remēbred
him: Then turne to thy God, kepe mer
cy and equyte, and hope styll in ÿ God.
But the marchaunt hath a false
weyght in his hande, he hath a pleasur B
to occuppe extorcyon, Ephraim thyn=
keth thus: * Tush, I am ryche, I haue Apoc.3
good ynough: In all my workes shall
not one faute be foūde, that I haue of
fended. Yet am I the LORDE thy
God, euen as when I brought the out
of the lande of Egipte, and set ÿ in thy
tentes, and as in the hye feast dayes.
I haue spoken thorow the prophetes,
and shewed dyuerse vysions, and decla
red my selfe by the mynistracyon of the
prophetes. But at Galaad is the abho
minacyon, they are fallen to vanite.
At Galgall they haue slayne oxen: * & Deu.12
as many heapes of stones as they had. and.14
in theyr lāde forowes, so many aulters
haue they made. Jacob fled in to ÿ lāde
of * Siria, & Israel serued for a wyfe: Gene.28
and for a wyfe he kepte shepe. By a pro
phete the LORDE brought thē oute
of Egipte, and by a prophete he preser=
ued thē. But Ephraim hath prouoked
hym to displeasure thorowe his abho=
minacyons: therfore shal his bloude be
poured vpon hymselfe, and the LOR=
DE his God shall rewarde hym hys
blasphemyes.

The.xiii.Chapter.

¶ He sheweth thē their wyckednesse, and punyshment for the same.

A The abhominatiō of Ephra
im is come in to Israel. He
is gone backe to Baal, ther
fore muste he dye. And now
they synne more and more:
a.46.a. * of their syluer, they make them mol
er.16.b. ten ymages, lyke the Idols of the Hey
see,2.b then, and yet all is nothinge but ye wor
d.8.a ke of the craftesman. Not withston=
dinge they preache of the same: who so
wyll kysse the calues, offreth to men.
Therfore they shalbe as the mornynge
cloude, and as ye dew that early passeth
awaye: and lyke as dust that the wyn=
de taketh awaye from the floore, and
Exo.20.a as smoke that goeth out of ye chymney
* I am ye LORDE thy God, which
brought the out of the londe of Egipte
that thou shuldest know no God but
Esa.43.b me onely, and that thou shuldest haue
Deu.8.a * no Sauioure but onely me ‡ I toke
Deu.32.b diligente hede of the in ye wyldernesse
that drye londe * But when they were
well fedde & had ynough, they waxed
B proude, and forgat me. Therfore will
I be vnto them as a lyon, and as a leo=
parde in the waye to the Assirians. I
will come vpon them as a shebeer, that
is robbed of hir whelpes, and I will
breake that stubburne harte of theyrs.
There will I deuoure them as a lyon:
yee the wylde beastes shall teare them.
b.12.a * O Israell, thou doeste but de=
stroye thy self. In me only is thy helpe.
Where are thy kynges now, ye shulde
helpe the in all thy cyteyes? Yee and thy
1.Re.8.a. iudges, of whom thou saydest: * geue
me a kyng and prynces? well, I gaue
the a kynge in my wrath; and in my dis
pleasure wyl I take hym frō ye agyne.
C The wyckednesse of Ephraim is
bounde together, and his synne lyeth
hyd. Therfore shall sorowes come vpō
hym, as vpō a woman that trauayleth
An vndiscrete sonne is he: for he consy
dreth not, that he shulde not haue bene
able to haue endured in the tyme of his
byrth, had not I defended him from ye
graue, and delyuered him from death.
1.Co.15.f * O death, I will be thy death: o hel,
ch.2.b. I wyll by thy stynge. Yet can I se no
comforte, for when he is now the good
lyest amonge ye brethren, the east wynd
(euē the wynde of the LORDE) shall
come downe from the wyldernesse and
drye vp hys condytes, and drynke vp
hys welles: he shall spoyle the treasure
of all pleasaunt vessels. * As for Sa= 4.re.17.a
maria, she shalbe made waist, & why?
they are disobedient vnto theyr God.
They shall perysh with the swearde,
theyr chyldren shalbe slayne, and theyr
womē bygge wt chylde shalbe ryppe vp.

The .xiiii. Chapter. ✠

¶ He cryeth and exorteth the people to conuerte, promysynge swetely and louyngly to receaue them.

Turne the now (O Israell) A
vnto the LORDE thy Jere.18.a
God ‡ for thou hast taken Ezec.18.e
a greate fall thorowe thy and .33.e
wyckednesse. Take these ‡3.Re.12.a
wordes with you, when ye turne to ye
LORDE, and saye vnto hym: O for
geue vs all our synnes, receaue vs gra=
ciously, * and then will we offre the Psa.91.a
bullockes of our lippes vnto the. Assur Heb.13.c
shalbe nemore our helper, nother will
we ryde vpon horses ony more. As for
the workes of our hondes, we will no=
more call vpon them: For it is thou yt
art oure God, thou shewest euer mercy
vnto the fatherlesse.

O (yf they wolde do thys) I shuld
heale their sores: yee wyth all my harte
wolde I loue them: so that my wrath
shulde clene be turned awaye from thē.
Yee I wolde be vnto Israel as ye dew,
and he shulde growe as the lylie, and
hys roote shulde breake out as Lyba=
nus. Hys braūches shulde sprede out B
abrode, and be as fayre as the olyue tre
and smel as Libanus. They that dwel
vnder hys shadow, shulde come agayn
and growe vp as the corne, and florish
as the vyne: he shulde haue as good a
name, as the wyne of Lybanus. O E=
phraim, what haue I to do wt Idols o
ny more: I wyll graciously heare him,
and lede hym forth. I wyll be vnto the
as a grene fyrretre, vpon me shalt thou
fynde thy frute. * Who so is wyse, Jere.9.b
shall vnderstande this: and he that is
ryght instructe, wyll regarde it. * For Psa.17.c
the wayes of the LORDE are ryght=
teous, such as be Godly wyll walke in
them: As for the wycked, they wyl stō=
ble therin. ✠

The ende of the prophete Oseas.

¶ The prophete Joel.

The fyrst Chapter.

¶ He sheweth Israel, that al theyr glo
rye and outwarde ceremonies shalbe
put downe and cease.

A Thys is the worde of the LORDE, that came vnto Joell the sonne of Phatuell: Heare o ye elders, ponder thys well, all ye yͭ dwell in the londe: yf euer ther happened suche a thynge in your dayes, or in the dayes of your fathers. Tell youre chyldren of it, and let them shewe it vnto theyr chyldren, and so they to certifie theyr posterite therof. Loke what the cater=

Exo.10.d
piller hath lefte, that hath the * gres=
hopper eaten vp: what the greshop=
per lefte, that hath the locuste eaté vp:
and what the locuste hath lefte, yͭ hath
the blastynge consumed. Wake vp ye
dronkardes, and wepe, mourne all ye
wynesuppers, because of your swete
wyne, for it shall be taken awaye from
youre mouth. Yee a mightie and an in=
numerable people shall come vp in to
Dani.32.d
my londe: * these haue teth lyke yͤ teth
of lyōs, and chawes lyke the lyonesses.
They shall make my vynyarde wayst,
they shall pill of the barckes of my fyg=
getrees, strype them bare, caste them a=
waye, and make the braunches whyte.
B Make thy mone as a virgin doth,
yͭ gyrdeth her selfe with sacke, because
of hir brydegrome. For the meate &
drynkofferynge shalbe také awaye frō
the house of yͤ LORDE: & the prestes
yͤ LORDES ministers shal mourne
The felde shalbe waysted yͤ londe shal=
be in a miserable case: for yͤ corne shal=
be destroied, the swete wyne shall come
to cōfusion, & the oyle vtterly desolate.
The husbōdemen and the wyne garde=
ners shall loke piteously & make lamē=
tacion, for the wheate, wyne & barley,
and because the haruest vpon the felde
is so clene destroyed. The grapegathe=
rers shal make great mone, when the
vynarde & fyggtrees be so vtterly wai=
sted. Yee all the pomgranates, palm=
trees, apletrees, and the other trees of
the felde shal wyther awaye. Thus the
mery cheare of the chyldren of mē, shal
come to confusion. Gyrde you, and ma=
ke your mone, o ye prestes: mourne ye
ministres of the alter: go your waye in
& slepe in sackcloth, o ye officers of my
God: for yͤ meat & drinkofferinge shall
be také away frō yͤ house of your God
C * Proclame a fastynge, call the cō=
Joel.2.c
gregacion, gather the elders and al the
inhabiters of the lōde together in to yͤ
house of yͤ LORDE your God, and
crie vnto the LORD: Alas, alas for
this daye. And why? yͤ daye of yͤ LOR=
DE is at honde, & commeth as a des=
troier from the Almightie. Shal not yͤ
meates be také awaye before our eyes,
the myrth also stoppe from the house of
oure God? The sede shall perish in the
grounde, the garners shal lye waist, the
floores shalbe broken downe, for the
corne shalbe destroied. * O what a sigh=
ynge make the cattel? yͤ bullockes are
very euell lykynge, because they haue
no pasture: and the shepe are famyshed
awaye. O LORDE, to yͤ wyll I crie:
for the fyre hath consumed the goodly
pastures of the wyldernesse, and the
flame hath brent vp all the trees of the
felde. Yee the wylde beastes crye also
vnto the: for yͤ water ryuers are dryed
vp, and the fyre hath cōsumed the pas=
tures of the wyldernesse.

The.ii.Chapter.

¶ The plages are great, wherfore he wolde haue thē to mourne: yet yf they wyl amende, they maye hope for grace.

A Blowe out the trompet in Sion and crie vpon my holy hyl, that al such as dwel in the londe, maye tremble at it * for the daye of yͤ LORDE commeth, and is harde at hāde: a darcke day, a gloomynge day, a cloudy daye, yee & a stormy daye, lyke as the mornynge spredeth out vpō the hilles: Namely, a great & mighty peo=
ple: such as haue not ben sence yͤ begyn=
nynge, nother shal be after thē for euer=
more. Before him shal be a cōsumynge
fyre, & behinde him a burninge flame.
The londe shal be as a gardē of plea=
sure before him, but behind him shal it
be a very wayst wyldernesse, and ther
is no man, that shal escape hym. They
are to loke vpon lyke barbed horses, &
runne lyke horsemē. They skyppe vp
vpon yͤ hilles, as it were the sounde of
charettes: as the flame of fyre that cō=
sumeth the strawe, and as a mightie
people ready to the battayl.
B The folke shalbe afrayed of him,
all faces shall be as blacke as a pot.
These shall rūne lyke gyaūtes, & leape
ouer yͤ walles like men of warre. Eue=
ry mā in his goinge shal kepe his araie
& not go out of his pathe. Ther shall
not one dryue another, but ech shal kepe
his owne ways. They shal breake in at

ÿ wyndowes, & be not hurt: They shal come in to the cytie, and runne vpō the walles: They shall clymme vp vpon ÿ houses, and slyppe in at ÿ wyndowes lyke a thefe. The earth shall quake before hym, yee ÿ heauens shalbe moued: the * Sonne & Moone shall be darckened, and the starres shall wythdrawe theyr shyne. The LORDE shall shewe hys voyce before hys hoost, for hys hoost is great stronge and mightie to fulfil hys commaundement. Thys is ÿ great and maruaylous fearfull daye of the LORDE: * And who is able to abyde it?

C ✠ Nowe therfore sayeth ÿ LORDE: * Turne you vnto me with all youre hartes, with fastynge, weppynge & mournynge: rente your hartes, and not your clothes. Turne you vnto the LORDE your God, * for he is gracious and mercyfull, longe sufferynge and of great cōpassion, & redy to pardone wyckednes. Thē (no doute) he also shall turne, and forgeue: & after his chastenyng, he shal let your increace remayne, for meate and drinkofferinges vnto ÿ LORD your God? * Blowe out wyth the trōpet in Sion, proclame a fastynge, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bringe the chyldren and sucklynges together. Let ÿ brydegrome go forth of hys chābre, and ÿ bryde out of hyr closet. Let the prestes serue ÿ LORDE betwixte the porch and the aulter, weppynge and sayege: be fauourable (o LORDE) be fauourable vnto thy people: let not thyne herytage be brought to such confusion, lest ÿ Heythē be lordes therof: * Therfore shulde they saye amōge ÿ Heythē: where is now theyr God?

D Thē shal ÿ LORD be gelous ouer his londe, & spare hys people: yee the LORD shal answer & say to his people: Behold, I wyl sēde you corne, wyne & oyle, so ÿ ye shal haue plētye of thē & I wyll nomore geue you ouer to be a reprofe amōge the Heythē. E Agayne as for him of ÿ north, I shal dryue him farre frō you: and shute hym out in to a drye & wayst londe, hys face toward the east see, and hys hyndre partes towarde the vttemoost see. The stynke of hym shal go vp, & hys fylthy corrupcion shall fal vpon himself, because he hath dealte so proudly. Feare not (o londe) but be glad & reioyce, for ÿ LORDE wyll do great thynges. Be not ye afrayed nother o ye beastes of the feld, for the pastures shall be grene and the trees shall beare theyr frute, the fygge trees and vynyardes shall geue theyr increase.

G ✠ Be glad then (o ye chyldren of Sion) & reioyce in the LORDE your God, for he hath geuē you the teacher of ryghteousnes: * he it is that shall sēde you downe showers of rayne, early and late in the fyrst moneth: so that the garners shall be full of corne and ÿ presses plenteous in wyne & oyle. And as for the yeares ÿ the gresshopper, locuste, blassynge and caterpyller (my great hooste, which I sent amonge you) haue eaten vp, I shall restore them to you agayne: so ÿ ye shall haue ynough to eate, and be satisfied, and prayse ÿ name of the LORDE your God, that so maruaylously [illegible] dealte with you And my people [illegible] neuer be confounded ony more. Ye shall well knowe, ÿ I am in the myddest of Israel, and ÿ I am youre God: yee and that ther is none other: & my people shall nomore be broughte to confusion.

Leui.26.a. Deu.11.b. and.28.b

F [illegible] After this, will I poure out my spirite vpon al flesh: and your sonnes & your doughters shall prophecy: youre olde men shall dreame dreames & your yongemen shall se visions: Yee in those dayes I wyl poure out my spirete vpon seruauntes and maydens. I wyll shewe wonders in heauen aboue, and tokens in the earth beneth: bloude and fyre and vapoure of smoke. The Sonne shalbe turned in to darcknesse, and the Moone in to bloude, before that great and notable daye of the LORDE come. And the tyme shall come, ÿ * who so euer calleth on the name of ÿ LORDE, shalbe saued. For vpō the mout Sion and at Jerusalem, ther shalbe a saluacion, lyke as the LORDE hath promysed: yee and amonge the other remnaunt whome ÿ LORD shal call.

Num.11. Esay.44.a. Ezec.36.d. Actu.2.b

Rom.10.b

The.iii. Chapter.

How the people are brought agayn and theyr enemies punyshed.

A For take hede: In those dayes & at the same tyme, when I turne agayne the captiuite of Juda and Jerusalem, I shall gather all people together, and brynge them in to the valley of Josaphat, and there wyll I reasō wt thē, because of my people &

heretage of Israell, whome they haue
scattred aboute in the nacions, & par-
ted my lõde: yee they haue cast lottes
for my people, the yonge mẽ haue they
set in ẏ brodel house, and solde ẏ dam-
sels for wyne, that they might haue to
Ezec.26.a drink. * Thou Tirus and Sidon and
27.28. all ye borders of the Philistines: what
Amos.1.b. haue ye to do wt me? Wil ye defye me?
well, yf ye wyll nedes defye me, I shall
recõpence you, euen vpon youre heade,
and that right shortly: for ye haue takẽ
a waye my sylver and golde, my fayre
and goodly yewels, and brought them
in to youre gods houses. The children
also of Juda and Jerusalem haue ye
solde vnto the Grekes, that ye might
brynge them farre from the borders of
their owne contryes.
B Beholde therfore: I will rayse thẽ
oute of the place, where ye haue solde
Jere.50.c. thẽ, * and wyll [illegible] de you euen vpõ
Abdis.1.c youre heade. Yo[illegible] sonnes and youre
doughters wyll I sel thorow the hon-
des of the children of Juda, & so they
shall geue thẽ forthe to sell, vnto thẽ of
Saba, a people of a farre cõtry: for the
LORDE hym self hath sayd it. Cry out
these thinges amõge the Gentiles, [illegible]
clame warre, wake vp the giaũtes, let
thẽ drawe nye, let them come vp all the
Esa.2.a. lusty warryours of thẽ. * Make you
sweardes of your plowe shares, & spea-
res of your syckles and sythes. Let the
weake man saye: I am stronge. Mus-
tre you, and come, al ye Heythen round
aboute: gather you together, there
shall the LORDE laye all thy giaun-
tes to the groũde. Let the people aryse,
and get thẽ to the valley of Josaphat:
Apo.14.d. for there wyll I syt, and iudge all Hei-
then rounde aboute. * Laye to youre
sythes, for the haruest is rype: come,
get you downe, the wynepresse is full:
yee ẏ wynepresses runne ouer, for their
wickednesse is waren greate.
C In the valley appoynted, there
shalbe many, many people: for the daye
of the LORDE is nye in the valley
[illegible].2.b. appoynted * The Sonne & Moone
[illegible].13.b. shall be darckened, and the starres shal
[illegible].5.d withdrawe theyr lyght. ‡ The LOR-
DE shall roare out of Sion, and crie
out of Jerusalem, that the heauens &
the earth shall quake withall. But the
LORDE shalbe a defence vnto hys
owne people, and a refuge for the chyl-
dren of Israel. Thus shall ye knowe,
that I the LORDE your God dwel

vpon my holy mount of Sion. Then
shall Jerusalem be holy, and ther shall
no strãgers go thorow her ony more.
* At the same tyme shall ẏ moũtaynes Amos 9.[illegible]
droppe swete wyne, and the hylles shal
flowe with mylke, All the ryuers of Ju
da shall haue water ynough, and oute
of the LORDES house, ther shal
flowe a sprynge, to water the broke of
Sittim: * but Egipt shalbe layed waist
and ‡ Edom shall be desolate, because Jere.46.[illegible]
they haue dealte so cruellye wyth the ‡ Je.49.[illegible]
chyldren of Juda, and shed innocent
bloude in theyr londe. Agayne, Juda
shal be inhabited for euermore, and Je
rusalem from generacion to generaciõ:
for I will not leaue their bloud
vnauẽged. And ẏ LORD
shall dwel in Sion. K

C The ende of the prophet Joel.

The prophete Amos.

C He prophecyeth agaynst Damas-
cus, Gasa, Tyre, Edom and Ammon.

The.first.Chapter.

These are ẏ sermons,
that were shewed vn
to Amos (which was
one of the shepherdes
at Thecua) vpon Is-
rael, in the tyme of
* Osias kynge of Ju 4.[illegible]
da, and in the tyme of
* Jeroboam ẏ sonne of Joas kyng of 4.[illegible]
Israel, two yeare before the earthqua-
ke. And he sayde: * The LORDE Jere.[illegible]
shall roare out of Sion, and shewe Joel.[illegible]
his voyce from Jerusalem: so that
the pastures of the shepherdes shall be
in a miserable case, & the toppe of Car
mel dryed vp.
Thus sayeth the LORDE: for
thre and foure wickednesses of * Da- Esa.17.[illegible]
mascus, I wyll not spare her: because Jere.49.[illegible]
they haue threshed Galaad with yron
slades: But I wyll sende a fyre in to ẏ
house of Hazael, ẏ same shall consume
the palaces of Benadad. Thus wil I
breake the barres of Damascus, and B
roote out the inhabiter frõ the felde of
Auen: and hym that holdeth the cepter,
oute of the pleasaunt house: so that ẏ

people shalbe dryuen out of fayre Sy-
ria, sayeth the LORDE. Thus say
eth the LORDE: For thre and foure
Amos 9.c wyckednesses of * Gaza, I wyll not
spare her: because they make the preso-
ners yet more captiue, and haue dryuẽ
them in to the lande of Edom. Ther-
fore wyl I sende a fyre in to the walles
of Gaza, which shall deuoure hir hou-
ses. I wyll roote out them that dwell
at Asdod, and hym that holdeth the cep
ter of Ascalon, & stretch out myne hãde
ouer Accaron, that the remnaũt of the
Philistines shal perysh sayeth ẏ LOR
DE. Thus sayeth the LORDE: For
thre and foure wyckednesses of the cy-
tie of * Tyre, I wyll not spare her: be
cause they haue increased the captiuite
of the Edomites, and haue not remem
bred the * brotherly conuenaunt. Ther
fore wyll I sende a fyre in to the wal-
les of Tyre, that shall consume hir pa-
laces.

C Thus sayeth the LORDE: For
thre and foure wyckednesses of * Edõ
I wyl not spare hym, because he ‡ per-
secuted his brother with the swearde,
destroyed his mothers wombe, bare ha
tred very longe, and so kepte indigna-
cyon alwaye by hym. Therfore wyll I
sende a fyre in to Theman, which shall
deuoure the palaces of Bosra. Thus
sayeth the LORDE: For thre and
foure wyckednesses of the chyldren of
* Ammon, I wyll not spare them: be-
cause they ripte vp the wemen great wt
chylde in Galaad, to make the borders
of theyr landes the wyder. Therfore I
wyll kyndle a fyre in ẏ walles of Rab
bath, that shall consume hir palaces, wt
a great crye, in the daye of battayll, in
tempest and in the daye of storme: so ẏ
theyr kynge shall go in to captiuite, he
and his prynces together, sayeth the
LORDE.

The.ii.Chapter.

Punyshment vpon Moab, Juda & Israel,

B Thus sayeth ẏ LORDE: For thre & foure wycked-
nesses of * Moab, I wyll
not spare hym: because he
brent the bones of ẏ kyng
of Edom to asshes. Therfore wyll I
sende a fyre in to Moab, which shal cõ
sume the palaces of Carioth: so ẏ Mo
ab shall perysh with a noyse, & ẏ sounde
of a shawme. I wyll roote out ẏ iudge

from amonge them, and slaye all his
prynces with hym, sayeth the LORD.
Thus sayeth the LORDE: for thre &
foure wyckednesses of * Juda, I wyll Mich. 2.b
not spare hym: because he hath caste a-
syde the lawe of the LORDE, & not
kepte his commaundementes: for why?
* they wolde nedes be deceaued with Jere.44.b
ẏ lyes, that theyr forefathers folowed. Eze.20.c
Therfore wyll I sende a fyre in to Ju-
da, which shall consume the palaces of
Jerusalem.

Thus sayeth the LORDE: For B
thre and foure wyckednesses of Israel
I wyll not spare hym: because he hath
solde the ryghteous for monye, and the
poore for shues. They tread vpõ poore
mens heades in the dust of the earth, &
croke the wayes of the meke. The sõne
and the father go to the harlot, to disho
noure my holy name: they lye besyde e-
uery alter vpõ clothes takẽ to pledge,
and in the house of theyr goddes they
drynke the wyne of the oppressed. Yet
destroyed I the * Amorite before thẽ Num.13.d
that was as hye as the Cedre trees,
and as stronge as the okes: notwithstã
dynge I destroyed his frute frõ aboue,
and his roote from vnder.

* Agayne, I brought you out of C
the lande of Egipte, and led you .xl. yea Exo.14.c
res thorow the wyldernes, ẏ ye myght Deu.8.a
haue the Amorites lande in possession.
I raysed vp prophetes amonge youre
chyldren, and absteyners amonge your
yonge men. Is it not so, o ye chyldren
of Israel, sayeth the LORDE? * But Num.6.a
ye gaue the absteyners wyne to drynke
* yee ye commaunded the prophetes, Jere.11.d
sayenge: Prophecy not. Behold, I wyl
crasshe you in sonder, lyke as a wayne
crassheth, that is full of sheaues, so that
the swyfte shall not escape, nother ẏe
stronge be able to do ony thynge: no, ẏ
giaunte shall not saue his owne lyfe.
The archer shal not abyde, & the swyft
of foote shall not escape. The horsman
shall not saue his lyfe, and he that is
as manly of stomack as a giaunte, shal
in that daye be fayne to runne his way
naked sayeth the LORDE.

The.iii.Chapter.

God warneth before he punyssheth.

A Heare, what ẏ LORDE spea
keth vnto you (o ye chyldrẽ
of Israel) namely, vnto all
the trybes, whõ I brought
out of Egipte, and sayde:

Deu.4.c and.32.b. *You only haue I accepted from al ÿ
generacyons of the earth: therfore wyl
I vyset you in your wyckednesses May
twayne walke together excepte they be
Job.6.a agreed amonge themselues? *Doth a
lion roare in the wood, excepte he haue
a pray? Or cryeth a lyons whelpe out
of his denne, excepte he haue gottē som
thynge? Doth a byrde fal in a snare vp
pon the earth where no fouler is? Ta-
keth a mā his snare vp from ÿ grōde,
afore he catch somwhat? Crie they out
Alarum with the trompet in the cytie,
and the people not afrayed? Cōmeth
ther eny plage in a cytie, without it be
the LORDES doynge? Now doth
B the LORD God no maner of thynge,
but he telleth his secrete before vnto
his seruauntes the prophetes. When a
lyon roareth, who wyl not be afrayed?
Seynge then that the LORDE God
hymselfe speaketh, who wyll not pro-
phecy? Preach in the palaces at Asdod
and in the palaces of the lande of E-
gipte, and saye gather you together vp
pon the mountaynes of Samaria, so
shall ye se great murthure, and violent
oppression amonge them: for why? they
regarde not the thynge that is ryghte,
sayeth the LORDE, they gather to
gether euel gotten goodes, and laye vp
robbery in theyr houses.

Therfore, thus sayeth the LOR-
C DE God. This lande shalbe troubled
and beseged rōde aboute, thy strēgth
shalbe pluckte from the, and thy pala-
ces robbed. Thus sayeth the LORD:
lyke as an hyrdman taketh two legges
or a pece of an eare oute of the Lyons
mouth: Euen so the chyldren of Israel
(that dwell in Samaria, hauyng theyr
couches in the corner, and theyr beddes
at Damascus) shalbe pluckte awaye.
*Heare and beare recorde in ÿ house
4.Re.16 and.17. of Jacob (sayeth the LORDE God
of hoostes) that when I begynne to vp
set the wyckednesse of Israel, I wyll
vpset the alters at Bethel also: so that
the hornes of the aulter shalbe broken
of, and fall to the grounde. As for the
wynterhouse & Sommerhouse I wyll
smyte them downe: and the houses of
yuery, yee & many other houses shal pe
rysshe, & be destroyed sayeth ÿ LORD

The.iiii. Chapter.

He sheweth them theyr wyckednesse
and the plages for the same, and exhor-
teth them to amende.

Heare this worde, o ye fat A
kyne, that be vpon the hyll
of Samaria: ye ÿ do poore
men wronge, and oppresse
ÿ nedy: ye that saye to your
lordes: Brynge hyther, let vs drynke.
Therfore the LORDE hath sworne
by his holynesse: The dayes shall come
vpō you, that ye shalbe lyfte vpon spea
res, and your posterite caryed away in
fysher pannes. Ye shall get you out at
the gappes one after an another, and
in Hermon shal ye be cast away, sayeth
the LORDE.

Ye came to *Bethel for to worke B
vngracyousnesse, and haue increased Josu.
your synnes at *Galgall. Ye brought 3.Reg.
your sacrifices in the mornyng, & your Osee.
tythes vnto the thyrde daye. Ye made Osee.
a thankofferyng of leuen, ye promysed
frewylofferynges, and proclamed thē.
Such lust had ye, o ye chyldren of Is-
rael, sayeth the LORDE God. Ther-
fore haue I geuen you ydle teth in all
your cyties, and scarcenenesse of bread
in all your places: yet wyl ye not turne
vnto me, sayeth the LORDE. When
ther were but thre monethes vnto the
haruest. *I withelde the rayne from
you: yee I rayned vpon one cytie, and Deu.
not vpon another: one pece of grounde and.
was moystured with rayne, & ÿ grōd Jere.
that I rayned not vpon, was drye. Joel.
Wherfor two (yee thre) cyties came vn
to one, to drynke water: but they were
not satisfied, yet wyl ye not turne vnto
me sayeth the LORDE.

I haue smytten you with drouth & C
blastynge: and loke how many orchar-
des, vynyardes, fyggetrees, and olyue
trees ye had: the caterpiller hath eaten
them vp. But yet wyll ye not turne vn
to me, sayeth the LORDE. Pestilēce
haue I sente amonge you, *as I dyd Exo.
in Egipte: youre yonge men haue I
slayne with the sworde, & caused your
horses be taken captiue: I made ÿ styn
kynge sauoure of your tentes to come
vp in to your nosethrels: Yet wyl ye not
turne vnto me, sayeth the LORDE.
Some of you haue I ouerthrowen,
*as I ouerthrewe Sodome & Go Gene.
morre so that ye were as a brāde plukt 2.Pet.
out of the fyre. Yet wyll ye not turne
vnto me, sayeth the LORDE. Ther-
fore, thus wyll I handle the agayne (o
Israel) yee euen thus wyl I hādle the:
Make the ready then to mete thy God
o Israel. For lo, he maketh the moun

thynes, he ordeneth the wynde, he
sheweth man what he is aboute to do:
he maketh the mornynge and the dark
nesse, he treadeth vpõ the hye places of
the earth: the LORDE God of hoos
tes is his name.

The.v. Chapter.

He complayneth for the captyuyte
of Israel, and sheweth them Gods
B goodnesse.

Heare this worde (o ye hou
se of Israel) & why? I must
make this mone for you:
The virgin Israel shal fal
and neuer ryse vp agayne:
she shall be cast downe vpon hir owne
grounde, and no man shal helpe her vp
For thus saieth the LORDE God:
Where as ther dwelt a.M. in one citie,
ther shalbe left scarce an.C. therin: and
where ther dwelt an C. ther shal scarce
ten be left for the house of Israel. Ne
uertheles, thus saieth the LORDE
vnto the house of Israel: Seke after
me, and ye shall lyue, but seke not after
Bethel. Come not at Galgal, & go not
to Bersaba: for Galgal shall be caried
awaye captyue, and Bethel shall come
to naught. Seke the LORDE that
ye maye lyue: lest ŷ house of Joseph be
brent with fyre and cõsumed, and lest
ther be none to quench Bethel.
Ye turne the lawe to wormwood,
and cast downe rightuousnes vnto the
Job.9.a grounde * The LORDE maketh
the.vii. starres and the Orions he tur
B neth the night in to day, and of the day
Amo.9.b he maketh darcknesse. * He calleth the
waters of the see, and poureth thē out
vpon the playne grounde: the LOR
DE is his name. He rayseth destruc
cion vpon the mightie people and brin
geth downe the stronge holde: but they
owe him euel wyll, that reproueth thē
openly: and whoso telleth thē the play
ne treuth, they abhorre him. For so
much then as ye oppresse the poore, &
robbe him of hys best sustenaunce:
Deu.28.c * therfore, where as ye haue buylded
Soph.1.c houses of squar stone, ye shal not dwel
in thē. Maruaylous pleasaunt vyniar
des shal ye plante, but the wyne of thē
shal ye not drynke: and why? as for ŷ
multitude of youre wickednesses and
your stoute synnes, I knowe thē right
well. Enemies are ye of the righteous,
Exo.23.a * ye take rewardes, ye oppresse ŷ poore
Esa.1.c in iudgment. Therfore the wise, must
now be fayne to holde his tunge, so
wicked a time is it.
Seke after ŷ thinge that is good,
and not euell, so shall ye lyue: yee the
LORDE God of hoostes shalbe
with you accordinge to youre owne de
syre * Hate the euell, and loue ŷ good: Psa 96.b
& set vp right agayne in the poorte, & Rom.12.b
(no doute) the LORDE God of hoos Deu.17.a
tes shalbe mercifull vnto the remnaũt
of Joseph. Yf no (saieth the LOR C
DE God, the God of hoostes) ther
shall be mournynge in all stretes, yee
they shal say in euery strete: Alas, alas.
They shall cal the housbonde man to
lamentacion, & such as can mourne, to
mournynge. In al vynyardes ther shal
be heuynesse, for I wyll come amonge
you, saieth the LORDE. Wo be vn
to them ŷ desyre the daye of the LOR
DE. Wherfore wolde ye haue it? As
for that daye of the LORDE, it shall
be darcke, and not cleare. Yee lyke as
when a man rũneth from a lyon, and a
Beer meteth with hym: or, when he cõ
meth in to the house, and leaneth hys
honde vpon the wall, a serpent byteth
him. * Shal not the daye of the LOR Joel.2.b
DE be darcke, & not cleare, shall it not Soph.1.c
be cloudy, and no shyne in it?
* I hate and abhorre your holy D
dayes: and where as ye cense me when Esa.1.b
ye come together, I wil not accepte it. and.58.a
And though ye offre me brētofferinges Mich 6.b
& meatofferinges yet haue I no pleasur Mala.1.c
therin: As for your fattcalfofferinges,
I wyl not loke vpon them. Awaye with
that noyse of thy songes, I will not
heare thy playes of musyck: but se that
equite flowe as the water, and ryght
teousnesse as a mightye streame. O ye
house of Israel, * gaue ye me offrin Jere.7.c
ges and sacrifices those.xl. yeares lon Act.7.e D
ge in the wyldernesse? Yet haue ye set
vp tabernacles to youre * Moloch, & Leui 20.a
ymages of youre Idols, Yee and the 3.Re.11.f
starre of youre God Rempha, figures
which ye made to worshippe them.
Therfore wyl I cause you be caryed a
waye beyonde Damascus, sayeth the
LORDE, whose name is the God of
hoostes.

The.vi. Chapter.

He reproueth the welthy, ydyle and
delicate people, tellynge them theyr
destruccion.

A Wo be to the * proude wel-
Luce. 6.c thye in Syon to suche as
thynke them so sure vpon
the mounte of Samaria:
which hold themselues for
the beste, of the worlde and rule ỹ house
of Israell, euen as they lyste. Go vnto
Calne, and se: and from thence get you
to Hemath the greate cytye, and so go
downe to Gath of the Philystynes: be
they better at ease then these kyngdo-
mes, or the border of theyr lond wyder
then youres? Ye are taken oute for the
euell daye, euen ye that sytte in ỹ stoole
of wylfulnesse: Ye that lye vpon bed-
des of yuery, and vse youre wanton-
nesse vpon youre couches: ye that eate
the beste lambes of the flocke, and the
Job. 21.b fatteste calues of the drove: * ye that
Esa. 5.b synge to the lute, and in playenge of in
strumentes compare youre selues vn-
1. Pe. 16.b to * Dauid: ye that dryncke wyne oute
2 Reg. 6.b of gobilettes, and anoynte youre selues
wyth the beste oyle: but no man is sory
for Josephs hurte. Therfore now shal
ye be the fyrste of them, that shal be led
awaye captyue, and the lustye chere of
the wylfull shall come to an ende.
B * The LORDE God hathe
Jere. 51.c sworne euen by hymselfe (sayeth the
Amos. 8.a LORDE God of hoostes:) I hate
Heb. 6.b the pryde of Jacob, and I abhorre hys
palaces: and I wyll geue ouer the cy-
tye, wyth all that is therin, so that
thoughe ther remayne ten men in one
house, they shall dye. So theyre nexte
kynsfolkes, and the dead buryers shall
take them, and carye awaye theyr bo-
nes, and saye vnto hym that is in the
ynnermer house: Is ther yet eny mo
by the? And he shall answere: they are
all gone, holde thy tunge (shall he saye)
...m. 8.b * for they wold not remembre ỹ name
of the LORDE.
Beholde, the LORDE is myn-
ded to smyte the greate houses, so that
they shall decaye: and the lytle houses,
that they shal cleue asunder. Who can
runne wyth horses, or plowe with oxe
vpon the harde rockes of stone? For
why? ye haue turned true iudgemente
in to bytternesse, and the frute of righ-
teousnesse in to wormwood: Yet euen
ye, that reioyce in vayne thynges: ye,
that saye: haue not we optayned hor-
nes in oure owne strengthe? Well,
take hede o ye house of Israell, sayeth
the LORDE God of hoostes: I wyl
bringe a people vpon you, which shall
trouble you, from the waye that goeth
towarde Hemath, vnto the broke in
the medowe.

The. vii. Chapter.

The punyshemente of the people
shewed by diuerse visions.

The LORDE God shew- A
ed me suche a vysyon: Be-
holde, ther stode one that
made greshoppers, euen
when the corne was shu-
tynge forth, after the kinge hadde clipt
hys shepe. Nowe whã they vndertoke
to eate vppe all the grene thynges in ỹ
londe I sayde: O LORDE God, be
mercyfull I beseke the: who shulde els
helpe vp Jacob that is brought so low?
So the LORDE, was gracyous
therin, and the LORDE sayde: well,
it shall not be. Agayne, the LORDE
shewed me thys vysyon: beholde, the
LORDE God called the fyre to pu-
nyshe wythall, and it deuoured ỹ great
depe: yee it consumed a parte already.
Then sayde I: O LORDE God,
holde thy honde: for who shulde els
helpe vppe Jacob, that is broughte so
lowe? So the LORDE was mercy-
full therin, and the LORDE God
sayde: Well, it shall not be.
Morouer, he shewed me thys vy- B
syon. Beholde, the LORDE stode
vpon a plastered wal, & (had) a masons
trowell in hys hande. And the LOR-
DE sayde vnto me: Amos, what seyst
thou? I answered: a masons trowell.
Then sayde the LORDE: beholde,
I wyll laye the trowell amonge my
people of Israell, & wyll nomore spare
them, but the hyghe hyll chappels of
Isaac muste be layed wayste, and the
churches of Israell made desolate: * &
as for the house of Jeroboam, I wyll
stonde vp agaynst it wyth ỹ swearde.
Upon thys sente Amasias the prest to
Bethell vnto Jeroboam the kynge of
Israell, sayenge: * Amos maketh the
house of Israell to rebelle agaynste
the, the londe can not awaye wyth hys
wordes. For Amos sayeth: Jero-
boam shall dye wyth the swearde, and
Israell shall be ledde awaye captyu-
ue oute of theyre owne londe. And
Amasias sayd vnto Amos, get ỹ hence
* thou that canst se so wel, & flye in to

the londe of Iuda, get y there thy lyuyn
ge, & prophecy there: prophecy nomore
at Bethel, for it is the kynges chappel,
and the kynges courte.
C Amos answerid, and sayde to A-
[...]a.13.a masias: * As for me, I am nother pro-
phet, nor prophetes sonne: but a keper
of cattell. Now as I was breakynge
downe molberies, and goynge after
the cattell, the LORDE toke me, &
sayde vnto me: Go thy waye, and pro-
phecy vnto my people of Israel. And
therfor, hear y now y worde of y LOR
DE. Thou saiest: prophecy not agaist
Israel, and speake nothynge agaynst
the house of Isaac. Wherfore thus,
saieth the LORDE. Thy wyfe shall
be defyled in the cytye, thy sonnes and
doughters shalbe slayn with the swe-
arde, and thy londe shalbe measured
out with the lyne: Thou thy self shalt
[...]17.a. dye in an vnclene londe, * and Israel
shal be dryuē out of his owne contrye.

The.viii.Chapter.

¶ A vision agaynst the couetous peo-
ple and false waightes. The honger of
Gods worde.

B THE LORDE God she-
wed me this vision: and
beholde, ther was a ma-
unde with sommer frute.
And he saide: Amos, what
seyst thou? I answered: a mañde with
sommer frute. Then sayde the LOR-
DE vnto me: the ende commeth vpon
my people of Israel, I wyll nomore
spare them, In that daye shal the song
es of the tēple be turned in to sorowe,
saieth the LORDE God. Many
dead bodyes shall lye in euery place, &
[...]a.5.d be cast forth secretly. * Heare this, O
ye that oppresse the poore, and destroye
the nedy in the londe, sayenge: Whan
wyll the new moneth be gone, that we
maye sel vytale, and the Sabbath, that
we maye haue scarnesse of corne: to ma
ke the bushel lesse, and the Sycle grea-
ter? We shall set vp false wayghtes,
that we maye get the poore vnder vs
with theyr monye, and the nedy also
for shues: yee let vs sell the chaffe for
corne.
[...]a.6.b * The LORDE hath sworne a-
gaynst the pryde of Iacob: these wor-
kes of theyrs wyll I neuer forget.
Shall not y londe tremble, and al they
that dwell therin, mourne for thys?
Shall not theyr destruccion come vpō
them lyke a water streame, and flowe
ouer them, as the floude of Egypte?
* At the same tyme (sayeth the LOR- B
DE God) I shall cause the Sonne to Iere.15.
go downe at noone, and the londe to
be darcke in the cleare daye. * Youre Tobi.2.b
hye feastes wyll I turne to sorow, and
youre songes to mournynge. I wyll
brynge sackeloth vpon all backes, and
baldnes vpon euery heade: yee such a
mournynge wyll I sende them, * as Iere.6.
is made vpon an onely begotten son-
ne, and they shall haue a myserable
ende.
Beholde, the tyme commeth (sayeth
the LORDE God) that I shall sende
an hunger in to the earth: not the hun-
ger of bread, nor the thirst of water: but
an hunger to heare the worde of the
LORDE: so that they shall go from
y one see to the other, yee from y north
vnto the east, runnynge aboute to seke
the worde of the LORDE, and shall
not fynde it. In that tyme, shal y fayre
virgins and the yonge men perish for
thyrst, yee euen they that sweare in the
offence of Samaria, and saye: as truly
as thy God lyueth at Dan, and as
truelye as thy God lyueth at Bersa-
ba. These shall fall, and neuer ryse vp
agayne.

The.ix.Chapter.

¶ Plages vpon Iuda. The power of
God. The receauynge of the heythen.
Conuersion of the Iewes.

I SAWE the LORDE ston
dinge vpon the aulter, and A
he sayde: Smyte the dore
cheke, that the postes maye
shake withall. For theyr
couetousnesse shall fall vpon all theyr
heades, & theyr posterite shalbe slayne
with the swearde. * They shall not Psa.138.b
flye awaye, ther shal not one of them
escape, nor be delyuered, * Though Abd.1.a
they were buryed in the hell, my honde
shal fetch thē from thence: though they
clymme vp to heauen, yet shall I cast
them downe: though they hyde thē sel-
ues vpon the toppe of Carmel, yet shal
I seke thē out, and brynge them from
thence: Though they crepe downe frō
my syghte in to the depe of the see, I
shall commaunde the serpente euen
there to byte them. Yf they go awaye
before theyre enemyes in to captyuyte,

then shall I commaunde the swearde,
there to slaye them.
Thus wyll I sette myne eyes vp-
pon them, for theyr harme and not for
theyr wealthe. For whan the LORD
God of hoostes toucheth a londe, it cō-
sumeth awaye, and all they that dwell
therin, must nedes mourne: And why?
B theyr destruccyon shall aryse as euerye
streame, and runne ouer them, as the
3.Reg.8.g floude in Egypte. * He that hath hys
dwellynge in heauen, and groundeth
Amos.5.b hys tabernacle in the earth. * He that
calleth the waters of the see, and pou-
reth them out vpon the plaine ground
hys name is the LORDE. O ye chyl-
deren of Israel, are ye not vnto me euē
as the Morians, sayeth the LOR-
DE? haue not I broughte Israell out
Gene.10.b of the londe of Egypte, * the Phylyp-
stynes from Capthor, and the Syri-
ans from Cyr? Beholde the eyes of the
LORDE are vppon the realme that
synneth, to roote it clene oute of the
Iere.30.b earthe: Neuerthelesse, * I wyll not vt-
Zach.13.b. terlye destroye the house of Iacob, sa-
Roma.9.c yeth the LORDE.
For lo, thys I promyse: Though
I syfte the house of Israell amonge al
nacyons (lyke as they vse to syfte in a
syue) yet shall not the smalleste grauell
stone fall vpon the earth. But all the
wycked doers of my people that saye:
C Tush, the plage is not so nye, to come
so haystelye vpon vs: those shal perysh
Act.15.c wyth the swearde. * At that tyme wyl
Mich.7.b I buylde agayne the tabernacle of Da-
uid, that is fallen down, and hedge vp
hys gappes, and loke what is broken,
I shall repayre it. Yee I shall buylde it
agayn, as it was afore tyme, that they
maye possesse the remnaunt of Edom,
yee and all suche people as call vppon
my name wyth them, sayeth the LOR-
DE, which doth these thynges.
✠ Beholde, the tyme commeth (sa-
yeth the LORDE) that the plowmā
shall ouertake the mower, and the trea-
der of grapes, hym that soweth sede.
Ioel.3.c * The mountaines shal droppe swete
wyne, and the hylles shall be frutefull,
and I wyll turne the captyuyte of my
people of Israell: they shal repayre the
wayste cytyes, and haue them in posses-
syon, they shal plante vyneyardes, and
dryncke the wyne therof: they shall ma-
ke gardens, and enioye the frutes of
them. And I wyll plante them vppon
theyre owne grounde so that I wyll
neuer roote them out agayne, frō theyr
londe, whiche I haue geuen them, say-
eth the LORDE thy God. ✠

¶ The ende of the prophet Amos.

The prophete Abdy.

The fyrst Chapter.

¶ He propheceyeth agaynst the proude stomackes of the Edomytes, that vexed the Israelytes in theyre aduersyte. He sheweth, what plages shall come vpon them.

This is the vysyon A
that was shewed vn-
to Abdy: Thus hathe
the LORDE God
spoken vpō * Edom: Eze.25
We haue herde of the and 35
LORDE that ther Amos.1
is an embassage sente
amonge the Heythen: Uppe, let vs a-
ryse and fyghte agaynste them. Be-
holde, * I wyll make the small among Iere.49
the Heythen, so that thou shalte be vt-
terlye despysed.
The pryde of thyne harte hathe
lyfte the vppe, thou dwelleste in the
stronge holdes of stone and hast made
the an hyghe seate: Thou sayeste in
thyne harte: who shall caste me downe
to ŷ grounde? * But, though thou wen- Amos.9
teste vppe as hyghe as the aegle, and
maydeste thy * neste aboue among the Abac.2
starres: yet wolde I plucke the downe
from thence. Yf the theues and rob-
bers came to the by nyghte, thou ta-
kynge thy reste: shulde they not steale,
tyll they hadde ynough? yf the grape
gatherers came vpon the, wolde they
not leaue the some grapes? But howe
shall they rype Esau, and seke oute his
treasures?
Yee the men that were sworne vn- B
to the shall dryue the oute of the bor-
ders of thyne owne londe. They that
be nowe at one wyth the, shal deceaue
the, and ouercome the: Euen they that Esa.19
eate thy breade, shall betraye the, or e- 1.Co.1
uer thou perceaue it. * Shall not I

at the same tyme destroye the wyseme
of Edom, and those that haue vnder-
stondinge from the mount of Esau?
Thy gyauntes (o Theman) shalbe afra
yed, for thorow the slaughter they shal
be al ouerthrowne vpon the mount of
Esau. Shame shall come vpon the, for
o.17.c the malice, * that thou shewedest to
Num.20.c thy brother Jacob: yee for euermore
shalt thou perish, and that because of
the tyme, whē thou dyddest set thyselfe
agaynst hym, euen when the enemyes
caried awaye his hoost, and when the
aleauntes came in at his portes, and
cast lottes vpō Jerusalē, and thou thy
self wast as one of them.

C Thou shalt nomore se the daye of
thy brother, thou shalt nomore beholde
the tyme of his captiuyte: thou shalt
nomore reioyce ouer the childrē of Ju-
da in the daye of theyr destruccion,
thou shalt tryūphe nomore in the tyme
of theyr trouble. Thou shalt nomore
come in at the gates of my people, in ẏ
tyme of theyr decaye: thou shalt not
se theyr mysery in the daye of theyr
fall. Thou shalt sende out no man a-
gaynst theyr hoost, in the daye of theyr
aduersyte: nother shalt thou stōde way
tinge ony more at the corners of ẏ stre
tes, to murthur such as are fled, or to
take them presoners, that remayne in
the daye of theyr trouble. For the daye
of the LORDE is harde by vpon al
Jer.50.c Heythen. * Lyke as thou hast done, so
Joel.3.b shalt thou be dealte withall, yee thou
shalt be rewarded euen vpon thine hea
de. For lyke wyse as ye haue dronken
vpon myne holy hil, so shall all Hey-
then drynke continually: yee drynke
shall they, & swalowe vp, so ẏ ye shall
be, as though ye had neuer bene

D But vpon the mount Syon, ther
shall a remnaunt escape: these shalbe
Joel.2.b. holy, * and the house of Jacob shall
possesse euen those that had them sel-
ues afore in possession. Moreouer,
Jer.5.c. * the house of Jacob shalbe a fyre, the
house of Joseph a flame, and the hou-
se of Esau shalbe ẏ strawe, which they
shall kyndle and consume, so that no-
thinge shalbe left of ẏ house of Esau,
for the LORDE himself hath sayd
it. They of the south shall haue the
mount of Esau in possession: and loke
what lieth vpon the grounde, that
shall the Philistynes haue: the playne
feldes shall Ephraym, and Samarya
possesse, and the mountaynes of Gala-
ad shall Ben Jamin haue. And this
hoost shalbe the children of Israel pre-
soners. Now what so lieth from Ca-
naan vnto Sarphad, & in Sepharad,
that shall be vnder the subieccion of
Jerusalem and the cities of the
south shall enherett it. Thus
they that escape vnto ẏ
hil of Sion, shal go
vp to punysh ẏ
mount of
Esau, * and Zach.14.b
the kyngdom shalbe
the LORDES.

The ende of the prophet Abdy.

The prophete Jonas.

The first Chapter.

God sendeth Jonas vnto Niniue, he flyeth, and is cast in to the see.

The worde of ẏ LOR A
DE came vnto * Jo 4.Re.14.c
nas the sonne of Ami
thay, sayenge: * Aryse Jon.3.a
and get the to Nini-
ue that * great citie: Gen.10.b
and preach vnto thē,
how that * theyr wic Gene.18.d
kednesse is come before me. And Jonas
made hym redy to flye vnto Tharsis
from the presence of the LORD and
gat hym downe to Joppa: where he
fōude a shippe, ready for to go vnto
Tharsis. So he payed his fare, & wen
te aborde, that he myght go with them
vnto Tharsis, from the presence of the
LORDE. But the LORDE hur-
led a greate wynde in to the see, & ther
was a mightie tempest in the see: so ẏ
the shippe was in ieoperdy of goynge
in peces. Then the maryners were a-
frayde, and cried euery man vnto hys
God, & ẏ goodes that were in ẏ shippe
they cast in to the see, to lighten it of
them. But Jonas gat hym vnder the
hatches, where he layed hym downe &
slombred.

So the master of the shippe ca[...]
to hym and sayde vnto hym: why sl[...]
perest thou? Up, call vpon thy God, [...]
yf God (happly) wyll thynke vpon
vs, that we perysshe not. And they sayde

one to another: Come, let vs cast lot-
tes, that we maye knowe, for whose
Iosu.7.c. cause we are thus troubled. * And so
they cast lottes, and the lot fel vpon
Jonas. Then sayde they vnto hym:
Tell vs, for whose cause are we thus
troubled? what is thyne occupacion?
whence commest thou? what contrye
man art thou, and of what nacyõ? He
answered them: I am an Ebrue, and I
feare the LORDE God of heauen,
which made both the see and drye lõde.
Then were the mẽ exceadyngly afray-
ed, and sayde vnto hym: Why dyddest
thou so? (for they knewe that he was
fled frõ the face of ỹ LORD, because
he hadde tolde thẽ) and sayde moreouer
vnto hym. What shall we do vnto the,
that the see may ceasse from troublinge
C vs? (for ỹ see wrought and was trou-
blous) he answered thẽ: Take me, and
cast me in to the see, so shall it let you
be in rest: for I wote, it is for my
sake, that this greate tempest is come
vpon you.

Neuerthelesse, ỹ men assayed with
rowynge to brynge the shippe to lõde:
but it wolde not be, because the see
wrought so, and was so troublous a-
gaynst them. Wherfore they cried vnto
Deut.21.b the LORDE, and sayde: * O LOR
DE, let vs not perysh for this mans
death, nother laye thou innocẽt bloude
vnto oure charge: for thou (o LOR-
DE) hast done, euen as thy pleasure
was. So they toke Jonas, and cast
hym in to ỹ see, & the see lefte ragynge.
And the men feared the LORDE
exceadyngly, doynge sacrifices, & ma-
kynge vowes vnto the LORDE.

The.ii. Chapter.

¶ A fysh swaloweth vp Jonas, which
crieth vnto God, and prayseth hym, &
the fysh casteth him oute agayne vpon
the londe.

BUt the LORDE prepa-
A red a greate fyshe to swa-
low vp Jonas. * So was
Mat.12.d Jonas in the bely of the
fysh, thre dayes, and thre
nyghtes. And Jonas prayed vnto the
LORDE his God, out of the fysshes
bely, and sayed.
Ps.119.a. * In my trouble I called vnto the
LORDE, and he herde me: out of ỹ
bely of hell I cried, and thou herdest
my voyce. Thou dyddest cast me dwon
depe in the myddest of the see, and the
floude compassed me aboute: yee * all Psa.41.b
thy wawes & rowles of water went o-
uer me, I thought that I had bene cast
awaye out of thy syght: but I wyl yet
agayne loke towarde thy holy temple. B
The waters compassed me, euen to the
very soule: the depe laye aboute me, &
the wedes were wrapte aboute myne
heade. I wente down to the botome of
the hylles, & was barred in with earth
for euer. But thou (o LORDE my
God) hast brought vp my lyfe agayne
out of corrupciõ. When my soule faynted
wythin me, I thought vpon the
LORDE: and my prayer came in vn-
to the, euẽ in to thy holy temple. They
that holde of vayne vanytyes, wyl for-
sake hys mercy. But I wyll do the sa-
crifice & the voyce of thankesgeuynge
and wyll paye that I haue vowed: for
why? saluacion commeth of the LOR-
DE. And the LORDE spake vnto ỹ
fysh, and it cast out Jonas agayne vpõ
the drye londe.

The.iii. Chapter.

¶ God sendeth Jonas agayne to Ny-
niue, to shewe thẽ the punyshment for
to come, yf they wyll not repent: they
amende, and God is mercifull to them.

THen came the worde of ỹ B
LORDE vnto Jonas a-
gayne, sayinge: * vp, & get Jone.1.a
the to Niniue that greate
citie, & preach vnto them ỹ
preachinge, which I bad the. So Jo-
nas arose, and wente to Niniue at the
LORDES commaundement. Nini-
ue was a greate citie vnto God, name-
ly, of thre dayes iourney. And Jonas
wente to, and entred in to the citie: euẽ
a dayes iourney, and cried, sayenge:
Ther are yet.xl. dayes, and then shall
Niniue be ouerthrowen. * And ỹ peo- Esa.37.a
ple of Niniue beleued God, and procla-
med fastynge, and arayed them selues
in sackcloth, as well the greate as the
small of them. And the tydinges came
vnto the kynge of Niniue, which aro-
se out of his seate, and put his apparel
of, and put on sackcloth, and sate hym
downe in asshes.

And it was cried, and commaun-
ded in Niniue, by the authorite of the
kynge, and his lordes, sayenge: * Se Mat.12.d
that nother man or beast, oxe nor shepe, Luk.11.d
tayst ought at all: and that they no-
ther fede nor drynke water: but put

in sackcloth both man and beaste, and
Jer.18.a crye myghtelye vnto god: * yee se that
euerye man turne from hys euel way,
and from ẏ wyckednesse, that he hath
in hande. Who can tell? God maye
turne, and repente, and ceasse from his
fearce wrath, that we perysshe not. And
whan God sawe theyr workes, howe
they turned from theyr wicked waies:
Jer.18.b * he repented on the euell, whiche he
sayde he wolde do vnto them, and
dydde it not.

The.iiii.Chapter.

¶ Jonas is angrye, and complayneth of God, which refourmeth hym.

A Wherfore Jonas was sore
dyscontente, and angrye.
And he prayed vnto the
LORDE, and sayde: O
LORDE, was not thys
my sayenge (I praye the) whan I was
yet in my contrye? therfore I haysted
Psal.85.a rather to flye vnto Tharsis, * for I
Joel.2.c knewe well ynoughe that thou arte a
mercyfull God full of compassyō, long
sufferynge, and of great kindnesse, and
repentest whan thou shuldest take pu=
3.Re.19.a nyshmente. * And nowe o LORDE,
take my lyfe fro me (I beseke the) for I
hadde rather dye then lyue. Then said
the LORDE: art thou so angrye?
And Jonas gat hym oute of the cytye
and sat downe on the east syde therof:
& there made him a bouth, and sat vn=
der it in the shadowe, tyll he myghte se
what shulde chaunce vnto the cytye.
And the LORDE God prepa=
red a wylde vyne, which sprange vppe
ouer Jonas, that he myghte haue sha=
dowe aboue hys heade, to delyuer him
oute of hys payne, and Jonas was ex=
cedynge gladde of the wylde vyne.
But vpon the nexte morowe agaynste
the spryng of the daye, the LORDE
ordened a worme, which smote ẏ wyld
vyne, so that it wethered awaye. And
whan the Sonne was vp, God prepa
red a feruente easte wynde, and the
Sonne bet ouer the heade of Jonas,
that he faynted agayne, and wysshed
vnto hys soule, that he myght dye, and
sayd: It is better for me to dye then to
lyue. And God sayde vnto Jonas: Art
thou so angry for the wylde vyne. And
he sayde: yee verye angrye am I euen
vnto death. And the LORDE sayde:
Thou hast compassion vppon a wylde
vyne wheron thou bestowedeste no la=
boure, nor madeste it growe: whiche
sprange vppe in one nyghte, and pery=
shed in another: And shulde not I then
haue compassyon vppon Niniue that
great cytye, wherin there are aboue an
hundreth and xx. thousande personnes
that knowe not theyre ryghte=
hande from the lefte, be
sydes much cattel?

¶ The ende of the prophet Jonas.

The prophete Micheas.

The fyrste Chapter.

¶ He reproueth the people of Israell, and Juda for theyre wyckednesse and Idolatrye: he telleth them theyre punyshemente wyth mournynge.

Thys is the worde of A
the LORDE, that
came vnto Micheas
the Morasthite, in the
dayes of * Jotham, 4.Re.15.g
‡ Achas and * Eze= 2 pa.27.a
chias kynges of Ju= ‡ 4 re.16.a
da: which was shew * 4 re.18.a
ed hym vpon Samaria and Jerusalē. and.19
Heare all ye people * marcke this Deut.32.a
well o earth, and al that therin is: Yee Esay 1.a
the LORDE, God hymselfe be wyt
nesse amonge you, euen the LORDE
from hys holye temple. For why? be= Esa.26.d
holde, * the LORDE shall go oute
of his place, and come downe, & treade
vpon the hyghe thynges of the earthe.
The mountaynes shal consume vnder
hym, and the valleys shall cleue asun=
der: lyke as waxe consumeth at ẏ fyre,
and as the waters runne downward.
And all thys shall be for the wycked=
nesse of Jacob, and for the synnes of ẏ
house of Israell.
But what is the wyckednesse of B
Jacob? Is it not * Samaria? Which 3.Re.12.d
are the hyghe places of Juda? Is not
* Jerusalem? Therfore shall I make 3.Re.17.a
Samaria an heape of stones in ẏ feld, 4.Re.16.a
to laye about the vinyarde, hyr stones and.21.a
shall I caste in to the valleye, and dys=
couer hyr fundacyons. All hyr ymages
shall be broken downe, and all hyr wyn

nynges shal be brente in the fyre: yee al
hyr Idols wyll I destroye : for whyr
Deut. 23.c *they are gathered oute of the hyre of
an whore, & in to an whores hyre shall
they be turned agayne. Wherfore I
wyll mourne, and make lamentacyon,
bare, and naked wyll I go : I muste
mourne lyke the dragons, and take so-
rowe as y Estriches: for theyr wounde
is paste remedy. And why? it is come
in to Iuda, and hath touched the porte
of my people at Ierusalem alreadye.
A. Re.1.c. * Wepe not, leste they at Gath per-
ceaue it. Thou at Betaphra, welter thy
C selfe in the duste and ashes. Thou that
dwelleste at Sephyr, get the hence &
shame. The proude shall boast nomore
for verye sorowe: and why? hyr neygh-
bour shal take from her what she hath
The rebellyous cytye hopeth, y it shall
not be so euell: but for all that, y plage
shall come from the LORDE, euen
in to the porte of Ierusalē. The greate
noyse of the charrettes shal feare them
Neh.18 c that dwell at *Lachis, which is an oc
casyon of the synne of the doughter of
Syon, for in the came vp the wycked-
nesses of Israel. Yee she sente hyr coun
sers in to the londe of Gath. The hou
ses of lyes wyll deceaue the kynges of
of Israell. And as for the (o thou that
dwelleste at Moraffa) I shall brynge a
possessionar vpon the, and the plage of
Israel shal reach vnto Odolla. Make
the balde, and shaue the, because of thy
tender chyldren: Make the cleane bald
as an aegle, for they shall be caryed a-
waye captyue from the.

The.ii.Chapter.

The rehearseth theyr abhominacyōs

A WO vnto them, that ymagin
to do harme, and deuyse vn
gracyousnesse vpon theyre
beddes, to perfourme it in
the cleare daye : for theyre
power is agaynste God. Whan they
3. Re. 21.a couet to haue londe, * they take it by
violence, they robbe men of theyr hou-
ses. Thus they oppresse a man for hys
house and euery man for his heretage.
Therfore thus sayeth the LORDE:
Amos.5.b. Beholde, * agaynste thys housholde
haue I deuysed a plage, wherout ye
shall not plucke youre neckes: Ye shall
nomore go so proudlye, for it wyll be a
parlous tyme. In that daye shall thys
terme be used, and a mournynge shall
be made ouer you on thys maner: We
be vtterlye desolate the porcyon of my
people is translated. Whan wyll he
parte vnto vs the londe, that he hath
taken from vs?

Neuerthelesse * ther shall be no- B
man to diuyde the thy porcyon, in the Num. 33.
congregacyō of the LORDE. Tush
holde youre tunge (saye they) It shall
not fall vpon thys people, we shal not
come so to confusyon, sayeth the hou-
se of Iacob. Is the sprete of the
LORDE so clene awaye? or is he so
mynded? Treuth it is, my wordes are
frendlye vnto them that lyue ryghte:
but my people doth the contrarye, ther
fore muste I take parte agaynst them:
for they take awaye both cote, & cloke,
from the symple. Ye haue turned youre
selues to fyghte, the women of my peo
ple haue ye shutte oute frō theyr good
houses, and taken awaye myne excel-
lente gyftes, from theyr childeren. Up,
get you hence, for here shall ye haue no
reste. Because of theyre Idolatry they
are corrupte, and shall miserablye pe-
rysshe.

Yf I were a fleshlye felowe, and C
a preacher of lyes and tolde them, that
they myghte sytte bebbynge and bol-
lynge, and be droncken: O that were
a prophet for thys people. But I wyll
gather the in dede (o Iacob) and dryue
the remnaunte of Israell all together.
I shall carye them one wyth another,
as a flocke in the folde, and as the cat-
tell in theyr stalles, that they maye be
disquyeted of other men. Who so brea
keth y gappe, he shall go before. They
shall breake vp the port, and go in and
oute at it. Theyr kynge shall go before
them, and the LORDE shall be vpō
the heade of them.

The.iii.Chapter.

The reproueth the rulers, and y pro-
phetes, as cause of the peoples mysery

HEare o ye heades of y house A
of Iacob, and ye leders, of
y house of Israel: * Shuld Deu. 17.d
not ye knowe, what were Iere. 5.a
lawfull, and ryghte: But Psa. 81.a
ye hate the good, and loue the euell: ye Esa.5.c.
plucke of mens skynnes, and the fleshe
from theyr bones: Ye eate the fleshe of
my people, and flaye of theyre skynnes:
ye breake theyre bones, ye choppe
them in peces as it were in to a cawl-

dron, and as flesh in to a potte. Now
the tyme shall come, that * whan
they call vnto the LORDE, he shall
not heare them, but hyde hys face from
them: because that thorow theyr owne
ymagynacions, they haue dealte so
wyckedly.

B And as concernynge the prophetes
that deceaue my people, thus ẏ LOR
DE sayeth agaynst them. * When
they haue ony thynge to byte vpon, thē
they preah that all shalbe well: but yf a
man put not somme thynge in to theyr
mouthes, they preach of warre agaynst
hym. * Therfore youre vision shalbe
turned to nyght, and youre prophecy=
enge to darcknesse. The Sonne shall
go downe ouer those prophetes, and ẏ
daye shalbe darcke vnto them. Then
shal the visionseers be ashamed, and ẏ
sothsayers confounded: yee they shal
be fayne (all the packe of them) to stop
ye theyr mouthes, for they haue not
Gods worde. * As for me I am full of
strength, and of the sprete of the LOR
DE, full of iudgment and boldnesse:
to shewe the house of Jacob theyr wyc
kednesse, and the house of Israel theyr
synne.

C O heare thys ye rulers of the hou=
se of Jacob and ye iudges of the house
of Israell: ye that abhorre the thynge
that is lawfull, and wrast asyde the
thynge that is straygth. * Ye ẏ buylde
vp Syon wyth bloude, and Jerusalē
wyth doynge wronge. * O ye iudges,
ye geue sentence for gyftes, O ye pre=
stes, ye teach for lucre: * O ye prophe=
tes, ye prophecy for monye. Yet wyll
they be taken as those that holde vp=
on God, and saye: Is not the LORDE
amonge vs? Tush, ther can no missfor
tune happen vnto vs. * Therfore shal
Syon (for your sakes) be plowed lyke
a felde: * Jerusalem shall become an
heape of stones, and the hyll of the tem
ple, shall be turned to an hye woode.

The.iiii. Chapter.

The prophecyeth of the saluacion of
Gods people in Christ, of hys kyng=
dome, and power of hys gospel.

B But * in the latter dayes it
wyll come to passe, that the
hyll of the LORDES
house shalbe set vp hyer thē
ony mountaynes or hylles:
Yee the people shall prease vnto it, &
the multitude of the gētyles shall hayst
them thyther, sayenge: Come, let vs go
vp to the hyll of the LORDE, and to
the house of the God of Jacob: that he
maye teach vs hys waye, and that we
maye walke in hys pathes. * For the Psal.49.a
lawe shall come out of Syon, and the Esa.2.a.
worde of God from Jerusalem and Luc.24.d
shall geue sentence amonge the multitu
de of the Heythen, and refourme the
people of farre countryes: so that of
theyr swerdes they shall make plow
shares, and sythes of theyr speares.

* One people shall not lyft vp a B
swearde agaynst another, yee they shal Esa.11.b
no more learne to fyght: but euery man and.65.d
shal syt vnder hys vynyard and vnder
hys fygge tre, and no mā to feare hym
awaye: for ẏ mouth of the LORDE
of hoostes hath spoken it. Therfore,
where as all people haue walked euery
man in the name, of hys owne God,
we wyll walke in ẏ name of oure God Soph.3.d
for euer and euer. * At the same tyme
(sayeth the LORDE) wyll I gather
vp the lame and the outcastes and such
and I haue chastened: and wyll geue
yssue vnto the lame, and make of the
outcastes a greate people: * and the Luc.1.c
LORDE hymself shalbe theyr kynge
vpon the mount Syon from thys tym
forth for euermore. And vnto the (O
thou tower of * Eder, thou stronge Gen.35.d
holde of the doughter Syon) vnto the
shall it come: euen the fyrst lordshyppe,
and kyngdome of the doughter Jeru=
salem. Why then art thou now so he=
uy? is ther no kynge in the? are thy cou
selers awaye, that thou art so payned,
as a woman in hyr trauayle?

C And now (o thou doughter Syon)
be sory, let it greue the as a wyfe labou
rynge wyth chylde: for now must thou
get the out of the cytie, and dwell vp on
the playne felde: Yee vnto Babylon
shalt thou go, there shalt thou be dely= Mich.5.a
uered, * and there the LORDE shall
lowse the from the honde of thyne ene=
mies. Now also are ther many people
gathered together agaynst the, sayenge
what? Syon is cursed, we shal se oure
lust vpon her. But they knowe not the
* thoughtes of the LORDE, they Esa.14.d
vnderstonde not hys counsell, that shall
gather them together as the sheaues in
the barne. Therfore get the vp (o
thou doughter Syon) and throsshe
out the corne: For I wyll make thine

horne yron, and thy clawes brasse, that
thou mayest grynde many people: theyr
goodes shalte thou appropriate vnto ẏ
LORDE, and theyr substaunce vnto
the ruler of the whole worlde.

The.v.Chapter.

¶ Of the commyng of Christ, and po
wer of the gospell purely preached.

A After that shalt thou be rob
bed thyself, o thou robbers
doughter, they shal lay sege
agaynst vs, and smyte the
iudge of Israell with a rod
Mat. 2.a Ioh.7.d vpon the cheke. * And thou Bethleem
Ephrata art lytle amõg the thousãdes
of Iuda. Out of the shall come one vn
to me, which shalbe gouernoure in Is
rael: whose outgoynge hath bene from
the begynnynge, and from euerlastyng
In the meane whyle he plageth them
for a season, vntyll the tyme that she
(which shall beare) haue borne, thẽ shal
the remnaunt of his brethren be conuer
ted vnto the chyldrẽ of Israel. He shal
Ezec.34.b stande fast, & * geue foode in ẏ † strẽgth
Ioh.10.a of the LORDE, and in the victory of
†Ro.1.b the name of the LORDE his God:
and when they be conuerted, he shalbe
magnyfyed vnto the farthest partes of
the worlde.
B Then shall ther be peace, so that ẏ
Assirians maye come in to our lande, &
treade in our houses. We shall brynge
vp seuen shepherdes and .viii. prynces
vpon them: these shall subdue the lõde
Gene.10.b of * Nymrod with theyr naked wea
†mich.4.c pens. † Thus shall he delyuer vs from
the Assirian, when he commeth within
our lande, and setteth his foote within
our borders. And the remnaunt of Ia
cob shalbe amõge the multitude of peo
ple, as the dew of the LORDE, and
as the droppes vpon the grasse, that ta
ryeth for noman, and wayteth of no bo
Gen.49.b dy. * Yee the resydue of Iacob shalbe
amonge the Gentyles, and the multi
tude of people, as the Lyon amonge ẏ
beastes of the wood and as the Lyons
whelpe amonge a flock of shepe: which
(whã he goeth thorow) treadeth down
teareth in peces, and ther is no man
that can helpe. Thyn hande shalbe lyft
vp vpon thyne enemyes, and all thyne
aduersaries shall perysh.
C The tyme shall come also (sayeth
the LORDE) that I wyll take thyne
horses from the, and destroye thy chare
ettes. I wyll breake downe the cyties
of thy londe, & ouerthrow al thy strõge
holdes. * Al witchcraftes wyl I roote Deu.18.b
out of thyn hãde, ther shal no mo soyth
sayinges be within the. * Thyne Idols Nau.1.b
and thyne ymages wyll I destroye out
of the, so that thou shalt nomore bowe
thy selfe vnto ẏ workes of thyne owne
hondes. Thy groues wyll I plucke vp
by the rootes, and breake downe thy cy
ties. Thus wyll I be auenged also, vp
pon all Heythen that wyll not heare.

The.vi.Chapter.

¶ Another reproofe. Outwarde offere
rynges are excluded, and here is decla
red what God requyreth of man.

A Herken now what ẏ LOR
DE sayeth: * Up, reproue Esa.11.
the mountaynes, and let ẏ
hylles heare thy voyce. O
heare the punyshment of
of the LORDE ye mountaynes, and
ye myghtye fundacyons of the earth:
for the LORDE wyl reproue his peo
ple, and reason with Israel: O my peo
ple, what haue I done to the? or where
in haue I hurte the? geue me answere.
* Because I brought the from ẏ lãde Exod.12.
of Egipte, and delyuered the out of the
house of bondage? * Because I made Nu.12.
Moses, Aaron, and Miriam to lede ye.
Remẽbre (o my people) * what Balach Nu.22.
the kynge of Moab had ymagyned a 24.25
gaynst the, and what answere that Ba
laam the sonne of Beor gaue hym, frõ
Sethim vnto Galgal: ẏ ye may know
the louynge kyndnesses of ẏ LORD.
What acceptable thynge shall I B
offre vnto the LORDE? shall I bow
my knee to ẏ hye God? Shall I come
before hym with burntofferynges, and
with calues of a yeare olde? Hath the
LORD a pleasure in many thousãde
rammes, or innumerable streames of
oyle? Or shal I geue my fyrstborne for
myne offences, and the frute of my bo
dye for the synne of my soule? I wyll
shewe the (O man) what is good, and
what the LORDE requyreth of the:
Namely, to do ryght, to haue pleasure
in louynge kyndnesse, to be lowly, and
to walke wt thy God: * ẏ thou mayest Esa.1.b
be called a cytie of the LORDE, and
that thy name may be ryghteousnesse.
Heare (o ye trybes) who wold els geue Leui.19.
you such warnynge? * shulde I not be Deu.25.
displeased, for the vnryghteous good Pro.
in the houses of the wycked, & because Ezec.45.

the measure is minisshed? Or shulde I iustifie the false ballaunces, and the bagge of deceatfull weightes amonge those that be ful of ryches vnrighteously gotten: where the citesyns deale with falshede, speake lyes, & haue deceatfull tunges in theyr mouthes?

C Therfore I wyll take in honde to punysh the, and to make ye desolate, because of thy synnes. * Thou shalt eate, & not haue ynough: yet thou shalt brynge thy self down. Thou shalt flye but not escape: & those that thou woldest saue, wyl I delyuer to ye * sweard. Thou shalt sowe but not reape: thou shalt presse out olyues, but oyle shalt thou not haue to anoynt thy self wyth al: thou shalt treade out swete must, but shalt drynke no wyne. Ye kepe the ordinaunces of * Amri, and all the customes of the house of Achab: ye folowe theyr pleasures, therfore wyll I make the wayst, and cause thyne inhabyters to be abhorred, O my people: & thus shalt thou bear thyne own shame

The.vii.Chapter.

The somme of the thynges before sayde. The litle flocke of the faythful.

A WO is me: I am become as one, that goeth a gleenynge in to the haruest. Ther are no mo grapes to eate, yet wolde I fayne (with al my harte) haue of the best frute. * Ther is not a godly man vpon earth, ther is not one righteous amonge men They laboure all to shed bloude, and euerye man hunteth his brother to death: yet they saye they do well, when they do euell. As the prynce wyll, so saieth the iudge: that he maye do hym a pleasure agayne. The greate man speaketh what his harte despyteth, and the hearers alowe hym. The best of them is but as a thistle, and the moost righteous of them is but as a brere in the hedge. But when the daye of thy preachers commeth, that thou shalt be vysited, then shall they be waysted awaye. * Let no man beleue his frende, nor put his confydence in a prynce. Kepe the porte of thy mouth, from her that lyeth in thy bosome: * for the sonne shall put his father to dishonoure, the doughter shall ryse agaynst hyr mother, the doughter in lawe agaynst hyr mother in lawe: and a mans foes shalbe euē they of his owne housholde.

Neuerthelesse I wyll loke vp vnto the LORDE, I wyl pacyently abyde God my sauioure: my God shall heare me. * O thou enemye of myne, reioyce not at my fall, for I shal get vp agayn: and though I syt in darcknesse, yet the LORDE is my lyght. I wyll beare ye punyshment of the LORD (for why? I haue offended hym) tyll he syt in iudgement vpon my cause, and se that I haue ryght. He wyl brynge my forth to the lyght, and I shall se his ryghteousnesse. She that is myne enemye shall loke vpon it, and be confoūded, which now sayeth: * Where is thy LORDE God? Myne eyes shal beholde her, whē she shalbe troden downe, as the clay in the stretes. * The tyme wyl come, that thy gappes shalbe made vp, & the lawe shall go abrode: and at that tyme shall they come vnto the, from Assur vnto ye stronge cyties, and from the stronge cyties vnto the ryuer: from the one see to the other, from the one mountayne to the other. B Pro.17.a 4.Re.19.a Amos.9.d

C Notwithstandynge the lande must be waisted, because of them that dwell therin, and for the frutes of theyr own ymaginacyons. Therfore fede thy people with thy rodde, the flocke of thyne heretage whiche dwell desolate in the wood: that they maye be fedde vpon ye mount Carmel, Basā and Galaad as afore tyme. Maruaylous thynges wyl I shew them, * lyke as whē they came out of Egipte. This shall the Heythen se, and be ashamed of all theyr power: * so that they shall laye theyr hande vpon theyr mouth, and stoppe theyr eares. * They shall lycke the duste lyke a serpent, and as the wormes of ye earth, that tremble in theyr holes. They shall be afrayed of the LORDE our God, and they shall feare the. Exo.14.a Job.39.d Gene.3.c

Where is ther such a God as thou that pardonest wyckednesse, and forgeuest the offences of the remnaūt of thyne heretage? He kepeth not his wrath for euer. And why? his delyte is to haue cōpassion: * he shal turne agayne, and be mercyfull to vs: he shal put downe our wickednesses, & cast al our synnes into the bottome of ye see. Thou shalt kepe thy trust to Jacob, & thy mercy for Abrahā, lyke as ye hast sworne vnto our fathers longe ago. Jerem.9.d

The ende of ye prophet Micheas.

¶ The pro-
phete Naum.

The fyrst Chapter.

¶ He prayseth the power & goodnesse of God: he reproueth the Niniuites, because they despysed the counsel and punyshment of God.

¶ This is the heuy burthen of Niniue, which Naum of Elchos dyd wryte, as he sawe it.

A The LORDE is a
gelous God, and a ta
ker of vengeãce: yee
a taker of vengeãce
is the LORDE, and
Deu.5.b. wrothfull. * The
LORDE taketh vẽ
geãce of his enemys
and reserueth displeasure for his aduer
Roma.2.a saryes. * The LORD suffreth longe,
he is of great power, and so innocente
Exo.34.a * that he leaueth no man fautlesse be-
Jere.30.b fore hym. The LORDE goeth forth
in tempest and stormy wether, the clou
des are the dust of his fete. When he re
proueth the see, he dryeth it vp, and tur
neth all the floudes to drye londe. Ba-
san is desolate, Carmell and the plea-
sure of Libanus waisted awaye. The
mountaynes tremble for hym, the hyl-
les consume. At the syght of hym the
earth quaketh: yee the whole worlde, &
Jere.10. all that dwell therin. * Who maye en-
Esa.34.a dure before his wrath? Or who is a-
Abac.3.a ble to abyde his grymme displeasure?
Soph.3.b His anger taketh on lyke fyre, and the
harde rockes burst insunder before him
B Full gracyous is the LORDE:
and a stronge holde in tyme of trouble,
he knoweth them that put theyr truste
in hym: When the floude rũneth ouer,
and destroyeth the place, and when the
darcknesse foloweth styll vpon his ene
myes. What do ye ymagen thẽ against
the LORDE on this maner? (Tush,
when he hath once made an ende, ther
shall come nomore trouble.) For lyke
as the thornes that sticke together, &
as the drye strawe, so shal the dronkar
des be consumed together, euen when
they be full. Ther come out of the such
as ymagen myscheefe, & geue vngracy-
ous counsell agaynst the LORDE.
Therfore thus sayeth the LORDE:
Let them be as well prepared, yee and
as many as they can, yet shall they be
hewen downe, and passe a waye. And
as for the, I wyll vexe the, but not vt-
terly destroy ẏ. And now wyl I breake
his rodde from his backe, & burste thy
bandes insonder. But the LORDE
hath geuen a commaundement cõcer-
nynge the, that ther shall come nomore
sede of thy name. * The carued and ca Mich.1
stẽ ymages wyl I roote out of ẏ house
of thy God. Thy graue shal I prepare
for the, and thou shalte be confounded.

The .ii. Chapter.

¶ He descrybeth vnto thẽ the terrible-
nesse of the plage.

Beholde, * vpon the moun- A
taynes come ẏ fete of hym, Esa.52
that bryngeth good tydyn- Roma.10
ges, and preacheth peace.
O Juda, kepe thy holyday
es, perfourme thy promyses: For Be-
liall shall come nomore in the, he is vt-
terly rooted out. The scatterer shall
come vp agaynst the, and laye sege to ẏ
castell. Loke thou well to the stretes, B
make thy loynes stronge, arme thyselfe Gen.24.a
with all thy myght: for the LORDE Num.2.b
shal restore agayne the glory of Jacob,
lyke as the glory of Israel. The destroi
ers haue broken them downe, & mar-
red the vyne braunches. The shylde of
his giauntes glystereth, his mẽ of warre
are clothed in purple. His charrettes
are as fyre when he maketh hym for-
warde, his archers are well deckte and
trymmed. The charrettes rolle vpon ẏ
stretes, and welter in the hye wayes.
They are to loke vpon lyke cresshettes
of fyre, and go swyftly, as the lyghte-
nynge.
When he doth but warne his gi- B
auntes, they fall in theyr araye, and hai
stely they clymme vp the walles: yee the Esa.47.a
engins of the warre are prepared alrea Eze.16.d.
dy. The water portes shalbe opened, &
the kynges palace shal fall. The quene
her self shalbe led awaye captyue, & hir
gentylwemen shal mourne as ẏ doues,
grone within theyr hartes. * Niniue Tob.14.
is lyke a poule full of water, but then Soph.2
shall they be fayne to flye. Stonde,
stonde, (shall they crye) and ther shall
not one turne backe. Awaye with ẏ syl C
uer, awaye with the golde: for here is

no ende of treasure. Ther shalbe a multytude of all maner costly ornamentes. Thus must she be spoyled, emptyed & clene striped out: that theyr hartes may be melted awaye, theyr knees tremble, all theyr loynes be weake, and theyr faces blacke as a pot.

Where is now the dwellynge of the lyons, and the pasture of the lyons whelpes? where the lyon and the lyonesse wente with the whelpes, and no man frayed them awaye? But the lyon spoyled ynough for his yongones, and devoured for his lyonesse: he fylled his dennes with his praye, and his dwellynge place with that he had ravyshed. Beholde, I wyll vppon the (sayeth the LORDE of hoostes) and wyl set fyre vpon thy charrettes, ỹ they shal smoke withall, and the swearde shal devoure thy yonge lyons. I wyll make an ende of thy spoylyng from out of the earth, and the voyce of thy messaungers shal nomore be herde.

The.iii.Chapter.

¶ He reproveth the abhominacyons of the malicious cytie, and sheweth the of theyr punyshment.

B
Ezech.24.a
Abac.2.b

WO * to that bloudethyrstye cytie, which is all full of lyes and robberye, and wyll not leave of frō ravyshyng There a man maye heare scourgynge, rushynge, the noyse of the wheles, the cryenge of the horses and the rollynge of the charrettes. There ỹ horsemen get vp with naked sweardes and glysterynge speares: There lyeth a multytude slayne, and a great heape of dead bodyes: There is no ende of dead coarses, yee men fall vpō theyr bodyes: And that for the great and manyfolde whoredome, of the fayre and bewtyful harlotte: which is a mastresse of witchcraft, yee and selleth the people thorow hir whoredome, and the nacyons thorow hir wytchcrafte.

Esa.47.a
Ezec.16.b

* Beholde, I wyl vpon the (sayeth the LORDE of hoostes) and wyll pull thy clothes over thy heade: that I maye shewe thy nakednesse amonge ỹ heythen, and thy shame amonge the kyngdomes. I wyl cast dyrt vpon the, to make the be abhorred, and a gasyng stocke: Yee all they that loke vpon the shall starte backe, and saye: Ninive is
D destroyed. Who wyll have pytie vpon the? where shall I seke one to comforte the? Art thou better then the great cytie of * Alexandria? that laye in the waters, and had the waters rounde about it: which was strongly fenced and walled with the see? Ethiopia and Egipt were hir strength, and that exceadynge great above measure. Aphrica and Lybia were hir helpers, yet was she dryven awaye, and brought into captivite: hir yonge chyldrē were smitten downe at the heade of every strete, the lottes were caste for the mooste auncyente men in her, and al hir myghty mē were bounde in chaynes. Even so shalt thou also be dronken, and hyde theselfe, and seke some helpe agaynst thyne enemye. Al thy stronge cyties shalbe lyke fygge trees with rype fygges: which whan a man shaketh, they fall in to the mouth of the eater. Beholde, thy people within the are but wemen, the portes of thy lande shalbe opened vnto thyne enemyes, and the fyre shall devoure thy barres.

Ezech.30.c

C Drawe water now against thou be beseged, make vp thy strōge holdes, go into the claye, tempre the morter, make stronge brycke: * yet the fyre shall consume the, the swearde shall destroy the, yee as the locust doth, so shall it eate ỹ vp. It shall fall hevely vpon the as the locustes, yee ryght hevely shal it fall vpon the, even as the greshoppers. Thy marchauntes have ben mo then ỹ starres of heavē: but now shall they sprede abrode as ỹ locustes, & flye theyr way: Thy lordes ar as the greshoppers, and thy captaynes as the multytude of greshoppers: which when they be colde, remayne in the hedges, but whē ỹ Sōne is vp, they flye awaye, and no man can tell where they are become. Thy shepherdes are aslepe (o kynge of Assur) thy worthies are layed downe, thy people is scattred abrode vpon the mountaynes, and no man gathereth them together agayne. Thy wounde can not be hydde, thy plage is so sore. All they ỹ heare this of ỹ, shall clappe theyr handes over the.
For what is he,
to whom
thou hast not
alwaye bene doynge hurte?

Esay.10.a
30.c.31.b
Zach.10.b

The ende of the prophete
Naum.

¶ The prophete Abacuc.

The fyrst Chapter.

¶ He complayneth vnto God of the wyckednesse of the people, and threateneth them with the plage of God.

A This is the heuye burthen, which the prophete Abacuc
Psa. 21.a dyd se. O LORDE, * how longe shall I crye, and thou
Job.19.a wylt not heare: * How lõge shall I complayne vnto the, suffrynge wrõge, and thou wylt not helpe? Why lettest thou me se weerynesse and labour? Tyranny and violence are before me, power ouergoeth ryght: for the lawe is torne in peces, and ther can no ryghte iudgement go forth. And why? the vngodly is more set by thẽ the rytheous: this is the cause, that wrõge iudgemẽt
Actu.13.d procedeth * Beholde amonge the Heythen, and loke well, wondre at it, & be abasshed: for I wyll do a thynge in your tyme, which though it be tolde you ye shall not beleue.
B * For lo, I wyll rayse vp the Cal-
Deu.28.e. dees, that bytter & swyft people: which shall go as wyde as the lõde is, to take possession of dwellynge places, that be not theyr owne. A grymme and boysterous people is it, these shall syt in iudgement and punyshe. Theyr horses are swyfter then the cattes of the moun-
Soph.3.a. tayne, and byte sorer thẽ the * wolues in the euenynge. Theyr horsemen come by great heapes frõ farre, they flye hastely to deuoure as the aegle, they come all to spoyle, oute of them commeth an east wynde, which bloweth and gathereth theyr captiues, lyke as the sonde. They shall mocke the kynges, & laugh the prynces to scorne. They shall not set by ony stronge holde, for they shall laye ordinaunce agaynst it, and take it. Then shall they take a fresh corage vnto them, to go forth & to do more euell,
Esay.46.a and so ascrybe that power vnto * theyr
2.Pa.28.d God.
C But thou o LORDE my God, my
Psa.88.c * holy one, thou art from the begynnynge,
Esay.1.a therfore shall we not dye. O LORDE, thou hast ordened thẽ for a punyshmẽt, and set them to reproue the myghtye.

Thyne eyes are clene, thou mayest not se euell, thou canst not beholde the thynge that is wycked. * Wherfore then dost
Psa.36.a Jere.12.a thou loke vpon the vngodlye, and holdest thy tunge, when the wicked deuoureth the mã that is better thẽ hymselfe? Thou makest mẽ as the fysh in the see, and lyke as the crepyng beastes, that haue no gyde. They take vp all with theyr angle, they catch in theyr net, & gather it in theyr yarne: wherof they reioyce & are glad. Therfor offre they vnto theyr net, and do sacrifice vnto theyr yarne: because that thorow it theyr porcyõ is become so fat, and theyr meat so plenteous. Wherfore they caste out theyr net agayn, & neuer ceasse to slaye the people.

The.ii.Chapter.

¶ He reproueth the couetous and vnryghteous men.

I stode vpõ my watch, and A
set me vpon my bulworke, to loke & se what he wolde saye vnto me, and what answer I shulde geue hym that reproueth me. But the LORDE answered me, and sayd: wryte the vision planely vpõ thy tables, that who so cõmeth by, maye reade it: * for the vision Dan.
is yet farre of for a tyme, but at the laste it shall come to passe, and not fayle.
* And though he tary, yet wayte thou Heb.10
for hym, for in very dede he wyll come, and not be slacke. Beholde, who so wyl not beleue, his soule shall not prospere:
but the * iust shall lyue by his faythe. Rom.1 Gala.3 Hebr.10
Lyke as the wyne deceaueth the dronkarde, euen so the proude shall fayle & not endure. He openeth his desyre wyde
vp as the hel, * and is as vnsaciable as Pro.30.
death. All Heythẽ gathereth he to him, and heapeth vnto hym all people.
But shall not al these take vp a prouerbe agaynst hym, and mocke hym, & B
a byworde, and saye: Wo vnto hym that heapeth vp other mens goodes? How longe wyll he lade hymselfe with thicke claye? O how sodenly wyll they stõde vp, that shall byte the, and awake, that shall teare the in peces? yet thou shalte
be theyr pray. * Seynge thou hast spoiled many Heythen, therfore shal the rẽnaũt of the people spoyle the, because of mens bloude, and for the wronge done in the londe, in the cytie, and vnto all them that dwell therin. Abdi.1.
* Wo vnto hym, that couetously Esa.5.b
gathereth euel gotten goodes in to his

house: that he maye sette * hys nest on
hygh, to escape from the power of mis
fortune. Thou hast deuysed the shame
of thine own house, for thou hast slayn
to much people, and haste wylfully of-
fended: so that the very * stones of the
wall shall crye oute of it, and the tym-
bre that lyeth betwixte the ioyntes of
the buyldynge shal answere. * Wo vn
to hym, that buyldeth the towne with
bloude, and mainteneth the cytye with
vnryghteousnesse. Beholde, shall not y
LORDE of hoostes brynge thys to
passe, that the laboures of the people
shall be brente wyth a greate fyre, and
that the thynge wherupon the people
haue weeryed themselues, shall be
loste? * For the earthe shall be full of
knowlege of the LORDES ho-
noure, lyke as the waters that couer
the see.

C Wo vnto hym that geueth hys
neyghboure dryncke, to get hym wroth-
full dyspleasure for hys dronckennesse
* that he maye se hys preuytyes. Ther
fore wyth shame shalte thou be fylled,
in steade of honoure. Dryncke thou al-
so, tyll thou slombre wythall: for the
cuppe of the LORDES ryghte
hande shall compasse the aboute, and
shamefull spewynge in steade of thy
worshippe * For the wrong that thou
haste done in Libanus, shall ouerwhel
me the, and the wylde beastes shal ma-
ke the afrayed: because of mens bloude,
and for the wronge done in the londe,
in the cytye, and vnto al suche as dwel
therein.

What helpe than wyl the ymage
do, which the worckman hath fashio-
ned? Or the vayne caste ymage, wher-
in because the craftesman putteth hys
truste, therfore maketh he domme I-
dols? Wo vnto hym, that sayeth to a
pece of wood: Aryse, and to a domme
stone: stonde vppe. For what instruc-
cyon maye suche one geue? Beholde,
it is layed ouer wyth golde and syluer
and ther is no breth in it. * But the
LORDE in hys holye temple is he,
whome all the worlde shulde feare.

The.iii. Chapter.

A prayer of the prophet.

A prayer of the prophet Abacuc for the ignoraunces.

O LORDE, when I herde A
speake of the, I was afrai
ed. The worke that thou
hast taken in honde, shalte
thou perfourme in his ty-
me. O LORDE: and whan thy tyme
commeth, thou shalt declare it. In thy
very wrath thou thinkest vpon mercy.
God commeth from Theman, and the
holyone frō the mount of Pharā. Sela.
His glory couereth the heauens, and
the earth is ful of his praise. His shyne
is as the Sonne, and beames of lyght
go oute of hys handes, there is his
power hyd: Destruccyon goeth be-
fore hym, and burnynge creshettes go
from his fete. * He stondeth, and Amos, 9.
measureth the earth: He loketh, and
the people consume awaye, the moun-
taynes of the world fal downe to poul
der, & the hylles are fayne to bowe thē
selues, for his goynges are euerlastyng
and sure.
I sawe that the pauilions of y Mo-
rians, and the tentes of the lāde of Ma-
dian were vexed for werynesse. Wast
thou not angrye (O LORDE) in y wa-
ters? was not thy wrath in the floudes
and thy displeasur in the see? yes, whā
y sattest vpon thyne horse, & whan thy
charrettes had the victory. Thou shew
dest thy bowe openly, lyke as thou had
dest promysed with an oth * vnto the Gen, 46.
trybes. Sela.
Thou dyddest diuyde the waters B
of the earth. Whē the moūtaynes saw
the, they were afrayed, the water strea-
me wente awaye, the depe made a noyse
at the lyftynge vp of thyne hande. The
* Sonne and Moone remayned styll Josu, 10.
in theyr habitacyon. Thyne arowes
wente out glysteringe, and thy speares
as the shyne of y lyghtenynge. * Thou Josu, 11.
trodest downe the lande in thyn anger,
and dyddest throshe the Heythen in thy
displeasure. Thou camest forth to help
thy people, to helpe thyne anoynted.
Thou smotest downe the heade in the
house of the vngodly, and discouerdest
his fundacions, euen vnto the necke of
hym. Sela.
Thou cursedest hys cepters, the C
captayne of hys men of warre: whiche
come as a stormy wynde to scattre me
abrode, and are glad whan they maye
eate vp the poore secretely. Thou ma-
kest a waye for thyne horses in the see,
euen in the mouthe of greate waters.
Whan I heare thys, my body is very

my lyppes tremble at the voyce therof,
my bones corruppe. I am afrayed
where I stande. O that I myght reste
in the daye of trouble, that I might go
vp vnto our people, which are already
prepared.

For y^e figge trees shal not be grene
and the vynes shal beare no frute. The
laboure of the olyue shalbe but lost, &
the lande shall brynge no corne: y^e shepe
shalbe taken out of the folde, and ther
shalbe no cattell in the stalles. But as
for me, I wyll be glad in the LORDE,
and wyll reioyce in God my Sauiour.
Psal.17.d * The LORDE God is my strẽgth,
he shall make my fete as the fete of har
tes: and he which geueth the victorye,
shall brynge me to my hye places, syn-
gynge vpon my psalmes.

The ende of the prophete
Abacuc.

The prophete Sophony.

The fyrst Chapter.

He prophecyeth of plages for to
come vpon Juda.

a This is the worde of y^e
LORD which came
vnto Sophony y^e sõne
of Chusi, y^e son of Go
dolias, the sonne of A-
marias, the sõne of He
zechias: in the tyme of
4.Reg.21 * Josias the sonne of
and.23 ‡ Amon kynge of Juda, I wyll gather
‡ 4.Re.12. vp all thynges in the lande (sayeth the
LORDE) I wyll gather vp man
and beast: I wyll gather vp the foules
of the ayre, and the fyshe in the See
(to the great decaye of the wycked) and
wyll vtterly destroye the men out of y^e
lande, sayeth the LORDE. I wyll
stretch out myne hande vpon Juda, &
vpon all such as dwell at Jerusalem.
Thus wyl I roote out the remnaũt of
Baal frõ this place, and the names of
4.Re.23.b the * Kemaryms, and prestes: yee and
‡ deu.17.b ‡ such as vpon theyr house toppes wor
shippe & bowe thẽselues vnto y^e hoost
of heauen: whych sweare * by y^e LOR
DE, and by theyr Malchom also:
whyche starte backe from the LOR-
DE, and nother seke after the LOR-
DE, nor regarde hym.

* Be still at the presẽce of y^e LOR B
DE God, for the daye of y^e LORDE
is at honde: yee the LORDE hath pre
pared a slayne offerynge, and called his
gestes therto. And thus shall it happen
in the daye of the LORDES slayne
offerynge: I wyll vyset the prynces,
* the kynges chyldren, and all such as
weare straũge clothynge. In the same
daye also wyll I vyset all those, that
treade ouer the threshholde so proudly,
whyche fyll theyr lordes house wyth
robbery and falsede. At the same tyme
(sayeth the LORD) ther shal be herde
a great crye from the * fyshporte, and
an howlynge from the other porte, and
a great murthur frõ the hylles. Howle
ye that dwell in the myll, for all y^e mar
chaunt people are gone, and all they y^t
were ladẽ wyth syluer, are rooted out.

At the same tyme wyll I seke tho- C
row Jerusalem wyth lanternes, & vy-
set thẽ that contynue in theyr dregges,
and say in theyr hartes: * Tush, the
LORDE wyll do nother good nor
euell. Theyr goodes shalbe spoyled, &
theyr houses layed waste. ‡ They shall
buylde houses, and not dwell in them:
they shall plante vynyardes, but not
drynke the wyne therof. For the great
* daye of the LORDE is at honde, it
is harde by, and commeth on a pace.
Horryble is the tydinges of the LOR
DES daye, then shall the gyaũte crye
out: for that daye is a daye of wrath,
a daye of trouble and heuynesse, a daye
of vtter destructiõ and misery, a darke
and gloomynge daye, a cloudy and stor
my daye, a daye of the noyse of trom-
pettes and shawmes, agaynst y^e strõge
cyties and hye towres. I wyll brynge
the people in such vexacion, that they
shall go aboute lyke blynde men, becau
se they haue synned agaynst the LOR
DE. Theyr bloude shalbe shed as the
dust, and theyr bodyes as the myre.
* Nother theyr syluer nor theyr golde
shalbe able to delyuer them in y^e wroth
full daye of the LORDE, but the
* whole lõde shalbe consumed thorow
y^e fyre of hys gelousy: for he shall soone
make clene ryddaunce of all them that
dwell in the londe.

The.ii.Chapter.

¶ He exhorteth them to amende, that they maye escape the wrath of God: & sheweth ẏ Gentyles theyr punyshmēt.

A Come together & gather you, O ye frowarde people: or the thynge go forth that is concluded, and or the tyme be passed awaye as ẏ dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. Seke the LORDE all ye meke harted vpō earth, ye that worke after hys iudgemente, seke ryghteousnesse, seke *lowlynesse: that ye may be defended in the wrothfull daye of the LORDE.‡ For Gasa shall be destroyed, & Ascalon shal be layed wayst. They shal cast out Asdod at the noone daye, and Accaron shall be pluckte vp by the rootes.

4.Re.20.d / Iere.2.a / Esa.14.e / Iere.47.a / Eze.25.c

Wo vnto you that dwell vppon the see coaste, ye murtherous people: ẏ worde of the LORDE shall come vpon you. O Canaan thou londe of ẏ Phylystynes, I wyll destroye the, so that ther shall no man dwell in the ony more: and as for the see coast, it shal be hyrdmens cotages, and shepfoldes: yee it shal be a porcyon for such as remayn of the house of Iuda, to fede ther vpon In the houses of Ascalon shal they rest towarde nyghte: for the LORDE theyr God shall vyset them, and turne awaye theyr captyuyte *I haue herd the despyte of Moab and the blasphemyes of the chyldren of Ammon: howe they haue shamefully intreated my people, and magnyfied themselues within the borders of theyr londe.

B Esa.15.16 / Iere.48.a / Eze.25.b

Therfore as truely as I lyue (sayeth the LORDE of hoostes the God of Israel,) Moab shall be as Sodome, and Ammon as Gomorra: euen drye thorne hedges, salte pyttes, and a perpetuall wyldernesse. The resydue of my folke shall spoyle them: the remnaunte of my people shal haue them in possessyon. * Thys shall happen vnto the for theyr pryde, because they haue dealte so shamefully wyth the LORDE of hoostes people, and magnified themselues aboue them. The LORDE shall be grymme vpon them, and destroye all the goddes in the londe. And all the Iles of the Heythen shall worshyppe hym, euery mā in his place.

C Yee Morians also shall perysshe wyth my swearde: Yee he shall stretche oute hys hande ouer the north, and destroy Assur, As for *Niniue, he shall make it desolate, drye and wayste. The flockes and all the beastes of ẏ people shal lye in the myddest of it Pellicanes and storches shal abyde in the vpper postes of it: foules shall synge in the wyndowes, and rauens shall sytte vpon the balckes, for the bordes of Cedre shall be ryuen downe. Thys is the proude and carelesse cytye, that sayde in hyr harte: * I am, and ther is els none. O howe is she made so wayste, that the beastes lye therein? Who so goeth by, mocketh her, and pointeth at her wyth hys fynger.

Tob.14.b / 4.Re.19.f / Esa.47.b / and.34.c / Eze.28.a / and.29.b

The.iii.Chapter.

¶ Punishemente because of the wyckednesse of the Iewes: whome God therfore refused, and chose the Heythē.

A Wo to the abhominable, fylthy, and cruell cytye: which wyll not heare, nor be refourmed. Hyr truste is not in the LORDE, nother wyll she holde her to hyr God. Hyr rulers wythyn her are as roarynge* lyons, hyr iudges are‡ wolues in the euenynge, which leaue nothynge behynde them tyll the morowe. Hyr prophetes are lyghte personnes and vnfaythfull men: hyr prestes vnhalowe ẏ Sanctuarye, and do wronge vnder the pretence of the law But the iuste LORDE that doth no vnryghte, was amonge them, euerye mornynge shewynge them hys lawe clearlye, and ceassed not. But the vngodlye wyll not learne to be ashamed. Therfore wyll I roote oute thys people, and destroye theyre towres: yee and make theyr stretes so voyde, that no man shal go therin, Theyr cytyes shal be broken down, so that no body shall be lefte, nor dwell there ony more.

Eze.22.c / Mich.3.c / ‡Aba.1.b

B I sayde vnto them: O feare me, and be content to be refourmed That theyr dwellynge shulde not be destroyed, and that ther shulde happen vnto them none of these thynges, wherwith I shal vyset them. But neuerthelesse they stonde vp early, to folow ẏ fylthy

nesse of theyr owne ymaginacyons.
Therfore ye shall wayte vpon me (sayeth the LORDE) vntyll the tyme that
I stond vppe: for I am determyned, to
gather the people and to brynge yͤ king
domes together, that I maye pour out
Naum. 1. a — myne anger, yee all my wrothfull * dis
Soph. 1. c — pleasure vpõ them. ‡ For al the worlde
shall be consumed wyth the fyre of my
gelousye. And then wyll I clense yͤ lyppes of the people, that they maye euerichone call vpon the name of yͤ LORDE, and serue hym wyth one shulder.
Suche as I haue subdued, & my chylderen also whome I haue scattered abrode, shall brynge me presentes beyond
the waters of Ethiopia.

C — In that tyme shalt thou nomore be
confounded, because of all thyne ymaginacyons, where thorowe thou haddeste offended me: for I will take away
Iere. 50. b — the * proude boastes of thyne honoure
from the, so that thou shalte nomore
triumphe because of my holy hyl. In yͤ
also wyll I leaue a smal, poore, simple
people, which shal trust in yͤ name of yͤ
LORDE. The remnaunte of Israel
shal do no wyckednesse, nor speake lies
nother shall ther ony deceatfull tunge
be founde in theyr mouthes. For they
shall be fed, and take theyre reste, and
no man shal make them afrayed. Geue
thankes o doughter Syon, be ioyfull
o Israell: reioyce and be glad from thy
whole hart, o doughter Ierusalem, for
the LORDE hath taken awaye thy
punyshement, and turned backe thyne
enemyes. The kynge of Israell, euen
the LORDE hymsel fe is wyth the:
so that thou nedest nomore to fear ony
mysfortune

D — In that tyme it shall be sayed to
Ierusalem: Feare not, and to Syon:
let not thyne handes be slacke, for the
LORDE thy God is wyth the, it is
he that hathe power to saue: he hath a
specyall pleasure in the, and a maruaylous loue towarde the: yee he reioiceth
ouer yͤ wyth gladnesse. Such as haue
bene in heuynesse, wyll I gather together, and take oute of thy congregacyon: as for the shame and reproke yͤ hath
bene layed vpon the, it shal be farre frõ
the. And lo, in that tyme wyll I destroy
Mich. 4. b — all those that vexe the: * I wyll helpe
the lame, and gather vppe the caste awaye: yee I wyll get them honour and
prayse in all londes, where they haue
bene putte to shame. At the same tyme
wyll I brynge you in, and at the same
tyme wyll I gather you. I wyl get you
a name and a good reporte, amonge al
people of the earthe, whan I
turne backe youre captyuyte before your eyes,
sayeth the
LORD.

¶ The ende of the prophet Sophony.

The prophete Aggeus.

The fyrste Chapter.

¶ He exhorteth the people to buylde vppe the temple, and reproueth theyr longe taryenge.

IN the seconde yeare — A
of kynge * Darius, — 1. Esd.
in the. vi. moneth the — Dani.
fyrste daye of the mo — and. 6. a
neth, came the worde
of the LORDE (by
yͤ prophet * Aggeus) — 1. Esd.
vnto ‡ Zorobabell the — ‡ 1. Esd.
sonne of Salathiel the prynce of Iu — 3. 4.
da, and to Iesua the sonne of Iosedec
the hyghe preste, sayenge: Thus speaketh the LORDE of hoostes, and
sayeth: Thys people doth saye: The
tyme is not yet come to buylde vp the
LORDES house. Then spake the
LORDE by the prophet Aggeus, &
sayed: * Ye your selues can fynd tyme — Iere.
to dwell in syled houses, and shall this
house lye wayste? Consydre now your
owne wayes in youre hartes (sayeth yͤ
LORDE of hoostes) * ye sowe much — Leui.
but ye brynge lytle in: Ye eate, but ye — Mich. 6.
haue not ynough: ye drynke, but ye are — Osee. 4.
not fylled: ye decke youre selues but ye — Mala. 1.
are not warme: and he that earneth — 1. Esd. 3.
ony wages, putteth it in a broken purse

Thus sayeth the LORDE of — B
hoostes: Consydre youre owne wayes
in youre hartes, get you vp to yͤ moun
tayne, fetch wood, and buylde vp the
house: * that it maye be acceptable vn — 3. Reg.
to me, and that I maye shewe myne ho
noure, sayeth the LORDE. Ye loked
for muche, and lo, it is come to lytle:
and though ye brynge it home, yet do
I blowe it awaye. And why so sayeth

the LORDE of hoostes? Even
because that * my house lieth so waist,
and ye runne euerye man vnto hys
owne house. Wherfore the heauen is
forbidden to geue you eny dew, & the
earth is forbidde to geue you encrease,
Deu.28.d * I haue called for a drouth, both vpō
the londe, and vpon the mountaynes,
vpon corne, vpō wyne, and vpon oyle,
vpon euery thinge that the grounde
bryngeth forth, vpon men and vpon
cattel, yee and vpon all handy la-
boure.

C Now when zorobabel the sonne
of Salathiel, & Jesua the sonne of Jo-
sedec the hye prest with the remnaunt
of the people, herde ye voyce of ye LOR
DE their God, and the wordes of the
prophet Aggeus (like as ye LORDE
their God had sent him) the people dyd
feare the LORDE. Thē Aggeus the
LORDES angell sayed in ye LOR-
DES message vnto ye people: * I am
with you, sayeth the LORDE. And
the LORDE waked vp the spirete of
zorobabel the prince of Juda, & the spre
te of Jesua ye sonne of Josedec the hye
prest, and the sprete of the remnaunt of
all the people: that they came & labou-
red, in the house of the LORDE of
hoostes theyr God.

The.ii. Chapter.

He geueth the rulers a corage. Of the ornamentes and glory of the seconde temple: wherby is vnderstonde the churche of the faithfull.

A Vpon the xxiiii. daye of the
firste moneth, in the secōde
yeare of kynge Darius, ye
xxi. daye of the seuenth mo
neth, came ye worde of the
LORDE by the prophet Aggeus sa-
yenge: speake to zorobabel the sonne of
Salathiel prynce of Juda, and to Je-
sua the sonne of Josedec the hye prest,
and to the resydue of the people & saye:
* Who is left amonge you, that sawe
thys house in his firste bewtye? But
what thynke ye nowe by it? Is it
not in youre eyes, euen as though it
were nothinge? Neuerthelesse * be of
good cheare, o zorobabel (sayeth the
LORDE) be of good comforte, o Jesua
thou sonne of Josedec, hye prest: take
good hartes vnto you also, all ye peo-
ple of the londe, saieth the LORDE
of hoostes, & do accordinge to the wor-
de * for I am with you, saieth LOR-
DE of hoostes like as I agreed with
you, when ye came out of the londe of
Egipte: and my sprete shalbe amonge
you, feare ye not.

For thus sayeth the LORDE of B
hoostes * Yet once more wyll I shake Heb 12.d.
heauen & earth the see & the drye londe:
Yee * I wyll moue all Heythen, & the Esa. 60.a
comforte of all Heithen shal come, and
so wyll I fyl this house with honoure,
sayeth the LORDE of hoostes * The Deut.8.b.
syluer is myne, and the golde is myne,
sayeth ye LORDE of hoostes. Thus
the glory of the last house shalbe grea-
ter thē the first, sayeth the LORDE
of hoostes. And in this place wyll I
geue peace, sayeth the LORDE of
hoostes.

The.xxiiii. daye of the .ix. moneth
in the seconde yeare of kynge Darius,
came the worde of the LORDE vnto ye
prophet Aggeus sayenge: Thus saieth
the LORDE God of hostes: Are the
prestes cōcernynge the lawe, and saye:
Yf one beare * holy flesh in his cote lap Jere. 11.c
pe, & with his lappe do touch the bread,
potage, wyne, oyle, or eny other meate:
shal it be holy also? The prestes answe
red, and sayde: No. Thē sayd Aggeus:
Now yf one being defiled by a dead car
case, touch eny of these shal it also be vn
clene? The prestes gaue answere and
sayde: * Yee, it shall be vnclene. Then Leui.5.a
Aggeus answered, and sayde: Euen so and.11.d
is thys people and this nacion before Nu.19.b
me, sayeth the LORDE: and so
are all the workes of theyr hondes,
yee and all that they offre, is vnclene.

And now (I praye you) consydre C
from this daye forth, and how it hath
gone with you afore: or euer ther
was layed one stone vpon another in
the temple of the LORDE: * ye when Agg.1.a.
ye came to a corne heape of.xx. bushels
ther were scarce ten: and that when ye
came to ye wynepresse for to poure out.
L. pottes of wyne, ther were scarce.xx.
For I smote you with heate, blastynge
and hayle stones in all the laboures
of youre handes: yet was ther none of
you, that wolde turne vnto me sayeth
the LORDE. Considre thē from this
daye forth and afore, namely, from the
xxiiii daye of the .ix. moneth, vnto the
daye that the fundacion of the LOR-
DES temple was layed: Marke it
well, * Is not the sede yet in ye barne? Zacha. 8.b.
haue not the vynes, the fyggetrees, the
pomgranates, and olyue trees bene yet

vnfrute full: but from this daye forth I shall make them to prospere.

Moreouer, the .xxiiii. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Juda, and saye: I wyll shake both heauē and earth, and ouerthrowe the seate of the kyngdomes, yee and destroye the mightie kyngdom of the Heythen. I wyll ouerthrowe the charrettes, and those that syt vpon them, so that both horse and man shall fall downe, euery man thorow hys neighbours swearde. And as for the, o Zorobabel (saieth the LORDE of hoostes) thou sonne of Salathiel, my seruaunt, I will take ye (sayeth the LORDE) at the same tyme, and make the as a seale, for I haue chosen the, sayeth ye LORDE of hoostes.

¶ The ende of the prophet Aggeus.

¶ The prophete Zacharias.

The fyrst Chapter.

¶ He exhorteth the people, not to be disobedient to the voyce of God, as theyr forefathers were, but to conuerte: and he sheweth them ioyfull thinges in visions.

A IN the eight moneth of ye seconde yeare of kynge Darius, came the worde of ye LORDE vnto * Zachary
Mat. 23. c. the sonne of Barachyas, the sonne of Addo the prophet, sayenge: The LORDE hath bene sore displeased at your forefathers. And saye thou vnto them: thus sayeth the LORDE of
Jere. 31. c hoostes: * Turne you vnto me (sayeth
Mala. 3. b ye LORDE of hoostes) & I wyl turne me vnto you, sayeth the LORDE
Psa. 77. a of hoostes. * Be not ye lyke youre fore
Jere. 44. a fathers, vnto whom ye prophetes cried afore tyme, sayenge: Thus sayeth the
Ezec. 32. b LORDE God of hoostes: * Turne
Osee. 14. a ne you from youre euell wayes, and
Tobi. 13. b from youre wicked ymaginacions.
‡ Jere. 35. c ‡ But they wold not heare, nor regarde
and. 44. a. me, sayeth the LORDE. What is now become of your forefathers & the prophetes? are they yet stil alyue? But dyd not my wordes, & statutes (which I commaunded by my seruauntes the prophetes) touch youre forefathers? Vpō thys, they gaue answere and sayde: Lyke as the LORDE of hoostes deuysed to do vnto vs, according to our owne wayes and ymaginacions, euen so hath he dealte with vs.

Vpon the .xxiiii. daye of the .xi. moneth (whiche is the moneth Sebat) in B
the secōde yeare of Darius, came the worde of ye LORDE vnto Zachary ye sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night and lo, ther sat one vpō a * reade horse Zach. 6. a.
and stode stil amonge the myrte trees, Apoc. 6. a.
that were beneth vpon the grounde & behynde hym were ther reade, speckled and whyte horses. Then sayde I: O my LORDE, what are these? And the angell that talked with me, sayed vnto me: I will shewe the what these be. And the man that stode amonge ye myrte trees, answered & sayde: These are they, whome the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrte trees, and saide: We haue gone thorow the worlde, and beholde, all the worlde dwell at ease, & are carlesse.

Then the LORDES angel gaue answere and sayde: O LORDE of hoostes, how longe wylt thou be vnmercifull to Jerusalē and to the cities of Juda? * with whom thou hast bene Jere. 25. b
displeased now these .lxx. yeares? So and. 29. b
the LORDE gaue a louynge and a con 2. Pa. 36. d
fortable answere, vnto the angel that talked with me. And the angel that cōmuned with me, sayde vnto me: Crie C
thou, & speake, thus saieth ye LORDE of hoostes: I am exceadynge gelous ouer Jerusalem & Syon, & sore displeased at the carlesse Heythen: for where as I was but a litle angrye, they dyd theyr best that I might destroye them. Therfore thus sayeth the LORDE: * I wyll turne me agayne in mercy to Zacha. 8. a
warde Jerusalem, so that my house shalbe buylded in it, saieth the LORDE of hoostes: yee & the plommet shal be layed abrode in Jerusalem, saieth ye LORDE of hoostes.

Crie also, & speake: thus saieth the LORDE of hoostes: My cities shall be in good prosperite agayne, ye LORDE shal yet conforte Sion, and chose

Jerusalem. Then lyfte I vppe myne
eyes and sawe, and beholde, foure hor-
nes. And I sayde vnto the angell, that
talked wyth me: what be these? he an-
Dan.7.d swered me me: These are the * hornes,
which haue scattred Juda, Israel and
Jerusalem abrode. And the LORDE
shewed me foure carpenters. Then
sayd I: What wyl these do? he answe
red, and sayde: Those are the hornes,
whiche haue so strowed Juda abrode,
that no man darste lyfte vp hys heade:
But these are come to fraye them a-
waye, and to caste oute the hornes of
the Gentyles, which lyfte vppe theyre
horne ouer the londe of Juda, to scat-
tre it abrode.

The.ii.Chapter.

Visions signifyenge the delyueraũ
ce oute of the captyuyte of Babylon, &
the redempcyon in Christ.

A I Lyfte vp myne eyes agayn
Gen.43.b and loked: and beholde, * a
Apoc.21.c man wyth a measure lyne
in hys hande. Then sayde
I: whether goeste thou?
And he sayde vnto me: To measure Je
rusalem, that I maye se how long and
howe brode it is. And beholde, the an-
gel that talked with me, went his way
forth. Then wente ther oute another
angell to mete hym, & sayde vnto hym:
Runne, speake to thys yongeman, and
saye: Jerusalẽ shal be inhabyted wyth-
oute onye wall, for the verye multytu-
Deut.4.d de of people and cattell, that shall be
Jud.9.a therin. * Yet I myselfe (sayeth ÿ LOR
DE) wyll be vnto her a wall of fyre
rounde aboute, and wyll be honoured
in her.

O get you forth, O flye from the
lond of the north (sayeth ÿ LORDE)
Jere.31.b ye, * whome I haue scattred in to the
foure wyndes vnder heauen, sayeth th
LORDE. Saue thy selfe, o Syon: e
thou that dwelleste with the doughter
B of Babylon, for thus sayeth the LOR
DE of hoostes: Wyth a glorYous
power hath he sente me: oute to ÿ hey-
Jere.2.a then, which spoyled you: * for who so
20.b 30.c toucheth you, shall touche the apple of
Psal.16.b hys owne eye. Beholde, I wyll lyft vp
Abd.9.a myne hande ouer them: ‡ so that they
Jdt.14.a shall be spoyled of those, whiche afore
serued them, and ye shall knowe, that
Gen.15.a the LORD of hoostes hath sente me.
Esa.28.c ✠ Be glad, and reioyce, o dough-
ter Syon: for lo, * I am come to dwel
in the myddeste of the, sayeth ÿ LOR-
DE. At the same tyme ther shall many
Heythen cleue to the LORDE, and
shall be my people. Thus wyll I dwel
in the myddeste of the, and thou shalte
knowe, that the LORDE of hoostes
hath sent me vnto the. The LORDE
shall haue Juda in possessyon for hys
parte in the holye grounde, and shall Soph.1.d
chose Jerusalem yet agayne. * Let all
fleshe be styll before the LORDE,
for he is rysen out of hys holy place.

The.iii.Chapter.

A Vision in Jesua, signifyenge the
LORDE Jesus oure hyghe preste.

AND he shewed me Jesua ÿ A
hyghe preste, stondynge be-
fore the angel of the LOR Psal.108.a
DE, * and Satan stode Math.4.a
at thys ryghte hande to re- Jude.1.b
syste hym. And the LORDE saide
vnto Satan: The LORDE reproue
the (thou Satan) yee the LORDE
that hath chosen Jerusalem, reproue
the. Is not this a brande taken oute of
the fyre? Nowe Jesua was clothed in
vnclene raymente, and stode before the
angell: which answered and sayde vn-
to those, that stode before hym: take a-
waye the foule clothes from hym. And
vnto hym he sayd: Beholde, I haue ta
ken awaye thy synne from the, & wyll
decke the wyth chaunge of raymente.
He sayde morouer: sette a fayre myter
vpon his heade. So they sette a fayre
myter vpon his heade, and put on clo-
thes vppon hym, and the angell of the
LORDE stode there.
Then the angel of the LORDE B
testyfyed vnto Jesua, and spake, thus
sayeth the LORDE of hoostes: Yf
thou wylt walke in my wayes, & kepe
my watch: thou shalte rule my house,
and kepe my courtes, and I wyll geue
the place among these that stond here.
Heare o Jesua thou hyghe preste, thou
and thy frendes that dwell before the,
for they are wõderous people. Behold
I wyll brynge forthe the * braunch of Esay.4.a
my seruaunte: for lo, the ‡ stone that I Jere.23.a
haue layed before Jesua: vpõ one stone and.33.c
shall be.vii. eyes. Beholde, I wyl hew zacha.6.b
hym oute (sayeth the LORDE of ‡Esa.28.c
hoostes) and take awaye the synne of 1.Pet.2.a
that londe in one daye. Then shall eue-
ry man call for hys neghboure vnder
the vyne and vnder the fygge tree, sa-
yeth the LORDE of hoostes.

The.iiii.Chapter.

¶ Another vysyon, wherin zorobabel is conforted wyth hys lytle nombre of people. The ryghte mysterye herof belongeth vnto Christ.

A AND the angell that talked
wyth me came agayne and
waked me vppe (as a man
that is raysed oute of hys
slepe) and sayde vnto me:
What seyste thou? And I sayde: I
haue loked, and beholde: a candel-
stycke all of golde, wyth a bool vp-
pon it and hys.vii.lampes therin, and
Apoc.11.a. vpō euery lampe.vii.stalkes: And * ii.
olyue trees therby, one vpon the right
syde of the bool, and the other vpon ÿ
lefte syde. So I answered, and spake
to the angell that talked wyth me, say-
enge: O my lorde, what are these? The
angell that talked wyth me, answered
and sayde vnto me: knoweste thou not
what these be? And I sayde: No my
lorde. He answered, and sayd vnto me:
Thys is the worde of the LORDE
Esay.11.a vnto zorobabell, sayeng: * Nother tho
rowe an hooste of men, nor thorowe
strengthe, but thorowe my sprete, say-
eth the LORDE of hoostes. What
arte thou (thou greate mountayne) be-
fore zorobabel? thou muste be made ea-
uen. And he shall brynge vppe the fyrst
Esay.82.c * stone, so that men shal crye vnto him
good lucke, good lucke.
B Morouer, the worde of the LOR
Phil.1.a DE came vnto me, sayenge: * The
handes of zorobabell haue layed ÿ fun
dacyon of thys house, hys handes also
Deut.18.d shall fynyshe it: * that ye maye knowe
howe the LORDE of hoostes hath
sente me vnto you. For he that hathe
bene despysed a lytle season, shall reioy
ce, whan he seyth the tynne weyghte in
zorobabels hand. The.vii.eyes are the
LORDES, whiche go thorowe the
whole worlde. Then answered I, and
sayde vnto hym: What are these two
olyue trees vppon the ryghte and lefte
syde of the candelstycke? I spake mo-
reouer, and sayde vnto hym: what be
these.ii olyue braūches which (thorow
the two golden pypes) emptye themsel
ues in to the golde? He answered me,
and sayde: Knoweste thou not what
these be? And I sayde: No, my lorde.
Apoc.11.a Then sayde he: * These are the two
olyue braunches, that stonde befor the
ruler of the whole earth.

The.v.Chapter.

¶ The wrath of God for the synnes of the people.

SO I turned me lyftyng vp A
myne eyes, and loked, and
behold, a flienge boke. And
he said vnto me: what seist
thou? I answered I se a
flyenge boke of.xx.cubites longe and.x
cubites brode. Then sayde he vnto me:
Thys is the curse, that goeth forth o-
uer the whole earth: For al theues shal
be iudged after thys boke, and al swe-
rers shall be iudged accordynge to the
same. * I wyll bryng it forth (sayeth ÿ 2.Ces.1
LORDE of hoostes) so that it shall
come to the house of the thefe, and to
the house of him, that falsely sweareth
by my name, and shall remayne in hys
house, & consume it, wyth ÿ tymbre &
stones therof. Then the angell that tal
ked wyth me, wente forthe, and sayde
vnto me; lyfte vppe thyne eyes and se,
what thys is that goeth forth. And I
sayde: what is it? He answered: this is
a measure goynge oute. He sayde mo-
reouer: Euen thus are they (that dwell
vpon the whole earthe) to loke vppon.
And beholde, ther was lyfte vppe B
a talente of leade: and lo, a woman sat
in the myddeste of the measure. And he
sayde: Thys is vngodlynesse. So he
cast her in to the myddeste of the mea-
sure, and threwe the lompe of leade vp
in to an hole. Then lyfte I vp myne
eyes, and loked: and beholde, ther came
oute.ii.women, and the wynde was in
theyre wynges (for they hadde winges
lyke the wynges of a Storke) and they
lyfte vppe the measure betwixte the
earth and the heauen. Then spake I
to the angel, that talked with me: why-
ther wyll these beare the measure?
And he sayde vnto me: In to the londe
of * Synear, to buylde them an house, Gen.10.
whiche whan it is prepared, the mea-
sure shall be sette there in his place.

The.vi.Chapter.

¶ A vysyon, wherein is declared the almyghty power of God, whiche geueth peace, or warre at hys pleasure. A

MOrouer I turned me, lyf-
tynge vppe myne eyes, and
loked, & beholde, ther cam
iiii.charrettes out from be
twixte two hylles, whiche

hilles were of brasse. In ẏ fyrst charret
Zach.1.b were * reade horse, In ẏ second charret
Apo.6.a were blacke horse. In the thirde char-
ret were whyte horse , In the fourth
charret were horses of diuerse colours
and stronge. Then spake I, and sayde
vnto the angell that talked with me:
O lord, what are these? The angel an-
swered, and saide vnto me: These are
Jer.4.b the.iiii. * wyndes of the heauen, which
be come forth to stonde before the ruler
of all the earth . That with the blacke
horse went in to the londe of ẏ north, &
the whyte folowed thẽ, & the speckled
horses wente forth towarde the south.
These horses were very stronge , and
went out : and sought to go and take
theyr yourney ouer the whole earth.
And he sayde: get you hẽce, and go tho-
row the worlde. So they wẽte thorow
out the worlde, Then cried he vpõ me,
& spake vnto me sayeng: Behold, these
that go towarde the north c, shall still
my wrath in the north contry.

B And the worde of ẏ LORD came
vnto me, sayenge : Take of the preso-
ners that are come from Babilon: na-
mely, Helday, Tobias, and Idaia: and
come thou the same daye, and go in to
the house of Iosias ẏ sonne of Sopho
ny Thẽ take golde and syluer, & make
crownes therof , & set them vpon the
heade of Jesua the sonne of Josedec ẏ
hye prest, and speake vnto him: Thus
saieth the LORD of hoostes: Behol
Zach.3.b de, the mã whose name is ẏ * braunch,
and he that shall springe vp after him
Psal.126.a * shall buylde vp the tẽple of ẏ LOR-
DE, yee euen he shall buylde vp the
Apoc.4.b temple of ẏ LORD. * He shal beare
and.5.b the prayse, he shall syt vpon the LOR
DES trone, and haue the dominaciõ,
Psal.109.a * A preste shal he be also vpon hys
Heb.5.6.7 trone , and a peaceable counsell shalbe
and.8.9.10 betwixte thẽ both . And the crownes
shal be in the temple of the LORDE.
for a remembraunce vnto Helẽ, Tobi-
as, Idaia, and Hen the sonne of So-
phony. And suche as be farre of, shall
come and buylde ẏ temple of ẏ LOR-
DE: that ye maye knowe, how that ẏ
LORDE of hoostes hath sent me
vnto you. And this shal come to passe,
yf ye will herken diligently vnto the
voyce of the LORDE your God.

The.vii. Chapter.

¶ What the true fast is: namely, to ke-
pe iudgement and iustice, a man to do
good to hys neghboure , to defende
the wedowe and the fatherlesse, to do
no man wronge. &c.

IT happened also in the A
fourth yeare of kyng Da-
rius, that the worde of the
LORDE came vnto za-
chary in the fourth day of
ẏ.ix. moneth , whiche is called Casleu:
what tyme as Sarosar & Rogemelech
and the men that were with them sent
vnto Bethel for to praye ẏ LORDE:
and that they shulde saye vnto the pres
tes, which were in ẏ house of ẏ LOR
DE of hoostes , and to the prophetes:
Shulde I wepe in the * fyfte moneth, 4.Re.25.b
and absteyne, as I haue done now cer-
tayne yeares? Then came the worde of
the LORDE of hoostes vnto me, sa-
yenge: Speake vnto all the people of ẏ
londe, and to the prestes, & saye: Whẽ
ye fasted and mourned in the v. & * vii 4.Re 25.b
moneth (now thys lxx yeares) dyd ye Jere.41.a
faste vnto me? Whẽ ye dyd eate also &
drinke, dyd ye not eate and drynk for
your owne selues? Are not these ẏ wor
des, which the LORD spake by hys
prophetes afore tyme, when Ierusalẽ
was yet inhabited and welthy, she and
the cities rounde about her: when ther
dwelt men, both towarde ye south and
in the playne contryes?

And the worde of ẏ LORD came B
vnto zachary, sayenge : Thus sayeth
the LORDE of hoostes : * Execute Exo.22.c
true iudgement: shewe mercy & louyng Leui.19.c
kyndnesse, euerye man to his brother: Job.24.a
Do the wydowe , the fatherlesse , the Jere.7.a
straunger, and poore no wrong, and let zach.8.c
no man ymagen euell agaynste hys bro
ther in his hart. * Neuertheles they Jere.7.c
wolde not take hede, but turned theyr
backes, and stopped theyr eares, ẏ they
shulde not heare. Yee they made theyr
hartes as an Adamant stone, lest they
shulde heare ẏ lawe & wordes * which 2.Pe.1.d
the LORD of hoostes sente vnto thẽ
in hys holy sprete by ẏ prophetes afore
tyme. Wherfore the LORDE of
hoostes was very wroth at them: and
thus is it come to passe, that * like as Jere.11.b
he spake and they wolde not heare: euẽ
so they cried , and I wolde not heare
(sayeth the LORDE of hoostes) but
scattered them amonge all Gentyles,
whome they knewe not . Thus the
londe was made so desolate, that ther
trauayled noman in it, nother to nor
fro: for ẏ pleasaunt londe was vtterly
layed waist.

The.viii.Chapter.

¶ The cause of all the wrath of God:
yet yf men wyll turne, he is merciful.

A So the worde of the LOR
DE came vnto me, sayen-
ge: Thus sayeth ÿ LOR
DE of hoostes: I was in
a greate gelousy ouer Siõ,
yee I haue bene very gelous ouer her in
a greate displeasure. ✠ Thus sayeth ÿ
LORDE of hoostes: I will turne me
agayne vnto Syon, and wyll dwell in
Esay.1.d the myddest of Ierusalem: * so that Ie
rusalem shalbe called a faithful & true
citie, the hill of the LORDE of hoos-
tes, yee an holy hill. Thus saieth the
LORD of hoostes: Ther shal yet olde
men and women dwell agayn in the
stretes of Ierusalem: yee and suche as
go with staues in theyr hõdes for very
age. The stretes of ÿ cytye also shalbe
full of yonge boyes and damselles, pla
ynge vpon the stretes. Thus sayetth ÿ
LORDE of hoostes: yf the residue
of this people thynke it to be vnpossi-
Mat.19.d ble in these dayes, * shulde it therfore
be vnpossible in my sighte? sayeth the
LORDE of hoostes.
B Thus sayeth the LORDE of
hoostes: Beholde, I wyll delyuer my
people from the londe of the east and
west, and wyll brynge them agayne: ÿ
Iere.31.f they maye dwell at Ierusalem. * And
Heb.8.c they shalbe my people, and I wyll be
Apoc.21.b theyr God, in treuth and righteousnes
se. ✠ Thus saieth the LORDE of
hoostes: Let youre hondes be stronge,
ye that now heare these wordes by the
mouth of the prophetes, whiche be in
these daies that the foundacion is lay-
ed vppon the LORDE of hoostes
house, that the tẽple maye be buylded.
Agg.1.a For why? * before these dayes nother
men nor cattel coulde wynne ony thin-
ge, nother might ony man come in and
out in reste, for trouble: but I let euery
man go agaynst his neghboure. Ne-
uerthelesse I wyll now intreate the re
sidue of this people non more, as afore
tyme (sayeth the LORDE of hoos-
Agg.2.c. tes,) * but they shalbe a sede of peace.
The vynyarde shall geue hir frute, the
grounde shall geue hir increase, and ÿ
C heauẽs shall geue their dew, and I shal
cause the remnaunt of this people, to
haue all these in possession. And it shall
come to passe, that lyke as ye were a
curse amonge the Heythen (O ye hou-
se of Iuda & ye house of Israel:) Euẽ
so wyll I delyuer you, that ye shalbe a
blessynge: feare not, but let youre han-
des be stronge.
For thus saieth the LORDE of
hoostes: Lyke as I deuysed to punysh
you, what tyme as youre fathers pro-
uoked me vnto wrath (sayeth ÿ LOR
DE of hoostes) & spared not: Euẽ so
am I determyned now in these dayes,
for to do well vnto the house of Iuda
and Ierusalẽ, therfore feare you not.
Now ÿ thinges ÿ ye shal do, are these:
* Speake euery man the treuth vnto Zach.7.b
hys neghbour, execute iudgemẽt truly Mala.2.b
& peaceably within youre portes, none Ephe.4.d
of you ymagyn euel in his hart against
his neghboure, & loue no false othes:
for al these are thinges that I hate,
sayeth the LORDE.
And the worde of ÿ LORDE of D
hoostes came vnto me, sayẽge: thus sa-
yeth ÿ LORDE of hoostes: The fast
of the fourthe moneth, the faste of the
fyfth, the fast of the seueth, and ÿ fast
of the tenth, shall be ioye & gladnesse, &
prosperous hye feastes vnto ÿ house of
Iuda: Onely, loue ÿ treuth and peace.
Thus sayeth the LORDE of hoos-
tes: Ther shall yet come people and ÿ
inhabiters of many cities, and they ÿ
dwell in one citie, shall go to another,
sayeng: * Up, let vs go, & praye before
the LORDE, let vs seke ÿ LORD Psalm.a
of hoostes, I wil go wt you. Yee muche Esa.2.a
people & mightye Heythẽ shall come & Iere.31.a
seke the LORDE of hoostes at Ieru
salem, and to praye before the LORD
Thus sayeth ÿ LORDE of hoostes:
In ÿ tyme shall tẽ mẽ (out of al maner
of languages of ÿ Gentiles) take one
Iewe by the hemme of hys garment, &
saye: We will go with you, for we ha-
ue herde, that God is amonge you.

The.ix.Chapter.

¶ The ioyful callinge of the Heithẽ.

The worde of the LORD A
shalbe receaued at Adrach
& Damascus shall be hys
offerynge: for the eyes of
all men and of the trybes
of Israel shall loke vp vnto the LOR
DE. The borders of Hemath shall be
harde therby. Tyrus also & Sidon, for
they are very wise * Tirus shal make
her self stronge, heape vp syluer as the Ioel.3.a
sonde, & golde as the claye of the stre-
tes. Beholde, ÿ LORD shal take her in

Zach.14.c and haue her in possessiō: * he shal smyte downe hyr power in to the see, and
she shalbe consumed wyth fyre. Thys
Jer.47.a shal Ascalō se, and be afrayed, * Gaza
Amos.1.b. shalbe very sory, so shal Accaron also,
because hyr hope is come to confusion.
For the kynge of Gaza shall perysh, & at Ascalon shall no man dwell. Strāngers shall dwell at Asdod, and as for
the pryde of the Phylistines. I shall
Gen.15.d roote it out * Theyr bloude wyll I
1.Cor.8.a take awaye from theyr mouth, & theyr
Ezech.10.c abhominacions frō amonge theyr teth
Thus they shall be lefte for oure God,
yet they shalbe as a prynce in Juda, &
Accaron lyke as Jebusi. And so wyl I
compasse my house rounde aboute wt
my men of warre, goynge to and fro:
that no oppressoure come vpon them
ony more. For that haue I sene now
wyth myne eyes.

B * Reioyce thou greatly, o doughter Syon: be glad, o doughter Jerusa
Esa.62.c
Mat.21.a lem. For lo, thy kynge commeth vnto
Joh.12.b the euen the ryghteous and Sauioure
Lowly and symple is he, he rydeth vp
pon an asse, and vppon the foale of an
asse. I wyll roote out the charettes frō
Ephraim, and ye horse from Jerusalē,
the battayll bowes shall be destroyed.
He shall geue the doctryne of peace vn
Psa.71.b to the Heythen, * and hys dominion
shalbe from the one see to ye other, and
from the floudes to the endes of the
worlde. Thou also thorow the bloude
Esa.42.a of thy conuenaunt shalt let * thy presoners out of the ‡ pytte, wherin is no
‡ Apoc.9.a
water. Turne you now to the stronge
Rom.8.c. holde, ye that be in preson, * and lōge
sore to be delyuered: And thys daye I
brynge the worde, that I wyll reward
the dubble agayne. For Juda haue
I bent out as a bowe for me, & Ephraym haue I fylled.

C Thy sonnes (o Syon) wyll I rayse
vp agaynst the Grekes, and make the
as a gyauntes sweard: ye LORDE
God shalbe sene aboue them, and hys
dartes shal go forth as ye lyghtenynge.
The LORDE God shall blowe the
trompet, & shal come forth as a storme
Zach.2.a out of the south. * The LORDE of
hoostes shall defende them, they shall
consume & deuoure, and subdue them
1.Re.17.f wt * slynge stones. They shall drynke
& rage, as it were thorow wyne. They
shalbe fylled lyke the basens, and as ye
hornes of the aulter. The LORDE
theyr God shal delyuer them in ye daye
as the flock of is people: for the stones
of hys Sanctuary shalbe set vp in hys
lande. O how prosperous and goodly
a thynge shall that be? The corne shall
make the yongemē chearful, & the new
wyne the maydens.

The .x. Chapter.

¶ Thorowe corporall promisses, the prophet leadeth mē vnto the promyses that are fulfilled in Christ: and threateneth punyshment vnto the false prophetes and shepherdes.

Praye the LORDE then A
bytymes to geue you ye latter rayne, * so shal ye LOR Deu.28.b
DE make cloudes, and geue you rayne ynough for al
the increase of the felde: For vayne is
ye answere of Idols. The sothsayers
se lyes, and tell but vayne dreames: ye
comfort that they geue, is nothynge
worth. Therfore go they astraye lyke
a flocke of shepe, and are troubled, because they haue no * shepherde. My Eze.13.a
wrothfull displeasure is moued at the
shepherdes, and I wyl vyset ye goates.
For the LORDE of hoostes wyll graciously vyset hys flocke (the house of
Juda), and holde thē as a goodly fayre
horse in the battayl. Out of * Juda Gen.49.b
shall come the helmet, ‡ the nayle, the ‡ Esa.22.d
battelbowe, & all the prynces together.
They shalbe as the gyauntes, whych
in the battayll treade downe the myre
vpon the stretes. They shall fyght, for
the LORDE shalbe wyth them, so ye
the horsmen shalbe confounded.
I wyll conforte the house of Juda, B
and preserue the house of Joseph. I
wyl turne them also, for I pitye them:
& they shall be lyke as they were, when
I had not cast them of. For I ye LORDE am theyr God, and wyll heare
them. Ephraym shalbe as a gyaunt, &
theyr harte shalbe cherefull as thorow
wyne: Yee theyr harte shall reioyce in
the LORDE. I wyl blowe for them,
and gather them together, for I wyll
redeme them. They shall increase, as
they increased afore. I wyll sowe them
amōge the people, yt they maye thynke
vpon me in farre contreyes: they shall
lyue wyth theyr chyldren, and turne agayne. I wyll brynge them agayne
also frō the londe of Egypte, & gather
thē out of Assiria. I wyl carye thē into
the lōde of Galaad & to Libanus, and

they shall wante nothynge. He shall go
vpon the see of trouble, and smyte the
see wawes: so that all the depe floudes
shalbe dryed vp. The proude boastyng
Esa.10.a of * Assur shalbe cast downe, and ẏ cep
‡ Eze.29.a ter of ‡ Egipte shalbe taken awaye. I
wyll comforte them in the LORDE,
that they may walke in his name, say-
eth the LORDE.

The.xi. Chapter.

¶ Of secrete mysteries, and of the de-
struccyon of the seconde temple. God
is a good shepherde.

A Open thy dores (o Lybanus)
that that the fyre may con-
sume thy Ceder trees.
Howle ye fyrre trees, for ẏ
Cedre is fallen, yee all the
proude are waisted awaye, howle (o ye
oketrees of Basan,) for the myghtye
stronge wood is cut downe. Men may
heare the shepherdes mourne, for theyr
glory is destroyed. Men may heare the
lyōs whelpes roare, for ẏ pryde of Jor
dane is waisted awaye. Thus sayeth ẏ
LORD my god: Fede the shepe of the
slaughter, which shalbe slayne of those
that possesse them: yet they take it for
no synne, but they that sell them, saye:
The LORDE be thāked, I am ryche:
Yee theyr owne shepherdes spare them
not. Therfore wyll I nomore spare
those that dwel in the lande (sayeth the
LORDE) but lo, I wyll delyuer the
people, euery mā in to his neyghbours
honde, and into the honde of his kynge
that they smyte the lōde, & out of theyr
handes wyll not I delyuer them.
B I myselfe fede the slaughter shepe,
(a poore flocke verelye) and toke vnto
me two staues: the one I called louyng
mekenes, the other I called wo, and so
I kepte the shepe. Thre shepherdes de-
stroyed I in one moneth, for I myghte
not awaye with them, nother had they
ony delyte in me. Then sayd I: I wyll
Apo.22.c fede you nomore * the thynge ẏ dyeth,
let it dye, and that wyll perysh, let it pe
rysshe: and let the remnaunt eate, euery
one the fleshe of his neyghboure. I
toke also my louynge meke staffe, and
Osee.2.c brake it, that I myght disanul the * cō
uenaunt, whiche I made with all peo-
ple. And so it was broken in that daye.
Then the poore symple shepe that had
a respect vnto me, knewe thereby, that
it was the worde of the LORDE.
And I sayd vnto them: Yf ye thynke
it good, brynge hyther my pryce: yf no,
then leaue. * So they wayed downe C
xxx. syluer pence, the value that I was Mat.27.a
prysed at. And the LORDE sayd vn-
to me: cast it vnto the potter (a goodlye
pryce for me to be valued at of them) &
I toke the .xxx. syluer pence, and caste
them to the potter in the house of the
LORDE.
Then brake I myne other staffe al-
so (namely wo) that I myght louse the
brotherheade betwixte Juda & Israel.
And the LORD sayd vnto me: Take
to the also the staffe of a foolyshe shep-
herde: for lo, I wyl rayse vp a shepherd
in to the lande, which shall not seke af-
ter the thinges that be lost, nor care for
such as go astraye: he shal not heale the
wounded, he shall not norysh ẏ thynge
that is whole: but he shall eate the flesh
of such as be fat, & teare theyr clawes
in peces. O Idoll shepherde, that lea-
ueth the flocke. The swearde shal come
vpon his arme, and vpō his ryght eye.
His arme shalbe clene dryed vp, & hys
ryght eye shalbe sore blynded.

The.xii. Chapter.

¶ The punyshment which the LOR
DE deuysed for Israel.

The heuy burthen which the
LORDE hath deuysed
for Israel.

Thus sayeth the LORDE, A
which spred the heauens a- Esa.40.c
brode, layde the fundacyon 44.d.45
of the earth, ‡ & geueth man ‡ Gen.2
the breath of lyfe: Beholde,
I wyll make Jerusalem a cuppe of sur
fet, vnto all the people, that are rounde
aboute her: * Yee Juda hymselfe also Zach.14
shalbe in the sege agaynst Jerusalem.
At the same tyme wyll I make Jeru-
salem an heuy stone for all people, so ẏ
all such as lyfte it vp, shalbe torne and
rente, all the people of the earth shalbe
gathered together agaynst it. In that
daye (sayeth the LORD) I wyl make
all horses abashed, and those that ryde
vpon them, to be out of theyr wyttes.
I wyll open myne eyes vpon the house
of Juda, and smyte all the horses of ẏ
people with blyndnesse. And the prynces
ces of Juda shall saye in theyr hartes:
The inhabiters of Jerusalē shall geue
me consolacyon in the LORD of hoo-
stes theyr God. B
* In that tyme wyll I make the Abd.

prynces of Juda lyke an hote burnyng
wood, and lyke a cresshet of fyre amōg
the strawe: so they shall consume al the
people rounde aboute them, both vpō
the ryght hande, and the lefte. Jerusa-
lem also shalbe inhabyted agayne: na-
mely, in the same place where Jerusa-
lem stondeth. The LORDE shall pre-
serue the tentes of Juda lyke as afore
tyme: so that the glorye of the house of
Dauid and the glory of the cytesyns of
Jerusalem, shalbe but lytle regarded
in cōparison of the glory of Juda. In
that daye shall the LORDE defende
the cytesyns of Jerusalem: so that the
weakest then amonge them shalbe as
Ma.17.f * Dauid: and the house of Dauid
shalbe lyke as Gods house, and as the
angell of LORDE before them.
C At the same tyme wyl I go aboute
to destroye all suche people as come a-
gaynst Jerusalem. Morouer, vpon ẏ
house of Dauid and vpon the cytesyns
Eze.36.d of Jerusalem. * wyll I poure out of ẏ
Joel.2.f sprete of grace and prayer: so ẏ ‡ they
Ioh.2.b shall loke vpon me, whom they haue
‡ Joh.19.d pearsed, and they shall bewepe hym, as
men mourne for theyr only begotten
sonne: Yee and be sory for hym, as mē
are sory for theyr fyrst chylde.
Luk.23.c * Thē shall ther be a great mour-
‡ 2.Pa.35.e nynge at Jerusalem, ‡ lyke as the la-
mentacion at Adremnon in the felde of
Maggadon. And ẏ lōde shal bewayle,
euery kynred by them selues: The kyn
red of the house of Dauid themselues
alone, and theyr wyues by themselues:
2.Re.11.a. The kynred of the house of * Nathan
themselues alone, and theyr wyues by
themselues: The kynred of the house
of Leui themselues alone, & theyr wy-
ues by themselues: The kynred of the
house of Semei themselues alone, and
theyr wyues by themselues: In lyke
maner al the other generaciōs, euerych
one by themselues alone, and theyr wy
ues by themselues.

The.xiii. Chapter.

Of welles and clensynge, which be-
longe to the tyme of Christe.

A IN that tyme shall ẏ house
of Dauid, and the cytesyns
of Jerusalem haue an opē
Eze.47.a * well, to wash of synne, &
Zach.14.b. vnclennesse. And thē (saieth
Joh.19.d the LORDE of hoostes.) ‡ I wyll de
‡ Esa.2.c stroye the names of Idols out of the
Eze.30.c. londe: so that they shall nomore be put
in remembraūce. * As for the false pro- Jere.14.c.
phetes also, and ẏ vnclene sprete. I shal
take them out of the lande: So that yf
ony of them prophecye ony more, * his Deut.13.b
owne father & mother that begat hym,
shal saye vnto hym: Thou shalt dye,
for thou speakest lyes vnder the name
of the LORDE: Yee his owne father
and mother that begat hym, shal wou̅d
hym, when he prophecyeth. And then
shall those prophetes be confounded e-
uery one of his vysion when he prophe
cyeth: nother shall they weare sacklo-
thes ony more, to deceaue men withall.
But he shalbe faine to saye: * I am no Amos.7.c
prophete: I am an husbandman, for so B
am I taught * by Adam fro my youth Gene.3.d
vp. And yf it be sayd vnto hym: How
came these woundes then in thyne han
des? He shall answere: Thus am I
wounded in the house of myne owne
frendes.
Aryse (o thou swearde) vpon my
shepherde, and vpon the prynce of my
people, sayeth the LORDE hoostes:
* Smyte the shepherde, and the shepe Mat.26.c
shalbe scattred abrode, and so wyll I Mar.14.d
turne myne hāde to the lytle ones. And
it shall come to passe (sayeth the LOR
DE) that in all the lande two partes
shalbe rooted out, * but ẏ thyrde parte Amos.9.b
shall remayne therin. ‡ And the same ‡ Job.23.a
thyrde parte wyl I brynge thorow the Esa.43.a
fyre, and wyl clense them, as the syluer Psa.16.a
is clensed: Yee and trye them, lyke as 25.a 65.b.
golde is tryed. Then shall they call vpō 1.Pet.1.b
my name, and I wyll heare thē, I wyll Pro.17.a.
saye, it is my people, and they shal say: Sap.3.a
LORDE, my God. Eccli.2.a

The.xiiii. Chapter.

The plage of the Jewes. The ta-
kynge vp of Jerusalem, the churche of
God.

BEholde, ẏ daye of ẏ LOR A
DE commeth, that ẏ shalt
be spoyled and robbed, for
I gather together al ẏ hey
then to fyght agaynst Jeru
salem, so that the cytie shalbe wōne the
houses spoiled, & ẏ wemē defyled. The
halfe of ẏ cytie shal go away in to cap-
tiuite, & ẏ resydue of ẏ people shall not
be caryed out of ẏ cytie. After that shal
the LORD go forth to fyght agaynst
those Heythen, as men vse to fyghte in
the daye of battayll. Then shall hys
fete stonde vpō ẏ mount Oliuete, that
lyeth vpon the east syde of Jerusalem.

And the mount Olyuete shall cleue in
two, eastwarde and westwarde so that
ther shalbe a greate valley, and the half
mount shall remoue towarde ye north,
and the other half towarde the south.
And ye shall fle vnto the valley of my
hilles: for the valley of the hylles shall
Amos. 1. a reach vnto Asall. Yee flye shal ye * lyke
B ye fled for the earthquake in the dayes
of Osyas kynge of Juda. And the
LORDE my God shall come, and all
sayntes with hym. In that daye shal it
not be light, but colde and frost. This
Mat. 24. c shalbe that speciall daye, * which is
knowne vnto the LORDE: nother
daye nor nyght, but aboute the euenyn
ge tyme it shalbe lyght.
zacha. 13. a * In that tyme shall ther waters
Apoc. 22, a of lyfe runne out from Jerusalem, the
half parte of them towarde the east see
& ye other half towarde ye vttemost see,
and shall continue both sommer and
Abdie. 1. d wynter. * And the LORDE hymselfe
shalbe kynge ouer all the earth. At the
tyme shal ther be one LORDE onely,
and his name shalbe but one. Mē shall
go aboute the whole earth as vpon a
felde, from Gibea to Remmon, & from
the south to Jerusalem. She shalbe set
vp, and inhabited in hyr place. From
Ben Jamins porte, vnto the place of
the fyrste porte, and vnto the corner
2. Esd. 3. a porte, and from the tower of * Ha-
Jere. 31. f naneel, vnto the kynges wyne presses.
There shall men dwel, and ther shalbe
nomore cursynge, but Jerusalē shalbe
safely inhabited.
C This shalbe the plage wherwith
the LORDE wyll smyte all people, ye
haue fought agaynst Jerusalem. Na-
mely, theyr flesh shall consume awaye,
though they stonde vpon theyr fete,
theyr eyes shal corruppe in theyr holes
and theyr tunge shall consume in theyr
mouth. In that daye shall the LOR-
DE make a greate sediciō amonge thē
so that one man shall take another by
the honde, and laye hys hondes vpon ye
zacha. 12. a hondes of his neghboure. * Juda shal
fight also against Jerusalem, and the
goodes of all the heythen shalbe gathe
red together rounde aboute: golde and
syluer, and a very greate multitude of
clothes. And so shal this plage go ouer
horses, mules, cameles, asses, and al ye
beastes that shall be in the hooste, lyke
as yonder plage was. Euery one that
remayneth thē of al the people, which
came agaynst Jerusalem, shall go vp
yearly, to worshippe the kynge (euen ye
LORDE of hoostes) * and to kepe ye Leui. 23. e
feast of Tabernacles. And loke what Nu. 29. b
generacyon vpon earth goeth not vp 3. Esd. 5. e
to Jerusalem, for to worshippe ye kyng 2. Ma. 1. b
(euen the LORDE of hoostes) vpon
the same shall come no rayne. Yf the D
kynred of Egipte go not vp and come
not, it shal not rayne vpō them nother.
This shalbe the plage wherwith the
LORDE wyll smyte all heythen,
that come not vp to kepe the feast of ta
bernacles: Yee this shalbe the synplage
of Egipte, and the synplage of all peo-
ple, that go not vp to kepe the feaste of
Tabernacles.
At that tyme shall the rydynge gear
of the horses be holy vnto the LORD
and ye kettels in ye LORDES house
shalbe like ye basens before ye aulter: yee
all the kettels in Jerusalē & Juda, shal
be holy vnto the LORDE of hoostes
and all they that slaye offerynges, shall
come and take of them, and dyghte thē
therin. And at that tyme ther shalbe no
mo Cananites in ye house of the LOR
DE of hoostes.

The ende of the prophete
zachary.

C The pro-
phete Malachy.

The fyrst Chapter.

C The benefytes of God, shewed spe-
cyally vnto Israell before all other: A-
gayne, the punyshment of the vnthank
fulnesse, vnfaythfulnesse, and couetous
nesse of the prestes, and the people.

The heuy burthen which the LORD
sheweth agaynst Israel by
Malachy.

I haue loued you say- A
eth the LORDE: &
yet ye saye: wherin
hast thou loued vs?
* Was not Esau Ja Gene. 25. d
cobs brother, sayeth
the LORDE? * yet Rom. 9. b
haue I loued Jacob
and hated Esau: * Yee I haue made Gene. 36. a
his hylles waist, & his heretage a wyl- Josu. 24. a

wernesse for draggons. And thoughe
Edom sayde: Well, we are destroyed,
we wyll go buyld vp agyne the places
that be waysted: yet (sayeth the LOR
DE of hoostes) * what they buylded,
ỷ brake I downe: so that it was called
a cursed londe, and a people, whom ỷ
LORDE hath euer bene angrye with
all. Youre eyes haue sene it, & ye youre
selues must confesse, that the LOR-
DE hath brought the londe of Israel
...n.27.a to greate honoure. * Shulde not a sõ
ne honoure hys father? and a seruaunt
Deu.32.a hys master. * Yf I be now a father,
wher is myn honoure? yf I be ỷ LOR
DE, where am I feared? sayeth the
LORDE of hoostes.

B Now to you prestes, that despyse
my name. And yf ye saye: wherin haue
we despysed thy name? In thys, that
ye offre vnclene bread vpõ myne aulter
And yf ye wyll saye: Wherin haue we
offred ony vnclene thynge vnto the?
In thys ỷ ye saye the aulter of ỷ LOR
...ui.22.c. is not to be regarded. * Yf ye offre ỷ
...a.4?.a blind, is not ỷ euel? & yf ye offre ỷ lame
and sycke is not that euell? yee offre it
vnto thy prynce, shall he be content wt
the? or accepte thy personne, sayeth ỷ
LORDE of hoostes?

And now make your prayer before
God that he maye haue mercy vpõ vs:
for suche thynges haue ye done, shall
he regarde youre persõnes (thynke ye)
sayeth the LORDE of hoostes? Yee
what is he amonge you that wyll do so
much as to shut the dores, or to kyndle
the fyre vpon myne aulter for naught?
...n.4.a. * I haue no pleasure in you, sayeth ỷ
...Esa.1.b LORDE of hoostes ‡ and as for ỷ
C meatofferynge, I wyll not accepte it at
Psa.112.a youre honde. * For from the rysynge
vp of ỷ sonne vnto the goynge downe
of the same, my name is greate amõge
the Gentyles: Yee in euery place shall
ther sacryfyce be done, & a clene meat-
offerynge offred vp vnto my name: for
my name is greate amonge ỷ Heythen
sayeth the LORDE of hoostes. But
ye haue vnhalowed it, in that ye saye:
the aulter of the LORDE is not to be
regarded, and ỷ thynge that is set ther
vpon, not worthy to be eaten. Now
saye ye: It is but laboure and trauayle
and thus haue ye thought scorne at it
(sayeth the LORDE of hoostes) offe-
rynge robbery, yee ỷ lame and ỷ sycke.
Ye haue brought me in a meatoffryng,
shulde I accepte it of youre honde
sayeth the LORDE? Cursed be the
dissẽbler, whych hath in hys flocke one
that is male, & whẽ he maketh a vowe
offereth a spotted one vnto the LOR-
DE. For I am a greate kynge (sayeth
the LORD of hoostes) and my name
is fearfull amonge the Heythen.

The.ii.Chapter.

¶ He threateneth punyshment, & con-
fusiõ vnto the prestes, and cõmaũdeth
men to loue theyr wyues.

And now (o ye prestes) thys A
commaundement toucheth
you: Yf ye wyl not heare it,
nor regarde it, to geue the
glory vnto my name (sayeth
the LORDE of hoostes) * I wyll sẽ Deu.28.b
de a curse vpon you, & wyll curse your
blessynges: yee curse them wyll I yf ye
do not take hede. Beholde, I shal cor-
ruppe youre sede, and cast dounge in
youre faces: euen the dounge of youre
solempne feastes, and it shall cleue fast
vpon you. And ye shall knowe, that I
haue sent thys commaundement vnto
you: that my * conuenaunt whych I Num.25.b
made wyth Leuy, myght stonde, sayeth
the LORDE of hoostes. I made a cõ
uenaunt of lyfe and peace wyth hym:
thys I gaue hym, that he myght stõde
in awe of me: and so he dyd feare me, &
had my name in reuerence. The lawe
of treuth was in hys mouth, and ther
was no wyckednesse founde in hys lyp
pes. He walked wyth me in peace and
equyte, and dyd turne many one away
from theyr synnes. * For the prestes Ose.4.b
lyppes shulde be sure of knowleg, that
men maye seke the lawe at hys mouth,
for he is a messaunger of the LORD
of hostes. But as for you, ye are gone B
clene out of the waye, and haue caused
the multitude to be offended at ỷ lawe
* ye haue broken the couenaunt of Le Deu.33.b
ui, sayeth the LORDE of hoostes.
Therfore wyll I also make you to be
despysed, and to be of no reputacion a
monge all the people: because ye haue
not kepte my wayes, but bene parcyall
in the lawe.

* Haue we not all one father? Hath Ephe.4.a
not one God made vs? ‡ why doth eue Zach.7 b
ry one of vs then despyse hys owne bro and.8.c.
ther, & so breake the couenaunt of oure
fathers? Now hath Juda offẽded: yee
ỷ abhominaciõ is done i Israel & in Je Leui 21.c.
rusalẽ, * for Juda hath defyled ỷ Sanc ...Esd.9.a
tuary of ỷ LORDE, which he loued,

& hath kepte the doughter of a straūge
God. But the LORDE shal destroye
the man that doth this (yee both ÿ ma-
ster, and the scolar) out of the taberna-
cle of Jacob, with hym that offereth vp
meatofferynge vnto the LORDE of
hoostes. Now haue ye brought it to
this poynte agayne, that the aulter of
ÿ LORD is couered with teares, we-
pynge, and mournynge: so that I wyll
nomore regarde the meatofferynge, no-
ther wyl I receaue or accept ony thyng
at your handes.
C And yet ye saye: wherfore? Euē be-
cause that where as the LORD made
a couenaunt betwixte the and ÿ wyfe
of thy youth, thou hast despysed her:
Gene.2.b * Yet is she thyne owne companyon &
The one: maryed wyfe. So dyd not ☞ the one,
This the and yet had he an excellēt sprete. What
interpre- dyd then the one? He sought the sede
ters reken promysed of God. Therfore loke well
to bespokē to your sprete, and let no man despyse
of Abrahā. the wyfe of his youth. Yf thou hatest
‡ Deu.24.a her, ‡ put her awaye, sayeth the LOR
Jere.3.a DE God of Israel, and geue her a clo-
thynge for the scorne, sayeth the LOR
DE of hoostes. Loke wel then to your
sprete, and despyse her not. Ye greue ÿ
LORDE with your wordes, and yet
ye saye wherwithall haue we greued
hym? In this, that ye saye: All that do
euel, are good in the syght of God, and
such please hym. Or els where is the
God that punyssheth?

The.iii. Chapter. ✠

¶ Of Christes commynge, and of him
that maketh redy his waye before him
Of the abrogacyon of the old leuitical
presthead. Of the power of the iudge
for to come, and of that fearfull daye.

B. Beholde, * I wyll sende my
Mat.11.b messaunger, which shal pre
Mar.1.a pare the waye before me: &
Luce.7.c the LORDE ‡ whome ye
‡ Gen.4.a wolde haue, shall soone
and.5.d come to his temple, and the messaūger
Esa.64.a of the couenaunt whom ye longe for.
Beholde he commeth sayeth the LOR
DE of hoostes. But who maye abyde
the daye of his commynge? Who shall
be able to endure, when he appeareth?
For he is lyke a goldesmythes fyre, and
lyke wasshers sope. He shall set hym
downe to trye and to clense the syluer,
he shall pourge the chyldren of Leui, &
purifye them lyke as golde and syluer,
that they maye brynge meatofferynges
vnto the LORDE in ryghteousnesse.
Then shall the offerynge of Juda and
Jerusalem be acceptable vnto ÿ LOR
DE, lyke as from the begynnyng, and
in the yeares aforetyme. ‡ I wyl come
and punysh you, and I my selfe wyl be
a swyft wytnesse against the wytches,
agaynst the aduouterers, agaynst false
swearers: yee & agaynst those ÿ wron-
geously kepe backe the hyrelynges dew-
tye: which vexe the wydowes, and the
fatherlesse, and oppresse the straunger D
and feare not me, saieth the LORDE 17.a
of hoostes. For I am the LORDE ÿ B
chaunge not, and ye (o chyldren of Ja-
cob) wyll not leaue of: * ye are gone a- Deu.31
waye fro myne ordinaunces, and sence 4.Re.17
the tyme of youre forefathers haue ye
not kepte them.
* Turne you now vnto me, and I zach.1
wyl turne me vnto you, sayeth ÿ LOR
DE of hoostes. Ye saye: Wherin shall
we turne? Shulde a man vse falsede & Esa.1.b
deceate with God, as ye vse falsede &
deceate with me? Yet ye saye: wherin
vse we deceate with the? In * tythes &
heaueofferynges. ‡ Therfore are ye cur Leui.27
sed with penury, because ye dissemble Ag.1
with me, all the sorte of you. * Brynge
euery tyth in to my barne ÿ ther maye Pro.3
be meate in myne house: and proue me
withall (sayeth the LORDE of hoo
stes) yf I wyl not open the wyndowes
of heauē vnto you, and poure you out
a blessynge with plenteousnesse. Yee I
shall reproue the consumer for your sa-
kes, so that he shal not eat vp the frute
of your grounde, nother shall the vyn-
yarde be baren in the felde, sayeth the
LORDE of hoostes: In so muche
that all people shal saye, that ye be bles
sed: for ye shalbe a pleasaunt lande, say
eth the LORDE of hoostes.
Ye speake harde wordes agaynste C
me, sayeth the LORDE. And yet ye
saye: What haue we spoken agaynste
ÿ? Ye haue sayd: It is but lost labour,
to serue God: * What profyt haue we Job.21
for kepynge his commaundementes, & Psal.73
for walkynge humbly before ÿ LOR-
DE of hoostes? * Therfore maye we Job.21
saye, that the proude are happy, & that Jere.12
they whiche deale with vngodlynesse,
are set vp: for they tempt God, and yet
escape.
But they that feare God, saye thus
one to another: The LORDE consy
dereth and heareth it. Yee it is before
hym a memoriall boke written for such

as feare the LORDE and remembre
his name. And in the daye that I wyll
make (sayeth the LORD of hooſtes)
they ſhalbe my poſſeſſion: and I wyll
fauoure them, lyke as a mã fauoureth
his owne ſõne, that doth hym ſeruyce.
Turne you therfore, & conſydre what
difference is betwixte the ryghteous &
vngodly: betwixte hym ÿ ſerueth God,
and hym that ſerueth hym not.

D * For marcke, the daye commeth ÿ
…17.a ſhall burne as an ouen: and all ÿ proud
yee & all ſuche as do wyckednesse, ſhall
be ſtraw: & the daie that is for to come,
ſhall burne them vp (ſayeth the LOR
DE of hooſtes) ſo that it ſhall leaue
them nother roote nor braunche. But
vnto you that feare my name, ſhall the
ſonne of ryghteouſnesse aryſe, and
health ſhalbe vnder his wynges. Ye
ſhall go forth, and multiplye as ÿ fatte
calues. Ye ſhall treade downe the vn-
…ſa.1.b godly: * for they ſhalbe lyke the aſſhes
vnder the ſoles of your fete, in ÿ daye
that I ſhall make, ſayeth the LORD
of hooſtes.

Remẽbre the law of Moſes my ſer-
uaunt, * which I cõmytted vnto hym Deu.4.5.9.
in Oreb for al Iſrael, with ÿ ſtatutes,
and ordynaunces. Behold, I wyl ſende
you * Elias the prophete, before the Mat.11.b.
commynge of the daye of the great and.17.b
and fearfull LORDE. ‡ He ‡Luce.1.b
ſhall turne the hartes
of the fathers to
theyr chyl-
dren,
and the har
tes of the chyldren
to theyr fathers, that I
come not, and ſmyte the earth
with curſynge.

The ende of the prophete
Malachy.

Here endeth the boke of the Prophetes.

printed 1535 or 1537

The new testa=
ment faythfully translated and lately correcte by Myles Co uerdale.

Printed in 1550 or 1553

(∴)

Marke.xvi.

Go ye youre waye in to all the worlde, and preache the Gospell vnto all creatures.

Paull.Roma.i.

I am not ashamed of ẏ Gospel of Christ, for it is ẏ power of God.

The contente of the Newe testamente.

The Gospell of S. Mathew.
The Gospell of S. Marke.
The Gospell of S. Luke.
The Gospell of S. Jhon.
The Actes of the Apostles.

The Epistles of saynt Paul.

The Epistle vnto the Romaynes.
The fyrst and seconde Epistle the Corinthians.
The Epistle to the Galathians.
The Epistle to the Ephesians.
The Epistle to the Phylippians.
The Epistle to the Collossians.
The fyrst and seconde Epist. to the Tessalonians.
The fyrst and seconde Epistle vnto Timothe.
The Epistle vnto Titus.
The Epistle vnto Philemon.
The fyrst and seconde Epistle of S. Peter.
The thre Epistles of S. Jhon.
The Epistle vnto the Hebrues.
The Epistle of S. James.
The Epistle of S. Jude.
The Reuelacyon of S. Jhon.

The Gospel

of saynt Mathew

The fyrst Chapter.

¶ The genealogy of Christ, & mariage of his mother Mary vnto Joseph. The angell satisfyeth Josephs mynde, which was mynded to put Marye awaye pryuely.

A
His is the boke of the generacyon of Jesus Christ the sonne of Dauid, ẏ sonne of Abraham * Abraham begat Isaac: * Isaac begat Jacob: * Jacob begat Judas & his brethren ‡ Judas begat Phares and zaram of Thamar:
* Phares begat Hesrom:
‡ Hesrom begat Aram:
* Aram begat Aminadab:
‡ Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
* Jesse begat Dauid the kynge:
‡ Dauid the kynge begat Salomon, of her that was the wyfe of Ury:
* Salomon begat Roboam:
‡ Roboam begat Abia:
Abia begat Asa:
B Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:
* Ozias begat Joatham:
‡ Joatham begat Achas:
* Achas begat Ezechias:
‡ Ezechias begat Manasses:
* Manasses begat Amon:
‡ Amon begat Josias:
* Josias begat Jechonias and his brethren about the tyme of the captiuite of Babylon.

And after the captiuite of Babylon,
* Jechonias begat Salathiell: i.para. 3.c
‡ Salathiell begat zorobabel: ‡ Agg. 1.a
zorobabell begat Abiud: i. Esd. 3.a
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleazar begat Mathan:
Mathan begat Jacob:
Jacob begat Joseph ẏ husbande of Marye, of whome was borne that Jesus which is called Christ. ✠

All the generacyons from Abraham to Dauid are fourtene generacyōs: Frō Dauid vnto the captiuite of Babylon are fortene generacyons. From the captiuite of Babilō vnto Christ are also fortene generacions.

✠ * The byrth of Christe was on this wyse: Whē his mother Mary was maryed to Joseph (before they came together, she was founde with chylde by the holy goost. But, Joseph hyr husbāde was a parfecte man, & wolde not brynge her to shame, but was minded to put her awaye secretly. Neuerthelesse whyle he thus thought, ✠ beholde, the angel of the LORDE appeared vnto hym in a dreame, sayeng: Joseph * thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that whiche is conceaued in her, is of the holy goost. She shall brynge forth a sonne, * and thou shalte cal his name Jesus. For he shal saue his people from theyr synnes. ✠

Luce. 1.b
Home redde * before they sat at home togeder.
Luce. 2.a
Phi. 2.a
Actu. 4.a

All this was done, that the thynge myght be fulfylled, which was spoke of the LORDE by the Prophet, sayenge: * Beholde, a mayde shall be with chyld and shall brynge forth a sonne, and they shall call his name Emanuell, whiche is by interpretacyon, God with vs. ✠

Esa. 7.c

Nowe whan Joseph awoke out of slepe he dyd as the angell of the LORDE bad him, & toke his wyfe vnto him & knewe her not, tyll she had * brought forth hyr fyrst borne sonne, and called his name Jesus.

Luce. 2.a

The .ii. Chapter.

¶ The tyme and place of Christes birth The wyse men ẏ were gyded by a starre offre theyr presentes. Christe flyeth in to Egipte, the yonge chyldren are slayne. Christ turneth in to Galile after ẏ death of Herode.

A When Jesus was borne at Beth
leem in Jewry, in the tyme of
Herode the kynge. Beholde,
there came wyse men from ye
East to Jerusalem, sayenge:
Where is the new borne kyng of the Je-
wes? we haue sene his starre in the East
and are come to worshyppe hym.
When Herode the kynge had herde
this, he was troubled and al Jerusalem
with hym, and he gathered all ye hye Pre
stes and Scrybes of the people, and ax-
ed of them, where Christ shulde be borne.
And they sayde vnto hym: at Bethleem
in Jewry. For thus it is wrytten by the
Mich.5.a prophete: * And thou Bethleem in the
londe of Jewry art not the leest amonge
Joh.7.d the Prynces of Juda: * For out of the
shall come vnto me ye captayne, that shal
gouerne my people Israell.
Then Herode preuely called the wyse
men, and diligently enquired of them, what
tyme the starre appeared, and sent them
to Bethleem, sayeng: Go, and searche di
lygently for the chylde: And when ye haue
founde hym, brynge me worde agayne,
that I maye come & worshyp hym also.
When they had herde the kynge, they
departed, and lo, the starre whiche they
sawe in the East, wente before them, tyll
it came, and stode ouer the place where ye
chylde was. When they sawe the starre,
they were maruaylously glad: and went
Psal.71.b in to ye house, and founde the childe with
Esa. 60.a Mary his mother, * & kneled downe &
worshipped hym, and opened theyr trea-
sures, and offred vnto him gyftes: golde
frankynsence and myrre. And after they
were warned of God in a dreame, that
they shuld not go agayn to Herode, they
returned in to theyr owne countre ano-
ther waye.
C ✠ When they were departed, behold,
the angell of the LORDE appeared to
Joseph in a dreame, sayenge: Aryse, and
Exo.4.d take the chylde & his mother, and * flye
in to Egypt, & abyde there tyll I brynge
the worde. For Herode wyl seke ye chyld,
to destroye hym. Then he arose, and toke
the chylde and his mother by nyght, and
departed in to Egipte, and was there vn
to the death of Herode, that the thynge
myght be fulfylled which was spoken of
the LORDE, by the Prophete, whiche
Osee.11.a sayeth * out of Egipte haue I called
Nu.24.c my sonne.
Then Herode perceauynge that he was
deceaued of ye wisemen, was exceadinge
wroth, and sent forth and slewe all the
chyldren that were in Bethleem, & in all the
coastes there of, as many as were two
yeare olde and vnder, accordynge to the
tyme whiche he had dilygently searched
out of the wyse men.
Then was that fulfylled, which was
spoken by the prophet Jeremy sayenge.
* On ye hylles was a voyce herde, great Iere.31.c
mournynge, weppynge, & lamentacyon: Ra
chell weppynge for hir chyldren and wold
not be conforted, because they wer not.
✠ When Herode was dead: beholde
an angell of the LORD appeared in a D
dreame to Joseph in Egipte, sayeng: A-
ryse and take the chylde & his mother, &
go in to the londe of Israel. For they are
dead, which sought ye chyldes lyfe. And
he arose vp, and toke the chylde and his
mother, & came in to the londe of Israel.
But whan he herde that Archelaus dyd
reygne in Jewry in the rowme of his fa
ther Herode, he was afrayed to go the-
ther. Not withstondynge after he was war-
ned of God in a dreame, he turned asyde
in to the parties of Galile, and wente &
dwelt in a cite called Nazareth, to fulfyl
that which was spoken by the prophetes:
* he shalbe called a Nazarite. Iud.

The.iii.Chapter. ✠

¶ The baptyme, preachynge and office
of Jhon, and how Christ was baptysed
of hym in Jordane.

In those dayes came Jhon ye A
* baptiste & preached in the
wyldernesse of Jewry, say-
enge ‡ Amende your selues:
the kyngdome of heauen is
at honde. * This is he of whom it is spo-
ken by the prophet ‡ Esai, which sayeth
The voyce of a cryer in the wyldernesse,
prepare the LORDES waye, & make
his pathes strayght.
* This Jhon had his garment of ca-
mels heer, and a lethren gyrdell aboute
his loynes. * His meate was locustes &
wylde hony. Then wente out to hym Je
rusalem, and all Jewry, and all the region
rounde aboute Jordan, and were baptysed
of him in Jordan, confessyng their synnes.
✠ * Now when he saw many of the
Pharises and of the Saduces come to
his baptyme, he sayd vnto them: Ye gene
racion of vypers, who hath certifyed
you that ye shall escape the vengeaunce
to come? Beware, brynge forth due fru-
tes of penaunce. Thynke not now to
saye in youre selues we haue Abraham
to oure father. For I saye vnto you

that God is able of these stones to rayse vp chyldren to Abraham. Euen now is the axe put to the rote of the trees: therfore * euery tre which bryngeth not forth good frute, shalbe hewen downe, & cast in to the fyre.

B * I baptyse you with water to repentaunce: but he that cômeth after me, is myghtyer then I, whose shues I am not worthy to beare. He shall baptyse you with the holy goost and with fyre. * He hath also his fan in his hande, and wyl pourge his flore, & gather ŷ wheate in to his garner, and wyl burne ŷ chaffe with vnquencheable fyre.

✠ * Then came Jesus from Galile to Jordane vnto Jhon, to be baptysed of hym. But Jhon forbade hym, sayinge: I haue nede to be baptysed of the: and commest thou to me? Jesus answered & sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfyll al ryghtewesnes. Then he suffred hym. * And Jesus assone as he was baptysed, came streyght out of the water. And lo, heauē was open ouer hym: and Jhon sawe the spyrete of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce from heauen, sayinge: * This is my beloued sonne, in whome is my delyte.

The.iiii. Chapter. ✠

Christ fasteth and is tempted: he calleth Peter, Andrew, James and Jhon, and healeth all the sycke.

Then * was Jesus led away of ŷ spyrete into wyldernesse to be tempted of the deuell. And when he had fasted forty dayes and fortye nyghtes, he was afterward an hungred. And the tempter came to hym and sayd: yf ŷ be the sonne of God, cômaunde ŷ these stones be made bread. He answered and sayd: It is wryttē: * Man shall not lyue by bread only, but by euery worde that procedeth out of the mouth of God.

Then ŷ deuell toke hym vp into the holy cyte, and set hym on a pynacle of ŷ Temple, and sayd vnto hym: yf thou be the sonne of God, cast thy selfe downe. For it is wrytten: * he shall geue his angels charge ouer the and with theyr handes shall they holde the vp, that ŷ dashe not thy fote agaynst a stone. Then sayd Jesus vnto hym: It is wrytten also: * Thou shalt not tēpte thy Lorde God.

Agayne the deuell toke hym vp, and led hym in to an exceadynge hye mountayne, and shewed hym al ŷ kyngdomes of the worlde, and all the glory of them, and sayd vnto hym: all these wyl I geue the yf thou wylt fal downe & worshippe me. Then sayd Jesus vnto hym: Auoyd Sathan. For it is wrytten: * thou shalt worshippe the LORDE thy God and hym only shalt thou serue. B Deu.6.c 1.Re.7.a

Then the deuell lefte hym, & beholde * the angels came and mynystred vnto hym. Mar.1.b

✠ * When Jesus had herde ŷ Jhon was taken, he departed in to Galile, & lefte Nazareth, and went and dwelt in Capernoum, which is a cyte vpō the see in the coastes of zabulon & Nephthalim, that ŷ thynge myght be fulfylled which was spoke by Esay the prophet, sayinge * The londe of zabulon and Nephthalim, the waye of the see beyonde Jordan and Galile of the Gentyls, the people which sat in darknes, sawe a great lyght and to them which sat in the region and shadowe of death, lyght is begunne to shyne. Mar.1.b Luc.4.b & Luce.4.b Esa.9.a

* From that tyme forth begane Jesus to preache, and to saye: Amende youre selues, the kyngdome of heauen is at hande. Mar.1.b & Mat.3.a

✠ * As Jesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, and Andrewe his brother, castynge a net in to the see, (for they were fysshers,) and he sayd vnto them: folowe me, and I wyl make you * fysshers of mē. And they streyght way lefte theyr nettes, and folowed hym. C Mar.1.b Luce.5.a Jere.16.c Eze.47.b

And when he went forth frō thence, he sawe other two brethren, James the sōne of zebede, & Jhon his brother, in ŷ shyppe with zebede theyr father, mendyng theyr nettes, and he called them. * And they without taryenge lefte the shyppe & theyr father, and folowed hym. Mat.19.a Luce.5.b

✠ * And Jesus went about al Galile teachynge in theyr synagoges, and preachynge the Gospell of the kyngdome, & healed all maner of sycknes, and al maner diseases amonge the people. And his fame spred abrode throughe out all Syria. And they brought vnto hym all sicke people, that were taken with diuers diseases and grypynges, and them that were possessed with deuels & those which were lunatyke, & those ŷ had ŷ palsye: & he healed thē. * And ther folowed him a great nōbre of people, frō Galile and from the ten cytes, & from Jerusalem, & Mar.1.a Mar.3.a Luce.6.b

ero the regions ye lye beyonde Jordane.

The. v. Chapter.

¶ In this Chapter and in the two next folowynge is conteyned the moost excellent and louyng sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstondynge into ye lawe. In this fyfte chapter specyally he preacheth of the. viii. beatitudes or blessynges, of manslaughter, wrath, and anger: of aduoutrye, of swearynge, of sufferynge wronge, and of loue euen toward a mans enemyes.

A When he sawe the people, he went vp into a mountayne: & whan he was set, his disciples came to hym, and he opened his mouth, and taught them sayinge: *Blessed are the poore in spryte
Luce. 6. c for theyrs is the kyngdome of heauen.
*Blessed are they that mourne: for they
Esa. 61. a. and 66. b shalbe comforted. Blessed are the meke:
for they shall enherete the earth. ‡Bles-
‡Jer. 31. d sed are they which honger and thyrst for
ryghtwesnes: for they shalbe fylled. Blessed are ye mercyful: for they shal obtayne mercy. blessed are ye pure in hart: for they shal se God. Blessed are ye peacemakers: for they shalbe called ye children of God. Blessed are they which suffre persecucion for ryghtwesnes sake: for theyrs is the
1. Pet. 2. c. kyngdome of heauen. * Blessed are ye
3. c. 4. c when men reuyle you, and persecute you, and falsly saye all maner of euell sayn-
Actu. 5. e. ges agaynst you for my sake. *Reioyce and be glad: for great is youre rewarde in heauen. ✠ For so persecuted they the Prophetes whiche were before youre dayes.

✠ *Ye are the salt of the earth, but
B yf the salt haue lost his saltnes, what
Mat. 9. e can be salted therwith? It is thence forth
Luce. 14. d good for nothynge, but to be cast out, & to be trodde vnder fote of men, ye are the lyght of the worlde. A cyte that is set on an hyll, can not be hyd, *nether do men
Mat. 4. b. lyght a candell, & put it vnder a busshel,
Luce. 8. b but on a candelstycke, & it lyghteth all ye
and. 11. c are in the house, ‡Let youre lyght shyne
‡ mat. 6. a so before men, ye they maye se your good
1. Pet. 2. b. workes, and glorifye your father which is in heauen.

Thynke not, that I am come to destroye the lawe, or the prophetes: no, I
Mat. 3. e am not come to destroye them, * but to
and 2. c. d fulfyll them. For truly I saye vnto you:
‡ Luc. 16. c ‡ tyll heauen and earth perysshe, one iote
Esa. 40. a or one tytle of the lawe shall not escape,
34. a

tyll all be fulfylled.

*Whosoeuer breaketh one of these leest comaundementes, and teacheth men Jaco. 2.
so, he shalbe called the least in the kyngdome of heauen. But whosoeuer obserueth and teacheth the same, shalbe called great in the kyngdome of heauen. ✠

✠ For I saye vnto you: excepte your ryghtwesnes exceade the ryghtwesnes of the scrybes & pharises, ye can not entre in to the kyngdome of heauen.

Ye haue herde, how it was sayde to C
them of the olde tyme: *Thou shalt not Exo. 20. and 21.
kyll. For whosoeuer kylleth, shalbe in
daunger of iudgement. But I saye vnto Leui. 24.
you: Whosoeuer is angrye with his bro
ther, is in daunger of the iudgement. Whosoeuer sayeth vnto his brother: Racha, is in daunger of the councell. But whosoeuer sayeth: thou foole, is in daunger of hell fyre.

*Therfore when ye offrest thy gyfte at the altare, and there remembrest that thy brother hath ought agaynst ye: leaue there thyne offrynge before the altare, & go thy waye fyrst, and reconcile thy selfe to thy brother, and then come and offre thy gyfte. ✠

✠ *Agre with thyne aduersarye quickly, whyle thou art in ye waye with hym, lest that aduersarye delyuer the to the iudge, and the iudge delyuer the to ye minister, and then thou be cast into preson. I saye vnto the verelye: thou shalt not come out thence, tyll thou haue payed ye vtmost farthynge.

Ye haue herde, how it was sayd to them of olde tyme: *Thou shalt not commytte aduoutrye. But I saye vnto you, that ‡ whosoeuer loketh on a wyfe lustynge after her, hath commytted aduoutrye with her already in his harte.

*Wherfore yf thy ryght eye offende D
the, plucke hym out, and cast hym from the. Better it is for the, that one of thy membres perysshe, then that thy hole body shulde be cast in to hell. Also yf thy ryght hande offende the, cut hym of, and cast hym from the. Better it is that one of thy membres perysshe, then that al thy body shulde be cast in to hell. ✠

It is sayd: *Whosoeuer putteth away his wyfe, let hym geue her a testymonyal of the deuorcement. But *I saye vnto you: whosoeuer putteth away his wyfe (excepte it be for fornicacyon) causeth her to breake matrimony. And whosoeuer marieth her that is deuorsed, breketh wedlocke.

Agayne, ye haue herde, how it was
sayde to thē of olde tyme: * Thou shalt
not forsweare thy selfe ‡ but shalt per-
fourme thine oth to god But I say vn
to you: * sweare not at all: nether by
heauē ‡ for it is Goddes seate: nor yet by
ẏ earth, for it is his fote stole: nether by
Ierusalem, for it is the cyte of ẏ greate
kynge: nether shalt thou sweare by thy
head, because thou canst not make one
here whyte or blacke: * But youre com-
municacyō shalbe, yee, yee: nay, nay. For
what so euer is more then that, cōmeth
of euell.

C Ye haue herde howe it is said: * An
eye for an eye, a toth for a toth. ‡ But I
say vnto you: ẏ ye resist not euel. But
who so euer geueth the a blowe on thy
right cheke, turne to him the other also.
And yf eny mā wyll sue the at the lawe,
and take awaye thy cote, let hym haue
thy cloake also. And who so compelleth
the to go a myle, go with hym twayne.
Geue to hym that axeth: and from hym
that wolde borowe, turne not away.

✠ Ye haue herde, how it is sayde: * ẏ
shalt loue thyne neyghboure, and hate
thyne enemy. But I saye vnto you: loue
youre enemyes: * Blesse thē that curse
you: Do good to thē ẏ hate you: Praye
for them which do you wronge and per
secute you, that ye maye be the chyldren
of youre father which is in heauē: * for
he maketh his Sonne to aryse on the
euil and on the good, and sendeth his
rayne on the iust and vniuste:
* For yf ye loue them which loue you,
what rewarde shall ye haue? Do not ẏ
Publicans euen so? And yf ye be frend-
ly to youre brethren onlye: what syngu-
ler thynge do ye? Do not the Publicās
also lykewyse? * ye shall therfor be per-
fecte euen as your father in heauen is
perfecte. ⁜

The.vi.Chapter. ✠

C Of almes, prayer and fastynge. He
forbyddeth the carefull sekyng of world
ly thynges.

Take hede to your * almes ẏ
ye geue it not in the syght of
men, to ẏ intēt that ye wolde
be sene of them: orels, ye get
no rewarde of youre father
which is in heauen When soeuer ther-
fore thou geuest thyne almes, thou shalt
not make a trompet to be blowen befor
the, as the ypocrytes do in to synago-
ges and in the stretes, for to be praysed
of mē. Uereli I say vnto you, they haue
their reward. But when ẏ doest almes,
let not thy left hande knowe, what thy
ryght hāde doth, that thyne almes may
be secrete: and thy father which seyth in
secrete, shall rewarde the openly.

* And when thou prayest, thou shalt 3. Re.18.
not be as ẏ ypocrytes are. For they loue Esai.29.c
to stonde and praye in the synagoges, &
in the corners of the stretes to be sene of
men. Uerely I say vnto you: they haue
theyr rewarde. But when thou prayest
* entre in to thy chāber, & shut thy dore 4.Re.4.
to the and praye to thy father whiche is Acto.10.
in secrete: and thy father which seyth in
secrete, shal rewarde the openly. ⁜

* And when ye praye, bable not B
much, as the Heythē do: for they thynke Esa.1.
that they shall be herd for theire muche
bablynges sake. Be not ye lyke thē ther
for. * For your father knoweth where Rom.8.
of ye haue nede, before ye are of him. Af
ter this maner therfore shall ye praye:

* O oure father whiche art in hea- Luce.11.
uen, halowed be thy name. Thy kyngdō
come. Thy wyll be fulfylled vpon earth
as it is in heauē. Geue vs this daye oue
daylye bread. And forgeue vs oure det-
tes, as we also forgeue oue detters. And
lede vs not in to temptacion: but deliuer
vs frō euel. For thyne is the kyngdome,
& the power & the glory for euer. Amen.
* For yf ye forgeue other mē their tres- Mat.18.
passes, youre heauenly father shal also Mar.11.c
forgeue you. But and ye wyll not for-
geue men theyr trespases, nomore shall
your father forgeue you your trespasses.

✠ * Moreouer when ye fast, be not Esai.58.
sad as the ypocrites are. For they disfi- Mat.9.
gure their faces, ẏ they myght be sene
of men to fast. Uerely I saye vnto you:
they haue theyr rewarde. But ẏ, when
thou fastest, annoynte thyne head, and
wash thy face, that it appeare not vnto
men, that ẏ fastest: but vnto thy father
which is in secrete: & thy father whiche
seyth in secrete, shall rewarde ẏ openly.

* Se that ye gather you not trea- C
sure vpon ẏ earth, where rust & mothes Luce.12.
corrupt, & where theues breake thorow Eccl.29.
& steale. But gather you treasure to ge- Iere 17.
ther in heauen, where nether ruste nor P.30.23.
mothes corrupte, and where theues ne-
ther breake vp nor yet steale. For where
youre treasure is, there is youre harte
also. ⁜

* The eye is ẏ lyght of ẏ body. Yf Luce.11.
thyne eye the be syngle, al thy body shal
be ful of lyght: But and yf thyne eye be
wycked, al the body shalbe full of darke

nes: wherfor yf ẏ light ẏ is in ẏ, be dar
kenes, how great the shal ẏ darknes be?
Luce.16.b ✠ * No man can serue two masters.
For other he shall hate the one and loue
the other: or els he shal leane to the one,
and despyse the other: Ye can not serue
God and mammon. Therfore I say vn
Luce.12.c to you: * be not ye careful: for your lyfe,
Psa. 54.c what ye shal eate, or what ye shal drink:
1.Pet.5.d nor yet for your body, what ye shal put
on. Is not ẏ lyfe more worth the meate?
and the body more of value then ray
ment? Beholde the foules of the ayer:
for they sowe not, nother reape, nor yet
carye in to the barnes: and yet youre hea
uenly father fedeth the. Are ye not much
better then they?
D * Which of you (though he toke
Luce.12.c thought therfore) coulde put one cubyt
vnto his stature? why care ye then for
rayment? Consyder the lylies of ẏ felde,
how they growe. They laboure not, ne
ther spynne. And yet for all that I saye
vnto you, that euen Salomon in al his
royalte was not arayed lyke vnto one
of these. Wherfore yf God so clothe the
grasse, which is to daye in the felde, &
to morowe shalbe cast into the fornace:
shall he not much more do the same vn
to you, o ye of lytle fayth?
Therfore take no thought, sayenge:
what shall we eate, or what shall we
drynke? or where wyth shall we be clo
thed? After al suche thynges do the Hey
then seke. For youre heauenly father
knoweth, that ye haue nede of all these
3.Reg.3.b thynges. * Seke ye fyrst the kyngdom
of God and the ryghteousnes therof, so
shal al these thynges be mynistred vnto
you. ✠
Care not then for ẏ morow, for the
morow shall care for it selfe: Euery day
hath ynough of his owne trauayll.

The .vii. Chapter.

He forbyddeth foolish and temerari
ous iudgement, reproueth ypocrysye, ex
horteth vnto prayer, warneth to bewa
re of false prophetes, and so concludeth
his sermon.

A Iudge not * that ye be not
Luce.6.d iudged: For as ye iudge
Roma.2.a so shall ye be iudged. ‡ And
Mar.4.c wt what measure ye mete,
with the same shal it be mea
Luce.6.d sured to you agayne. * Why seist thou
a moate in thy brothers eye, & percea
uest not the beame that is in thyne own
eye: Or why sayest thou to thy brother
holde, I wyll plucke the moate out of
thyne eye, & beholde, a beame is in thine
own eye. * Thou ypocryte, first cast out
the beame out of thyne owne eye, & the
shalt thou se clerely, to plucke out the
moate out of thy brothers eye.
* Geue not that which is holy, to dog Psal.12
ges: nether cast ye your pearles before
swyne lest they treade them vnder their
fete, and the other turne agayne and al
to rente you.
* Axe and it shalbe geuen you: Seke
& ye shall fynde: knocke, & it shalbe ope
ned to you. For whosoeuer axeth, recea
ueth: & he that seketh, fyndeth: & to hym
that knocketh, it shalbe opened. * Is
there eny man amonge you, which yf
his sonne axed hym bread, wolde offer
hym a stone? Or yf he axed fishe, wold
he proffer him a serpent? yf ye the * whi
che are euel, can geue youre chyldre good
gyftes: how muche more shall youre fa
ther which is in heauē, geue good thyn
ges to them that axe hym?
* Therfore what so euer ye wolde ẏ
men shuld do to you, euē so do ye to thē.
This is the lawe and the prophetes.
‡ Enter in at ẏ strayte gate: for wyde
is the gate, & brode is the way, ẏ leadeth
to destruction, and many there be, which
go in therat. But straite is the gate, and
narowe is the way, which leadeth vnto
lyfe, and fewe there be the fynde it. ✠
✠ * Beware of false Prophetes whi
che come to you in shepes clothyng, but
inwardlye they are rauenynge wolues,
ye shall knowe them by theyr frutes.
* Do men gather grapes of thornes?
or fygges of thystles? Euen so euery
good tree bryngeth forth good frute.
But a corrupte tree, bryngeth forth euel
frute. * A good tree can not bryng forth
bad frute: nether can a rotten tre brynge
forth good frute. * Euery tre ẏ bryngeth
not forth good frute, shalbe hewē down
& cast in to ẏ fyre. Wherfor by their fru
tes ye shall knowe them.
* Not all they ẏ say vnto me, LOR
DE LORDE, shal enter in to ẏ kyngdō
of heauen: but he that doth the wyll of
my father which is in heauen. ✠
Many shal say to me in ẏ day: LOR
DE, LORDE haue we not prophecyed
in thy name? * Haue we not cast out de
uels in thy name? Haue we not don ma
ny greate dedes in thy name? And then
wyll I knowlege vnto them: I neuer
knew you * departe fro me, ye workers
of iniquite.
‡ Whosoeuer therfor heareth of me

these sayenges, & doeth the same, I wyll
lyke him vnto a wyse man, which buylt
his house vpõ a rocke: Now whã abun
daũce of rayne descẽded, & the wyndes
blewe & bet vpõ that same house, it fell
not, because it was grouñded on ẏ rocke
And who so euer heareth of me these
sayenges, & * doth them not, shalbe lyke
ned vnto a folysh man, which buylt his
house vpon the sonde. * Now whã abũ
daunce of rayne descended, and ẏ wyn
des blewe, and bet vpon that house, it
fell, & great was the fall of it.

And it came to passe, that * when
Jesus had ended these sayenges, the peo
ple were astonyed at his doctryne. For
he taught thẽ as one hauynge power, &
not as the Scribes.

The.viii.Chapter. ✠

Christ clenseth the leper, healeth the
captaines seruaunt, & many other disea
ses, helpeth Peters mother in law, styl
leth the see and the wynde, and dryueth
the deuels out of the possessed in to the
swyne.

When he was come down frõ
the mountayne, much peo-
ple folowed hym. And lo,
there came a leper, & wor-
shipped hym, sayenge: LOR
DE, yf thou wylt, thou canst make me
cleane. And Jesus put forth his hãde, &
touched him: sayng: I wyll, be ẏ cleane:
& immediatly his leprosye was clensed.
And Jesus sayd vnto him: Se thou tell
no mã, * But go & shewe thy selfe to ẏ
preste: and offer the gyfte ẏ Moses com
maũded, in wytnes to them. ✠

✠ * When Jesus was entred in to
Capernaũ, there came vnto hym a cap-
tayne, and besought hym, sayenge: Syr,
my seruaunt lyeth sycke at home of the
palsye, and is greuouslye payned. Jesus
said vnto him: I wyl come & heale him.
The capetayn answered & sayd: Syr, I
am not worthye, that ẏ shuldest come
vnder my rofe, * but speake the worde
only, & my seruaunt shalbe healed. For
I my selfe also am a man subiecte to ẏ
auctorite of another, & haue souldiers
vnder me. Yet whan I say to one: go, he
goeth, and to another: come, he cõmeth:
and to my seruaũt: do this, he doeth it.
B When Jesus herde ẏ, he marueyled, and
sayd to thẽ ẏ folowed hĩ: Werely I say
to you: I haue not foũde so great fayth,
no not in Israell. But I say vnto you:
* Many shall come from the east and
west, and shall rest with Abrahã, Isaac
and Jacob in the kyngdome of hea-
uen, and the chyldren of the kyngdome
shalbe cast out in ẏ vtter darknes: there
shalbe wepynge and gnasshynge of teth
And Jesus sayde vnto the Captayne:
go thy waye, and as thou beleuest, so be
it vnto the. And his seruaunt was hea-
led the selfe houre. ✠

* And Jesus wente in to Peters Luc. 4.D
house, and sawe his wyues mother ly- Mar. 1.C
ynge sycke of a feuer: so he touched her
hande, and the feuer left her: and she a-
rose, and ministred vnto them.

* When the euen was come, they Mar. 1.C
brought vnto hym many that were pos Luce. 4.C
sessed with deuels. And he cast out the
spirites with a worde, & healed all that
were sycke, that the thynge myghte be
fulfylled, whiche was spoken by Esay
the Prophet, sayenge: * He toke on him Esa. 53.A
our infirmyties, & bare our sicknesses. 1. Pet. 2. D
When Jesus sawe much people a- C
boute hym, he commaunded to go ouer
the water. * And there came a scrybe & Luce. 9.F
sayde vnto hym: master, I wyll folowe
the, whyther so euer thou goest. And Je-
sus sayde vnto hym: the foxes haue ho-
les, and the byrdes of the ayer haue ne-
stes, but ẏ sonne of man hath not wher
on to reste his heade. * Another that Luce. 9.F
was one of his disciples: sayd vnto him
Syr, geue me leue fyrst, to go and burye
my father. But Jesus sayde vnto hym:
folowe thou me, and let the dead burye
their deade.

✠ * And he entred into a shyppe, & Mar. 4.D
his disciples folowed him. And beholde, Luce. 8.C
there arose a great tempest in the see in
so muche that the shyppe was couered
with waues, and he was aslepe. And
his disciples came vnto hym, & awoke
hym sayenge: LORDE, saue vs, we
perysshe. And he sayde vnto them: why
are ye fearefull, o ye of lytell faith? The
he arose * and rebuked the wyndes Job. 26. B
and the see, and there folowed a greate psal. 106.D
calme. And the men marueyled & sayd:
what man is this, that both wyndes &
see obaye hym. ✠

* And when he was come to the o- Mar. 5.A
ther syde, in to the countre of the Gerge Luce. 8.C.D
sites, there met hym two possessed of de
uyls, which came out of ẏ graues, and
were out of measure fearce, so ẏ no mã D
might go by ẏ waye. And beholde, they
cryed out sayenge: Oh Jesu ẏ sonne of
God * what haue we to do wt the? Art 2. Cor. 6. C
thou come hither to tormẽt vs before ẏ
tyme be come? * And ther was a good way Mar. 5.B

of from them a greate hearde of swyne fedynge, Thẽ the deuyles besought him sayenge: yf thou cast vs out, suffre vs to go our waye in to the hearde of swyne. And he sayde vnto them: go youre wayes. Then wente they out, and departed in to the hearde of swyne. And beholde, the whole hearde of swyne was caried with violence headlynge in to the see, & perished in the water. Then the heardemen fled, and wente their wayes in to the cyte, and tolde euery thynge, & what had fortuned vnto the possessed of ŷ deuyls. And beholde, all the cite came out and mete Jesus, and whan they sawe
Act.16.e hym, they * besoughte hym, for to departe out of their coastes.

The.ix.Chapter.

The healeth the palsye, calleth Mathew from the custome, answereth for his, disciples healeth the woman of the yssue helpeth, Jairus doughter, geueth two blyndmen their sighte, maketh a domme man to speake, dryueth out a deuell.

A Then entred he in to a shippe, and passed ouer and came, in to his owne cyte. * And lo, they brought vnto him a mã sycke of the palsye, lyenge in his bed. And whan Jesus sawe ŷ faith of them, he sayde to the sycke of the palsye: my sonne, be of good cheare, thy synnes are forgeuen the. And beholde, certayne of the scrybes sayde in thẽ selues: this man blasphemeth. But whan Jesus saw their thoughtes, he sayd, wherfore thynke ye euell in youre hartes? Whether is it easier to saye: thy synnes be forgeuẽ the, or to say: aryse & walke. But that ye maye knowe, that ŷ sonne of mã hath power to forgeue synnes in earth thẽ sayde he vnto the sycke of the palsye: aryse, take vp thy bedde, and go home. * And he arose and wente home. When the people sawe it, they maruayled and glorifyed God, which had geuẽ suche power vnto men.

Mat.2.a
Luce.5.c
Joh.5.a
Actu.9.f
and.3.a

B ✠ * And as Jesus passed forth frõ thence, he sawe a man syt a receaunynge of custome, named Mathew, and sayde vnto hym: folowe me, and he arose and folowed him. And it came to passe as he sat at meate in the house, beholde, many publicans and sinners came and sat downe also with Jesus & his disciples. When the Pharises sawe that they sayde to his disciples: why eateth youre

Mat.2.b
Luce.5.d
and.15.a

master with publicãs & synners? When Jesus herde that, he sayde vnto them: The whole nede not the phisician, but they that are sicke. Go and learne what that meaneth: * I haue pleasure in mercy, and not in offerynge. For I am not come to call the righteous, but the synners to repentaunce.

Osee.6.b
Mat.12.a

✠ * Thẽ came ŷ disciples of Jhon to hym sayenge: why do we & the Pharyses faste so oft: and thy disciples fast not? And Jesus sayde vnto them: Can the weddynge chyldren mourne, as lõge as the brydegrome is with them? The tyme wyll come, when the brydegrome shalbe taken from them, and then shall they fast. No man pacheth an olde garment with a pece of new cloth. For the taketh he awaye the pece agayne from the garment, and the rent is made greater. Nether do men put new wyne into olde vessels, for then the vessels breake, and the wyne runneth out, and the vessels perysshe. But they poure new wyne in to new vessels, and so are both saued together.

Mat.2.b
Luce.5.d

C ✠ * Whyle he thus spake vnto them, beholde there came a certayne ruler, and worshipped hym, sayenge: My doughter is euẽ now deceassed, but cõe and laye thy hande on her, and she shall lyue. Jesus arose & folowed hym with his disciples. * And beholde, a woman whiche was diseased with an yssue of bloude.xii.yeares, came behynde hym, & touched the hem of his vesture. For she sayde in her selfe: yf I maye touche but euẽ his vesture only, I shalbe safe. Thẽ Jesus tourned hym aboute, & behelde her sayenge: Doughter be of good conforte, thy faith hath made the safe. And she was made whole, euen that same houre.

Mat.
Luce.8
Mat.
Luce.
Luce.

* And whan Jesus came into the rulers house, and sawe the minstrels & the people ragynge, he sayd vnto them: Get you hence, for ŷ mayde is not dead but * slepeth. And they laughed hym to scorne. But when the people were put forth, he wente in, and toke her by the honde, and the mayde arose. And this was noysed through out all the lõde.

Mat.
Luce.8
Joh.11

D And as Jesus departed thence, two blynde men folowed him, cryenge and sayenge: O thou sonne of Dauid, haue mercy vpon vs. And whã he was come house, the blynde came to hym. And Jesus sayde vnto them. Beleue ye, that I am able to do this? And they sayd vnto

hym:yee, LORDE. Then touched he
their eyes, sayenge: * accordynge to your ...th.3.b
fayth: be it vnto you. And theyr eyes
were opened. And Jesus charged them,
sayeng: Se that no man knowe of it.
But they departed, and spred abrode his
name through out all that lande.

* Whã these were gone out, beholde ...at.7.d
they brought to hym a domme mã pos= ...a.11.d
sessed of a deuell. And whan the deuell
was cast out, the domme spake. And the
people maruayled sayenge: it was neuer
so sene in Israel. But * the Pharises ...at.12.c
sayd: he casteth out deuels thorow the ...ar.3.b
chefe deuell.

* And Jesus wente aboute in al cy= ...at.6.a
ties and townes, teachynge in theyr sy= ...ue.13.a
nagoges, & preachynge the gospell of ẏ
kyngdome, and healynge all maner syck
nes and al maner disease amonge ẏ peo
ple. * And whan he sawe the people he ...ar.6.d
had cõpassion on thẽ, because they were ...a.14.a
pyned awaye, and scattered abrode, euen
as shepe hauynge no shepherde.

* Then sayd he to his disciples: the ...uc.10.a
haruest is great, but ẏ laborers are few.
Wherfore * pray ẏ Lorde of the haruest ...n.4.d
to sẽde forth labourers into his haruest.

The.x.Chapter.

Christ sendeth out his.xii. Apostles to
preach in Jewry, geueth thẽ charge, tea=
cheth them and comforteth thẽ agaynst
persecucyon and trouble.

And he * called his.xii. disci= A
ples vnto hym, and gaue thẽ ...ar.13
power ouer vncleane spretes ...ar.6.b.9
to cast thẽ out, and to heale ...c.10.a
all maner of syckenesses, and
all maner of diseases.

The names of the.xii. Apostles are
these: The fyrst, Symon called Peter: &
Andrewe his brother. James the sonne
of zebede, and Jhon his brother. Philip
and Bartlomew. Thomas, & Mathew
the Publicã. James the sõne of Alphe,
and Lebbeus otherwyse called Tadde=
us. Symon of Cana, and Judas Iscari
oth, which also betrayed hym.

These twelfe sent Jesus, and com=
maunded them, sayeng: Go not in to the
wayes that leade to the Heythen, and in
to the cyties of the Samaritãs entre ye
not. But go ye rather to the lost shepe of
the house of Israel. * Go & preache say ...ar.6.b.
enge: The kyngdom of heauẽ is at hãde
Heale ẏ sicke, clense the lepers, rayse the
dead, cast out ẏ deuels. * Frely ye haue ...c.9.b
receaued, frely geue agayn & possesse not ...ar.6.a
gold, nor syluer, nor brasse i your gyrdels, ...c.9.a

nor yet no scrippe towardes youre jor= and.10.a.
ney: nether two cotes, nether shues, nor
yet a staffe * For the workman is wor= 1.Tim.5.c
thy of his meate. In to whatsoeuer cite
or town ye shal come, enquyre in it, who
is mete for you, and there abyde, tyll ye
go thence.

* And whan ye come in to an house, B
salute the same. And yf the house be Mat.6.b.
mete for you, your peace shall come vpõ Luce.9.a
it. But yf it be not mete for you, your e and.10.a
peace shall turne to you agayne. And yf
no man wyl receaue you, nor heare your
preachynge, departe out of that house
or that cyte and * shake ẏ dust of your Actu.13.c
fete. Truly I saye vnto you: it shall be and.18.a
easyer for the lõde of Sodoma and Go=
morra in the daye of iudgment, then
for that cite.

* Beholde, I sẽde you forth as shepe Luce.10.a
amõge wolues. Be ye therfore wyse as
serpentes, and innocent as doues.
* Beware of men, for they shall dely= Mar.13.b
uer you vp to the counsels, and shall Luce.21.b.
scourge you in their synagoges. And ye Joh.16.a.
shall be brought before prynces and kin
ges for my sake, in witnes to them and
to the gentyls.

* But whẽ they delyuer you vp, take C
no thought how or what ye shal speak, Mar.13.b
for it shalbe geuen you, euen in ẏ same Luc.12.b.
houre, what ye shal say. For it is not ye and.21.b
that speake, but ẏ sprete of your father
which speaketh in you.

* The brother shall delyuer ẏ bro= Mich.7.a
ther to death, and the father the sonne.
And the chyldren shal aryse agaynst theyr
fathers and mothers, and shal helpe thẽ
to death: and ye shall be hated of all mẽ
for my names sake. But * he that endu Mat.24.a
reth to the ende, shalbe saued.

* Whẽ they persecute you in one cite, Mat.2.c
flye in to another I tel you for a trueth. and.4.b
ye shall not fynishe all the cytyes of Is= Actu.8.a
raell, tyll the sonne of man come. & The and.14.a
disciple is not aboue the master, nether & Luc.6.d
the seruaũt aboue ẏ lord. It is ynough
for the disciple, to be as his master, and
the seruaunt as his lorde. Yf they haue
called the good man of the house Beelze
bub, how muche more shall they call
them of his housholde so? Feare them
not therfore.

* There is nothynge hyd, that shall D
not be openly shewed: and nothynge se= Mar.4.b.
crete, that shall not be knowne. What Luce.8.b
I tel you in darknes, that speake ye in and.12.a
lyghte: and what ye heare in the eare,
that preache ye vpon the house toppes.

Luce.12.a * And feare ye not the that kyll the
body, and be not able to kyll the soule.
But rather feare hym which is able to
destroye both soule and body in to hell.
Are not two sparowes solde for a far-
thyng? Yet doth there none of the light
vpō the grounde without your father.
And now are all ye heares of your heade
tolde. Feare ye not therfore, ye are of
more value then many sparowes.

Mar.8.d Luce.9.c and.12.a * Therfore who so euer knowle-
geth me before men, hym wyll I know
lege also before my father whiche is in
heauen. But who soeuer denyeth me be
fore men, hym wyll I also denye before
my father which is in heauen.

C * Thynke not that I am come to
Luce.12.f sende peace vpon earth. I came not to
sende peace, but a swearde. For I am
Mich.7.a come to set a mā at variaūce * against
his father, and ye doughter agaynst hir
mother, & the doughter in lawe against
her mother in lawe: and a mans foes
shalbe they of his owne housholde.

Luce.4.b * Who so loueth father and mo-
ther more then me, is not mete for me.
And he that taketh not his crosse & folo
weth me, is not mete for me * Who so
Luce.17.d Mat.16.d Mar.8.d Joh.12.c fyndeth his lyfe, shal lose it: and he that
loseth his lyfe for my sake, shal fynde it.

*Luc.9.e and.10.b *Jo.13.c 3.Re.18.a * He that receaueth you, receaueth
me: and who so receaueth me, receaueth
hym that sent me. * He that receaueth
a prophet in the name of a prophet shal
receaue a prophetes rewarde. He that
receaueth a righteous man in the name
of a righteous man, shall receaue a righ
teous mans rewarde: * And Who so
Mar.9.c euer geueth vnto one of ye least of these
a cuppe of colde water onely to drynke,
in the name of a disciple, verely I saye
vnto you: he shall not lose his rewarde.

The.xi. Chapter.

¶ Jhon baptist sendeth his disciples
vnto Christe, which geueth them their
answere, rebuketh ye vnthākfull cities,
and louyngly exhorteth men to take his
yocke vpon them.

A And it came to passe, whan
Jesus had made an ende of
commaundynge his twolue
disciples, he departed thēce,
to teach & to preach in their
cities.

Luce.7.c ✠ * Whan Jhon beynge in preson
herde of the workes of Christe, he sent
two of his disciples, & sayde vnto him:
Art thou he that shall come, or shall we
loke for another? Jesus answered and
sayde vnto them: Go youre waye & tell
Jhon agayn, what ye se & heare. * The Esa.35.a
blynde se, and the lame go: the lepers ar
clensed, and the deafe heare, the dead a-
ryse agayne * and the Gospell is prea- Esa.61.a
ched to the poore: and blessed is he that
is not offended at me.

* When they wente their waye, Je- Luce.7.c
sus beganne to speake vnto the people,
concernynge Jhon: What are ye gone
out for to se in the wyldernesse? Wolde
ye se a rede shaken with the wynde? Or
what are ye gone out for to se? Wolde
ye se a man clothed in softe rayment?
Behold, they that weare softe clothing,
are in kynges houses. But what are ye
gone out for to se? A Prophet? Yea I
saye vnto you, & more then a Prophet.
For this is he of whome it is wrytten:
* Behold, I sende my messaūger before Mala.3
thy face, whiche shall prepare thy waye Mar.1
before the. ✠

✠ Verely I saye vnto you: Amōge B
the chyldren of women arose there not
greater then Jhon the Baptist. Not-
withstōdynge he that is ☞ lesse in the Homen
kyngdome of heauen, is greater thē he de lessh
From the tyme of Jhon baptist hither
to, the kyngdome of heauen suffereth
violence, and the violent plucke it vnto
them. * For all the prophetes and the Luce.16
lawe prophecied vnto Jhon. Also yf ye
wyll receaue it, this is * Helias, which *Luc.1
shulde come. Who so hath eares to hear Mala.4
let hym heare. ✠ Joh.1

* But where vnto shal I lyke this *Luc.7
generacyon? It is lyke vnto chyldren
which syt in the market, and call vnto
their felowes, and saye: we haue pyped
vnto you, and ye wold not daunse: We
haue mourned vnto you, and ye wolde
not wepe. For Jhō came nether eatyng
nor drynkynge, and they saye, he hath ye
deuell. The sonne of man came eatyng
and drynkynge, and they saye: lo what
a glutton and wyne bebber this man is
and a companyon of publicans and syn
ners? And ye wysdom is iustifyed of hir
chyldren.

✠ * Then beganne he to vpbrade C
the cities, in the which moost of his mi- Luce.10.c
racles were done, because they amēded
not. Wo vnto the Chorosain. Wo vnto
the Bethsayda: for yf ye miracles which
haue bene shewed amonge you, had ben
done in Tyre and Sydon, they had re-
pented longe ago in sacke cloth & ashes
Neuertheles I saye vnto you: It shalbe

easyer for Tyre and Sydon in the daye
of iudgemēt, then for you. And thou Ca-
pernaum which arte lyfte vp vnto hea-
uen, shalt be brought downe vnto hell.
For yf y myracles which haue ben done
in the, had ben shewed in Sodō they had
remayned vnto this daye. Neuertheles
I saye vnto you: It shalbe easyer for the
londe of Sodome in the daye of iudge-
ment, then for the. ꝭ

✠ At the same tyme Jesus answered,
& sayd: * I prayse y (O father & LOR
DE of heauen and earth) that thou hast
hyd these thynges from the wyse & pru-
dent, & opened them vnto babes. Eue so
father, for so it pleased the. * Al thynges
are geuē ouer vnto my of my father: ‡ &
no man knoweth the sonne, but y father
nether knoweth ony mā the father, saue
the sonne, and he to whom the sōne wyl
open it. Come vnto me all ye that labour
and are laden, & I wyl ease you. * Take
my yocke vpon you, and learne of me for
I am meke & lowlye of hart, and ye shall
fynd rest vnto your soules * for my yock
is easy, and my burthen is lyght. ꝭ

The.xii. Chapter.

❡ The disciples plucke y eares of corne
he excuseth them: healeth the dried hāde:
helpeth the possessed that was blynde &
domme: rebuketh the vnfaythfull that
wolde nedes haue tokens: and sheweth
who is his brother, syster and mother.

At the same tyme * went Je-
sus thorow y corne vpon the
sabbath, & his disciples wer
hongrye and began to pluck
of the eares of the corne, and
to eate. Whan the Pharises sawe that,
they sayd vnto hym. Beholde, thy discy-
ples do that, which is not lawfull to do
vpon the Sabbath. He sayd vnto them:
haue ye not red what Dauid dyd, whan
he was hungrye, & they also that were
with hym? * How he entred in to the
house of God, and dyd eate the shew-
breades which were not lawfull for him
to eate: nother for them that were with
hym, but only for the prestes? Or haue
ye not redde in the lawe, how that the
prestes in y temple breake the Sabbath,
and yet are blamelesse? But I saye vnto
you: that here is one greater then the tē-
ple. But yf ye wist what this were, * (I
haue pleasur in mercy, & not in offryng)
ye wolde not haue condemned innocētes
For the sonne of man is LORDE euen
ouer the Sabbath.

* And he departed thence, and wente B
into theyr synagoge: and beholde, there Mar.3.a
was a man which had his hande dryed Luce.6.a
vp, And they axed hym, sayenge: ‡ Is it ‡ Lu.14.a
lawfull to heale vpon the Sabbath? be-
cause they myght accuse hym. But he
sayd vnto them: Which of you is it, yf
he had a shepe fallen in to a pytte vpon y
Sabbath, * that wolde not take hym, & Deu.22.a.
lyfte hym out? And how much is a man
better then a shepe? Therfore is it lauful
to do good vpon the Sabbath. Thē said
he to the man: Stretch forth thy hande.
And he stretched it forth: & it was whole
agayne lyke vnto the other. ꝭ

✠ * Thē wente the Pharises out, & Mar.3.a
helde a councell agaynst hym, how they Joh.10.d
myght destroye hym. But whan Jesus and.11.e
knewe therof, he departed thēce, & much
people folowed hym: and he healed them
all, and charged them, that they shulde
not make hym knowen: that the thynge
myght be fulfylled, which was spokē by
Esay the prophete, which sayeth: * Be- Esa.47.a
holde, this is my seruaūt, whom I haue
chosen: and my beloued in whō my soule
delyteth: I wyll put my spirite vpō hym
And he shall shewe iudgement vnto the
Heythen. He shall not stryue, nor crye, no
ther shall ony man heare his voyce in the
stretes. A brused rede shall he not breake,
and flaxe that begynneth to burne shall
he not quench, tyll he sende forth iudge-
mēt vnto victorie. And in his name shall
the Heythen trust. ꝭ

* Then was there brought vnto him C
one possessed (of a deuell) y whiche was Luce.11.b
blynde and domme, and he healed hym:
in so much that the blynde and domme
both spake and sawe. And all the people
were amased, and sayd: Is not this the
sonne of Dauid? * But whan the Pha Math.9.d
rises herde that, they sayd: He dryueth Mar.3.b
the deuels out none other wyse, but tho- Luce.11.b.
row Belzebub the chefe of the deuels.
Neuertheles Jesus knew theyr though
tes, and sayd vnto thē: Euery kyngdom
deuyded within it selfe, shalbe desolate:
and euery cyte or house deuyded in it self
may not contynue. So yf one Sathan
cast out another, then is he at variaunce
in hym selfe: how may then his kyng-
dome endure? But yf I cast out deuels
thorow Belzebub, thorow whome do
youre chyldren cast them out? Ther-
fore shall they be youre iudges. But yf
I cast out the deuels by y spirite of God,
then is the kyngdome of God come vp- Luce.11.c
pon you. * Or how can a man entre

in to a stronge mans house, and violētly
take awaye his goodes, excepte he fyrste
bynde the stronge man, and then spoyle
his house? He that is not with me, is a-
gaynst me: and he that gathereth not w
me, scatereth abrode. Therfore I say vn
Mar.3.c to you: * Al synne and blasphemy shalbe
Luce.12.b. forgeuen vnto men, but the blasphemy a
gaynst the spirete shal not be forgeuen vn
1.Re.2.e to mē: * & who soeuer speaketh a worde
agaynst the sonne of man, it shalbe forge
uen hym. But who soeuer speaketh a-
gaynst the holy goost, it shall not be for-
geuen hym, nother in this worlde, nor in
the worlde to come.

D * Eyther make the tre good and his
Math.7.b frute good also, or els make the tre euell
Luce.6.c and his frute euell also. For the tre is
knowen by the frute. O ye generacyon
of vypers, how can ye speake good, whā
Psal.39.b ye your selues are euell? * For of ẏ abun
Luce.6.c daunce of the harte the mouth speaketh.
A good man out of the good treasure of
his harte, bryngeth forth good thynges:
and an euel man out of his euel treasure
bryngeth forth euell thynges. But I say
vnto you, that of euery ydell worde that
men haue spoken, they shall geue accom-
tes at the daye of iudgement. * Out of
Luce.19.b. thy wordes thou shalt be iustified, and
2.Reg.1.c out of thy wordes thou shalte be con-
demphed.

✠ Then answered certayne of ẏ scri-
bes and Pharyses, and sayde: Master,
we wolde fayne se a token of the. And
Mat.16.a he answered and sayd vnto thē: * This
Mar.8.b euell and aduouterous generacyon se-
Luce.11.c keth a token: and there shall no token be
geuen them, but the token of the prophet
Jone.2.a Jonas. * For as Jonas was thre dayes
and thre nyghtes in the Whalles belly,
so shall the sonne of man be thre dayes &
thre nyghtes in the harte of the earth.
The men of Niniue shall ryse in the last
iudgement with this generacyon, & shal
Jone.3.a condempne it: * for they dyd penaunce at
the preachynge of Jonas. And beholde,
here is one greater then Jonas. The
quene of the South shall aryse in ẏ laste
iudgement with this generacyon, & shall
3.Re.10.a. condempne it: * for she came from the vt
2 Par 9.a termost partes of the earth, to heare the
wysedome of Salomon: and lo, here is
one greater then Salomon.

C * Whan the vnclene spirete is gone
Luce.11.c out of man, he walketh thorow drye pla
ces, sekynge rest, and fyndeth none. Thē
sayeth he: I wyll turne agayne in to my
house from whēce I went out. And whā
he commeth, he fyndeth it empty, swepte
and garnysshed. Then goeth he his waye
and taketh vnto him seuen other spretes
worse then hymselfe: and whan they are
entred in, they dwell there: * And ẏ ende 2.Pet.2
of that man is worse thē the begynnyng
Euen so shall it go with this euell gene-
racyon. * Whyle he yet talked vnto the Mar.3.
people, beholde, his mother and his bre- Luce.8.
thren stode without, desyrynge to speake
with hym. Then sayd one vnto hym: Be
holde, thy mother and thy brethrē stonde
without, and wolde speake with the.
Neuertheles he answered and sayd vn-
to hym that tolde hym: Who is my mo-
ther? and who are my brethren? And he
stretched forth his hande ouer his discy-
ples, and sayd: Beholde my mother & my
brethren. * For who soeuer doth ẏ wyll
of my father which is in heauen, ẏ same
is my brother, syster and mother.

The. xiii. Chapter.

¶ The parable of the sede. Of the tares
Of the mustarde sede. Of the leuen. Of
the treasure hyd in the felde. Of ẏ perles
and of the nette.

The * same daye wente Jesus A
out of ẏ house, and sat by the
see syde, and much people re-
sorted vnto hym: so that he
wente in to shippe & sat hym
downe, and all the people stode vpon the
shore. And he spake many thynges vnto
them in similitudes, sayenge: Beholde,
The sower went forth to sowe: and as
he sowed, some fel by the way syde: Thē
cam the foules, and dyd eat it vp. Some
fel vpon stony groūde, & anone it sprōge
vp, because it had no depth of earth: But
whan the sōne arose, it caught heat: and
for so much as it had no rote, it wythred
awaye. Some fel amonge the thornes, &
the thornes grewe vp, and choked it.
Some fell vpon good groūde, and gaue
frute: some an hundreth folde, some sixty
folde, some thyrtye folde. Who so hath
eares to heare, let hym heare. B

* And the discyples came vnto hym,
and said: Why speakest thou to them by
parables? He answered and sayd vnto
them: Unto you it is geuen to knowe ẏ
mystery of the kyngdom of heauē, * but
vnto them it is not geuen. For who so
hath, vnto hym shalbe geuen, & he shall
haue abundaunce. But who so hath not
frō hym shalbe taken awaye, euē that he
hath. Therfore speake I vnto them by
parables, for with seyng eyes they se not
and with hearynge eares they heare not

for they understonde it not. And in them
is fulfylled the prophecy of Esay, which
sayeth: * Ye shall heare in dede, and shal
not understonde: and with seynge eyes shall
ye se, & not perceaue. For the hart of this
people is waxed grosse, and theyr eares
are thycke of hearinge, & theyr eyes haue
they closed, lest they shulde once se with
the eyes, and heare with the eares, & un-
derstonde with the harte, and turne, that
I myght heale them.
C * But blessed are your eyes, for they
se: and youre eares, for they heare. Vere-
ly I saye unto you: ‡ many Prophetes
and ryghteous men haue desyred to se ẏ
thynges that ye se, and haue not sene thē
and to heare the thynges that ye heare,
and haue not herd them. * Heare ye ther
fore the parable of the sower. When one
heareth the worde of the kyngdome, and
understondeth it not, the euell man com-
meth, and plucketh it awaye that is so-
wen in his harte: and this is he that is so
wen by the waye syde. But he that is so-
wen in the stony groūde, is this: whan
one heareth the worde, and anone with
ioye receaueth it: Neuerthelesse he
hath no rote in hym, but endureth for a
season, whan trouble and persecucyon
aryseth because of the worde, immediat
ly he is offēded. As for hym that is sowē
amōge the thornes, this is he: Whā one
heareth ẏ worde, & the carefulnes of this
worlde, & ẏ deceatfulnes of riches choke
the worde, & so he becōmeth unfruetfull.
But he ẏ is sowē in the good grounde,
is this: whā one heareth the worde, & un
derstondeth it, & bryngeth forth frute: &
some geueth an hūdreth folde, some syxty
folde, and some thyrtye folde.
D * Another parable put he forth un-
to them and sayd: ✠ The kyngdome of
heauen is lyke unto a man, that sowed
good sede in his felde. But whyle men
slepte, there came an enemye, & sowed ta
res amonge the wheate, and wente his
waye. Now whan the blade was sprōge
up and brought forth frute, than the ta-
res appeared also. Thē cam ẏ seruaūtes
to the householder, and sayd unto hym.
Syr, sowdest thou not good sede in thy
felde? From whence then hath it tares?
He sayd unto them: that hath the enemy
done. Then sayd the seruauntes: wylt ẏ
then that we go and wede them out? He
sayd. No, lest whyle ye wede out ẏ tares
ye plucke up ẏ wheat also with thē. Let thē
both growe together tyl the haruest, & in
tyme of haruest, I wyll saye unto ẏ rea-
pers: Gather ẏ tares fyrst, & bynd thē in
sheues to be brent: but gather ẏ wheate
in to my barne. ‡
✠ Another parable put he forth un-
to them, and sayde: * The kyngdome of Mar.4.c
heauen is lyke unto a grane of mustarde Luce.13.b.
sede, whiche a man toke and sowed it in
his felde. Which is the leeste amonge all
sedes. But when it is growen, it is the
greatest amonge herbes, and is a tree: so
that the byrdes under the heauē come &
dwell in the braunches of it.
Another parable spake he unto them
* The kyngdō of heauē is lyke unto Le Luce.13.b
uē, which a womā toke, & myxt it amōge
thre peckes of meele, tyl al was leuēded
* All such thynges spake Jesus un- E
to the people by parables, and without Math.4.d
parables spake he nothynge unto them:
that ẏ thynge myght be fulfylled, which
was spoken by the Prophete sayenge:
* I wyll open my mouth in parables: & Psa.77.a
wyll speake out the secretes from the be
gynnynge of the worlde. ‡
Then sent Jesus the people awaye,
and came home. * And his disciples cam Mar.4.b
unto hym, and sayde: Declare unto us ẏ
parable of the tares of the felde. Jesus
answered, and sayd unto them: He that
sowed the good sede, is the sonne of mā:
the felde is the worlde: the good sede are
the chyldren of the kyngdom: The tares
are the chyldren of wyckednes: the ene-
mye that soweth them is the deuel: * the Apo.14.b
haruest is the ende of the worlde: the rea
pers ar the angels. For lyke as the tares
are weded out, and brent in the fyre, euē
so shall it go in the ende of this worlde.
The sonne of man shall sende forth his
angels, and they shall gather out of his
kyngdome all thynges that offēde, and
them that do iniquyte, and shall cast thē
in to a fornace of fyre, there shalbe way-
lynge and gnasshynge of teth. * Thē shal Dan.12.a
the righteous shyne as the Sonne in the Sap.3.b
kyngdome of theyr father. Who so hath 1.Cor.15.e
eares to heare, let hym heare. ‡
✠ Agayne the kyngdome of heauen
is lyke unto a treasure hyd in the felde,
which a man founde and hyd it, and for
ioye therof he went and solde all that he
had, and bought that felde.
Agayne ẏ kyngdome of heauē is lyke F
unto a marchaūt, that sought good pear
les: and * whā he had founde a precious Phil.3.a
pearle, he went and solde all that he had
and bought it.
Agayne the kyngdome of heauen is
lyke unto a nette cast in to ẏ see, wher

are taken all maner of fysshes and whan
it is full, men drawe it out vnto ÿ shore,
and syt and gather ÿ good in to the ves-
Mat.22.b sels, but cast the bad awaye. * So shall
it be in the ende of the worlde. The an-
gels shall go out, and seuer the bad from
the righteous, and shall cast them in to a
Mat.25.c fornace of fyre, * there shalbe waylinge
and gnasshynge of teth.

And Jesus sayd vnto them: Haue ye
vnderstode al these thynges? They sayd
Yee LORDE. Then sayd he vnto them:
Therfore euery scrybe taught vnto the
kyngdome of heauen, is lyke an houshol
der, which bryngeth out of his treasure
thynges new and olde. ⊢

G * And it came to passe whan Jesus
Mar.6.a had ended these parables, he departed
Luce.4.b thence, and came in to his owne countre
and taught them in theyr synagoges: in
so muche: that they were astonnyed and
sayde: Whence cometh such wysedome
Joh.6.e and power vnto hym? * Is not this the
carpēters sonne? Is not his mother cal-
led Mary? and his brethren James & Jo
ses, and Symon and Judas? And are not
all his systers here with vs? Whence hath
he then all these thynges? and they were
offended at hym. But Jesus sayde vnto
Mat.6.a thē: * A prophet is no where lesse set by,
Luce.4.c then at home and amōge his owne. And
Joh.4.e he dyd not many miracles there, because
of theyr vnbeleke.

The.xiiii.Chapter.

¶ Jhon is taken & beheaded. Christ fe-
deth fyue thousande men with v.loaues
and two fysshes: and appeareth by nyght
vnto his disciples vpon the see.

A
Marc.6.b AT * that tyme Herode the
Luce.9.a Tetrarcha herde of the fame
of Jesu, and sayde vnto his
seruaūtes: This is Jhon the
baptyste: he is rysen agayne
from the dead, therfore are his dedes so
Luce.3.c myghty. * For Herode had takē Jhon,
bounde hym, and put hym in preson for
Herodias sake his brother Philips wyf
Leuit.18.b For Jhon sayde vnto hym: * It is not
ano.20.c lawfull for the to haue her. And fayne
wolde he haue put hym to death, but he
Mat.21.b feared the people * because they helde
hym for a prophet.

Gen.40.c But whan Herode helde his * byrth
daye, the doughter of Herodias daunsed
Mar.6.c before them, and * that pleased Herode
wel, wherfore he promysed her with an
oth, that he wold geue her, what so euer
she wolde axe. And she (beynge instructe
of hir mother afore) sayd: geue me Jhon
baptistes heade in a platter. And ÿ kyng
was sory. Neuertheles for ÿ othes sake,
and them that sat with hym at the table
he cōmaūded it to be geuen her, and sent
and beheaded Jhon in ÿ preson. And his
heade was brought in a platter, and ge- B
uen to the damsell, and she brought it vn
to hyr mother. Then came his disciples,
and toke his body and buryed it, & wēte
and tolde Jesus.

* Whan Jesus herde that, he depar
ted thence by shyppe in to a deserte place
alone. ‡ And whan the people herde ther
of, they folowed hym on fote out of the
cities. And Jesus wente forth, and sawe
muche people, and had pytie vpon them,
and healed theyr sycke. But at euē came
his disciples vnto hym, & sayde: This is
a deserte place & ÿ nyght falleth on, let ÿ
people departe frō the, that they may go
in to ÿ townes, & bye thē vitayles. But
Jesus sayde vnto thē: They nede not go
awaye, geue ye them to eate. Then sayde
they vnto hym: We haue here but fyue
loaues and two fysshes. And he sayde:
Brynge them hither. And he cōmaunded
the people to syt downe vpon the grasse
and toke ÿ fyue loaues and two fysshes,
and loked vp towarde heauen, and gaue
thankes and brake, and gaue the loaues
vnto the disciples, and ÿ disciples gaue C
thē to the people. And they all dyd eate &
were suffised. And they gathered vp of ÿ
brokē meat that remayned ouer, twolue
baskettes full. And they that dyd eate,
were about fyue thousande men, besyde
women and chyldren.

* And straight waye Jesus made his
disciples to entre in to a shyppe, and to
go ouer before hym, tyll he had sent the
people away. And whan he had sent the
people awaye, * he wēte vp in to a moū
taynt alone, to make his prayer. And at
euen was he there hymselfe alone. And ÿ
shyppe was already in the myddest of the
see, and was tost wyth wawes, for the
wynde was contrary. But in the fourth
watch of the night Jesus came vnto thē
walkynge vpon the see. And whan his
disciples saw hym goynge vpon the see,
they were afrayed, sayenge: It is some
sprete, & cryed out for fear. But straight
waye spake Jesus vnto them, and sayd:
Be of good cheare, it is I, be not afraied
Peter answered hym, & sayde: LORDE, D
yf it be thou, byd me come vnto the vpō
the water. And he sayd: com on thy way
And Peter stepte out of the shyppe, and

went vpon the water, to come vnto Je-
sus. But whā he sawe a myghty wynde,
he was afrayed, and beganne to synke,
and cryed, sayinge: LORDE helpe me.
And immedyatly Jesus stretched forth
his hande, and caught hym and sayd vn
to hym: O thou of lytle faythe, wherfore B
doutest thou? *And they went in to the
6.f. shippe, and the wynde ceased. Thē they
that were in the shippe, cam & fel downe
before hym, and sayd: Of a trueth thou
art the sonne of God. And they shipped
ouer, and cam into the londe of Genaze
reth. And whan the men of that place
had knowlege of him, they sent out in al
that countre rounde about, and brought
vnto hym al that were syck, & besought
hym, that they might but touch the hem
of his vesture onely. And as many as
touched it, were made whole.

The xv. Chapter. ✠

Christ excuseth his disciples, and rebuketh the Scrybes and Pharyses for transgressynge Gods commaundement thorow theyr owne tradicyons. The thynge that goeth in to the mouth defyleth not the man. He delyuereth the womans of Cananees doughter, healeth the multytude, and with seuenloaues and fyue lytle fysshes fedeth foure thousand men, besyde women and chyldren.

Then came vnto him the scri
bes and pharisees from Jeru
salem, sayinge: Why do they
7.a dysciples transgresse the tra
dicions of the elders? for they
washe not theyr handes whā they eate
bread. He answered and sayd vnto thē:
Why do ye trāsgresse the cōmaūdemēt
of God, because of your own tradicions?
For God cōmaūded, sayinge: *Honoure
20.b. father and mother, and he that curseth
5.c father and mother, shall dye the death.
17.c But ye saye: ‡ Euery man shall saye to
18.d father or mother: The thynge yͭ I shuld
helpe the withall, is geuen vnto God.
By this is it come to passe, that no man
honoureth his father or his mother eny
more. And thus haue ye made the com-
maundement of God of none effecte, for
youre owne tradicions. Ye ypocrites,
full well hath Esay prophecyed of you,
& sayd: *This people draweth nye vn-
29.c to me with theyr mouth, and honoureth
f me with theyr lippes, howbeit their hart
is farre fro me. But in vayne do they D
serue me, whyle they teache such doctri
nes as are nothynge but the commaun-
dementes of men.

And he called the people to hym, and
sayd vnto them: Heare and vnderstonde.
That which goeth in to the mouth, de-
fyleth not the man: but that which com-
meth out of the mouth, defyleth yͤ man.
Then came his disciples, and sayde
vnto hym: knowest thou that the Pha- B
risees were offended, whā they herde this
sayinge? He answered, & sayd. *Al plan-
tes which my heauenly father hath not Actu.5.c
planted, shalbe plucked vp by the rotes.
Let them go, they are the blynde leaders
of the blynde.
When one blynde leadeth another,
they fall both in the dych.
*Then answered Peter and sayde
vnto hym: Declare vnto vs this para- Mar.7.b
ble. And Jesus sayd vnto them: Are ye
yet then without vnderstondynge? Per
ceaue ye not, that what soeuer goeth in
at the mouth, descendeth downe into the
bely, and is cast out in to the draught?
But the thynge that proceadeth out of
the mouth, commeth from the hart, and
that defyleth the man. For out of yͤ hart
comme euell thoughtes: murther, brea-
kynge of wedlocke, whordome, theft,
false wytnesse, blasphemy. These are the
thynges yͭ defyle a mā. But to eat wͭ vn
washen hādes, defyleth not a man. ✠
✠*And Jesus went out frō thence,
and departed in to the coastes of Tyre C
and Sydon. And beholde, a woman of Mar.7.c
Cannaan went out of the same coa-
stes, & cryed after him, sayinge: O LOR
DE thou sonne of Dauid, haue mercy
vpon me. My doughter is sore vexed wͭ
a deuell. And he answered her neuer a
worde. Then came his disciples vnto
hym, and besought hym, sayinge: Sende
her awaye, for she cryeth after vs. But
he answered, and sayd: *I am not sent,
but vnto the lost shepe of yͤ house of Is- Luce.19.b.
rael. Notwithstondyng she came and fel
downe before hym, and sayd, LORDE,
helpe me. He answered & said: It is not
good, to take chyldrens bread, and to cast
it vnto dogges. It is trueth LORDE
(sayd she) Neuertheles the whelpes eat
of the crommes, that fall from theyr lor
des table. Then answered Jesus & said
vnto her: O woman, great is thy faythe
be it vnto the, euen as thou desyrest.
And her doughter was made whole at
the same houre. ✠
✠And Jesus departed thēce, & came
nye vnto the see of Galile, and went vp
in to a mountayne, & sat down there. And
ther cā vnto him much people hauyng

with them,lame,blynde,domme,crepell,
and other many,and cast them downe at
Esa.35.a Jesus fete. *And he healed them, in so
muche that the people wondred, to se ẏ
dõme speake,the crepel whole, the halte
to go, & the blynde to se. And they pray-
sed the God of Israel.
D *And Jesus called his disciples vn-
Mar.8.a to hym,and sayd:I haue compassion vp
pon the people, for they haue contynued
with me now thre dayes, and haue no-
thynge to eate, and I wyll not let thẽ de
parte fastynge, lest they perysshe in the
waye.And his disciples sayd vnto hym:
Whence shulde we get so muche bread
in the wyldernes,that we myght satisfie
so muche people?And Jesus sayde vnto
them:How many loaues haue ye?They
said:seuen loaues,and a few litle fisshes.
And he cõmaũded ẏ people to syt down
vpon the grounde,and toke the seuẽ loa
ues,and the fysshes, and gaue thankes &
brake them, and gaue them to his disci-
ples, and his disciples gaue them to the
people.And they all dyd eate, and were
satisfyed. And they toke vp the broken
meate that was lefte,seuẽ baskettes ful
And they that dyd eate,were foure thou
sande men,besyde wemen & chyldren. ✠
And whan he had sent awaye the peo-
ple,he went in to a shippe, and came in
to the parties of Magdala.

The.xvi.Chapter.

¶ The Pharises requyre a token. Je-
sus warneth his discyples of the phari-
ses doctrine. The confession of Peter.
The keyes of heauen. The faythfull
muste beare the crosse after Christ.

A Then came the Pharises &
Mat.8.b Saduces vnto hym, & tem-
Joh.6.d. ted hym,requyryng hym to
shewe them a token frõ hea
uen. *But he answered, &
Luce.12.f. sayd:At euẽ ye saye it wyll be fayre wed
der,for the skye is reed.And in the mor-
nynge,ye saye:it wyl be foule wedder to
daye,for the skye is reed, and gloometh.
O ye ypocrites, ye can discerne ẏ fashiõ
of the skye:can ye not then discerne the
Mat.12.d tokens of these tymes also? *This euel
and aduouterous generacyon seketh a
token,and there shall no token be geuen
Jone.2.a them,but the token of the prophete *Jo
nas.So he lefte them and departed.
Mar.8.b *And whẽ his disciples were come
to the other syde of the water, they had
forgotten to take bread with them. Je-
Luce.12.a. sus sayd vnto them: * Take hyde and
beware of the leuẽ of the Pharises and
of the Saduces. Then thought they in
them selues,sayinge: We haue taken no
bread with vs. Whan Jesus perceaued
that:he sayde vnto them: O ye of lytle
fayth, why are ye combred (in your myn
des)because ye haue takẽ no bread with
you? Do ye not yet perceaue? Remẽbre
ye not those fyue loaues *whẽ ther were
fyue thousande men,and how many bas
kettes toke ye vp? *Nether the seuẽ loa
ues whẽ there were foure thousand mẽ,
and how many baskettes toke ye vp?
Why perceaue ye not thẽ, that I spake
not to you of bread,whẽ I sayd:beware
of the leuen of the Pharises, and of the
Saduces? Then vnderstode they, how B
that he bad not them beware of ẏ leuen
of bread,but of the doctrine of the Pha
rises and of the Saduces.
✠Then cam Jesus into the coastes
of the cyte Cesarea Philippi, and axed
his disciples,and sayd: Whom do men
saye ☞ that the sõne of man is?They
sayd:Some saye, that thou art Jhon ẏ
Baptist.Some,that ẏ art Elyas,Som
that thou art Jeremy,or one of the pro-
phetes.He sayd to them:But whom say
ye that I am? Then answered Symon C
Peter,and sayd: *Thou art Christ the
sonne of the lyuynge God. And Jesus
answered, and sayd vnto hym: Blessed
art thou Symon the sõne of Jonas, for
flesh and bloude hath not opened ẏ vnto
the * but my father ẏ is in heauen. And
I saye to the: Thou art Peter, & vpon
this * rocke wyll I buylde my cõgrega-
cyon, & ẏ gates of hell shall not preuayle
agaynst it.And the keyes of heauen wyl
I geue vnto the: ‡What soeuer ẏ shalt
bynde vpon earth, shall be bounde also
in heauen: And what so euer thou shalt
louse vpõ earth,shalbe loused also in hea
uen. ✠ Then charged he his disciples, ẏ
they shuld tell no mã that he was Jesus
Christ.
*Frõ that tyme forth began Jesus to D
shewe vnto his disciples,how ẏ he must
go vnto Jerusalem, & suffre many thyn-
ges of the elders,& of ẏ hye prestes, & of
the scrybes, & be put to death, & ryse a-
gayne the thyrde daye. But Peter toke
hym asyde, & began to rebuke hym,say-
eng:LORD, fauer thy self, let not this
happẽ vnto the. Neuertheles he turned
him about, & said vnto Peter: *Auoyd
fro me sathã, ẏ hyndrest me,for ẏ sauou-
rest not ẏ thynges ẏ be of god,but of mẽ
*The sayd Jesus vnto his disciples:
Yf eny man wyll folowe me; let hym

forsake himselfe, and take vp his crosse, & folowe me. For who so wyl saue his lyfe, shall lose it: but who so loseth his lyf for my sake, shall fynde it. What helpeth it a mã though he wanne yͤ whole worlde, & yet suffred harme in his soule? Or what can a man geue to redeme his soule withal? For it wyll come to passe, that the sonne of man shall come in the glory of his father with his angels, * & thẽ shal he rewarde euery one accordyng to his dedes. Verely I saye vnto you: * there stonde here some, which shall not tayst of death, tyll they se the sonne of man come in his kyngdome.

The.xvii.Chapter.

¶ The Transfiguracion of Christe vpon the mount of Tabor. He healeth yͤ lunatyke, and payeth trybute.

A
...at 9.a
...e 9.d

AND after sixe dayes Jesus toke, Peter, James, & Jhon his brother, and brought thẽ vp in to an hye mountayne out of the waye, and was transfigured before thẽ: * and his face shone as the sõne, and his clothes were as whyte as yͤ lyght. And beholde, there appeared vnto them Moses and Elias talkynge with him. Thẽ answered Peter, and sayde vnto Jesus: LORDE, here is good beyng for vs. Yf thou wilt, let vs make here thre tabernacles: one for the, one for Moses, and one for Elias. Whyle he yet spake, beholde, a bright cloude ouershadowed thẽ: and lo, there came a voyce out of the cloude, sayenge: * This is my deare sonne, in whom I delyte, heare him. Whan yͤ disciples herde that, they fell vpon their faces, & were sore afrayed. But Jesus came and touched them, and sayde: Aryse, and be not afrayed. And whan they loked vp they sawe no man, but Jesus onely.

B
...at 9.a

* And whan they came downe from the mountayne, Jesus charged them, and sayd: Tel no man of this vysion, tyll yͤ sonne of man be rysen agayne from the dead. ⊢ ✠ And his disciples axed him, & sayd: Why say the scrybes then, that * Elias must fyrst come? Jesus answered and sayde vnto them: Elias shall come fyrst in dede: and brynge all thynges to ryght agayne. But I saye vnto you: Elias is come already, & they knew him not, but haue done vnto him, what they wold. Euẽ so shal also the sonne of man suffer of thẽ. Thẽ perceaued yͤ disciples, that he spake vnto them of Jhõ thẽ baptist.

✠ * And whã they were come to the people, there came vnto hym a certayne mã, & kneled vnto him and sayd: LORDE haue mercy vpon my sonne, for he is lunatyke, and sore vexed. He falleth ofttymes into the fyre, & oft in to yͤ water: and I brought him vnto thy disciples, and they coulde not heale him. And Jesus answered, & sayd: O yͤ faythles & frowarde generacyon, how lõge shall I be with you? How lõge shall I suffre you? Brynge him hyther to me. And Jesus rebuked hym & the deuyl went out of hym, and the chylde was healed euen the same houre. ⊢
Marc 9.d
Luce.9 d
C

* Thẽ came yͤ disciples vnto Jesus secretly, & sayd: Why could not we cast him out? Jesus sayd vnto thẽ: Because of your vnbeleue. For I saye verely vnto you: * Yf ye haue faith as a grane of musterde sede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and he shall remoue, nether shall ony thyng be impossible vnto you. Howbeit this kynde goeth not out, but by prayer and fastynge.
Marci 9.c
Mat 21.c
Luce 17.a

* Whyle they occupied in galile, Jesus sayd vnto thẽ: It wyl come to passe that the sonne of man shalbe delyuered in to the handes of mẽ, & they shall kyll hym, & the thyrde day shall he aryse agayn. And they were very sory. ✠ Now whã they were come to Capernaũ, they that receaued yͤ trybute money, came to Peter, & sayd: Doth youre master paye trybute? He sayd: yee. And whan he was come home, Jesus preuented hym, & sayd: What thynkest thou Symõ? Of whome do the kynges of the earth take toll or tribute? Of their chyldren, or of straungers? Then sayd Peter to hym: Of straungers. Jesus sayd vnto hym: Then are the chyldrẽ fre. * Neuertheles lest we offende thẽ, go thy way to yͤ see, & cast thyne angle, & take yͤ fishe yͭ fyrst cõmeth vp, & whan yͭ hast opened his mouth thou shalt fynde a pece of twenty pens, take that and geue it them for me and the. ⊢
D
Marc 8.d
9.d.&.10.d
Luce 9.c
Mat 16.d
and 20.b
Mat 22.b

The.xviii.Chapter. ✠

He teacheth his disciples to be hũble, & harmeles, to auoyde occasiõs of euell, & one to forgeue anothers offences.

AT the same tyme came yͤ disciples vnto Jesus, & sayde: Who is the greatest in the kyngdome of heauen? And Jesus called a chylde vnto
A
Marc 9.d
Luce 9.c

hym, and set him in the myddest amōge
the, and sayd: Verely I saye unto you:
1.Pet 2.a Excepte ye turne & become * as childrē,
ye shall not entre in to the kyngdome of
heauen. Whosoeuer therfore humbleth
hym selfe as this chylde, the same is the
greatest in the kyngdome of heauen.
And who so receaueth suche a chylde
Marci 9.c in my name, receaueth me. * But
Luce 17.a who so offēdeth one of these lyttel ones
which beleue in me, it were better for
hym, that a mylstone were hanged a-
bout his necke, and he drowned in the
depte of the see. Wo unto ÿ worlde be-
cause of sklaunders.
1.Cor 11.d * Yee ther must sklaūders come: but
Luce 17.a wo unto that man, by whom sklaūder
‡ Mat 5.d commeth ‡ But yf thy hande or thy fote
Marci 9.f offende the, cut hym of, and cast him frō
the. It is better for the to entre in unto
lyfe, lame or crepel, than ÿ ÿ shuldest ha-
ue two hādes or two fete, & be cast into
euerlastyng fyre. And yf thyne eye of-
fende the, plucke it out, and cast it from
the. Better it is for the to entre in un-
to lyfe wyth one eye, then to haue two
eyes, and to bo cast into hell fyre.
B Take hede, ÿ ye despyse not one of
these lytle ones. For I saye unto you:
their angels do alway beholde the face
of my father which is in heauen: ⸸ For
the sonne of man is come to saue that
Luce 15.a which is lost. How thynke ye? * Yf a
mā haue an hūdreth shepe, & one of the
be gone astraye, doth not he leaue ÿ nyē-
tye and nyene in the mountaynes, and
goeth, and seketh that one which is gon
astraye? And yf it happen ÿ he fynd it,
verely I say unto you: he reioiceth more
ouer it, then ouer the nyentie and nyene
whiche wente not astraye. Euen so is it
not ÿ will before your father in heauē,
ÿ one of these lytle ones shuld perish.
Luce 17.a ⸸ * Yf thy brother trespase agaynst
Eccle 19.b the, go and tell him his faute betwene ÿ
Leuit 19.d and hym alone. Yf he heare ÿ, thou hast
wōne thy brother. But yf he heare the
Num 35.f not, thē take yet with ÿ one or two, * ÿ
Deu 17.b in the mouth of two or thre wytnesses,
and 19.c euery matter maye be stablished. Yf he
2 Cor.13.a heare not them, tel it unto the congrega
cion. Yf he heare not the congregacion,
holde him as an Heythē and Publican.
Mat 16 a.c Verely I say unto you: * What so euer
ye shal bynde upon earth, shalbe bounde
also in heauē: & what so euer ye lowse
upon earth, shalbe lowsed also in hea-
uen. Agayne, I say unto you: Yf two
of you shal agree upon earth (for what

thynge so euer it be that they wolde de- C
syre) they shall haue it of my father whi
ch is in the heauē * For where two or Luce 24.
thre are gathered together in my name,
there am I in ÿ myddest amonge them.
* Thē came Peter unto him, & sayd: Math 6.
LORD, how oft shal I forgeue my bro Marc 11.
ther, ÿ trespasseth agaynst me? Seuen Luce 17.
tymes? Jesus sayd unto him: I say not
unto the seuen tymes, but seuēty tymes
seuen tymes. ⸸ ⸸ Therfore is ÿ kyng-
dō of heauē lykened unto a kyng, which
wolde reken wt his seruaūtes. And whā
he began to reken, one was brought un-
him, which ought hym ten thousande
pounde. Now whā he had nothinge to
paye, his lorde commaunded hym to be
solde, and his wyfe and his chyldrē, and
all that he had, & payment to be made.
Thē the seruaūt fell down, & besought
him, sayeng: Syr, haue pacience wt me,
and I wyll paye the all. Then had the
lorde pitie on that seruaūt, and dischar
ged him, and forgaue him the dette.
And the same seruaunt wente out, & D
founde one of his felowes, which ought
hym an hundreth pens, and layde hande
upon him, and toke him by the throte, &
seyde: paye me that thou owest. Then
his felowe fel down, and besought him,
sayeng: haue pacience wyth me, and I
wyl paye the all. Neuerthelēs, he wolde
not, but wente and cast him into prisō,
tyll he shulde pay the dette. When his
felowes sawe what was done, they we
re very sory, and cam & tolde their lorde
all that had happened. Then his lorde
called for him & sayd unto him: * O ÿ Jacob
wycked seruaunt, I forgaue the al this
dette, because thou prayedest me: shuldest
thou not then haue had compassion also
upon thy felowe, euē as I had petie up
pon the? And his lorde was wroth, and
delyuered hym unto the taylers, tyll
he payed al ÿ he ought. * So shall my
heauenly father do also unto you, yf ye
euery one of you from your hartes, for-
geue not his brother his trespasses. ⸸

The .xix. Chapter.

Christ geueth answere concernynge
maryage, and teacheth not to be care-
full nor to loue worldly ryches.

ANd it came to passe, whē A
Jesus had ended these saye
ges, he gat him frō Galile, &
cā into ÿ coastes of Jewry be
yōd Jordane, & much people

folowed hym & he healed them there.

Then came vnto hym the Pharises
and tempted hym, and sayd vnto hym:
Is it lawful for a man to put away his
wyfe for ony maner of cause? He answe
red and sayd vnto thē: Haue ye not red,
how that he which made (man) at the be
gynnynge, made them man and woman
and sayd: * For this cause shall a man
leaue father and mother, and cleue vnto
his wyfe, and they two shalbe one flesh?
Now are they not twayne then but one
flesh. Let no man therfore put asunder,
that which God hath coupled together.

Then sayd they: * Why dyd Moses
then commaunde to geue a testimoniall
of deuorcement, and put her awaye? He
sayd vnto them: Moses (because of the
hardenes of your hartes) suffred you to
B put away your wyues: Neuertheles frō
the begynnynge it hath not ben so. But
I saye vnto you: * Whosoeuer putteth
awaye his wyfe (excepte it be for fornica
cyō) and marieth another, breaketh wed-
locke. And who so marieth her that is de
uorced, commytteth aduoutrye.

Then sayd his disciples vnto hym:
Yf the matter be so betwene mā & wyfe
then is it not good to mary. But he said
vnto them: All men can not comprehēde
that saynge, * saue they to whō it is ge-
uen. For there be some gelded, which are
so borne from theyr mothers wombe: &
there be some gelded, which are gelded
of men: and there be some gelded, which
haue gelded them selues for ẏ kyngdome
of heauens sake. He that can cōprehende
it, let hym comprehende it.

* Thē were brought vnto him yonge
chyldren, that he shulde put his handes
vpon them and pray. And the disciples
rebuked them. But Jesus sayd: Suffre
the chyldren, & forbed them not to come
vnto me, for vnto such belōgeth ẏ kyng-
dome of heauen. And whan he had layed
his handes vpon them, he departed
thence.

C * And beholde, one came vnto hym
and sayd: Good master, what good shal
I do, that I haue the euerlastynge lyfe?
He sayd vnto hym: Why callest thou me
good? * there is none good, but God
only. Neuertheles yf thou wylt entre in
to lyf, kepe the * commaundementes.
Then sayd he vnto hym: Which? Jesus
sayd: Thou shalt not kyll: thou shalt not
breake wedlocke: thou shalt not steale:
thou shalt beare no false wytnesse: Ho-
noure father and mother: * & thou shalt
loue thy neghboure as thy selfe. Then Gal.5.b
sayd the yonge man vnto hym: All these
haue I kept fro my youth vp: what lack
I yet? Jesus sayd vnto hym. * Yf thou Luc.12.d
wylt be perfecte, go thy waye and sell ẏ
thou hast, and geue it vnto ẏ poore and
thou shalt haue a * treasure in heauen, &
come & folowe me. Whē the yonge man Mat.6.c
herde that worde, he wente awaye sory,
for he had great possessions.

* Jesus sayd vnto his disciples: Verely
I say vnto you: it shalbe hard for a ryche Mat.10.c.
man to entre in to the kyngdome of hea Luc.18.c
uen. And moreouer I saye vnto you:
It is easyer for a Camell to go thorow D.
the eye of a nedle, then for a ryche mā to
entre in to the kyngdome of heauen.
Whan his disciples herde ẏ, they were
exceadyngly amased, and sayd: Who cā
then be saued? Neuertheles Jesus be-
helde them, and sayd vnto them: With
men is it vnpossible, but * with God all Zacha.8.a
thynges are possible.

✠ Then answered Peter and sayde
vnto hym: Beholde, * we haue forsaken Mar.10.c
all, and folowed ẏ: What shall we haue Luc.18.c
therfore? Jesus sayd vnto them: Verely Mat.4.c
I say vnto you: that ‡ when the sonne ‡ Luc 22.b
of man shall syt in the seate of his maie-
stye, ye whiche haue folowed me in the
new byrth, shall syt also vpon the twelfe
seates, * and iudge the twelfe trybes of Sap.5.a
Israel. ‡ And who soeuer forsaketh hou ‡ deu.33.b
ses or brethrē, or systers, or father, or mo
ther, or wyfe, or chyldren, or londes, for
my names sake, * the same shall receaue Job.42.b.
an hundreth folde, and enherete euerla-
stynge lyfe. ✠ But * many that be the Mat 20.b
fyrst, shalbe the last: and ẏ last shalbe the Luce.13.a
fyrst.

The.xx. Chapter.

Christ teacheth by a similitude that
God is detter vnto no man, and how he
is alwaye callynge men to his laboure.
He teacheth his disciples to be lowlye,
and geueth two blynde men theyr
syght.

The kyngdome of heauen is A
lyke vnto an housholder, whi
che went out early in the mor
nynge, to hyre labourers into
his vyneyarde, and whan he
had agred with the labourers for a peny a
day, he sent thē into his vynyard. And a
bout ẏ thyrd houre he went out, & sawe
other stādynge ydle in ẏ market place &

said vnto thē: go ye also into my vinyard
and what so euer is ryght, I wyl geue it
you. And they wente theyr waye. Agayn
he wente out aboute the sixte and nynth
houre, and dyd lykewise. And about the
eleuenth houre he went out, and founde
other stondynge ydle, and sayd vnto thē:
Why stonde ye here all the daye ydle?
They sayde vnto hym: because no man
hath hyred vs. He sayd vnto them: Go
ye also in to my vynyarde, & loke what
is right ye shal haue it. Now whā ẏ euē
was come, the lorde of ẏ vynyarde sayd
vnto his stewarde: Call the labourers
and geue them theyr hyre, begynnynge
B from the last vnto the fyrst. Then they
that were hyred aboute ẏ eleuēth houre,
came and receaued euery man a peny.
But whan the fyrst came, they supposed
that they shulde receaue more; and they
also receaued euery man a peny. And
whan they had receaued it, they murmur-
ed agaynst the houssholder, and sayde:
These last haue wrought but one houre
& thou hast made them equall vnto vs,
which haue borne the burthen and heate
of the daye. He answered and sayd vnto
one of them: Frende, I do ẏ no wronge:
dyddest not thou agre with me for a pe-
ny? Take that thyne is, and go thy way
I wyl geue vnto this last also, lyke as
Rom. 11.c vnto the. * Or haue I not power to do
as me lysteth with myne owne? Is thyn
Mat. 19.d eye euell, because I am good? * So the
Mar. 10.c last shalbe ẏ fyrst, & ẏ first the last. ‡ For
Luce 13.c many are called, but fewe are chosen. ✠
‡ Mat 22.b ✠ * And Iesus went vp to Ierusalē,
* Mar 10.d and toke ẏ twelue disciples asyde in the
Luce 18.d waye, and sayd vnto them: * Beholde,
we go vp to Ierusalem, and the sōne of
man shalbe delyuered vnto the hye pre-
stes and scrybes: and they shall cōdemne
hym to death, and shall delyuer hym vn-
to the Heythen to be mocked, to be scour-
ged, and to be crucyfied. And the thyrde
daye he shall ryse agayne. ✠
C ✠ * Then came vnto him the mother
Mar. 10.d of zebedes chyldren with her sonnes, fell
downe before him, and desyred a certain
thynge of hym. And he sayd vnto her:
What wylt thou? She sayd vnto hym:
Let these two sonnes of myne syt in thy
kyngdome: the one vpon thy ryght hāde
and the other vpon thy lefte hande. But
Iesus answered, and sayd: Ye wote not
what ye are. Maye ye drynke the cuppe
that I shall drynke? And to be baptysed
with the baptyme that I shalbe baptysed
withall? They sayd vnto hym: Ye
that we maye. And he sayd vnto them:
My cuppe truly shall ye drynke, & with
the baptyme that I shalbe baptysed with-
all, shall ye be baptyzed: Neuertheles to
syt vpon my ryght honde and on my left
is not myne to geue, but vnto them for
whome it is * prepared of my father. ✠ Mat 18.c
When the ten herde that, they dys- D
dayned at the two brethren. But Iesus
called them vnto hym, and sayd: * Ye Mat. 9. and 10.c
knowe that the prynces of the worlde
haue domynacyon of the people, and the
greatest ☞ exercyse power amonge thē. Some reade: Ye greate deale with violence
It shall not be so among you. But who
soeuer wyl be great amonge you, let him
be youre mynister: and whosoeuer wyll
be chefe, let hym be your seruaunte. Euē
as the sonne of man came not to be ser-
ued, but to do seruyce, and to geue his
lyfe to a redempcyon for many. ✠
✠ * And whan they departed frō Ie-
richo, much people folowed hym: and be-
holde, two blyndmē sat by the way syde:
And whan they herde that Iesus passed
by, they cryed and said: O LORDE thou
sonne of Dauid, haue mercy vpon vs.
But the people rebuked them, that they
shulde holde theyr peace. Neuertheles
they cryed the more, and sayd: O LOR-
DE, thou sonne of Dauid haue mercy
vpon vs. And Iesus stode styll, and cal-
led them, and sayd: What wyll ye, that
I shall do vnto you? They sayde vnto
hym: LORDE, that oure eyes maye be
opened. And Iesus had compassion vpō
them, and touched theyr eyes. And imme-
diatly theyr eyes receaued syght. And
they folowed hym. ✠

The.xxi. Chapter. ✠

He rydeth in to Ierusalem, dryueth
the marchauntes out of the temple, cur-
seth the fygge tre, and rebuketh the pha-
rises with the symilitude of the two son-
nes and of the husbandmen, that slewe
suche as were sent vnto them.

Whā they drewe nye vnto Ie- A
rusalem, and were come to
Bethphage vnto mount O-
liuete, Iesus sent two of his
disciples, and sayd vnto thē:
Go in to ẏ towne that lyeth before you,
and anone ye shall fynde an asse bounde
and hyr foale with her: lowse them, and
brynge them vnto me. And yf eny man
say ought vnto you, saye ye: the LORDE
hath nede of thē. And streyght waye he
wyl let thē go. But al this was done, ẏ ẏ

thyng might be fulfilled which was spo
Zach 9.d ken by the prophet, sayenge: * Tell the
Esa 62.c doughter of Syon: beholde, thy kynge
commeth vnto the, meke, syttinge vpon
an Asse and a foale of the Asse vsed to y
yocke. The disciples wente, and dyd as
Jesus commaunded the, and brought
the Asse and y foale, and layed their clo
thes vpon them, and set him theron.
Ioh 12.b * But many of the people spred theyr
garmentes in the waye: other cut down
braunches from the trees, & strowed the
in the way. As for the people that were
before and that came after, they cryed &
sayde: Hosianna vnto the sonne of Da-
Psal 117.c uid, * Blessed be he that commeth in y
name of the LORDE. Hosiana in the
height. ┣
B * And whan he was come in to Jeru
Mar 11.c salem, all the cyte was moued, & sayde:
Luc 19.d Who is this? And the people sayde:
Ioh 2.b * This is Jesus the prophet of Naza-
Ioh 7.d reth out of Galile. ‡ And Jesus wente
Ioh 2.b in to the temple of God, and cast out all
them that bought & solde in the temple,
and ouerthrew the tables of the money
chaungers, & the seates of the that solde
doues, and sayde vnto them: It is wryt
3 Reg.8.d te * : My house shalbe called y house of
Esa 56.b prayer, but ye haue made it a denne of
Iere 7.a murthurers. The blynd also and y lame
came vnto him in the temple, and he hea
led them.

But whan the hye prestes and y scri-
bes sawe the wonders that he dyd, and
y chyldren cryenge in the teple & sayenge
Hosianna vnto y sonne of Dauid, they
disdained, and sayd vnto hym: Hearest
thou what these saye? Jesus sayd vnto
Psal 8.a the Yee. Haue ye neuer red: * Out of y
mouth of very babes and suklynges y
hast ordeyned prayse? And he left them
Iohn 8.a there, * and wente out of the cyte vnto
Bethania, and there abode ouer nyght.
Mar 11.b * But in the morning as he returned
in to the cyte, he hungred. And in the
Luc 13.a waye he sawe * a fygge tre, and came
vnto it, and founde nothynge theron.
but leaues onely, and sayde vnto it: Ne
uer frute growe on the from hece forth.
And immediatly the fygge tre wythered
away. And whan his disciples sawe y,
they marueyled and sayde. How is the
fygge tre withred away so soone? Je-
C sus answered and sayde vnto them: Ve
Mat 17.c rely I say vnto you: * Yf ye haue faith
Luc 17.a and doute not, ye shall not onely do this
with the fygge tre, but yf ye shal say vn
to this mountayne: Auoyde, and cast thy

selfe in to the see, it shall be done: * And Mar 11.c
what so euer ye aske in prayer, yf ye be- Joh.14.b
leue, ye shal receaue it. 15.a.16.c
✠ ‡ And whan he was come in to y ‡ Luc 20.a
temple, the chefe prestes and the elders Mar 11.d
of the people came vnto hym (as he was
teachinge) and sayd: * By what aucto- Actu 4.a
rite doest thou these thinges? and who
gaue the this auctorite? Jesus answe-
red and sayde vnto them: I wyll axe a
worde of you also: which yf ye tell me,
I in lykewyse wyl tel you, by what auc
torite I do these thinges: The baptime
of Jhon, whence was it? from heaue, or
of men? Then thought they amoge the
selues, & sayd: Yf we say it was fro hea
uen, then shall he say vnto vs: Why did
ye not then beleue hym? But yf we say
it was of men, the feare we the people,
* For euery man held Jho for a prophet. Mat 14.a
And they answered Jesus, & sayd: We
can not tell. Then sayde he vnto them:
Nether tell I you, by what auctorite I
do these thynges. ┣ But what thynke
ye? ✠ A certayne man had two sonnes,
and came to y fyrst, & sayd: Go thy way
my sonne, and worke to daye in my vyn
yard. He answered and sayd: I wil not,
but afterwarde he repented, and wente
He came also vnto the seconde, and said D
lykewyse. And he answered and sayde:
I wyll Syr, And wente not. Whether
of them twayne dyd the wyll of the fa-
ther? They sayd vnto hym: the fyrst. Je
sus sayd vnto them: Verely I say vnto
you: The publicans and harlottes shal
come in to the kyngdome of God before
you. * For Jhon came vnto you, and Math 3.a
taught you the ryghte waye, and ye be-
leued hym not: but the publicans & har
lottes beleued hym. As for you, though
ye sawe it, yet wer ye not moued wyth
repentaunce, that ye myght afterwarde
haue beleued hym. ┣
✠ Heare another parable. There was
a certayne housholder which * planted Gene 9.d
a vynyard, and hedged it round about, Esa 5.a
and dygged a wyne presse in it, and buil Iere 12.b
ded a tower, and let it out vnto hus- Mar 12.a
bandmen, and wente in to a straunge Luc 20.a
countre. Now whan the tyme of the
frute drew neare, he sent his seruaun-
tes to the husbandme, to receaue the fru
tes of it. The the husbandme caught
his seruaūtes: one they bet, another they
kylled, y thirde they stoned. Agayne, he
sent other seruauntes, mo then y fyrst,
& they dyd vnto them in lyke maner. At
the laste he sent his own sone vnto the,

& sayd: they wyl stōde in awe of my sōne
But whē the husbādmē sawe ẏ sonne,
they sayd amōge thē selues: This is ẏ
Gen. 37.d eyre * come, let vs kyll him, & take his
C inheritaunce vnto oure selues. And they
caught him: & thruste him out of ẏ vyn-
yarde, & slew hym. Now whē ẏ LOR
DE of the vynyarde cōmeth, what wyl
he do wᵗ those husbandmen? They sayd
vnto him: He wyl cruelly destroye those
euel personnes, & lett out his vynyarde
vnto other husbandmē, which shal dely
uer him ẏ frute at tymes conuenyent.
Jesus sayd vnto them: Dyd ye ne-
Psa. 117. c uer read in the scriptures: * The same
Actu 4. a stone which the buylders refused, is be
1. Pet 2. a come the heade stone in the corner.
This was the LORDES doynge, &
it is maruaylous in our eyes. Therfore
I say vnto you: The kyngdom of God
shalbe taken from you, and shalbe geuē
vnto ẏ hethen, which shal brynge forth
Zacha. 12. a ẏ frutes of it. * And who so falleth vpō
‡ Dan. 2. e this stone, shalbe broken in peces: ‡ and
loke vpon whō it falleth, it shal grynde
hym to poulder. And when the hye pre-
stes and Pharyses herde his parables,
they perceaued, that he spake of them.
Marc 11. c * And they were aboute to take hym,
Luce. 19. d but they feared ẏ people, because ‡ they
and 10. b helde him for a Prophete. ⸭
‡ Joh. 7 d.

The .xxii. Chapter. ✠

¶ The maryage of the kynges sonne. Tribute to be geuen to the Emperoure. Christ confuteth the opinion of the Saduces concernynge the resurreccyō, and answereth the scrybe vnto his questiō.

A
Luce 14. b AND Jesus answered, and spake vnto thē agayne by pa rables, and sayde: The kyng-dome of heauen is lyke vnto a kynge, which maried his
Apoc. 19. b sonne. * And sent forth his seruaūtes, to call the gestes vnto the mariage, and they wolde not come. Agayne, he sent forth other seruauntes, and sayde: Tell ẏ gestes: Beholde, I haue prepared my dyner, my oxen and my fed catell are kylled, and all thynges are readye: come to the mariage. But they made lyght of it, and wente their wayes: one to his hus bandrye, another to his marchaundise. As for the remnaunt, they toke his ser-uauntes, & intreated thē shamefully, & slew thē. When the kyng herde that, he was wroth, & sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cytie. Thē sayd he vnto his seruaūtes: The mariage in dede is prepared, but ẏ gestes were not worthie. Go your wayes out therfore in to ẏ hye wayes, & as many as ye fynd, byd them to ẏ mariage. And the seruauntes wente out in to the hye wayes, & gathered to-gether as many as they coulde fynde, both good & bad, and the tables were al
full. Then the kynge wente in, to se the B
gestes, and spyed there a man that had not on a weddynge garment, & sayd vn to hym: Frende, how comest thou in hy ther, and hast not on a weddynge gar-ment? And he was euē spechlesse. * Thē
sayde the kynge vnto his seruauntes: Take & bynde hym hande & fote, & cast him in to the vtter darknes: there shal be wayling and gnasshynge of teth. * For
many be called, but few are chosen. ⸭
✠ ‡ Thē wente the Pharises, & toke councell, how they might tangle him in his wordes, and sent vnto him their dis ciples wᵗ Herodes officers, & sayd: Ma-ster, we know that ẏ art true, & teachest the waye of God truly, and carest for no man: for thou regardest not ẏ outwarde appearaunce of men. Tell vs therfore, how thynkest thou: Is it lawful to geue trybute vnto the Emperoure, or not?
Now whan Jesus perceaued their wic C
kednes, he sayde: O ye ypocrytes, why tempte ye me? Shewe me ẏ tribute mo ney. And they toke him a peny. And he sayd vnto thē: whose is this ymage and superscripcion? They sayde vnto hym: The Emperours. Then sayd he vnto thē: * Geue therfore vnto the Empe-rour, that which is the Emperours: & geue vnto God, that which is Gods. When they herde that, they marueyled, & left him, & wente their waye. ⸭
* The same day there came vnto him the Saduces (which holde that there is no resurreccion) and axed him, and said: Master, Moses sayde: ‡ Yf a man dye, hauynge no chyldrē, his brother shal ma ry his wyfe, and rayse vp sede vnto his brother. Now were there wᵗ vs seuē bre thrē. The fyrst maryed a wyfe, & dyed: & for so much as he had no sede, he left his wyfe vnto his brother. Lykewyse ẏ seconde, and thirde, vnto the seuenth. Last of all the woman dyed also. Now in the resurreccion, whose wyfe shal she be of the seuen? For they all had her. Jesus answered and sayde vnto them: Ye erre, and vnderstonde not ẏ scriptu res, nor the power of God. In the resur reccyon, they shall nether mary, nor be

maried, but are as the angels of God in heauen.

D As touchyng the resurreccion of the dead, haue ye not redde, what is spokẽ
(…odi 3.a / …the 12.c) vnto you of God, which sayeth. * I am ẏ God of Abrahã, and ẏ God of Isaac, & the God of Iacob. Yet is not God a God of the dead, but of the lyuynge. And whan the people herde that, they were astonyed at his doctryne.

(…rc 12.c / …c 10.c) ✠ * Whan the Pharises herde, that he had stopped ẏ mouth of the Saduces, they gathered thẽ selues together. And one of thẽ (a Scrybe) tẽpted hym & sayde: Master, which is the chefest cõmaundement in the lawe? Iesus sayde
(…eut 6.b / …nd 30.b) vnto hym: * Thou shalt loue ẏ LORDE thy God with all thy hart, with al thy soule, & with all thy mynde: this is the pryncipal and greatest commaundement. As for the seconde, it is lyke vnto
(…uit 19.c / …om 13.b) it: * Thou shalt loue thy neghbour as thy selfe. In these two commaũdementes hange all the law & the Prophetes.

(…r 12.d) * Now whyle ẏ Pharises were gathered together, Iesus axed them, & sayde: What thynk ye of Christ? Whose sonne is he? They sayde Dauids. He sayd vnto thẽ: How then doth Dauid in spirete,
(…l. 109.a) call him LORDE, saeng: * The LORDE sayd vnto my LORDE: Syt thou on my ryghte honde, tyll I make thyne enemies thy fote stole. Yf Dauid now call hym LORDE, howe is he then his sonne? And no mã coulde answere hym one worde, nether durste ony man axe him ony mo questiõs, frõ ẏ day forth. ✠

The.xxiii.Chapter. ✠

Christ cryeth wo ouer the Pharises, Scribes & ypocrites, and prophecyeth the destruccion of Ierusalem.

A Then spake Iesus vnto the people & to his disciples, & sayd: The scrybes and pharises are set down vpõ Mo-
(…at 17.c) ses seat. Therfor * what so euer they byd you obserue, ẏ obserue & do, but after their workes shall ye not
(…al 1?.a / …d 28.b / …c. 11.d) do, for they say and do not. * For they bynde heuy and intollerable burthens, & laye thẽ vpõ mẽs shulders: But they thẽ selues wyll not heaue at thẽ wt one of their fingers. Al their workes do they to be sene of mẽ. They set abrode theyr
(Philacteri… were … where … the com…) * Philacteries, & make large borders vpõ theyr garmentes, & loue to syt vppermost at ẏ table, & to haue ẏ chefe seates in ẏ sinagoges, & loue to be saluted in ẏ market, and to be called of men Rabbi.

‡ But ye shall not suffre youre selues to be called Rabbi, for one is youre master: euen Christ, and all ye are brethrẽ. And call no man father vpõ earth, for one is youre father which is in heauen. And ye shall not suffre youre selues to be called masters, for one is youre master, namely Christ. He that is greatest among you, shalbe youre seruaũt. * For whoso exalteth him self, shalbe brought lowe: and he that humbleth hym selfe, shalbe exalted. ✠ (maundementes were wrytten. ‡ Iac. 3. a / B / Luce. 14. b and. 18. b)

* Wo vnto you Scrybes & Pharises, ye ypocrytes, that shut vp ẏ kyngdome of heauẽ before men: Ye come not in youre selues, nether suffre ye them to entre, that wolde be in. (Luce. 11. g)

* Wo vnto you scrybes and Pharyses: ye ypocrytes, that deuoure wedowes houses, and that vnder the colour of prayenge lõge prayers, therfore shall ye receaue the greater dampnacyon. (Luce. 20. g / a)

Wo vnto you Scrybes and Pharises, ye ypocrytes, which cõpasse see and londe to make one * Proselyte: & whã he he is become one, ye make of hym a chylde of hell, two folde more then ye youre selues are. (Pro elite a nouyce or cõuerte turned frõ the beleue of the Hethen vnto the Iewes)

Wo vnto you blynde gydes, which saye: Who so euer sweareth by the temple that is nothynge, but who so euer sweareth by the golde of the temple, he is giltie. Ye fooles and blynde, whether is greater? the golde, or the temple that sanctifyeth the golde? And who so euer sweareth by the altare, that is nothing: but who so euer sweareth by the offerynge that is vpon it, he is giltie. Ye fooles and blynde, whether is it greater? the offerynge, or the altare that sanctifieth the offerynge? Therfore who so sweareth by the altare, sweareth by the same, and by all that is theron, & who so sweareth by the temple, sweareth by the same: and by him that dwelleth therin. * And who so sweareth by heauen, sweareth by the seate of God, and by hym that sytteth theron. (C / Mat. 5. d)

* Wo vnto you Scrybes & Pharises, ye ypocrytes, whiche tyth mynte, anyse and comyn, and leaue the wayghtier matters of the lawe behynde: namely, iudgemẽt, mercye, and faith. These ought to haue bene done, & not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell. (Luce. 11. d)

* Wo vnto you Scrybes & Pharises, ye ypocrytes, which make cleane (Luce. 11. d)

Domere a de vnclen- nes. the vttersyde of the cuppes platter, but
within are ye full of robbery & of ex-
cesse. Thou blynde Pharise, clense first
the insyde of the cuppe and platter, that
the outsyde maye be cleane also.
D Wo vnto you scrybes and Phari-
ses, ye ypocrytes, whiche be lyke vnto
paynted Sepulchres, ỳ appeare beaw-
tyfull outwarde, but within they are
full of dead mens bones and all fylthy-
nes. Euen so are ye also: Outwarde ye
appeare righteous vnto men, but with-
in ye are full of ypocrisye and iniquite.
Luce. 11.e ✻ Wo vnto you Scrybes and Pha-
rises, ye ypocrytes, which buylde the tō-
bes of the prophetes, and garnyshe the
sepulchres of the righteous, and saye:
Yf we had bene in oure fathers tyme,
we wolde not haue ben partakers with
thē in ỳ bloude of the prophetes. ✻ Ther-
4.Esd.2.c fore ye be witnesses vnto youre selues,
that ye are the chyldren of them, which
slewe the prophetes. Go to fulfyll ye al-
so the measure of youre fathers. O ye
serpentes. O ye generacyon of vypers,
how wyll ye escape ỳ dāpnacyō of hell?
E ✠ ✻ Therfore beholde, I sende vn-
Mat.10.b to you prophetes and wyse men, & scry-
Luce.11.e bes, and some of them shall ye kyll and
Joh.16.a crucifye, & some of thē shall ye scourge
Actu.5.e in youre synagoges, and persecute them
and.7.g frō cite to cite: that vpō you maye come
all the righteous bloude which hath ben
shed vpō earth, from the bloude of righ-
Gen.4.b teous ✻ Abell, vnto the bloude of zacha-
‡zach.1.a ry the sonne of Barachias, ‡ whom ye
2.par.24.d slewe betwene the tēple and the altare.
Verely I saye vnto you: All these thyn-
ges shall light vpon this generacyō. O
Luce.13.d ✻ Jerusalem Jerusalem, thou that slay-
est the prophetes, and stonest them that
are sent vnto ỳ: How oft wolde I haue
4.esd.1.e gathered thy chyldren together ✻ euen
as the henne gathereth her chekens vn-
der hyr wynges, and ye wolde not? Be-
Psa.68.d holde, ✻ youre habitacyon shalbe left vn
to you desolate. For I saye vnto you:
Ye shal not se me hēre forth, tyll ye saye
Psal.117.c ✻ Blessed be he that cōmeth in ỳ name
of the LORDE. F

The.xxiiii. Chapter.

¶ Christ sheweth his disciples the de-
struction of the temple, the ende of the
worlde, the tokens of the latter dayes,
and warneth thē to wake, for ỳ worlde
shall perysshe sodenly.

AND Jesus wente out, and
departed from the temple, Mar.13.a
and his disciples came vnto Luce.21.a
hym, to shewe hym the buyl-
dynge of the tēple. But Je-
sus sayde to them: Se ye not all these
thynges? Verely I saye vnto you: ✻ ther Luce.19.
shall not be left here one stone vpō ano-
ther, that shall not be cast downe. And
as he sate vpō the mount Olyuete, his
disciples came vnto hym secretely, and
sayde: Tell vs, whan shall these thyn-
ges come to passe? and which shalbe the
token of thy commynge and of the ende
of the worlde? Jesus answered & sayd
vnto them: ✻ Take hede, that no man Col.2
deceaue you. For ther shall many come
in my name, and say: I am Christ, and
shall deceaue many.
Ye shal heare of warres, and of the
noyse of warres, take hede, and be not
ye troubled. All these thynges must fyrst
come to passe, but the ende is not yet.
✻ For one people shall ryse vp agaynst 4.Es.
another, & one realme agaynst another:
and there shalbe pestilence, and honger,
and earthquakes here & there. All these
are the begynnynge of sorowes.
✻ Then shall they put you to trou- Mat.
ble, and shall kyll you, and ye shalbe ha- Mar.
ted of all people for my names sake. Luce.
Then shall many be offended, and shall Joh.
betraye one another, and shall hate one
the other. And many false prophetes shall
aryse, & shall deceaue many: ✻ because 4.es.
iniquyte shall haue the vpperhande, the
loue of many shall abate. ✻ But who so Mat.
endureth vnto the ende, the same shalbe
saued. ✻ And this gospell of the kyng- Mar.
dome shalbe preached in all the worlde
for a witnes vnto all people, and then
shall the ende come.
✻ When ye therfore shall se the ab- B
hominacyon of desolacyon ‡ (wherof Mar.
it is spoken by Daniell the prophete) Luce.
stonde in the holy place (who so readeth ‡Dan.
it, let hym marke it well) then let them
which be in Jewry, flye vnto the moun-
taynes: and let him which is on ỳ house
toppe, not come down to fet ony thynge
out of his house: and let hym whiche is
in the felde, not turne backe to fetch his
clothes, but wo vnto thē that are with
chylde, and to them that geue sucke in
those dayes. But praye ye, that youre
flyghte be not in the wenter, nor on the
Sabbath. ✻ For thē shal there be great Dan.12
trouble, such as was not frō the begyn-
nynge of the world vnto this tyme nor

shalbe. Yee excepte those dayes shulde be
shortened there shulde no flesh be saued:
but for ye chosens sake those dayes shal
be shortened.

[Mar.13.c] *Then yf ony man shall saye vnto
[Luke 17.c] you:lo, here is Christ, or there, beleue it
not. For there shall aryse false Christes
[2.Tes.2.b] and false prophetes, & shal do great *to
[Deut.13.a] kens and wonders: In so much that (yf
it were possible) the very chosen shulde
be brought into errour. Behold, I haue
C tolde you before. Wherfore yf they shall
saye vnto you: Beholde, he is in the wyl
dernes, go not ye forth: behold, he is in ye
chāber, beleue it not. For lyke as ye lygh
tenynge goeth out from the East, & shy
neth vnto the west, so shall the cōmynge
[Job 39.d] of the sonne of man be. *For where so
euer a dead carcase is, there wyll the Ae
gles be gathered together.

[Mar.13.c] *Immediatly after the trouble of
[Luke 21.c] the same tyme, shal the Sōne & Moone
[Joel 2.d] lose theyr lyght, and the starres shal fall
from heauen, and the powers of heauen
shall moue: and then shall appeare the to
ken of the sonne of man in heauen: & the
shall al the kynredes of ye earth mourne,
[Actu.1.b] *and they shall se the sonne of mā come
in the cloudes of heauen with great po
[1.Tes.4.c] wer and glory. And * he shall sende his
angels with the great voyce of a trōpe,
and they shal gather together his chosē
frō the foure wyndes, from one ende of
the heauen to the other.

[Mar.13.d] *Lerne a similitude of the fygge tre
[Luke 21.d] When his braunche is yet tender, & his
leaues spronge, ye know that Sommer
is nye. So lykewyse ye whan ye se all
these thynges, be ye sure, yt it is nye euē
at the dores. Verely I saye vnto you:
[Esa.40.a] This generacyon shall not passe, tyll all
[Psal.101.b] these be fulfylled. * Heauen and earth
[Actu.1.a] shal passe, but my wordes shal not passe.
D Neuertheles of that day & houre knoweth
wyth no man, no not the angels of heuē,
but my father onely. Euen as it was in
[Gen.7.b] the tyme of Noe, so shall the commynge
[Luke 17.c] of the sonne of man be also. *For as
they were in the dayes before the floude
(they dyd eate and drynke, they maryed,
and were maried, euen vnto the daye yt
Noe entred into the shippe, and they re
garded it not, tyll the floude came & toke
[Luke 17.d] them all awaye) so shall also the cōmyng
of the sonne of mā be. *Then shal two
be in the felde: the one shalbe receaued, &
the other shalbe refused: Two shalbe
gryndynge at the myll, the one shalbe re
ceaued, & the other shalbe refused: (two
in the bed, the one shalbe receaued, & the
other refused.)

*Watch ye therfore, for ye knowe [Mat.24.d.] [Mar.13.d]
not what houre your LORDE wyll [Luce 12.d]
come. But be sure of this, that yf ye good
man of ye house knewe what houre the [Apo 16.c]
* theefe wolde come, he wolde surely
watch, and not suffre his house to be bro
ken vp. Therfore be ye ready also, for in
the houre that ye thynke not, shal ye sōne [Mat.25.b]
of man come. Who is now a faythfull
full and wyse seruaunt, whom his lorde
hath made ruler ouer his houshold, that
he maye geue them meate in due season? [Apo 16.a]
*Blessed is that seruaunt, whom his
lorde (whan he commeth) shall fynde so
doynge. Verely I saye vnto you: he shal
set hym ouer all his goodes. But and yf
the euell seruaunt shall saye in his hart:
Tush, it wyll be longe or my lorde come,
and begynne to smyte his felowes, yee
and to eate and drynke with the dronkē
The same seruauntes lorde shall come
in a daye, whan he loketh not for hym,
and in an houre that he is not ware of,
and shall hewe hym in peces, & geue hym
his rewarde with ye ypocrites: there shal
be waylynge and gnasshynge of teth.

The.xxv. Chapter. ✠

The ten virgins. The talentes delyuered to the seruauntes, and of the generall iudgement.

Then shall the kyngdome of heauen be lyke vnto ten virgins, whiche toke theyr lampes, and wente forth to mete the brydegrome. But fyue of them were foolysh, and fyfe were wyse. The foolish toke theyr lampes, neuerthe les they toke none oyle with thē. But ye wyse toke oyle in theyr vessels wt theyr lampes. Now whyle the brydegrome taryed, they slombred al and slepte. But at mydnyght there was a crye made: Beholde, the brydegrome cōmeth, go youre ways out for to mete hym. Then arose all those virgins, and prepared theyr lāpes. But the foolysshe sayd vnto ye wyse: geue vs of your oyle, for our lampes are gone out. Then answered the wyse, and sayd: Not so, lest there be not ynoughe for vs and you, but go rather vnto them that sell, and bye for your selues. And whyle they went to bye, the brydegrome came: and they that were ready, went in with hym vnto the mariage, and ye gate was shut vp. At the last came the other
virgins also, and sayde: *LORDE [Mat.7.d]
LORDE, opē vnto vs. But he answe [Luce.6.d]

Mat.24.d mar.13.d Luce.12.d and.21.d ‡mar.13.d Luce.19.a

ted, and sayde: Verely I say vnto you I knowe you not. * Watch ye therfore for ye know nother the daye nor yet the houre, whã the sõne of mã shal come. ⊦

B ✝ ‡ Lyke wyse as a certayne man ready to take his yourney in to a straũg countre, called his seruauntes, and deliuered his goodes vnto them. And vnto one he gaue fyue talentes, to another two, and to another one: vnto euery mã after his abylite, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talẽtes. Lykewyse he that receaued two talentes, wanne other two also. But he that receaued the one, wẽte and dygged a pyt in ÿ earth, and hyd his lordes money. After a longe season came the lorde of those seruaunters, and rekened with them. Then came he that had receaued fyue talentes, and broughte other fyue talentes, & sayd: Syr, thou deliueredest vnto me fyue talẽtes: Beholde, with thẽ haue I wonne fyue talentes mo. Then sayde his lorde vnto hym: * well thou good and faithfull seruaunt, thou haste bene faithfull ouer lytle, I wyll set the ouer muche: entre thou into the ioye of thy lorde. Then came he also that had receaued two talentes, and sayde, Syr thou deliueredest vnto me two talẽtes: Beholde, I haue wonne two other talẽtes with thẽ. His lord sayd vnto him Well thou good and faithful seruaũt, thou hast ben faithful ouer litle, I wyll set the ouer muche: entre thou in to the ioye of thy lorde. ⊦

Mat.24.d

C Then he that had receaued the one talent, came and sayde: Syr, I knewe that thou art an hard man: thou reapest where thou hast not sowen, and gatherest wher thou hast not strowed, and so I was afrayed, and wente and hyd thy talent in the earth: lo, there thou haste thyne owne. But his lorde answered, & sayde vnto hym: Thou euell and slouthfull seruaũt, knewest thou that I reape where I sowed not, and gather where I strowed not? Thou shuldest therfore haue had my money to the exchaũgers, and then at my cõmynge shulde I haue receaued myne owne with vauntage. Therfore take the talent from him, and geue it vnto hym that hath ten talẽtes. * For who so hath, to him shalbe geuẽ, and he shal haue abundaunce. But who so hath not, frõ hym shalbe takẽ awaye euen that he hath. And cast the vnprofitable seruaunt in to the vtter darknes: * there shalbe waylynge and gnasshynge of teth.

mat.13.b mar.4.c Luce.8.b and.19.c Mat.13.f

✝ * But whan the sonne of man shall come in his glory, and all holy angels with hym, then shall he syt vpõ the seate of his glory. And all people shalbe gathered before hym: * and he shall seperate thẽ one from another, as a shepherde deuydeth the shepe from the goates. And he shall set ÿ shepe on his right hande, and the goates on the lefte. Thẽ shall the kynge say vnto them that shall be on his righte hande: Come hyther ye blessed of my father, inheret ye the kingdome, which * is prepared for you frõ the begynnynge of the worlde. ‡ For I was hongrye, and ye gaue me meate: I was thirstye, and ye gaue me drynke: I was harbourlesse, and ye lodged me: I was naked, and ye clothed me: * I was sycke, and ye vysited me: ‡ I was in pryson, and ye came vnto me.

Luce.13.e 2.Te.1.b Eze.34.c Mat.2[illegible] ‡ Esa.5[illegible] Eze.1[illegible] Ecle.7 ‡ 2.Tim.1

C Then shall the righteous answere hym, and saye, LORDE, when sawe we the hongry, and fed thee? Or thirstie, and gaue the drynke? When sawe we the herbourlesse, and lodged the? Or naked, and clothed thee? Or when saw we the sycke or in preson, & came vnto the? And the kynge shall answere and saye vnto thẽ: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shall he saye also vnto them that shalbe on the left hande: * Depart fro me ye cursed in to the ‡ euerlasting fyre, which is prepared for the deuell & his angels. For I was hongrye, and ye gaue me no meate: I was thirstye and ye gaue me no drynke: I was herbourlesse, & ye lodged me not: I was naked, and ye clothed me not: I was sycke and in preson, and ye vysited me not.

Psal.6 Mat.7 Luce.13 ‡ Esa. Mar.9 Apoc. and 20

Then shall they also answere, hym and saye: LORDE, whẽ sawe we the hongrye, or thirstie, or herbourlesse, or naked, or sycke, or in preson, and haue not ministred vnto the? Then shall he answere vnto them, and saye: * Verely I sayde vnto you: Loke what ye haue not done vnto one of the leaste of these, ÿ same haue ye not don vnto me. ‡ And these shall go in to euerlastynge payne, but the righteous in to euerlastynge lyfe. ⊦

Zach.7 Pro.21 and.17 ‡ Joh.5

The.xxvi. Chapter.

C The magdalene anoynteth Christe,

They eat the Easter lambe and ŷ sup-
per of the LORDE, Christe prayeth in ŷ
garden, Judas betrayeth hym, Peter
smytteth of Malcus eare. Christ is ac-
cused by false wytnesses Peter denieth
hym.

A And it came to passe whã Je-
sus had fynysshed all these
wordes, he sayd vnto his dis
...t 14.a ciples: ✠ * Ye knowe, ŷ af-
...t 22.a ter two dayes shalbe Easter,
...h 13.a and the sonne of man shalbe delyuered
to be crucifyed.

...s. 11.e * Then assembled together the hye
prestes and the scrybes, & the elders of
the people into the palace of ŷ hye prest
which was called Caiphas, and helde a
councell, how they might take Jesus by
deceate, and kyll hym. But they sayde:
Not on the holy daye, lest there be an
vprour in the people.

...t 14.a * Now when Jesus was at Betha-
...7.d ny in the house of Symon ŷ leper, there
...h 12.a came vnto him a woman, which had
an boxe wt precious oyntmẽt, & pou
red it vpon his heade, as he sat at ŷ ta-
ble. Whã his disciples sawe ŷ, they dys
dayned, & sayd: Wherto serueth this
waist? This oyntment might haue ben
well sold, & geuen to the poore. Whẽ Je
sus perceaued that, he sayd vnto them:
Why trouble ye the womã? She hath
...15.b wrought a good worke vpõ me * for ye
haue alwayes the poore with you, but [illegible]
shall ye not haue alwayes. When [illegible]
she hath poured this oyntment vpõ my
body, she dyd it to bury me. Verely I
say vnto you: where so euer this gospel
shalbe preached thorow out al ŷ world,
there shall this also ŷ she hath done, be
tolde for a memoriall of her.

B. Then one of the twolue (called Judas
...t 14.b Iscarioth) * wẽte vnto the hye prestes
...e.22.a. and sayde: What wyl ye geue me, & I
...h 13.a shall delyuer hym vnto you? And they
offred hym thirtye syluer pens. And frõ
that tyme forth, he sought oportunyte
to betraye hym.

...t 14.b * The fyrst day of swete bread came
...e 22.a the disciples to Jesus, and sayde vnto
him: Where wilt thou ŷ we prepare for
the, to eate the Easterlambe? He sayde:
Go in to the cite to such a mã, & say vn-
to hym: The Master sendeth ŷ worde:
My tyme is at hõde, I wyll kepe myne
Easter by the wt my dysciples. And the
disciples dyd as Jesus had appoynted
them, and made ready the Easter lãbe.
...t 14.b * And at euen he sat downe at the
table with the twolue. And as they dyd Luce.22.b
eate, he sayde: Verely I saye vnto you: ‡ Jo.13.c
‡ One of you shall betray me. And they
were exceadynge sorowfull, and begãne
euery one of them to say vnto hym: Sir,
is it I? He answered and sayd: He that
dyppeth his hãde with me in the dyshe,
the same shal betraye me. The sonne of
man goeth forth, as it is wryttẽ of him
But wo vnto that man, by whome the
sonne of man shalbe betrayed: It had
bene better for that man, yf he had ne-
uer ben born. Thẽ Judas that betrayed
him, answered & sayde: Master is it I?
He sayd vnto hym: Thou hast sayde it.

* And as they dyd eate, Jesus toke C
the bread, gaue thankes, & brake it, and Mar.14.c
gaue it to the disciples, & sayde: Take, Luce.22.b
eate, this is my body. And he toke the 1.Cor.11.c
cuppe, and thanked, and gaue it them,
and sayde: Drynke ye all therof, this is
my bloude of the newe testament, that
shalbe shed for many for the remissiõ of
synnes. I saye vnto you: I wyll not
drynke herceforth of this frute of ŷ vyne
tre, vntyll that daye that I shall drynke
it new wt you in my fathers kyngdome. Mar.14.c

* And whan they had sayde grace, Luce.22.c
they wente forth vnto mount Olyuete. Joh.18.a
Then sayde Jesus vnto them: This ‡ Zach.13.b
night shall ye all be offended in me. For * mat.26.f
it is wrytten: ‡ I wyll smyte the shep- Mar.14.d
herde: * and the shepe of the flocke shal Joh.16.d
be scatred abrode. But after that I ryse ‡ Actu.1.a
agayn, ‡ I wyll go before you in to Ga- * mar.14.c
lile. Peter answered & sayde, vnto hym Luce.22.c
* Though all men shulde be offended Joh.13.d
in the, yet wyl I not be offended. Jesus
sayde vnto hym: Verely I say vnto the
This same night before the cock crow
shalt thou denye me thryse. Peter sayde
vnto hym: And though I shulde dye wt
the, yet wyll I not denye the. Lykewyse
also sayde all the disciples.

* Then came Jesus with them in D
ŷ felde which is called Getsemane, and Mar.14.d
sayde vnto the disciples: Syt ye here,
whyle I go yonder and praye. And he
toke with hym Peter, and the two son
nes of zebede, & began to waxe sorow-
full, & to be in an agonie. Thẽ sayde Je-
sus vnto thẽ: * My soule is heuy euen
vnto ŷ death. Tary ye here, & watch wt Joh.12.c
me. * And he wẽte forth a litle, & fel flat Luce.22.d
vpõ his face & prayed sayeng: O my fa
ther, yf it be possible, let this cup passe
fro me: Neuertheles not as I wyll but
as thou wylt. And he came to his disci-
ples, and founde them a slepe and sayd

vnto Peter: What? could ye not watch
with me one houre? Watch and praye,
Gala.5.c that ye fall not in temptacyon. * The
spreete is wyllynge, but ẏ flesh is weake
Mar.14.e * Agayne he wente the secōde tyme
and prayed, sayenge: O my father, yf
this cuppe can not passe awaye fro me
(excepte I drynke of it) thy wyll be ful-
fylled. And he came, and founde them a
slepe agayne, and theyr eyes were heuy.
And he left them, & wente forth agayne
and prayed the thirde tyme, sayenge the
same wordes. Then came he to his dis-
ciples and sayde vnto them: Slepe on
now: and take youre rest. Beholde, the
houre is come, that the sonne of mā shal
be delyuered in to the hōdes of synners:
Aryse, let vs be goynge. Beholde, he is
at honde, that betrayeth me.
E * Whyle he yet spake, lo, Judas one
Mat.14.e of the twolue came, & with him a great
Luce.22.d multitude with sweardes and staues,
Joh.18.a sent from the hye prestes and elders of
the people. And he that betrayed hym,
had geuen them a token sayenge: Whō
so euer I kysse, that same is he, laye hā-
des vpō him. And forth withal he came
vnto Jesus, and sayde: Hayle Master,
and kyssed hym. And Jesus sayde vnto
hym: Frende, wherfore art thou come?
Then came they, and layed handes vpō
Jesus, and toke hym. And beholde, one
of them that were with Jesus, stretched
out his hande, and drue his sweard and
stroke a seruaunt of the hye prestes, and
smote of his eare. Then sayd Jesus vn
to hym: Put vp thy swearde in to his
Gene.9.a place. * For all that take the swearde,
Apoc.13.b shall perysh with the swearde. Or thyn
Ezec.11.b kest thou that I can not praye my fa-
ther now to sende me more then twolue
Luce.24.d legions of angels? * But how then
‡mar.14.f shulde the scriptures be fulfilled? ‡ For
thus must it be.
F * In the same houre sayde Jesus
Luce.22.d vnto the multitude: Ye are come out as
it were to a murtherer, with sweardes
and staues for to take me, I sat daylie
teachynge in the temple amonge you &
Esa.53.d ye toke me not. * But all this is done
Psal.21. that ẏ scriptures of ẏ prophetes might
and.69. be fulfylled. ‡ Then all the disciples
‡mat 26.c left hym, and and fled. * But they that
*mar 14.f toke Jesus, led hym to Cayphas ẏ hye
prest, wher the scrybes and elders were
Joh.18.b gathered together. * as for Peter, he fo
lowed him farre of vnto the hye prestes
palace, and wente in and sat with the
seruauntes, that he myght se the ende.

* But ẏ hye prestes and the elders, Mat.14.
and the whole councel sought false wit Actu.6.
nesse agaynst Jesus, that they might
put them to death, and foūde none, and
though many false witnesses, stepte
forth, yet founde they none. At the laste
there stepte forth two false witnesses,
and spake: He sayde: * I can breake Joh.2.
downe the temple of God and buylde
it agayne in thre dayes.
* And the hye prest stode vp & sayd Mar.14.
vnto hym: Answerest thou nothynge
vnto it, that these testifye agaynst the?
Neuertheles Jesus helde his tunge.
* And ẏ hye prest answered, and sayde Luce.2
vnto hym: I charge the by the lyuynge
God, that thou tel vs yf thou be Christ
the sonne of God. Jesus spake: Thou
hast sayd it. Neuertheles I saye vnto
you: * From this tyme forth it shall Joh.
come to passe, that ye shall se the sonne Actu.
of man syttynge vpon the righte hande
of the power (of God) and commynge
in the cloudes of the heauen.
* Then the hye prest rente his clo- G
thes, and sayde: He hath blasphemed, Mar.1
what nede we eny mo witnesses? Lo, Luc.
now haue ye herde his blasphemy:
What thynke ye? They answered, and
sayd: * He is gyltye of death. Thē spit
ted ‡ they in his face, & smot hym with
fystes. Some smote hym vpon the face,
and sayde: Prophecye vnto vs ẏ Christ
who is it, that smote the?
* As for Peter, he sat without in Mar.
the palace. And there came vnto hym a Luc.
damsell, and sayd. And thou wast with Joh.
Jesus of Galile also. Neuertheles he
denyed before them all, and sayde: I cā
not tell what thou sayest. But whā he
wente out at the dore, another damsell
sawe hym, and sayde vnto them that
were there: This was also with Jesus
of Nazareth. And he denyed agayn and
sware also: I knowe not the man. And
after a lytle whyle, they that stode there
stepte forth, and sayde vnto Peter: Of
a trueth thou art one of them also, for
thy speache bewrayeth the. Then be-
ganne he to curse & to sweare: I knowe
not the man. And immediatly the cocke
crew. Then thought Peter vpon the
wordes of Jesus, which sayd vnto him
* before ẏ cock crow, thou shalt denye Mat.
me thryse. And he wente out, and wepte
bytterly.

The.xxvii.

¶ Christ is delyuered vnto Pilate Ju
das hāgeth himselfe. Christ is crucified

amonge theves he dyeth and is buryed.
Watchmen kepe the graue.

3 Vpon the morow, all the hye
prestes and elders of þ peo-
ple helde a councell agaynst
Jesus, that they myght put
hym to death, and bounde
hym, and led hym forth, and ‡ delyue-
red hym vnto Pontius Pylate the
debyte.

When Judas which betrayed him,
sawe this that he was condempned vn
to death, it repēted hym, and he brought
agayne the thyrty syluer pens to þ hye
prestes and the elders, and sayd: I haue
don euel, in that I haue betrayed inno-
cent bloude. They sayde: What haue
we to do with that? Se thou ther to.
And he cast the syluer pens in the tēple,
and gat hym awaye, * and went & han
ged hymselfe.

So the hye prestes toke the syluer
pens, and sayd: It is not lawfull to put
them into the gods chest, for it is bloud
money. Neuertheles they helde a coun-
cell, and bought wyth them a potters
felde, for to burye straungers in. Wher
fore the same felde is called the bloude
feld vnto this day. Thē was þ fulfilled,
which was spokē by Jeremi þ prophete,
sayenge: * And they toke thirtye syluer
pens, the pryce of hym that was solde,
whom they bought of the chyldrē of Js
rael: and these they gaue for a potters
felde, as the LORDE cōmaunded me.

* As for Jesus, he stode before the de
bite & þ debite axed him, & said: Art þ þ
king of þ Jewes? And Jesus sayd vnto
hym: Thou sayest it. And when he was
accused of the hye prestes and elders, he
answered nothynge. Then sayd Pylate
vnto hym: Hearest thou not howe sore
they accuse þ? And * he answered him
not one worde: in so much that þ debyte
marueyled exceadyngly.

* At that feast, the debite was wonte
to delyuer a presoner fre vnto the peo-
ple, whom they wolde. And at the same
tyme he had a notable presoner called
Barrabas. And when they were gathe-
red together. Pylate sayd vnto them:
Whether wyll ye, that I geue lowse vn
to you: Barrabas, or Jesus whiche is
called Christ? For he knewe well, that
they had delyuered hym of enuye. And
whan he sate vpō the iudgement seate,
his wyfe sent vnto hym, sayeng: Haue
thou nothynge to do with þ ryghteous
man, for I haue suffred many thynges
this day in a dreame because of hym. B
* But the hye prestes and the elders Mat 15.a
persuaded þ people, that they shulde axe
Barrabas, and destroye Jesus. * Then Luce.23.b
answered the debyte, and sayd vnto thē:
Whether of these two wyll ye þ I geue
louse vnto you? * They said Barrabas Actu.3.b
‡ Pylate sayd vnto them: What shal I ‡ Mar 15.b
do then with Jesus, whiche is called
Christ? They sayd all: let hym be crucy-
fyed. The debyte sayd: What euell hath
he done thē? Neuertheles they cryed yet
more, and sayd: let hym be crucyfied. So
whan Pylate sawe, that he coulde not
helpe, but that there was a greater vp-
roure, he toke water, and washed his hā
des before the people, and said: I am vn
gylty of the bloud of this ryghteous mā
Se ye therto. Then answered all þ peo-
ple, and sayd: * His bloude come vpon Actu.5.d
vs, and vpon our chyldren. ‡ Then gaue ‡ Mar.15.b
he Barrabas louse vnto them, but cau- Luce.23.c
sed Jesus be scourged, and delyuerd him Joh. 19.d.
to be crucyfied.

* Thē the debytes souldyours toke D
Jesus in to the comon hale, and gathe- Mar.15.b
red the hole multytude ouer hym, & stry- Joh.19.a
ped hym out of his clothes, & put a pur-
pell robe vpō hym, and plated a crowne
of thorne, and set it vpon his heade, and
a rede in his hande, & kneled before hym
and mocked hym, and sayd: hayle kynge
of the Jewes. And spytted vpon hym, &
toke the rede, and smote hym vpon the
heade. And whan they had mocked hym
they toke the robe of hym, and put his
owne clothes vpon hym, and led hym
forth, that they myght crucyfye hym.
* And as they were goynge out, they Mar.15.cd
founde a man of Cyren called Symon: Joh.19.c
hym they compelled to beare his crosse.
* And whā they cam vnto the place Joh.19.b
called Golgatha (that is to saye by inter
pretacyon, a place of dead mens skulles)
they gaue hym to drynke vyneger myxte
with gall. And when he had tasted ther-
of, he wolde not drynke.
* So whā they had crucyfyed him Mar.15.c.
they parted his garmentes, and cast lot- Joh.19.c
tes therfore: that the thynge myght be
fulfylled, which was spoken by the pro-
phete: * They haue parted my garmen- Psal.21.b
tes amonge them, and cast lottes vpon
my vesture. And there they sat, and wat
ched hym. * And aboue ouer his heade, Luce.23.d.
they put vp þ cause of his death in wry- Joh.19.b
tynge, namely: This is the kynge of the
Jewes. E
* Then were there two murtherers Esa.53.b

crucifyed with hym: the one on ÿ right
Mar. 15.c hāde, and the other on the lyft. * They
Luce. 22.d that went by, reuyled him, and wagged
theyr heades and sayd: Thou that brea-
kest downe the temple of God, and buyl
dest it in thre dayes, helpe thy selfe. Yf
thou be the sonne of God, come downe
from the crosse. The hye prestes also in
lyke maner with the scrybes and elders
laughed hym to scorne, & sayde: he hath
helped other, & can not helpe hym selfe:
Sap. 2.d * Yf he be the kynge of Israel, let hym
come downe now from the crosse, and
Psal. 21.a we wyll beleue hym. * He trusted in
and 38.69 God, let hym delyuere hym now, yf he
wyll haue hym. For he hath sayd: I am
the sonne of God. The murthurers al-
so that were crucifyed with hym, caste
the same in his teth.
Mar. 15.d * And from the sixte houre, there
Luce. 23.d was darknes ouer the whole earth vn-
to ÿ nyenth houre. And aboute ÿ nienth
houre, Jesus cryed with a loude voyce,
and sayd: Eli, Eli, Lamma asabthani:
Psal. 21.a that is, * My God, my God, why hast
thou forsaken me? But some of them
that stode there, when they herde that,
Mar. 15.d sayde: He calleth Elias. * And immedi
Joh. 19.d atly one of them ranne, & toke a spong,
& fylled it with veneger, & put it vpō a
rede, and gaue hym to drynke. But the
other sayde: holde, let se whether Elias
wyll come, & delyuer hym. Jesus cryed
agayn with a loude voyce, and gaue vp
the goost.
F And beholde, the vale of the temple
was rent in two peces, from aboue tyll
beneth, and ÿ earth quaked, and the sto
nes rent, and the graues opened, & ma-
ny bodyes of the sayntes ÿ slept, arose,
and wente out of the graues after his
resurrection: and came in to the holy cy
te, and appeared vnto many.
Mar. 15.d * But the Captayne and they that
Luce. 23.e were with him, and kept Jesus, whan
they sawe the earthquake and the thyn
ges that were done, they were sore a-
frayed, & sayde: Werely this was Gods
sonne. * And there were many wemen
Mar. 15.e there, lokynge to afarre of, whiche had
folowed Jesus from Galile, and hadde
ministred vnto hym: amonge whome
was Mary Magdalene, and Mary the
mother of James and Joses, and ÿ mo
ther of the chyldren of zebede.
G * At euē there came a ryche man of
Mar. 15.e Arimathia, called Joseph, whiche was
Luce. 23.e also a disciple of Jesus. He wente vnto
Joh. 19.e Pilate, and axed the body of Jesus.
Then commaunded Pilate, that the bo
dye shulde be geuen vnto hym. And Jo-
seph toke the bodye, and wrapped it in
a cleane lynen clothe, and layed it in his
owne new sepulcre, which he had hew-
en out in a rocke, and rolled a greate
stone to the dore of the sepulcre, & wēte
his way. * And there was Mary Mag
dalene & the other Mary, syttynge ouer
agaynst the sepulcre.
The nexte daye that folowed ÿ day
of preparyng, ÿ hye prestes & Pharises
came together vnto Pilate, and sayde:
Syr, we haue called to remembraunce,
that this deceauer sayde whyle he was
yet alyue: * After thre dayes I wyll
ryse agayne. Commaunde therfore that
the Sepulcre be kepte vnto the thyrde
day, lest peraducture his disciples come
and steale hym awaye, and saye vnto
the people: He is rysen from the dead,
and so shall the laste errour be worse
then the fyrst. Pylate sayde vnto them:
There haue ye watchmē, go your waye
and kepe it as ye can. They wente and
kepte the sepulcre with watchmen, and
sealed the stone.

The.xxviii. Chapter.

The resurrection of Christ. The hye
prestes geue ÿ souldyers large money,
to saye that Christ was stolē out of his
graue. Christ appeareth to his disciples
and sendeth them forth to preache and
to baptyse.

Vpon * the euenynge of the
Sabbath holy daye, which
dawneth the morowe of the
fyrst day of the Sabbathes
came Mary Magdalene &
the other Mary to se the sepulcre. And
beholde, there was made a great earth-
quake: for the angell of the LORDE
descended from heauen, and came & rol
led backe the stone from the dore, & sat
vpon it. And his countenaunce was as
the lightenyng, and his clothyng whyte
as snowe. But the watchmē were trou
bled for feare of hym, and became as
though they were dead.
* The angell answered, and sayde
vnto the wemen: Be not ye afrayed. I
knowe that ye seke Jesus that was cru
cifyed. He is not here. He is rysen, as
he sayde. Come, and se the place, where
the LORDE was layed, and go youre
waye soone, and tell his disciples, that
HE is rysen frō the dead. And behold,
he wyll go before you into Galile, there

shall yese hym. Lo, I haue tolde you. ☩
B ☩ * And they departed frō ÿ graue
in all ÿ hayst with feare and great ioye,
and came to brynge his discyples worde
And as they were goynge to tell his dis-
cyples. Beholde. Iesus met them & sayd
God spede you. And they went vnto
hym, and helde his fete, and fell downe
before hym. Then sayd Iesus vnto thē:
be not afrayed go youre waye and tell
my brethren that they go in to Galile,
* there shall they se me.

And whan they were gone, Beholde
certayne of the watchmen came into the
cyte, & tolde the hye prestes euery thynge
that had happened And they came toge-
ther with ÿ elders, and helde a coūcell, &
gaue ÿ souldiers money ynough, & sayd
saye ye: his disciples came by nyght, &
dyd steale hym away, whyle we were a
slepe. And yf this come to the debytes ea
res, we wyll styll hym, and brynge it so
to passe, ÿ ye shalbe safe. And they toke
the money, and dyd as they were taught
And this sayinge is noysed amonge the
Iewes vnto this daye. ☩

☩ The eleuen disciples wente vnto
Galile in to a mountayne, where Iesus
had appoynted them. And whan they
sawe hym, they fell downe before
hym: but some of them douted.
And Iesus came vnto them,
talked with thē, and sayd
* Vnto me is geuen al
power in heauē and
in earth. ‡ Go ye
your way ther
fore, & teach
all nacy-
ons,
& baptyse
them in the
name of the fa-
ther, and of ÿ sonne,
and of the holy goost: &
teach them to kepe all thyn-
ges: what so euer I haue com-
maunded you. * And lo, I am
with you euery daye vnto the ende of
of the worlde. ☩ X (:) ☞

(*) ☞☜ (*)

¶ The ende of the Gospell
of saynt Mathew.

☞☜

The gospell of Saynt Marke.

The fyrst Chapter. ☩

¶ The office of Ihon baptist. The bap
tyme of Christ, his fastynge, his prea-
chynge, and the callynge of Peter, An-
drew, Iames and Ihon. Christ healeth
the mā with the vncleane sprete, helpeth
Peters mother in lawe, and clenseth the
leper.

His is ÿ ‡
begyn-
nynge of
ÿ Gospel
of Iesus
Christ ÿ
sonne of
God, as
it is wryt
ten in the
prophetes.
‡ Behold
I sende Mala.3.a
my mes- Mat.11.b
saunger Luce.7.c
before thy face, which shall prepare thy
waye before the. * The voyce of a cryer Esa.40.a
in the wyldernes: Prepare the waye of Mat.3.a
the LORD, make his pathes strayght. Luce.3.a
‡ Ihon was in the wyldernesse, and Joh 1.b
baptysed, and preached the baptyme of ‡ Joh.3.d.
amendement. For the remission of syn-
nes. And there went out vnto hym the
whole londe of Iewry, and they of Ie-
rusalem, and were all baptysed of hym
in Iordane, & knowleged theyr synnes.
* Ihon was clothed with camels Mat.3.a
heer, and with a lethren gyrdell aboute
his loynes, & dyd eate locustes & wylde
hony, and preached, and sayd: * There Mat.3.b
commeth one after me, which is strōger Luce.3.c.
then I: before whom I am not worthy Joh.1.c
to stoupe downe, and to lowse the la-
chet of his shue. I baptyse you with wa
ter, but he shall baptyse you with the ho
ly goost. ☩
* And it happened at the same tyme Mat.3.b
that Iesus cam out of Galile from Na Luce.3.c
zareth, & was baptysed of Ihon in Ior- Joh.1.c
dane. And as soone as he was come out
of the water, he sawe ÿ the heauēs ope-
ned, and the holy goost as a doue com-
myng downe vpon hym. And there came

Some reade: in whõ I am pacyfied. a voyce from heauen: Thou art my dear sonne: ☞ in whom I delyte.

* And immediatly the spryte droue hym in to the wyldernes: and he was in

B the wyldernes forty dayes, and was tēpted of Sathan, and was with ÿ wylde beastes. And the angels mynistred vnto hym. Mat.4.a. Luce.4.a

Mat.4.b. Luce.4.b ‡mar.6.b * But after that Ihon was ‡ taken Iesus came into Galile, and preached ÿ gospell of the kyngdome of God, & sayd The tyme is fulfylled, and ÿ kyngdome of God is at hande: Amende your selues and beleue the Gospell.

Mat.4.c Luce.5.a * So as he walked by the see of Galile, he sawe Symon and Andrew his brother, castynge theyr nettes in the see: for they were fysshers. And Iesus sayde vnto thē: Folowe me, and I wyll make

Iere.16.c. you * fysshers of men. And immediatly

Eze.47.b. they left theyr nettes, & folowed hym.

And when he was gone a lytle farther from thence, he sawe Iames ÿ sone of zebede, and Ihon his brother, as they were in the shippe, mendynge theyr nettes. And anone he called them. And they lefte theyr father zebede in the shippe with the hyred seruauntes, and folowed hym.

Mat.4.b Luce.4.d Ioh.2.b. ‡mat.7.c * And they wente in to Capernaum and immediatly vpon the Sabbathes, he entred into the synagoge, and taught ‡ And they were astonnyed at his doctrine: for he taught them as one hauyng power, and not as the scrybes.

C Luce.4.d * And in theyr synagoge there was a man possessed wᵗ a foule spryte, which cryed and sayd: Oh what haue we to do with the, thou Iesus of Nazareth? Art thou come to destroy vs? I knowe that thou art that holy one of God. And Iesus reproued hym & sayd: holde thy tonge and departe out of hym. And the foule spryte tare hym, and cryed with a loude voyce, & departed out of hym. And they were all astonyed, in so muche that they axed one another amonge them selues, and said: What is this? What new lernynge is this? For he commaundeth the foule sprytes with power, and they are obedient vnto hym. And immediatly the fame of hym was noysed rounde about in the coastes and borders of Galile.

Mat.8.b Luce.4.D. * And forth with they wente out of the synagoge, and came in to the house of Symon and Andrew, with Iames & Ihon. & Symons mother in lawe laye, and had the feuers, and anone they tolde hym of her. And he came to her, and set her vp, and toke her by the hande, and ÿ feuer lefte her immediatly. And she mynistred vnto them.

Mat.8.b Luce.4.d * At euen whan ÿ sonne was gone downe, they brought vnto hym all that were sicke and possessed, and the whole cyte was gathered together at the dore and he healed many that were diseased with diuerse syknesses, and cast out many deuels, and suffred not the deuels to speake, because they knewe hym.

D And in the mornynge before daye, he arose, and went out. And Iesus departed in to a desert place, and prayed there Peter also and they that were with him folowed after hym. And whan they had founde hym, they sayd vnto hym: Euery man seketh the. And he sayd vnto them: Let vs go into ÿ nexte townes, ÿ I may preache there also, for therto am I come And he preached in theyr synagoges, in all Galile, and droue out the deuels. ...4.43. ...44.

Mat.8.a Luce.5.b * And there came vnto hym a leper, which besought hym, and kneled before hym, and sayd vnto hym: Yf thou wylt, thou canst make me cleane And it pitied Iesus, and he stretched forth his hande, and touched hym, and sayd: I wyll, be ÿ cleane. And whan he had spoken, immediatly the leprosy departed from hym, & he was clensed. * And Iesus forbad him straitly, and forth with sent hym awaye & sayd vnto hym: Take hede, that thou saye nothynge to ony man, * but go thy waye, and shewe thy selfe vnto ÿ prest, and offre for thy clensynge what Moses commaunded, for a witnesse vnto them. But he whan he was departed, begane to speake muche of it, and made the dede knowen: in so muche that Iesus coulde no more go in to the cyte openly, but was without in deserte places, and they cam vnto hym from all quarters. ...hn.9.c Mat.8.a and.9.a B Mat.8.a Luce.5.b Leui.14 ...5.a

The.ii.Chapter.

Christ healeth the man of the palsye, calleth Leui the customer, eateth with open synners, and excuseth his disciples. ...Tim.1.c

AND after certayn dayes * he went agayne vnto Capernaum, and it was noysed that he was i ÿ house. And immediatly there was gathered a great multitude, in so much ÿ they had no rowme, no not without the dore. And he spake the worde vnto them. And there came vnto hym certayne, which brought F Mat.9.a Luce.5.c Ioh.5.a Mat.9.b Luce.5.d

one sycke of the palsye borne of foure.
And whẽ they coulde not come nye him
for the people, they vncouerid the rofe
of the house where he was. And whan (Mat.9.a, Luce.5.c)
they had made a hole, they let downe the
bed (by coardes) wherin the sycke of the
palsy laye. But when Jesus sawe their
faith: he sayd vnto the sycke of the pal-
sye: My sonne, thy synnes are forgeuen
the.

Neuerthelesse ther were certayn scry-
bes which sat ther, and thought in their
hertes: How speaketh this man suche
(Esa.43.d, Esa.44.d) blasphemy? * Who cã forgeue synnes,
but onely God? And immediatly Jesus
knewe in his spirite, that they thought
so in them selues, and sayde vnto them:
Why thynke ye such thynges in youre
hartes? Whether is easyer to saye to
the sycke of the palsye: Thy synnes are
forgeuen the, or to saye: aryse, take vp
thy bed and walke? But that ye maye
knowe, that the sonne of man hath po-
wer to forgeue synnes vpon earth, he
sayd vnto the sycke of the palsye: I saye
vnto the. Aryse take vp thy bed, and go
home. * And immediatly he arose, toke
his bed, and wẽte forth before them all:
in so much that they were al astonnied,
and praysed God, and sayde: We neuer
sawe suche.

B (Mat.9.a, Luce.5.d, Joh.5.a) * And he wente forth agayne vnto ÿ
see, & all ÿ people came vnto hym, & he
taught thẽ. And as Jesus passed by, he
saue Leui ÿ sonne of Alpheus, syttynge
at the receate of custome, and sayd vnto
hym: Folowe me. And he arose, and folo
wed hym. And it came to passe as he sat
at the table in his house, there sat many
publicans & synners at the table wyth
Jesus and his disciples: For there were
many that folowed hym. And whan the
scrybes and Pharises sawe that he dyd
eate with ÿ publicãs and synners, they
sayde vnto his disciples: Why doth he
eate & drynke with ÿ publicans & syn-
ners? Whan Jesus herde that, he sayde
vnto them: The whole nede not the phy
(1.Tim.1.c) sician, but they ÿ are sycke. * I am not
come to call the ryghteous, but the syn-
ners to repentaunce.

(Mat.9.b, Luce.5.d) * And the disciples of Jhon & of the
Pharises fasted. And there came cer-
tayne which sayde vnto hym: Why fast
the disciples of Jhon, & of the Pharys-
ses, & thy disciples fast not? And Jesus
sayde vnto thẽ: How can the weddinge
childrẽ fast, whyle the brydegrome is wt
them, so longe as the brydegrome is wt
them, they can not fast. But the tyme
wyll come that ÿ brydegrome shalbe ta-
ken from thẽ, and thẽ shall they fast. C

Nowe sewth a pece of new cloth
vnto an olde garment, for els he taketh
away the new pece from the olde, & so
is the rent worse. And no man putteth
new wyne in to olde vessels, els the new
wyne breaketh thẽ vessels, and the wyne
is spylt, and the vessels perysshe: but new
wyne must be put in to new vessels.

* And it chaunsed ÿ vpon the Sab- (Mat.12.a, Luce.6.a)
bath he wente thorow the corne feldes,
& his disciples beganne to make a way
thorow, & to plucke the eares of ÿ corne
And the Pharises sayde vnto hym: Be-
holde, what thy disciples do, which is
not lawfull vpon the Sabbath. And he
sayd vnto thẽ: Haue ye neuer red what
Dauid dyd, whan he had nede, & was
anhongred, both he and they that were (1.Reg.21.b)
with hym: * how he wente in to the
house of God, in the tyme of Abiathar
the hye prest, and ate the shewbreades
(which was lawful for no man to eate,
but for the prestes) and he gaue them vn-
to hym, and to thẽ that were with hym.
And he sayd vnto them: The sabbath
was made for mans sake, and not man
for the Sabbathes sake. Therfor is the
sonne of man LORDE euen ouer the
Sabbath.

The.iii.Chapter.

He helpeth the man with the dryed hãde, chouseth his apostles, and casteth out the vncleane spirite, which the Pharyses ascrybe vnto the deuill. The brother, syster and mother of Christ.

HE wente agayne also * in A
to the synagoge, and there (Mat.12.b, Luce.6.a)
was a mã that had a withe-
red hande. And they marked
hym, whether he wold heale
hym on the Sabbath, that they myght
accuse hym. And he sayd vnto the man
with the withered hand: Steppe forth
here. And he sayd vnto thẽ: is it lawfull
to do good on the Sabbath? Or is it
lawfull to do euill? to saue lyfe, or to
kyll? But they helde theyr tunge. And he
loked rounde aboute vpon them wyth
wrath, and was sory for the harde har-
tes of them, and sayde vnto the man:
Stretch out thyne hande. And he stret-
ched it out, and * his hande was made (3.Re.13.b)
whole lyke as the other.

Mat 12. b ‡ And the Pharises wente out, and
Joh 10. d straygh way they helde a councel with
Herodes officers, agaynst hym, how
they myght destroye hym. But Jesus
departed away with his disciples unto
Mat 4. c the see. * And there folowed hym much
Luce 6. b people out of Galile, and from Jewry,
and from Jerusalem, & out of Idumea,
and frō beyonde Jordan, and they that
dwelt aboute Tyre and Sydon, a great
multitude which had herde of his noble
actes, and came unto hym.
B And he spake unto his disciples, that
they shuld kepe a shippe for him because
of the people, lest they shulde thrunge
hym: for he healed many of them, in so
much, that all they which were plaged,
preassed upon him, yᵗ they myght touch
Luce. 4. e hym. * And whē the foule spirites sawe
hym, they fell downe before hym, and
cryed, and sayd: Thou art the sonne of
God. And he charged them straitly, that
they shulde not make him knowen.
Mat. 10. a * And he wente up into a moun-
Luce. 6. b tayne, and called unto hym whom he
and 9. a. wolde, and they came unto hym. And he
Actu. 1. a ordeyned the twolue, that they shuld be
with hym, and that he myght sende thē
out to preache, & that they myght haue
power to heale sycknesses, and to cast
out deuels. And unto Symon he gaue yᵉ
name Peter, and James the sonne of Ze
bede, and Jhon the brother of James, &
gaue them the name Boanerges that is
to saye, the chyldren of thonder: and An
drew, and Philippe, and Bartholmew,
and Mathew, and Thomas, & James
the sonne of Alpheus, and Taddeus, &
Symō of Cana, and Judas Iscarioth
which betrayed hym.
And they came to yᵉ house. Thē assē-
bled the people together agayne, in so
much that they had no leasure to eate.
And whan they yᵗ were about hym herd
of it, they went out and helde hym. For
Some rea- they sayd: ☞ he taketh to much upon
de: he wyll hym. But the scrybes that were come
go out of downe from Jerusalem, sayde: ‡ He
his wytte. hath Belzebub, and thorow the chefe de
‡ Mat 9. d uell casteth he out deuyls, and he called
and. 12. c them together, and spake unto them in
Luce. 11. b. symilitudes.
C Now, can one Sathan dryue out a-
nother? And yf a realme be deuyded in
it self, how cā it endure? And yf a house
be deuyded agaynste it selfe, it can not
continue. Yf Sathan now ryse agaynst
hymselfe, and be at variaūce with him
selfe, he cā not endure, but is at an ende,

No man can entre in to a stronge mans
house, & take away his goodes, excepte
he fyrst bynde the stronge man, and thē
spoyle his house.
Verely I say unto unto you: All syn
nes shalbe forgeuen the chyldren of mē,
and the blasphemy also wherwith they
blaspheme. * But who so blasphemeth
the holy goost, hath neuer forgeuenes,
but is gyltye of the euerlastinge iudge-
mēt. For they sayd: he hath an uncleane
spyrete.
☩ * And there came his mother and
his brethren, and stode without, & sent
unto hym, and called hym. And the peo
ple sat aboute hym, and sayd unto hym:
Beholde, thy mother & thy brethren are
after the without. And he answered, &
sayde: Who is my mother and my bre-
thren? And he loked rounde about hym
upon his disciples, which sat rounde
in compasse aboute hym, and sayd: Be-
holde, my mother and my brethren. For
who so euer doth the wyll of God, the
same is my brother, and my syster, and
my mother. ☩

The .iiii. Chapter.

The parable of the sower. Christ stil-
leth the tempest of the see which obeyeth
hym.

And * he beganne agayne to
teach by the see syde. And
there gathered much people
unto hym, so that he wente
into a shippe, and sat upon
the water. And all the people stode upō
the londe by the see syde. And he prea-
ched longe unto them by parables, and
sayd unto them in his doctryne: Herke
to, beholde, there wente out a sower to
sowe: and it happened whyle he was
sowyng, that some fell by the way syde.
Thē came the foules under the heauē,
and dyd eate it up. Some fell upon the
stonye grounde, where it had not much
earth: and anone it came up, because it
had not depe earth. Now when yᵉ sonne
arose, it caught heate: & in so much as it
had no rote, it withered away. And some
fel amōg yᵉ thornes & yᵉ thornes grewe
up, & choked it, & it gaue no frute. And
some fell upon a good grounde, which
gaue frute, that came up and grewe.
And some bare thyrty folde, and some
sixtye folde, and some an hundreth fold.
And he sayde unto them: Who so euer
hath eares to hear, let hym heare. ☩

...at.13.b ✱ And whã he was alone, they ye wer
...iu.8.b about hym with the twelf, axed him con
cernynge this parable. And he sayd vn-
to them: Unto you it is geuen, to knowe
the mystery of ye kyngdome of God: but
vnto them that are without, all thynges
happen by parables, ✱ that with seynge
...a.6.b eyes they maye se, and not discerne: and
Mat ...12.e that with hearyng eares they may hear
Luce... ...18.b. and not vnderstõde, lest at eny tyme they
Joh... ...xii. turne, and theyr synnes be forgeuẽ them
And he sayd vnto them: Understonde ye
not this parable? How wyll ye then vn-
Mat... derstonde all other parables?
Luce... B ✱ The sower soweth the worde.
...at.13.c. These be they that are by the waye syde
where the worde is sowen, and as sone
as they haue herde it, immediatly com-
meth Sathan, and taketh awaye the
worde that was sowen in theyr hartes.
And lykwyse are they that are sowẽ on
the stony groũde: whiche whã they haue
herde ye worde, receaue it with ioye, and
haue no rote in them: but endure for a
tyme. Whan trouble and persecucyon a-
ryseth for the wordes sake, immediatly
they are offended. And these are they ye
are sowen amonge the thornes: whiche
heare the worde, and the carefulnes of
this world, and the deceatfulnes of ry-
ches, and many other lustes entre in, and
choke the worde, and so is it made vn-
fruitfull. And these are they that are so-
wen vpon a good grounde: Which hear
the worde, and receaue it, & brynge forth
frute: some thyrty folde, and some syxtye
folde and some an hundreth folde.
...at.5.b ✱ And he sayd vnto them: Is a can-
...u.8.b dell lyghted to be put vnder a bushell, or
...o.11.e vnder a table? Is it not lyghted, to be
...at.10.d set vpon a candelsticke? & For there is
...u.8.b nothynge hyd, that shall not be openly
...o.12.a shewed: and there is nothynge secrete, ye
shal not be knowen. Who so hath eares
C to heare, let hym heare. And he sayd vn-
...at.7.a. to thẽ: Take hede what ye heare. ✱ with
...u.6.d what measure ye mete, with the same
shall it be measured vnto you agayne.
And vnto you that heare this, shal more
...at.13.b be geuen. ✱ For who so hath, vnto hym
...a.25.e shalbe geuen: and who so hath not, from
...u.8.b hym shalbe taken awaye, euen that he
...u.19.c hath.
And he sayd: The kyngdome of God
is after this maner, as whan a man ca-
steth sede vpon the londe, and slepeth, &
...at.13.d stondeth vp nyght and daye, ✱ & ye sede
spryngeth vp, and groweth, he not kno-
wynge of it, (For the earth bryngeth
forth frute of her self: fyrst the grasse, af-
terwarde the eare, then the full wheat in
the eare.) But whan she hath brought
forth the frute, he putteth to the syckell,
because the haruest is come.
And he sayd: Where vnto wyll we
lyken ye kyngdome of God? Or by what
symilitude wyll we compare it? ✱ It is Mat. 13.d
lyke a grayne of mustarde sede, whiche Luce.13.h.
whan it is sowen vpon the londe, is the
least amonge all sedes of the earth. And
whan it is sowen, it groweth vp, and is
greater then al herbes, and getteth great
braunches, so that the foules vnder the
heauen maye dwell vnder the shadowe
therof.
✱ And by many suche parables he D
spake the worde vnto them, there after Mat.13.d
as they myght heare it, and without pa-
rables spake he nothyng vnto them: but
vnto his disciples he expounded al thyn-
ges pryuately. ✱ And the same daye at Mat.8.c
euẽ he sayd vnto them: let vs passe ouer. Luce.8.c
And they let the people go, and toke him
as he was in the shippe, and there were
more shippes with hym. And there arose
a great storme of wynde, and dashed ye
wawes into the shippe, so that ye shippe
was ful. And he was behynd in ye shippe
& slepte vpõ a pelowe. And they awoke
hym, and sayd vnto hym: Master, carest
thou not, that we perysshe? And he arose
and rebuked the wynde, and sayd vnto
the see: Peace, and be styll. And ye wynde
was layed, & ther folowed a great calme
And he sayd vnto them: Why are ye so
fearful? How is it, ye ye haue no faythe?
And they feared exceadyngly, and sayde
one to another: What is he this? For
wynde and see are obedient vnto hym.

The.v.Chapter. ✠

He delyuereth the possessed from the
vncleane spirete, the woman from the
bloudy yssue, and rayseth the captaynes
doughter.

A
And ✱ they came ouer vnto ye Mat.8.d
other syde of the see in to the Luce.8.e
countre of the Gaderenites.
And whan he wente out of ye
shippe, there met hym a man
possessed of an vncleane spirete, whiche
had his dwellynge in the graues. And
no man coulde bynde hym, no not with
chaynes: for he was oft boũde wt fetters
& chaynes, & plucte the chaynes in sunder,
& brake ye fetters in peces, & nomã could
tame hym. And he was alwaye both

daye and night vpon the mountaynes & in the graues cryenge, and beatyng hym selfe with stones. But whan he sawe Jesus afarre of, he ranne, and fel downe be-

Actu.16.c. fore hym, & cryed loude, & said: *What haue I to do with the O Jesus þ sõne of the hyest God? I charge the by God, þ thou torment me not. Neuertheles he sayd vnto hym: Go out of the man thou foule sprete. And he axed hym: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed hym instantly, that he wolde not sende them awaye out of that countre.

B

Math.8.d Luce.8.d *And euen there in the mountaynes ther was a great heard of swyne feding and all the deuels prayed hym, and said: Let vs departe in to the swyne. And anone Jesus gaue them leue. Then the foule sprętes went out, and entred in to the swyne. And the heard of swyne rãne headlynges in to the see with a storme. They were aboute a two thousand swyne, and were drowned in the see.

And the swyneheardes fled, and told it in the cyte, & in the countre. And they went out for to se what had happened, and cam to Jesus, and sawe hym which was possessed & had had the legion, that he sat, and was clothed, and in his right mynde, and they were afrayed. And they that had sene it, tolde thẽ what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of theyr coastes. And whan he came into the shippe, þ possessed prayed hym, that he myght be w hym.

Neuerthales Jesus wolde not suffre hym, but sayd vnto hym: Go into thy house and to thyne owne, and tell them how great benefites the LORDE hath done for the, and how he hath had mercy vpon the. And he went his waye, and begãne to publysh in the ten cyties, how great benefytes Jesus had done for hym And euery man maruayled.

C

Math.9.c Luce.8.e *And whan Jesus passed ouer agayne by shippe, there gathered muche people vnto hym, & was by the see syde. And beholde, there came one of þ rulers of the synagoge, whose name was Jairus. And whã he sawe hym, he fel down at his fete: and besought hym greatly, & sayd: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thyne honde vpon her, that she may be whole & lyue. And he went with him and muche people folowed hym, & thrõged hym.

*And there was a woman, whiche had had the bloody yssue twelfe yeares, and had suffred much of many phisicyans, and spent all that she had, and was not helped, but rather in worse case. When she herde of Jesus, she came behynde amonge the people, and touched his garment. For she sayd: Yf I maye but touche his clothes, I shall be whole.

And immedyatly the fountayne of hyr bloude was dryed vp, and she felte in hyr bodye, that she was healed of the plage.

D

And forthwith Jesus felt in him selfe the power that was gone out hym, and turned hym about amonge the people, & sayd: Who hath touched my clothes? And his discyples sayde vnto hym: Thou seyst that the people thrusteth the and sayest: Who hath touched me? And he loked aboute to se her, that had done it.

As for the woman, she feared & trembled (for she knewe, what was done in her) and came & fell downe before hym, and tolde hym the whole truth. And he sayd vnto her: * Doughter thy fayth hath made thy hole: go thy way in peace and be whole of thy plage.

*And whyle he yet spake, there cam certayne frõ the ruler of the synagoges house, and sayd: Thy doughter is dead why troublest thou þ master eny more? But Jesus herde ryght soone the worde that was spoken, and sayd vnto þ ruler of the sinagoge: Be not thou afrayed, beleue only.

E

And he suffred no mã to folowe hym but Peter and James & Jhon his brother. And he came in to the ruler of the sinagoges house, and sawe the busines, and thẽ that wept and wayled greatly, and he went in, and sayd vnto them: Why make ye this a do, & wepe? The mayde is not dead, but *slepeth.

And they laughed hym to scorne. *And he droue them all out, and toke þ father and mother of the mayde, & them that were with hym, and went in where the mayden laye. And he toke the maydẽ by the hande, and sayd vnto her: Thabita Cumi (whiche is by interpretacyon) Mayden, I saye vnto the: Aryse. *And immediatly þ mayden arose & walked. She was twelfe yere olde, & they were astonyed out of measure. And he charged

John.11 4.Re.4 John.5 Actu.9

them straytly, that no man shuld know
of it, and sayde vnto them, ÿ they shuld
geue her to eate.

The.vi.Chapter. ✠

¶ Christ preacheth at home, and is not
regarded, he sendeth out his disciples.
Jhon baptist is taken a headed, Christ
fedeth fyue thousand men with fiue loa
ues and two fysshes. He walketh vpon
the see.

A AND * he departed thence, & [Ma]t.13.g / [Lu]c 4.d
came in to his owne cōtre,
and his dysciples folowed
hym. And whā the Sabbath
came, he beganne to teach in
their synagoge. And many that herde it,
maruayled at his learnynge, and sayde:
From whence hath he these thynges?
And what wysdom is this, that is geuē
hym, and such actes as are done by his
handes? Is not this the Carpenter the
sonne of Mary, and the brother of Ja=
mes and Joses, and of Jude and Sy=
mon? Are not his sisters here with vs al
so? And they were offended at him. But
[Ma]t.13.g Jesus sayd vnto thē: * A prophet is no
[Lu]c 4.c where lesse set by thē in his awne coun=
[Jo]h 4.e. tre, & at home amonge is awne. And he
coulde not shew one myracle there, but
layed his hādes vpon a few sycke, and
healed them. And he maruayled at their
vnbeleue. ☩
[Ma]th 9.d * And he wēte aboute in the townes
[Lu]c 13.b on euery syde, and taught thē. And * cal
[Ma]t 10.a led the twolue, and beganne to sende thē
two and two, and gaue thē power ouer
the vncleane spretes. And commaunded
them, that they shulde take nothynge so
thē towarde their iourney, saue onely a
rodde: no scrippe, no bread, no money, in
the gyrdel, but shulde be shod with sāda
les, and that they shulde not put on two
B cotes. And he sayde vnto them: Where
so euer ye shall entre in to an house, ther
[Ma]t.10.b abyde, tyll ye go thence. And * who so
[Lu]c 9.a euer wil not receaue you: nor heare you,
departe out from thence, and shake of ÿ
dust from youre fete, for a wytnesse vn=
[Ma]t 11.d to them. * I saye vnto you, verely: It
[Lu]c. 10.a shall be easier for Sodome and Gomor
ra in the day of iudgment, then for that
cyte.
[Ma]t 10.a * And they wēte forth, and preached,
that men shulde amende them selues, &
and they cast out many deuyls: and ma=
ny that were sycke anoynted they with
oyle, and healed them.
[Ma]t.14.a * And it came to kyng Herodes eares
[Lu]c 9.a for his name was now knowne and he
sayde: Jhon the baptist is rysen againe
from death, and therfore are his de=
des so myghtye. But some sayde: It is
Elias. Some sayd: It is a prophet, or
one of the prophetes. But when Herode
herde it, he sayd: It is Jhon, whom I be
headed, he is rysen agayne from death
✠ This Herode had sent forth, & take
Jhō, and put him in preson, because of
Herodias his brother Philippes wyfe,
for he maried her. Neuertheles Jhon
sayde vnto Herode: * It is not lawfull Leui.18.b
for the to haue thy brothers wyfe. But and 20.d
Herodias layed wayte for him, & wold
haue slayne hym, and coulde not. Not so
standinge Herode feared Jhon: for he
knew that he was a iust and holy man
and he kepte hym, and herkened vnto
him in many thinges, and herde hym
gladly.
* And there came a conuenient daye, C
that Herode on his ‡ byrth daye made Mat.14.a
a supper to ÿ lordes, captaynes & chefe ‡ Ge.40.d
estates of Galile. Then the douhter of
Herodias came in, and daūsed, & plea=
sed Herode, and them that sat at the ta=
ble. Then sayd the kynge vnto the dam
sell: Axe of me what thou wylt. I wyll
geue it the. And he sware vnto her:
What so euer thou shalt axe of me, I
wyll geue it the, euen vnto the one half
of my kyngdome. She wente forth, and
said vnto hir mother: What shal I axe?
She sayd: Jhon baptistes heade. And
immediatly she wente in vnto the kyng
so hayst, and sayde: I wyll that ÿ geue
me straught waye in a platter the head
of Jhō the baptist. Thē the kynge was
sorry, yet for the oothes sake and them
that sat at the table, he wold not say
her nay.
And immediatly he sent the hangmā, D
and cōmaūded his heade to be brought
in. So he wente, and headed him in the
preson, and brought his heade in a plat
ter, and gaue it vnto the damsell, & the
damsell gaue it vnto hir mother. And
whā his disciples herde that, they came
& toke his body, & laied it in a graue. ☩
* And the Apostles came together vn Mat.14.b
to Jesus and tolde hym al, & what they Luce.9.b
had done and taught. And he sayde vn=
to thē: Let vs go out of ÿ way in to the
wyldernes, and reste a lytle. For there
were many commers, and goers, and
they had not tyme ynough to eate. And
then he passed by shippe out of the way
in to a deserte place. And ÿ people sawe
thē departinge away, and many knew

of it, and ranne thyther together on fote
out of all cyties, and came before them,
Mat.9.d and came vnto him. * And Jesus wente
out, & sawe muche people, and had com
Ezec.34.a passion vpon thẽ: for they were, * as the
shepe, that haue no shepherde, and he be
ganne a longe sermon.
Now whan ẏ daye was farre paste,
his disciples came vnto hym, and sayd:
Mat.14.b This is a deserte place, * let them de
parte, that they maye go in to the vylla
gies and townes rounde aboute, & bye
thẽ selues bread, for they haue nothinge
to eate. But Jesus answered and sayde
vnto them: geue ye them to eate.
E And they sayde vnto him: Shall we
go thẽ, & bye two hundreth peny worth
of bread, and geue thẽ to eate? He sayde
Mar.8.a vnto them: * How many loaues haue
ye? Go and se. And when they had sear
ched, they sayd: Fyue, and two fishes.
And he cõmaũded them al to syt downe
by tables full vpon the grene grasse.
And they sat down here a rowe, & there
a row by hundreds, and by fyfties. And
he toke the fyue loaues and two fyshes,
and loked vp vnto heauẽ, and gaue thã
kes, and brake the loaues, and gaue to ẏ
disciples, to set before them. And ẏ two
fyshes parted he amonge them all. And
they all dyd eate, and were satysfyed.
And they toke vp twolue baskettes full
of the broken peces and of the fyshes.
And they that dyd eate, were aboute
Mat.14.c fyue thousande men. * And anone he
Joh.6.b caused his disciples to go in to ẏ shippe
& to passe ouer before hym vnto Beth-
sayda, whyle he sent awaye the people.
And whan he had sent them awaye, he
wente vp in to a mountayne to make
his prayer. † And at euen was ẏ shippe
in the myddest of the see, and he alone
vpon the lond. And he sawe that they
were in parell with rowynge, for the
wynde was agaynst them.
F And aboute the fourth watch of the
nyght, he came vnto them, & walked vp
pon the see, & wolde haue gone ouer by
thẽ. And whã they sawe him walkynge
vpõ the see, they thought it had bene a
spyrete, and cryed out, for they sawe hym
all, & were afrayed. But immediatly he
talked wt thẽ: & said to thẽ: Be of good
Mat.14.d cõforte, it is I, be not afrayed. * And he
wẽte vnto thẽ into ẏ shippe, & ẏ wynd
ceassed. And they were astonnied, & mar
uayled exceadingly: for they had forgot
Marc.6.f tẽ * loaues, & their harte was blinded.
And whã they were passed ouer, they
came in to the londe of Genezareth, and
drue vp in to the hauen. And whan they
were come out of the shippe, immediat-
ly they knewe hym, & ranne thorow out
all the regyon aboute, and began on eue
ry syde to brynge vnto hym in beddes
suche as were sycke, where they herde ẏ
he was. And whyther so euer he entred
in to townes, cities or vyllagies, there
layed they the sycke in ẏ market place, &
prayed hym, that they myght but touch
the hemme of his garment. And as ma-
ny as touched him were made whole. G

The.vii.Chapter.

¶ The Pharises are not content, that the disciples eate with vnwasshen handes: but Christ rebuketh thẽ selues, for breakynge the commaundementes of God, healeth the woman of Canaans doughter, and maketh the domme to speake.

AND there came vnto hym * the Pharises & certayne of the scrybes, ẏ were come from Jerusalem. And whan they saw certayne of his disciples eat bread with comon (that is, wt vnwasshen) hãdes, they cõplayned. For the Pharises & all the Jewes eate not, excepte they wash their handes oft tymes: obseruynge so the tradicions of ẏ elders. And whan they come frõ ẏ market, they eat not, excepte they wash. And many other thynges there be, whyche they haue taken vpõ thẽ to obserue, as the wasshinge of cuppes, & cruses, and brasen vessels, and tables.

Then the Pharises & scrybes axed hym: Why walke not thy disciples after the tradicions of the elders, but eat bread with vnwasshẽ handes? But he answered and sayd vnto thẽ: Full well hath Esay prophecied of you ypocrites, as it is wrytte: This people honoureth me with their lyppes, but their hart is farre fro me. But in vayn do they serue me, whyle they teache suche doctrines as are nothynge but the cõmaũdemẽtes of men. Ye leaue the commaundement of God, & kepe the tradicyons of men, as the wasshyng of cruses, and cuppes, and many suche thynges do ye.

And he said vnto them: Howe good B
ly haue ye cast asyde the cõmaundemẽt
of God, to mantayne your owne trady- Exo.20.
cions? For Moses sayd: * Honoure thy fa Deut.5.
ther & mother, & Who so curseth father Exo.21.

and mother, shall dye the death. But ye
say: A man shall saye to father or mo-
ther: Corban, that is. The thynge that
I shuld helpe ẏ withal, is geuē to God.
And thus ye suffre hym nomore to do
ought for his father or his mother, and
make Gods worde of none affect, tho-
row your own tradiciōs ẏ ye haue sett
vp, and many suche thynges do ye.
* And he called vnto hym all the peo
Mat. 15. b ple, and sayde vnto them: Herken vnto
me ye all, and vnderstande me. There is
nothynge within out a mā, that can de-
fyle hym, whā it entreth in to hym. But
that goeth out of hym, that is it ẏ ma-
keth the man vncleane. Yf eny mā haue
eares to hear, let him heare. And whan
he came frō the people in to the house,
his dysciples axed hym of this symply-
tude. And he sayd vnto them: are ye so
then without vnderstonding? Perceaue
ye not yet, that euery thynge which is
without, and goeth in to the man, can
not defyle hym? For it entreth not in to
his hart, but into the bely, & goeth out
in to the draught, that pourgeth al mea
tes.
C And he sayde: The thynge that goeth
out of the man, that defyleth the man.
For frō within out of the harte of man
procede euell thoughtes, aduoutrye,
whordom, murthur, theft, couetousnes,
wyckednes, deceate, vnclēnes, a wicked
eye, blasphemy, pryde foolishnes. All
these euel thynges go from within, and
defyle the man.
Mat. 15. c. * And he arose, and wente frō thence
in to the borders of Tyre and Sydon,
and entred into an house. and wolde let
no man knowe of it, and yet coulde he
not be hyd: For a certayn womā (whose
doughter hadde a foule sprete) herd of
him, and came, & fell downe at his fete
(and it was an heythen woman of Sy
rophenices) and she besought hym, that
he wolde dryue out the deuell from her
doughter. But Jesus said vnto her: Let
the chyldren be fed firste: It is not mete
to take the chyldrens bread, & to cast it
vnto dogges. She answered and sayde
vnto hym: Ye LORDE, neuertheles
the whelpes also eat vnder the table of
the chyldrens crommes.
And he sayde vnto her: Because of
D this sayeng, go thy way, the deuell is de
parted out of thy doughter. And she
wente vnto, hyr house, founde that the
deuell was departed, and her doughter
lyenge on the bed.

✠ And whan he wente out agayne
from the coastes of Tyre and Sydon,
he came vnto the see of Galile, thorow
the myddes of the coastes of the ten cy-
ties. * And they brought vnto hym one Mat. 9. d
that was deaf, and had impediment in Luce. 11. b
his speache. And they prayed hym, that
he wolde laye his hande vpon hym.
And he toke hym asyde frō the peo-
ple, and put his fyngers in his eares, &
dyd spye, and touched his tonge, and lo
ked vp vnto heauen, syghed, and sayde
vnto hym: Ephata, that is, be opened.
And immediatly his eares were opened
and the bonde of his tōge was lowsed
and he spake ryght. * And he charged Mat. 2. d
them, that they shulde tell no man.
But the more he forbad them, the
more they publysshed it, and marnayled
out of measure, and sayde: * He hath Gen. 1. d
done al thynges wel. The deaf hath he Eccl. 39. c
made to heare, & the dōme to speake. ✠

The. viii. Chapter. ✠

He fedeth foure thousand men with
vii. loaues, reproueth the Pharises that
are so desyrous of tokens, warneth his
disciples to beware of their leuen, ma-
keth a blynde man to se, axeth his discī
ples what men holde of hym, reproueth
Peter, telleth his disciples of his pas-
sion, and exhorteth them to folowe him

At the same tyme * whan A
ther was much people ther Mat. 15. d
and had nothynge to eate,
Jesus called his disciples
to him, and sayd vnto thē:
I haue compassion vpon the people, for
they haue taried with me now thre day
es, and haue nothynge to eate. And yf I
let them go home frō me fastynge, they
shulde faynte by the waye. * For some Tob. 13. d
of them were come from farre. And his Esa. 60. a
disciples answered hym: Where shulde
we get bread here in the wyldernesse to
satisfye them? And he axed thē: * How Mar. 6. e
many loaues haue ye? They sayde: Se-
uen. And he commaunded the people to
syt downe vpō the ground. And he toke
the seuē loaues, & gaue thākes, & brake
thē, & gaue thē vnto his disciples to set
thē before ẏ people. And they had a few
smal fysshes, & whan he had geuen than
kes, he bad set the same before the peo-
ple. They ate, and were satisfyed and
toke vp seuen baskettes full of the bro-
ken meat that was left. And they ẏ ate

were upon a foure thousandes. And he
sent them awaye.
B And forth with he wẽte in to a ship
with his disciples, and came in to the
Mat.16.a coastes of Dalmanutha. * And ỷ Pha
Joh.6.d rises went out, and beganne to dispute
with hym, and tempted hym, and desy-
red a token of hym from heauẽ. And he
Mat.12.d syghed in his sprete, and sayde: * Why
Luce.11.c. doth this generacyon seke a token? Ve-
rely I saye unto you: There shall no to-
ken be geuẽ unto this generacyon. And
he lefte thẽ, and wente agayne in to the
shippe, and passed ouer.
Mat.16.a * And they forgat to take breade
Luce.12.a with them, and had nomore with them
in the shippe but one loafe. And he com-
maunded them and sayde: Take hede
and beware of the leuen of the Phari-
ses, and of ỷ leuẽ of Herode. And theyr
myndes wauered here and there, and
sayd amonge them selues: This is it, ỷ
we haue no breade, & Jesus understode
that, & sayde unto them: Why trouble
ye youre selues, that ye haue no breade:
Are ye yet without knowlege and un-
derstondynge? Haue ye yet a blynded
harte in you? Haue ye eyes, and se not?
C and haue ye eares, and heare not? and
Mat.6.e remembre ye not, * that I brake fyue
Joh.6.a loaues amonge fyue thousande, howe
many baskettes full of broken meate
Mat.15.d toke ye then up? They sayde, twolue.
Mat.8.a And * whan I brake the seuen amõge
the foure thousande, how many basket-
tes full of broken meate toke ye thẽ up?
They sayde: seuen. And he sayde unto
them: Why are ye then without under-
stondynge?
✠ And he came to Bethsayda,
and they brought one blynde unto hym
and prayed hym to touche hym. And he
toke the blynde by the hande, & led hym
out of the towne, and spat in his eyes,
and layed his handes upon him, & axed
hym whether he sawe ought. And he lo-
ked up, & sayde: I se men goynge as yf
I saw trees. After this he layed his hã-
des upõ his eyes agayn, and made hym
to se. And he was brought to ryghte a-
gayne, and sawe all clearly. And he sent
hym home, and sayde: Go not into the
D town, & tel it also unto nomã therin. ✠
Mat.16.b * And Jesus wente out and his
Luce.9.c disciples in to the townes of the cyte of
Cesarea Philippi. And in the waye he
axed his disciples and sayd unto them:
what do men saye, that I am? They an-
swered: They saye, thou art Jhon the
baptiste: Some saye thou arte Elias,
some, that thou art one of ỷ prophetes.
And he sayde unto them: But whome
saye ye that I am? Then answered Pe-
ter and sayde unto hym: * Thou art ve-
Joh.6.g rey Christ. And he charged thẽ straitlye,
that they shuld tell no mã of him. * And
Mat.16. he beganne to teache them. The sonne
17.d.20. of man must suffre many thynges, and
be cast out of the elders and hye prestes
and scrybes, and be put to death, and
after thre dayes ryse agayne. And that
worde spake he fre openly. And Peter
toke hym unto hym, and beganne to re-
buke hym. But he turned hym aboute,
and loked upon his disciples, and repro-
ued Peter, and sayde: Go after me thou
Sathan, for thou sauourest not ỷ thyn-
ges that be of God, but of men.
E * And he called unto hym the peo-
Mat.16. ple with his disciples, and sayde unto
Luce.9. them: Who so euer wyll folowe me, let
hym denye hym selfe, and take up his
Luce.17. crosse, & folowe me. * For who so euer
Joh.12. wyll saue his lyfe, shall lose it: and who
so euer loseth his lyfe for my sake and
the gospels, ỷ same shall saue it. What
helpeth it a man thoughe he wanne the
whole worlde, and yet toke harme in his
soule? Or what can a man geue, to re-
Mat.10. deme his soule withal? * Who so euer
9.c. is ashamed of me and of my wordes a-
monge this aduouterous and synful ge-
neracyon, of him shall the sonne of man
also be ashamed whan he commeth in
the glory of his father with the holy an-
Mat.16. gels. And he sayde unto them: * Vere-
Luce.9. ly I saye unto you: There stonde here
some, which shall not taist of death, tyll
they se the kyngdom of God come with
power.

The .ix. Chapter.

The trãsfiguracyõ of Christ, which
healeth the chylde that was possessed of
of a dõme sprete, teacheth his disciples
to be lowly, and to auoyde occasyon of
euell.

AND After sixe dayes, A
Mat.17. * Jesus toke unto him Pe-
Luce.9. ter, James, and Jhon, and
brought them up in to moũ-
tayne out of the waye alone
and was transfigured before them, and
his clothes were bryght and very whyt
as the snowe, so whyte as no fuller can
make upon earth. And there appeared
unto them Elias with Moses, and they
talked with Jesus. And Peter answe-
red, and sayde unto Jesus: Rabbi, here

is good beynge for vs. Let vs make thre
tabernacles: one for the, one for Moses,
and one for Elias. For he knewe not
what he sayd, and they were very fear-
full. And there was a cloude, which ouer
shadowed them. And out of the cloude
Mat.3.b. there came a voyce, and sayd: * This is
Mar.1.a. me deare sonne, * heare hym. And imme-
Luc.3.c. diatly they loked about them, and sawe
Deu.18.c no man more then Jesus only with the.
Mat.17.b * But whan they went downe from
Mar.1.d. the mountayne, Jesus * charged them, y
they shulde tell no man what they had
sene, tyll the sonne of man were rysen a
gayne from the dead.

B And they kept that sayinge by them,
and axed one another: What is that ry-
synge agayne from the dead? And they
axed hym, and sayd: Why saye the scry-
Mal.3.d bes then, that * Elias must fyrst come?
He answered and sayd vnto them: Ely-
as shall fyrst come in dede, and brynge al
thynges to ryght agayne. The sonne of
man also shall suffre many thynges, and
Esa.53.a be despysed, * as it is wrytten. But I
Psa.21.a saye vnto you: Elias is come, and they
haue done vnto hym what they wolde,
accordynge as it is written of hym.

Mat.17.b * And he came to his disciples, and
Luc.9.d. sawe muche people about them, and the
scrybes disputynge with them. And as
soone as the people sawe him, they were
astonnyed, and ranne vnto hym, and sa-
luted hym. And he axed y scribes: What
dispute ye with them? And one of y peo
ple answered, and sayd: Master, I haue
brought vnto thy my sonne, which hath
a domme spirete: and whan soeuer he ta-
keth hym, he teareth hym, & he fometh,
and gnassheth with the teth, and pyneth
away, and I haue spoken to thy disci-
ples that they shuld cast hym out, & they
coulde not.

C He answered hym, and sayd: O thou
vnfaythfull generacyon, how longe shal
I be with you? How longe shall I suf-
fre you? Brynge hym hether to me. And
they brought hym vnto hym. And as
sone as the spirete sawe hym, he tare him
and fell vpon the earth, and weltred and
fomed. And he axed his father: How
lõge is it, sence this happened vnto him?
He sayd: Of a chylde, and oftymes hath
he cast hym in to the fyre and water, to
destroye hym: but yf thou canst do eny
thynge, haue mercy vpon vs, and helpe
vs. Jesus sayd vnto hym: Yf thou coul-
Luc.1.e dest beleue. * Al thynges are possible vn
Mat.18.c to hym that beleueth. And immediatly y
father of the chylde cryed with teares, &
sayd: LORDE, I beleue: O helpe thou
myne vnbeleue.

Now whan Jesus sawe that y peo
ple ranne to, he rebuked the foule spirete,
& sayd vnto hym: Thou domme & deafe
spirete, I charge y, departe out of hym &
entre nomore in to hym frõ hence forth.
And he cryed, and rente hym sore, and de
parted. And he was as though he had
ben dead, in so muche that many sayde:
he is dead. But Jesus toke hym by the
hande, and set hym vp. And he arose.
* And whan he cam home, his disciples Mat.17.c
axed hym secretly: Why coulde not we
cast hym out? And he sayd: This kynde
can go out by no meanes, but by prayer
and fastynge.

✠ * And they departed thence, and D
toke their iourney thorowe Galile, and Mat.17.b
he wolde not that eny mã shulde knowe Mar.8.d.
of it. But he taught his disciples, & said and.10.d.
vnto them: The sonne of man shalbe de- Luce.18.d
lyuered in to the handes of men, and they and.19.c.
shall put hym to death: and whan he is
put to death, he shal ryse agayne y thyrd
daye. But they vnderstode not y worde
and were afrayed to axe hym.

* And he came to Capernaum. And Mat.18.a
whan he was at home, he axed them?
What disputed ye amonge your selues
by the waye? But they helde their tun-
ges: * For they had disputed by y waye Mat.10.c
amonge them selues, who shulde be the
greatest. And he sat downe, and called y
twelfe, and sayd vnto them: * Yf eny Mat.20.b
man wyll be fyrst, the same shalbe y last
of all, and the seruaunt of all. And he toke
a chylde, and set hym in the myddest of
them, and toke hym in his armes, & said Luc.9.e.
vnto them: * Who so euer receaueth and.10.b.
such a chylde in my name, receaueth me Joh.13.c
and who soeuer receaueth me, receaueth
not me, but hym that hath sent me. ✠

Jhon answered hym, & sayd: ✠ Ma
ster, we sawe one dryue out deuels in thy
name, but he foloweth not vs, and we
forbad hym because he foloweth not vs
But Jesus sayd: Forbyd hym not, for
* there is no man that doth a myracle in 1.Co.12.a
my name and can soone speake euell of
me. For who soeuer is not agaynst vs, y E
same is for vs. * And whosoeuer geueth Mat.10.e.
you a cuppe of water to drynke in my
name, because ye belonge vnto Christ,
verely I say vnto you: he shal not lowse
his rewarde. * And who so offendeth one Mat.18.a
of these lytleones that beleue in me, it Luce.17.a
were better for hym, y a mylstone were

hanged aboute his necke, and he cast in
Mat.5.d to the see. * If thy hand offende the, cut
and.18.a him of. Better it is for the to entre in to
the lyfe lame, then hauynge two handes
to go in to hell in to yͤ euerlastynge fyre
where their worme dyeth not, and their
fyre goeth not out. ✠

Yf thy fote offende the, cut hym of.
Better it is for yͤ to entre in to the lyfe
crepel, then hauynge two fete to be cast
in to hell in the fyre euerlastynge. where
their worme dyeth not, and their fyre
goeth not out. Yf thyne eye offende the
cast him from the. Better it is for the to
entre in to the kyngdome of God with
one eye, thẽ hauynge two eyes to be cast
Esa. 66.g in to yͤ fyre of hell: * where their worm
Eze.20.f dyeth not, and their fyre goeth not out
‡ Leuit.2.d For euery man must be salted with fyr,
Mat.5.b and ‡ euery offerynge shalbe seasoned
Luc. 14.d with salt. The salt is good: but yf the
salt be vnsauery, where withall shalt it
be salted? Haue salt in you, and peace
amonge your selues one with another.

The .x. Chapter. ✠

¶ Christe geueth his answere concer-
nynge mariage, and that it is harde for
the ryche to come in to heauẽ: reproueth
the dysdayne of his disciples, learneth
them to be meke, and restoreth blynde
Barthimeus to his sight.

A AND he rose vp, and came
from thence in to the places
of Iewry beyonde Iordane
And yͤ people wente agayn
vnto hym by heapes, & (as
his maner was) he taught them agayne
And the Pharysees came vnto hym, and
axed hym, yf it were laufull for a man
to put awaye his wyfe, and tempted
hym withall. But he answered & sayde:
What hath Moses commaunded you?
Deu.24.a They sayde: * Moses suffred to wryte
Mala. 2.c. a testimonial of deuorcemẽt, and to put
Mat.5.d her awaye, Iesus answered, and sayde
vnto them: Because of the hardnesse of
youre harte dyd Moses wryte you this
cõmaundemẽt. But from the fyrst crea-
cyon God made them man and womã.
Gene.2. d * For this cause shall a man leaue his
father and mother, and cleue vnto his
wyfe, & they two shalbe one flesh. Now
are they not twayne then, but one fleshe
Let not man therfore put asunder that,
which God hath coupled together.

And at home his disciples axed him
agayne of the same. And he sayde vnto
Mat.5.d them: * Whoso euer putteth away his
wyfe, and marieth another, breaketh Mat.19.a
wedlocke to herwarde. And yf a wo- Luce.16.
man forsake hir husbande, and be ma-
ried to another, she committeth aduou-
trye.

* And they broughte chyldren B
vnto hym, that he might touche them. Mat.19.
But the disciples reproued those that Luce.18.
brought them. Neuertheles whan Ie-
sus sawe it, he was displeased, & sayde
vnto them: Suffre the chyldren to come
vnto me, and forbyd them not, for of
suche is the kyngdome of God. Ve-
rely I saye vnto you: Who so euer re-
ceaueth not the kyngdome of God as a
chylde, he shall not entre therin. And he
toke them vp in his armes, and layed
his handes vpon them, and blessed
them.

✠ * And whan he was gone forth Mat.19.
vpon the waye, there came one rũnynge Luce.18.
and kneled vnto hym, and axed hym:
Good Master, what shall I do, that I
maye inherete euerlastynge lyfe? But Ie-
sus sayde vnto hym: Why callest thou
me good? * there is no man good, but Deu.
God only. Thou knowest the cõmaun-
demẽtes: ‡ Thou shalt not breake wed Exo.20
lock: thou shalt not kyl: yͤ shalt not steale b.c.
thou shalt beare no false witnes: yͤ shalt
begyle noman: Honoure thy father and
mother. But he answered, and sayde
vnto hym: Master, al these haue I kept
fro my youth vp. And Iesus behelde
hym, and loued hym, & sayde vnto him:
Thou wãtest one thynge: Go thy way,
and * sell all that thou hast, and geue Actu.2.
it vnto to the poore: so shalt thou haue and.4.
a treasure in heauen, and come and fo-
lowe me, and take the crosse vpon the.
And he was discomforted at the sayẽge
and wente awaye sory, for he had great
possessions.

* And Iesus loked aboute hym, & C
sayd vnto his disciples: O how hardly Mat.19.
shal the rych come in to yͤ kyngdome of Luce.18.
God? And the disciples were astonned
at his wordes. But Iesus answered
agayne, and sayde vnto thẽ: Deare chil-
dren, how harde is it for thẽ that trust
in ryches to come in to the kyngdome
of God? It is easier for a camell to go
thorow yͤ eye of a nedle, then for a rych
mã to entre in to the kyngdom of God.
Yet were they astonnyed the more, and
sayde amonge them selues: Who can
then be saued? But Iesus behelde thẽ,
and sayde: With men it is impossible,
but not with God: for * with God zach.8.a

all thynges ar possible.

...19.d ...18.c * Then sayde Peter vnto him: Be
holde, we haue forsake all, and folowed
the. Jesus answered and sayde: Verely
I say vnto you: There is no man that
forsaketh house, or brethren, or systers,
or father or mother, or wyfe or chyldren
or londes for my sake and the Gospels,
that shal not receaue an hundreth folde
now in this tyme, houses, and brethren
and systers, and mothers and chyldren
and londes with persecucyons, & in the
worlde to come euerlastyng lyfe. * But
...13.c many that are fyrst, shalbe the last: and
the last the fyrst.

D * They were in the waye goynge
vp to Jerusalem, and Jesus wente be-
...20.b fore them. And they were astõnied, and
...18.d folowed hym, and were afrayed. And
Jesus toke the twolue agayne, & tolde
them what shulde happẽ vnto hym. Be
holde, we go vp to Jerusalem, and the
sonne of man shalbe delyuered vnto the
hye prestes and scrybes, and they shall
condemne hym to death, and delyuer
hym vnto the Heythen. And thy shall
mocke hym, and scourge hym, and spyt
vpon hym, and put hym to death, and
on the thirde daye shall he ryse agayne.

...20.c * Then wente vnto hym James &
Jhon the sonnes of zebede, and sayde:
Master, We desyre, that what soeuer
we are of ỹ, thou wylt do it for vs. He
sayde vnto them: What desyre ye that
I shall do to you? They sayd vnto him
Graunte vs that we may syt one at thy
ryght hande, and one at thy left hande
in thy glory. But Jesus sayde vnto thẽ
Ye wote not what ye are. Maye ye
drynke the cuppe, that I shall drynke:
and be baptysed with the baptyme that
I shall be baptised with al? They sayd
vnto hym: Ye that we may. Jesus sayd
vnto thẽ: the cuppe that I drynke shall
ye drinke in dede: and be baptysed with
the baptyme that I shall be baptised
with all. Neuerthelesse to syt at my
righte hande and at my lefte, is not
myne to geue you, but vnto thẽ for whõ
it is prepared.

E And whan the ten herde that, they
disdayned at James and Jhõ. But Je
sus called them, and sayde vnto them:
...20.d * Ye know that ỹ princes of the world
...9.d haue dominacyon of the people, and the
...9.e mightie exercise auctorite amõg them.
...22.b So shall it not be amõge you: but who
so euer wyll be great amõge you shalbe
your minister: & who so wyll be chefest
amonge you, shalbe seruaunt of all. For
the sonne of man also came not to be ser
ued, but to do seruyce, and * to geue his Joh.10.c
lyfe to a redempcyon for many.

* And thy came vnto Jericho. And Mat.20.b
whan he went out of Jericho, & his dis- Luc.18.d
ciples, and muche people, there sat one
blynde Bartimeus the sonne of Thime
us by the waye, and begged. And whan
he herd that it was Jesus of Nazareth
he beganne to crye & say, Jesu ỹ sonne
of Dauid haue mercy vpon me. And ma
ny reproued hym, that he shulde holde
his tunge. But he cryed muche more:
Thou sonne of Dauid haue mercy vpõ
me. And Jesus stode styll, and bad call
hym. And they called ỹ blynde, and sayd
vnto hym: Be of good comforte, aryse,
he calleth the. And he cast awaye his gar-
ment from hym, stode vp, and came to
Jesus. And Jesus answered, and sayde
vnto hym: What wylt thou that I do
vnto the? The blynde sayd vnto hym:
Master, that I myght se. Jesus said vn
to hym: Go thy waye, thy fayth hath hel
ped the. And immediatly he had his syght
and folowed hym in the waye.

The.xi. Chapter.

Christ rydeth to Jerusalem, dryueth
the marchauntes out of the temple, cur-
seth the fygge tre, and confoundeth the
Pharises.

And * whan they cam nye Je A
rusalem to Betphage & Be Mat.21.a
thany vnto mount Oliuete, Luce.19.c
he sent two of his disciples,
and sayd vnto them: Go into
the towne that lyeth before you, and as
sone as ye come in, ye shal fynde a foale
bounde, wheron no man hath sytte:
lowse it, and bringe it hether. And yf ony
mã say vnto you: Wherfore do ye that?
Then saye ye: The LORDE hath nede
therof, and forthwith he shal sende it he
ther. They went theyr waye, and foũde
the foale tyed by the dore without at the
partynge of the waye, and lowsed it.
And certayne of those that stode there,
sayd vnto them: What do ye, that ye lowse ỹ
foale? But they sayd vnto them, like as
Jesus had commaunded them. And so
they let thẽ alone. And they brought the
foale vnto Jesus, & layed theyr clothes
theron, and he sat theron. * But many Joh.12.b
spred theyr garmẽtes in the waye: some
cut downe braunches from the trees, &
strowed them in the way. And they that
wente before, and that folowed after,

Psal.117.c cryed, & sayd: Hosyanna. * Blessed be
he, that cõmeth in the name of ẏ LOR
DE: blessed be the kyngdome of our fa
ther Dauid, which cõmeth in the name
of the LORD, Hosaynna in ẏ height.
B And the LORDE entred in to Je-
rusalem, and went into the temple, and
loked vpon all. And at euen he wente
out vnto Bethany with ẏ twolue: and
on the morow whan they departed frõ
Mat.21.b Bethanye, * he hongred, and sawe, ‡ a
‡Luc.13.a fygge tree afarre of whiche had leaues.
Then came he nye, (to se) yf he coulde
fynde any thynge theron. And whan he
came to it, he founde nothynge but lea-
ues (for ẏ tyme of fygges was not yet.)
And Jesus answered, and sayde vnto
it: Neuer man eate frute of the for euer
more. And his disciples herde it.

* And they came to Jerusalẽ. And
Mat.21.b Jesus wente in to the tẽple, and begãne
Luce.19.d to driue out the sellers and byers in the
Joh.2.b temple, and ouerthrew the tables of the
money chaungers, and the stoles of the
doue sellers, and suffred not ony mã to
cary a vessel thorow the temple. And he
taught and sayde vnto them: Is it not
Esa.56.b wrytten. * My house shall be called
Jere.7.a a house of prayer for all people. But
3.Re.8.d f ye haue made it a denne of murthu-
rers.

C * And the scrybes and hye prestes
Mat.21.a herde of it. And they sought how they
Joh.7.d might destroye hym, but they were afra
ed of hym, for all the people marvayled
of his doctryne. And at euen he wente
Mat.21.a out of ẏ cyte. And * on the morow they
passed by, and sawe the fygge tre, that
it was withered vnto ẏ rote. And Pe-
ter thought theron, and sayd vnto hym
Master, behold, the fygge tre that thou
cursedest, is withred awaye. Jesus an-
Mat.17.c swered, & sayde vnto thẽ: * Haue faith
Luce.17.c in God. ✝ Verely I say vnto you: Who
so euer sayeth vnto this mountayne:
Auoyde, and cast thy selfe in to the see.
Jac.1.a and * douteth not in his hart, but bele-
ueth that ẏ thynges shall come to passe,
which he sayeth, then loke what he say
eth, it shal come to passe. Therfor I say
Joh.14.b vnto you: * What so euer ye desyre in
15.a.16.c your prayer, beleue that ye shall receaue
‡mat.6.b it, and ye shall haue it. ‡ And whan ye
18.c.d. stonde & pray, forgeue yf ye haue ought
Luce.17.a agaynst ony man, that your father also
in heauen, maye forgeue you your tres-
paces.

Mat.21.c * And they came agayn vnto Jeru
Luce.20.a salem, and whan he wente in the tẽple,
there came vnto hym ẏ hye prestes, and
scrybes, and the elders, and sayde vnto
hym: By what auctorite doest thou the-
se thynges? and who gaue ẏ this aucto
rite to do such? But Jesus answered &
sayde vnto thẽ: I wyll axe you a worde
also: answere me, and I wyl tell you by
what auctorite I do these. The baptim
of Jhon, was it from heauẽ or of men?
answere me.

And they thought in them selues: yf
we saye, it was from heauen, then shall
he saye: why dyd ye not thẽ beleue him?
But yf we saye: it was of men, then
feare we ẏ people, for they all helde that
Jhon was a true prophet. And they an-
swered and sayde vnto hym: We can
not tell. And Jesus answered, and sayd
vnto them: Nether tell I you, by what
auctorite I do these thynges. F

The.xii.Chapter.

He rebuketh the synne and vnthank-
fulnesse of the Jewes with a goodly sy-
militude, taketh them in their owne de-
ceatfull questions, exhorteth to beware
of their doctryne and lyuynge, and com
mendeth the good wyll of the poore
wydowe.

AND he beganne to speake B
vnto them by parables: A
certayne man, * planted a
vynyarde, & made a hedge
aboute it, & dygged a wyne
presse, and buylded a tower, & let it out
vnto husbandmen, and wente in to a
straunge countre. And whan the tyme
was come, he sent a seruaunt to ẏ hus-
band men, that he might receaue of the
husbandemen, of the frute of the vyn-
yarde. But they toke hym, and bet hym
and sent hym awaye emptye. Agayne,
he sent vnto thẽ another seruaunt: whõ
they stoned, and brake his heade, & sent
hym awaye shamefully deale withall.
Agayne he sente another whome they
slewe, and many other: some they bett,
and some they put to death.

Then had he yet one sonne onely,
whome he loued, hym he sent also vnto
them at the laste, and sayde: they wyll
stonde in awe of my sonne. But ẏ same
husbandmẽ sayde amonge them selues:
This is the heyre, * Come, let vs kyll
hym, so shall the inheritaunce be oures.
And they toke hym, and slew hym, and
cast hym out of ẏ vynyarde. What shal
now ẏ lorde of ẏ vynyarde do? He shall
come & destroye the husbandmẽ, & geue

ŷ vynyarde vnto other: Haue ye not red
.117.c this scripture: * The same stone whiche
the buylders refused, is become the head
stone in ŷ corner? This was the LOR
DES doynge, & it is maruelous in our
.21.b eyes. * And they went aboute to take
.20.b hym (but they feared the people) for they
perceaued, that he had spoken this para
ble agaynst them. And they left him, and
went theyr waye.
B * And they sent vnto hym certayne
.20.c. of the Pharises and Herodes officers,
to take hym in his wordes. And they
came, and sayde vnto hym: Master we
knowe that thou art true and carest for
no man. For thou regardest not the out-
warde appearaunce of men, but teachest
the waye of God truly. Is it laufull to
geue trybute vnto ŷ Emperour or not?
Ought we to geue it, or ought we not
to geue it? But he perceaued theyr ypo-
crisye, and sayd vnto them: Why tēpte
ye me? Brynge me a peny, that I may se
it. And they brought it hym. Then sayde
he: Whose ymage and superscripcyon is
this? They sayd vnto hym: The Empe-
roures. Then answered Jesus and sayd
.17.d vnto them: * Geue therfore vnto ŷ Em
.13.b perour that which is ŷ Emperours, &
vnto God ŷ whiche is Gods. And they
marueyled at hym.
.22.c * Then came vnto hym the Sadu-
.20.d ces (which holde that ther is no resurrec
.25.a. cyon) these axed hym, and sayd: Master,
.25.a Moses wrote vnto vs: Yf ony mans
brother dye, and leaue a wyfe, and leaue
no chyldren, his brother shall take his
wyfe, & rayse vp sede vnto his brother.
Now were there seuen brethren, ŷ fyrst
toke a wyfe, and dyed and left no sede:
and the seconde toke her, and dyed, & left
no sede also: the thyrde in lyke maner.
And they all seuen toke her, and left
no sede. At the last after them all, ŷ wyfe
dyed also. Now in ŷ resurreccion whan
they shall ryse agayne, whose wyfe shall
she be of them? For seuen hadde her to
wyfe.
C Then answered Jesus, and sayd vn
to thē: Do not ye erre? because ye know
not the scriptures nor ŷ power of God?
Whan they shall ryse agayne from the
dead, they shall nether mary nor be ma-
ried, but they are as the angels in hea
uen. As touchynge the dead, ŷ they shall
ryse agayne, haue ye not red in ŷ boke
of Moses, how God spake to hym in ŷ
.3.a. bushe, and sayd: * I am the God of A-
.7.d braham, and the God of Isaac, and the
God of Jacob? Yet is not God a God
of the dead, but of the lyuinge. Therfor
ye erre greatly.
* And there came vnto hym one of Mat.22.d
the scrybes, that had herkened vnto thē
howe they disputed together, and sawe
that he had answered thē wel, and axed
hym: Which is the chefest commaunde
mēt of all? Jesus answered hym: ŷ che-
fest cōmaūdemēt of all cōmaundemētes
is this * Heare O Israel, ŷ LORDE our D
God is one God, and thou shalt loue ŷ Deu.6.b.
LORDE thy God wyth all thy harte, and.30.b
with all thy soule, with all thy mynde,
and with all thy strength. This is ŷ che
fest cōmaūdemēt, and the second is lyke Leui.19.
vnto it: * Thou shalt loue thy neygh- Rom.13.b
boure as thy selfe. There is none other
greater cōmaundement then these.
And the scrybe sayd vnto hym: Ma
ster, verely thou hast sayde ryght, for
there is but one God, and there is none
other without him, & to loue him wyth
all the hart, with all the mynde, with al
the soule, and with all the strength, and
to loue a mans neyghbour as him selfe,
is more then brent sacrifices and all of-
feringes. But whan Jesus sawe that
he answered discretlye, he sayde vnto
hym: Thou art not farre from the king
dome of God. And after this durst no
man axe hym ony mo questions.
* And Jesus answered and sayd: E
whan he taught in the temple: How say Mat.20.d
the scrybes, that Christe is the sonne of Luce.20.e
Dauid? But Dauid hymselfe sayeth
thorow the holy goost: * The LORD psal.109.a
sayd to my LORD Syt ŷ on my right
hande, tyll I make thyne enemyes thy
fotestole. There Dauid calleth him his
LORDE. How is he then his sonne?
And many people herde hym gladly.
And he taught them, and sayd vnto
them: * Beware of the scrybes, ŷ loue Mat.23.b
to go in longe garmentes, and loue to Luce.20.e.
be saluted in the market, and syt gladly
aboue in the synagoges and at the ta-
ble: they deuoure wedowes houses, and
vnder a coloure they make longe pra-
yers. These shal receaue the more damp
nacyon.
✠ * And Jesus sat ouer agaynst ŷ Luce.21.a.
Gods chest, and behelde how the peo 4 re.12.b
ple put money into the Gods chest. And
many that were ryche, put in much. And
there came a poore wydowe, and put in
two mytes, which make a farthynge.
And he called vnto hym his disciples, &
sayd vnto them: Verely I say vnto you

this poore wydowe hath put more in to
ỹ Gods chest, thẽ all they that haue put
in: For they all haue put in of theyr su-
perfluyte, but she of her pouerte hath
put in all that she had, euen here whole
lyuynge. ✝

The.xiii. Chapter.

Christ warneth his disciples to beware
of false teachers and deceauers, comfor-
teth thẽ agaynst the trouble for to come
tellynge them of the horryble destructiõ
of Ierusalem, of his commynge, & ende
of the worlde.

A AND ✱ when he wente out
of the tẽple, one of his dis-
Mat. 24. a ciples sayde vnto hym: Ma-
Luce. 21. a ster, se, what stones & what
a buyldyng is this? And Je-
sus answered & sayde vnto hym: Seist
thou all this greate buyldynge? There
shall not one stone be left vpon another
that shall not be broken downe.

And whan he sat vpon mount Oli-
uete ouer against the temple, Peter and
James, and Johon, and Andrew ax-
ed hym pryuatly: Tell vs, Whan shall
all these come to passe? And what shal-
be the token, whan all these shalbe full-
fylled? Jesus answred thẽ, and begãne
to saye: Take hede, that no mã deceaue
you, for ther shall many come vnder my
name, and saye: I am Christ, and shall
deceaue many. But whan ye shal heare
of the noyse of warres, be not afrayed:
for so must it be, but the ende is not yet.
Esa. 19. a ✱ One people shall ryse agaynste ano-
ther, and one realme agaynst another, &
there shalbe earthquakes here and ther
and derth shall there be and troubles.

B ✱ But take ye hede to youre selues
Mat. 10. b For they shall delyuer you vp to the
Some rea- ☞ counceils, & synagoges, and ye shal
de: coũcell be beaten, & shalbe brought before prin-
ces and kynges for my names sake, for
a witnesse vnto them. And the Gospell
must fyrst be preached amõge all people

Mat. 10. c ✱ Now whan they shall lede you &
Luce. 12. b delyuer you vp, take ye no thought afor
and. 21. b what ye shall saye: and premagyn ye no-
thynge afore hande, but what so euer
shalbe geuẽ you at the same houre, that
speake: for it is not ye that speake but
Mich. 7. a the holy goost. ✱ One brother shall
delyuer another vnto death, and the fa-
ther the sonne, and the chyldren shall ry-
se agaynst their fathers and mothers,
and shall putte them the death, and ye
shalbe hated of all men for my names
sake. But who so endureth to the ende,
shalbe saued.

✱ Whan ye shall se the abhomina- Mat. 24.
cyon of desolacyon (wherof it is spoken Luce. 21.
by ‡ Daniel the prophete) stonde where ‡ Dan.
it ought not (who so readeth it, let hym
marke it wel) then let them which be in
Jewry: flye vnto the mountaynes: and
let hym that is on the house toppe, not
descende in to the house, nor come ther-
in, to fetch eny thynge out of the house
And let hym that is in ỹ felde, not turne
backe to fetche his clothes.

But wo vnto them that are with
chylde, and to them that geue sucke in
those dayes. Neuertheles praye ye, that
youre flyght not be in the wynter. For
in those dayes there shalbe such trouble
as was not from the begynnyng of the
creatures which God created, vnto this
tyme, nether shalbe. And yf the LORD
had not shortened those dayes, there
shulde no man be saued. But for the ele-
ctes sake whom he hath chosen, he hath
shortened those dayes.

✱ Now yf eny man shall saye vnto
you at that tym: Lo, here is Christ: lo, he
is there, beleue it not. For there shall a-
ryse false Christes, and false prophetes
which shall do tokens and wounders,
to deceaue euen ỹ very chosen, yf it wer
possible. But take ye hede. Beholde, I
haue tolde you all before.

✱ But at the same tyme after this
trouble, ỹ Sonne and Mone shall lose
their light, and the starres shall fall frõ
heauen, and the powers of the heauens
shall moue: ‡ and then shall they se the
sonne of man commynge in the cloudes
with great power and glory. And then
shall he sende his angels, and shall ga-
ther together his chosen from the foure
wyndes, from one ende of the earth to
the other.

✱ Learne a similitude of the fygge D
tre: Whan his braunche is yet tender &
hath brought forth leaues, ye knowe ỹ
the sommer is nye. So lykewyse whan
ye se all these thynges come to passe, be
ye sure, that it is nye euen at the dores.
Verely I saye vnto you, this generatiõ
shall not passe, tyll all these be fulfylled.
Heauen and earth shall perysshe, but my
wordes shall not perysshe. ✱ But of the
day and houre knoweth no man, nether
the angels in heauen, no not the sonne
hym selfe, but the father onely.

✱ Take hede, watch, and praye, for
ye knowe not whã the tyme is. Lyke as
a man that went in to a straũge coũtre

F And Jesus sayd: Who hath touched
me? But whan they all denyed, Peter
sayd, and they that were with hym:
Master, the people thronge the & thrust
the, and thou sayest: Who hath touched
me? Jesus sayd: Some body hath tou-
ched me, for I fele, that there is vertue
gone out fro me. But whan the womã
sawe that she was not hyd, she cam trẽ-
blynge, and fell downe before hym, and
tolde hym before all ẏ people, for what
cause she had touched him, and how she
was healed immediatly. And he said vn
to her: Doughter, be of good comforte,
thy fayth hath made the whole, go thy
waye in peace.

* Whyle he yet spake, there cam one
from the ruler of the synagoges house,
and sayd vnto hym: Thy doughter is
dead, disease not the master. Whan Je-
sus herde that, he answered hym, and
sayd: Feare not, beleue onely, & she shall
be made whole. But whan he came in
to the house, he suffred no man to go in
saue Peter, and James and Jhon, and
the father and mother of the mayden.
They wepte all, and sorowed for her.
But he sayd: Wepe not, for she is not
dead, but * slepeth. And they laughed
hym to skorne, knowynge well that she
was dead. But he thrust them all out, &
toke her by the hande, and cryed, & sayd
Mayden aryse. And her sprete came a-
gayne, and she arose straught waye.
And he commaunded to geue her meat.
And her elders were astonyed. But he
charged them, that they shulde tell no
man, what was done.

The ix. Chapter.

He sendeth out the twelfe Apostles
to preache. Herode heareth tell of hym.
He fedeth fyue thousand mẽ with fyue
loaues and two fyshes, the disciples cõ-
fesse hym to be the sõne of God, he trãs
fygureth hymselfe vpon the mount, de-
lyuereth the possessed, and teacheth his
disciples to be lowly. They desyre ven-
geaunce, but he reproueth them.

And he called the twelfe to-
gether, and gaue them po-
wer and auctorite ouer all
deuels, and that they myght
heale diseases. And he sent
them out to preache the kyngdome of
God, and to heale the sycke, and sayde
vnto thẽ: * Ye shal take nothing to you
by ẏ waye, nether staffe, nor scrippe, nor
bread, nor money: nor haue two coates.
And in to what house so euer ye entre
there abyde, tyll ye go thence. * And who Mat. 10.a
soeuer receaue you not, departe out of ẏ Mar. 6.b
same cite, & shake of ẏ dust frõ your fete Actu. 13.e
for a wytnesse ouer thẽ. And they depar
ted, & wẽt thorow ẏ townes, preaching
ẏ Gospell, & healynge euery where.

* Herode the Tetrarcha herde of al Mat. 14.a
ẏ was done by hym. And he toke care, Mar. 6.b
for so much as it was said of som, Jhõ
is rysen agayne frõ ẏ dead: of some, Eli
as hath appeared: of some, one of ẏ olde
prophetes is rysẽ agayne. And Herode
said: Jhõ haue I beheaded, who is this
thẽ, of whom I heare suche thynges?
And he desyred to se hym.

* And ẏ Apostles cam agayn, & tolde B
hym how great thynges thy had done. Mat. 14.b
And he toke thẽ to hym, & went asyde in Mar. 6.d
to a solitary place by ẏ cite called Beth Joh. 6.a
saida. Whã the people knewe of it, they
folowed hym. And he receaued them, &
spake vnto thẽ of ẏ kyngdome of God,
& healed such as had nede therof. But ẏ
daye began to go downe. Thẽ came the
twelfe to hym, & sayd vnto hym: let the
people departe frõ the, ẏ they may go in
to ẏ townes rounde about, & in to ẏ vyl-
lages, where they may fynde lodgynge
& meate, for we are here in the wylder-
nesse. But he sayd vnto them: Geue ye
them to eate. They sayd: We haue no
more but fyue loaues & two fyshes. Ex-
cepte we shulde go & bye meate for so
much people (for there were vpõ a fyue
thousande men.) But he sayd vnto his
disciples: Cause them to syt downe by
fyfties in a company. And they dyd so,
& made thẽ all to syt downe. Thẽ toke
he the fyue loaues & two fishes, & loked
vp towarde heauen, & sayd grace ouer
them, & gaue them to ẏ disciples, to set
thẽ before ẏ people. * And they dyd eat,
& were all satisfied. And there were ta- 4.Re.4.e
ken vp of ẏ remayned to them twelfe
basketes full of broken meate.

* And it fortuned whan he was a- C
lone at his prayer, & his disciples with Mat. 16.c
hym, he axed them, & sayd: Whom saye Mar. 8.d
the people that I am? They answered,
and sayd: They say, Thou art Jhon ẏ
baptist: Some, that ẏ art Elias, Some,
that one of the olde prophetes is rysẽ a-
gayne. But he sayd vnto them: Whom
saye ye that I am? Then answered Sy-
mon Peter and sayd: * Thou art that Joh. 6.g
Christ of God. And he charged thẽ stra
itely, & cõmaũded thẽ, that they shuld tel
this vnto noman, & sayd: * For ẏ sõne Mat. 16.c
of man must suffre many thynges, and and. 20.b

Mar.8.e be cast out of the Elders and of the hye
9.d.10.d prestes, and scrybes, and be put to death
Luce.18.d and ryse agayne the thyrde daye.
‡Mat 8.e ‡Then sayd he vnto them all: If
*Lu.17.d eny man wyll folowe me, let hym denye
hym selfe, and take vp his crosse dayly,
and folowe me. *For who soeuer wyll
saue his lyfe, shall loose it. But who so
loseth his lyfe for my sake, shall saue it.
For what auauntage hath a mã, though
he wanne the whole worlde, and loseth
hym selfe, or runneth in dãmage of him
Mat.10.d selfe? *Who so is ashamed of me & of
Mar.8.e my sayenges, of hym shall the sonne of
Luce.12.a man also be ashamed, whan he cometh
in his glory, and in the glory of his fa-
Mat.16.d ther, and of the holy angels. *I say vn
Mar.8.e to you of a trueth, there be some of thẽ
that stonde here, which shal not tayst of
death tyl they se the kyngdome of God.
D *And it fortuned, that about an
Mat.17.a eyght dayes after these wordes, he toke
Mar.9.a vnto him Peter, Jhon, and James, and
went vp in to a mount for to praye.
2.Pet.1.d *And as he prayed, the shape of his coũ
tenaunce was chaunged of another fa-
shion, and his garment was whyte, and
shyned: and beholde, two men talked wt
hym. Which were Moses and Elyas,
that appeared gloriously, and spake of
his departynge, which he shulde fulfyll
at Jerusalem. As for Peter and them yt
were with hym, they were full of slepe.
But whan they awoke, they sawe his
glory, & the two men stondynge wt hym.
Mat.17.a *And it chaunsed, whan they de-
Mar.9.a parted from hym, Peter sayd vnto Je-
sus: Master, here is good beynge for vs
Let vs make thre tabernacles: one for ye
one for Moses, and one for Elyas, and
wyst not what he sayd. But whyle he
thus spake, there came a cloude, & ouer-
shadowed them. And they were afrayed
when the cloude couered them And out
of the cloude there came a voyce, which
Deu.18.c sayd: This is my deare sonne, *heare
him. And whyle this voyce cam to passe
they founde Jesus alone. And they kept
it close, and tolde no mã in those dayes
ony of the thinges which they had sene.
Mat.17.b *And it chaunsed on the nexte daye
Mar.9.b after, whan they came downe from the
mount, much people met hym: & beholde
a man amonge the people cryed out, &
sayd: Master, I beseke the, loke vpon
my sonne, for he is myne onely sõne: be-
holde, the spirite taketh hym, & sodenly
he cryeth, & he teareth hym, that he fo-
meth, & with payne departeth he from

hym, whan he hath rent hym. And I be-
sought thy disciples to cast hym out, &
they coulde not. Then answered Jesus
and sayd: Oh thou vnfaithful & croked
generacyon, how longe shall I be with
you, and suffre you? Brynge hether thy
sonne. And whan he came to hym, ye de-
uell rent hym and tare hym. But Jesus
rebuked the foule spirite, and healed the
chylde, and delyuered hym to his father
agayne. *And they were all amased at Mat.17
the myghty power of God. Luce.4
And whyle they wondred euery one
at all thynges which he dyd, he sayd vn E
to his disciples: Comprehend these say-
enges in your eares. *For the sonne of
man must be delyuered in to the hãdes
of men. But they wyst not what that
worde meaned, and it was hyd frõ thẽ,
that they vnderstode it not. And they
were afrayed to axe hym of that worde.
‡There came a thought also amonge
them, which of them shulde be ye grea-
test. But whã Jesus sawe the though
tes of theyr hart, he toke a chylde, & set
hym hard by hym, and sayd vnto them:
*Who soeuer receaueth this chylde in
my name, receaueth me: and whosoeuer
receaueth me, receaueth hym that sent
me. ‡But who so is ye least among you
all, the same shalbe great.
Then answered Jhon, & sayd: Ma-
ster, we sawe one dryue out deuels in
thy name, and we forbad hym, for he fo
lowed the not with vs. And Jesus sayd
vnto hym: forbyde hym not: for he that
is not agaynst vs, is for vs.
And it fortuned whã the tyme was
fulfylled yt he shulde be receaued vp frõ F
hence, he turned his face to go strayght
to Jerusalem, & before hym he sent mes
saungers, which went theyr waye, and
came in to a towne of the Samaritans
to prepare lodgynge for hym. And they
wolde not receaue hym, because he had
turned his face to go to Jerusalem. But
whan his disciples James and Jhon
sawe that, they sayd: LORDE, wylt
thou, that we commaunde, yt fyre fall
downe from heauen, and consume them
*as Elyas dyd? Neuertheles Jesus 4.Re
turned hym about, and rebuked them,
& sayd: Knowe ye not of what maner of
spirite ye are? The sonne of man is not
come to destroye mẽs soules but to saue
thẽ. And they went in to another towne
✠ *And it fortuned as they went by
the waye, one sayd vnto hym: I wyl fo
lowe ye, whether so euer thou goest. And

Jesus sayde vnto hym: The foxes haue
holes, and the byrdes vnder the heauen
haue nestes: but the sonne of man hath
not wheron to lay his heade.
...h.8.c * And he sayd vnto another: Folowe
me. He sayd: Syr, geue me leue fyrst to
go, and burye my father. But Jesus
...11.d sayd vnto hym: * Let the dead burye
their dead. But go thou thy way and
preach the kyngdome of God.
And another sayd: Syr, I wyll fo-
...19.d lowe the, * but geue me leue fyrst, to go
byd them farwell, which are at home in
...t.2.d my house. Jesus sayd vnto him: * Who
so putteth his hãde to the plowe, and lo
keth backe, is not mete for the kyngdõ
of God. ✠

The.x.Chapter. ✠

He sendeth the seuentye before hym
to preache, & geueth them a charge how
to behaue them selues, prayseth his hea
uenly father, answereth the scrybe that
tempted hym, and (by the example of the
Samaritane) sheweth who is a mans
neghboure, Martha receaueth ỹ LOR
DE in to hir house. Mary Magdalene
is feruent in hearynge his worde.

B Afterwarde the LORDE ap-
poynted out other seuentye,
and sent them two and two
before him in to euery cyte &
place, whyther he hymself
...h.9.d wolde come, & sayde vnto them. * The
haruest is greate, but the laboures are
fewe. Praye therfore the LORDE of
the haruest, to sende forth labourers in
...l.10.c to his haruest. * Go youre way: beholde,
I sende you forth as the lambes amõge
...h.10.c the wolues. * Beare nether waller, nor
...r.6.a scryppe, nor shues, and ‡ salute no man
‡ Luc.9.a by ỹ way. In to what so euer house ye
...e.4.d entre, fyrst say: Peace be in this house.
And yf the chylde of peace be there, youre
peace shall rest vpon hym. Yf no, then
shall youre peace turne to you agayne.
But tary ye styll in the same house, ea-
tynge and drynkyng such as they haue.
For the labourer is worthy of his re-
warde. ✠
Go not from house to house, And in
to what so euer cyte ye entre, and they
receaue you, eate such thinges as are set
before you And heale the sycke that are
there, and saye vnto them: The kyngdõ
...at.10.b of God is come nye vnto you. * But in
...r.6.b to what so euer cyte ye come, and they
...ue.9.a receaue you not, go youre way out in to
...ct.13.a the streetes of the same, and saye: Euen
the very dust which cleaueth vpõ vs of and.18.a
youre cite, wype we of vpon you. But
of this ye shall be sure, that the kyngdõ
of God was come nye vnto you: I saye
vnto you: It shalbe easyer for Sodome
in that day, then for that cyte.
* Wo vnto the Chorazin, wo vnto ỹ B
Bethsayda, for yf the myracles which Mat.11.d
haue bene done amonge you, had bene
done at Tyre & Sidon, they had done
penaunce longe ago, syttynge in sack
cloth and in asshes. Neuertheles it shal
be easyer for Tyre and Sidon at ỹ iud-
gement, then for you. And thou Caper-
naum which art exalted vnto the heauẽ
shalt be thrust downe vnto hell. * He ỹ Mat.10.c
heareth you, heareth me: and he that des Joh 13.c
piseth you, despiseth me: but who so des mar.9.d
pyseth me, despyseth him that sent me.
The seuentye came agayne wt ioye,
and sayd: LORDE, the deuels also are
subdued vnto vs in thy name. But he
sayd vnto them: * I sawe Sathan fall Esa.14.b.
down from heauen as a lyghtenyng. Apoc.12.c.
Beholde, ‡ I haue geuẽ yow power to ‡ mar.16 c
treade vpon the serpẽtes and scorpiõs, Actu.28.a.
and ouer all power of the enemye, & no
thyng shall hurte you. Neuertheles re-
ioyce not ye in this, that the spretes are
subdued vnto you: but reioyce, * that Phil.4.a
youre names are wrytten in heauen. Apo.17.b
‡ At the same houre reioyced Jesus C
in sprete, and sayde: I prayse the (O fa- ‡ mat.11.d
ther LORDE of heauen and earth) ỹ
thou hast hyd these thynges from the
wyse and prudent, and hast opened thẽ
vnto babes. Euẽ so father, for so it plea
sed the. * All thynges are geuen ouer vn Mat.28.c
to me of my father: ‡ and noman know Joh.13.a
eth who the sõne is, but onely ỹ father: ‡ mat.11.d
nether who the father is, saue onely the Joh.7.c
sonne, and he to whome the sonne wyll 8.b.10.b
open it.
* And he turned him vnto his discy- mat.13.c
ples, and sayd in especial: Blessed are ỹ
eyes, whyche se that ye se. For I say vn
to you: Many Prophetes and kynges,
wolde haue sene the thynges that ye se,
and haue not sene them: & to haue herde
the thynges that ye heare, and haue not
herde them.
* And beholde, ther stode vp a scribe, Mat.22.d
and tempted hym, and sayde: Master, marc.12.c.
what muste I do, to inherete euerlasting
lyfe? He sayd vnto hym: What is wryt
ten in the lawe? How readest thou? He
answered and sayd: * Thou shalt loue Deut.6.b
thy LORDE God wyth all thy hart,
with all thy soule, with all thy strength,

Leuí.19.c & with al thy mynd, & * thy neyghbour
Rom.13.b. as thy selfe. He sayde vnto hym: Thou
hast answered right: this do, and thou
shalt lyue. But he wolde haue iustifyed
hymself, and sayde vnto Jesus: Who is
then my neyghbour?
D Then answered Jesus, and sayde:
A certayne man wente down from Je-
rusalem vnto Jericho, and fell amonge
murthurers, whyche striped hym out of
his clothes, and wou̅ded him, and wēte
theyr way, & left hym half dead, And by
chaunce there came downe a prest the
same way: and whan he sawe hym, he
passed by. And lykewyse a Leuyte, whā
he came nye vnto ỹ same place, & sawe
hym, he passed by. But a Samaritan
was goynge his iourney, and came that
way, and whan he sawe hym, he had cō
passyon vpon hym, wente vnto hym,
bounde vp his woundes, and poured
oyle and wyne therin, & lyfte hym vp v-
pon his beast, & brought hym in to the
ynne, and made prouysion for him. Vpō
the nexte daye whan he departed, he
toke out two pens, and gaue them to ỹ
oost, and sayd vnto hym: Take cure of
hym, and what so euer thou spendest
more, I wyll paye it the, whan I come
agayne. Whiche of these thre now (thin
kest thou) was neghboure vnto hym, ỹ
fell among the murthurers? He sayde:
He that shewed mercy vpon hym. Then
sayd Jesus vnto hym: Go thy way thē,
and do thou lykewyse. ✠

✠ It fortuned as they wente, that he
entred in to a town, where there was a
woman named Martha, which recea-
ued him in to hyr house. And she had a
Deut.33.a syster, called Mary, whyche * sat her
down at Jesus fete, and herkened vnto
his worde. But Martha made hir selfe
much to do, for to serue hym, And she
stepte vnto hym, and sayde: LORDE,
carest thou not, ỹ my syster letteth me
serue alone? Byd her therfore, that she
helpe me. But Jesus answered, & sayd
Vnto her: Martha Martha, thou takest
thought, & combrest thy self about ma-
Psal.36.a ny thynges: * there is but one thynge
nedeful Mary hath chosē a good parte,
whych shall not be taken awaye from
her. ✠

The.xi.Chapter.

The teacheth his dyscíples to praye,
dryueth out a deuell, and rebuketh the
blasphemous pharyses. They requyre
sygnes and tokens, he eateth with the
Pharyse, and reproueth the ypocresye
of the Pharyses, scrybes and ypocry-
tes.

And it fortuned that he was A
in a place, and prayed. And
whan he had ceassed, one of
his disciples sayd vnto him:
LORD, teach vs to praye,
as Jhon also taught his disciples. He
sayd vnto them: * When ye praye, say: Math.6
O oure father which art in heauen, ha-
lowed be thy name. Thy kyngdō come.
Thy wyl be fulfylled vpon earth, as it
is in heauen. Geue vs this daye our day
lye bread. And forgeue vs oure synnes,
for we also forgeue all thē that are det-
ters vnto vs. And lede vs not in to tēp-
tacion, but delyuer vs from euell.

And he sayd vnto thē: Which of you
is it that hath a frēde, and shulde go to
hym at mydnyght, and say vnto hym:
frende, lende me thre loaues, for a frēde
of myne is com: to me out of the waye,
and I haue nothynge to set before him:
and he within shulde answere and say:
Disquyete me not, the dore is shut alre
dy, and my chyldren are wyth me in the
chamber, I can not ryse, and geue thē.
I say vnto you: and though he wolde
not aryse and geue hym, because he is
his frende, yet because of his vnshame-
fast begginge he wolde aryse, and gaue
hym as many as he neded.

* And I say vnto you also: Are, and B
it shalbe geuen you: Seke, and ye shall
fynde: knocke, and it shalbe opened vn- Mat.7
to you. For whosoeuer axeth, receaueth: Joh.14
and he that seketh, fyndeth: and to hym
that knocketh, shall it be opened. Yf the
sonne axe bread of ony of you that is
a father, wyll he geue hym a stone ther-
fore? Or yf he axe a fyshe, wyl he for the
fysh offre hym a serpent? Or yf he axe
an egge wyll he profer hym a scorpyon?
Yf ye thē which are euell, can geue your
chyldrē good gyftes, how much more
shall the father of heauen geue the holy
spirete vnto them that axe hym?

✠ * And he droue out a deuel ỹ was Mat.12
domme: and it came to passe whan the
deuell was departed out, the domme
spake, and the people wondred. * But Mar.3
some of them sayde. He dryueth out the
deuels, thorow Belzebub the chefe of ỹ
deuels. The other tēpted him, and desy-
red a token of him from heauen. But
he knewe theyr thoughtes, & sayd vnto
thē: Euery kyngdome deuyded within

it selfe, shalbe desolate, & one house shal
fall vpon another. Yf Sathan then be
at variaũce within hym selfe, how shall
his kyngdom endure? Because ye say yͤ
I dryue out deuels thorow Beelzebub.
And yf I dryue out deuels thorowe
Beelzebub, by whom then do your chyl
dren dryue thẽ out? Therfore shal they
be your iudges. But yf I cast out the
deuels by the fynger of God, then is the
kyngdome of God come vnto you.

C * Whan a stronge harnessed man
kepeth his house, that he possesseth is in
peace: but whan a stronger then he cõ
meth vpon hym, and ouercommeth him
he taketh from hym all his weapens,
wherin he trusted, & deuydeth yͤ spoyle.
He that is not with me, is agaynst me:
and he that gathereth not with me, sca
ttereth abrode.

Mat.12.d * Whan the vncleane spirit is gone
out of a man, he walketh thorow drye
places, sekynge rest and fyndeth none.
Then sayeth he: I wyl turne agayne in
to my house from whence I went out.
And whan he commeth, he fyndeth it
swepte, and garnyshed. Then goeth he,
and taketh vnto hym seuen other spre
tes, worse then hymselfe. And whẽ they
are entred, they dwell there. And yͤ ende
of yͤ mã is worse thẽ the begynnynge.

And it fortuned whã he spake such,
a certayne woman amonge the people
lyfte vp her voyce, and sayd vnto hym:
Blessed is the wombe that bare the, &
the pappes that thou hast sucked. But
he sayd: Yee blessed are they that heare
the worde of God, and kepe it.

Whã the people were gathered thick
together, he beganne to saye: * This is
an euell generacyõ, they desyre a tokẽ &
there shall no token be geuen thẽ, but yͤ
token of the prophete Jonas. * For
lyke as Jonas was a tokẽ vnto yͤ Nini
uites, so shall the sonne of man be vnto
this generacyon. The quene of yͤ south
shal aryse at yͤ iudgemẽt of this genera
cyon, and shall condempne them: * for
she came from the ende of the worlde,
to heare the wysedome of Salomon.
And beholde, here is one more then Sa
lomon. The men of Niniue shall aryse
at the iudgement with this generacyõ,
and shall condempne them: for they dyd
penaunce after the preachynge of Jo
nas: and beholde, here is one more then
Jonas.

* No man lyghteth a candell, & put
teth it in a preuy place, nether vnder a
busshell, but vpon a candelstycke, that
they which come in, may se the lyght.
* The eye is the lyght of the body. Yf Mat.6.c
thyne eye thẽ be syngle, al thy body shal
be full of lyght: but yf thyne eye be wyc
ked, thẽ shal al thy body be full of dark
nesse. Take hede therfore, that yͤ lyghte
which is in the, be not darknesse. Yf thy
body now be lyght, so that it haue no
part of darknesse, then shal it be full of
light, and shal lyght the euē as a cleare
lyghtenynge.

But whyle he yet spake, a certayne D
Pharise prayed hym, yͤ he wolde dyne
with hym. And he went in, and sat hym
downe at the table. Whan the pharise
saw that, he marueiled, that he wasshed
not first before dyner. But the LORD
sayd vnto hym: * Now do ye pharises Mat.23.c
make cleane the outsyde of the cuppe &
platter, but your inward partes are ful
of robberye and wyckednes. Ye fooles,
is a thynge made cleane within, because
yͤ outsyde is clensed? Neuertheles geue
almesse of that ye haue, and beholde, all
is cleane vnto you.

* But wo vnto you Pharises, ye yͤ Mat.23.c
tyth mynt and rewe, and all maner her
bes, and passe ouer iudgement and the
loue of God. These ought to haue bene
done, & not to leaue the other vndone.

* Wo vnto you Pharises, for ye Mat.23.a
loue to syt vppermoost in the Synago Mar.12.d
ges, and to be salured in the market. Luce.20.f.

Wo vnto you scrybes & pharises, ye
ypocrites, for ye are lyke couered sepul
cres, whereouer men walke, and are not
aware of them.

Thẽ answered one of the scrybes, &
sayd vnto hym: Master, with these wor
des thou puttest vs to rebuke also. But
he sayd: * And wo vnto you also ye scri Mat.23.a
bes, for ye lade men with vntolerable
burthens, and ye your selues touche thẽ
not with one of your fyngers.

* Wo vnto you, for ye buylde the se E
pulcres of the prophetes, but youre fa Mat.23.d
thers put them to death. Doutlesse ye
beare wytnesse, and consent vnto yͤ de
des of youre fathers: for they slewe them
and ye buylde theyr sepulcres.

* Therfore sayde the wysdome of Mat.23.d
God: I wyl send prophetes & Apostles
vnto them: and some of them shall they
put to death & persecute, that the bloud
of all the prophetes which hath ben shed
sence the foundacyon of the worlde was
layed, maye be requyred of this genera
cyon: from * the bloude of Abell, vnto Gen.4.b.

32.Mat. 24.b the bloude of Zachary, which perysshed
betwene the altare and the temple. Yee
I saye vnto you: it shalbe requyred of
this generacyon.

Mat.23.b ✻ Wo vnto you scrybes, for ye haue
receaued the keye of knowlege. Ye are
not come in youre selues, and haue for=
bydden them that wolde haue ben in.

Whā he spake thus vnto them, the
scrybes and pharyses begāne to preasse
sore vpon him, and to stoppe his mouth
with many questions, and layed wayte
for hym, and sought to hunte out som=
thynge out of his mouth, yͭ they myght
accuse hym.

The.xii.Chapter.

¶ The leuen of the Pharises, Christe
conforteth his disciples agaynst perse=
cucion, warneth them to beware of co=
uetousnes by the symilitude of a cer=
tayne ryche man: he wyll not haue them
to hange vpon earthly thynges, but to
watch and to be ready agaynst his cō=
mynge.

A There gathered together an
innumerable multytude of
people, in so muche that they
trode one another: Then be=
ganne he, and sayd fyrst vn=
to his disciples: ✻ Beware of the leuen
Mat.16.a of the pharyses, whiche is ypocrisye.
Marc.8.b ✻ But there is nothynge hyd, that shall
✻Sap.1.b not be discouered: nother secrete, yͭ shal
Mat.10.d not be knowen. Therfore what soeuer
Marc.4.b ye haue spoken in darknesse, that same
Luce.8.b. shalbe herde in lyght: and that ye haue
spoken in to the eare in the chambers,
shalbe preached vpon the house toppes

Mat.10.d ✻ But I saye vnto you my frendes
✻Pa.20.c Be not afrayed of them that kyll yͤ bo=
dy, and after that haue no more yͭ they
can do. But I wyll shewe you whom
ye shall feare. Feare hym, whiche after
he hath kylled, hath power also to cast
in to hell: Yee I saye vnto you: Feare
him. Are not fyue sparowes bought for
two farthynges? Yet is not one of thē
forgotten before God. The very heeres
of youre heade also are nombred euery
one. Fear not therfore, for ye are better
then many sparowes.

Mat.10.d I saye vnto you: ✻ Who soeuer
Marc 8.c. knowlegeth me before men, hym shall yͤ
Luce.9.c sōne of mā knowlege also before the an
Apo.3.a gels of God: But he that denyeth me be
fore men, shalbe denyed before the an=
Mat.12.c. gels of God. ✻ And who soeuer spea=
keth a worde agaynst the sonne of man

it shalbe forgeuē hym: But who so blas Mat.12.
phemeth the holy goost, it shall not be
forgeuen hym.

✻ Whā they brynge you in to theyr B
synagoges, and to the rulers & officers, Mat.10.
take ye no thought how or what ye shal Mar.13.
answere, or what ye shal speake: for the Luce.21.
holy goost shall teache you in the same
houre what ye ought to saye.

But one of the people sayd vnto him
Master: byd me brother deuyde the en=
heritaūce with me. Neuertheles he said
vnto hym: Man, who hath set me to be
a iudge or heretageparter ouer you?
And he sayd vnto them: Take hede, and
beware of couetousnes, for no man ly=
ueth therof, that he hath abundaūce of
goodes. And he tolde them a similitude
and sayd: There was a rych mā whose
feldes had brought forth frutes plente=
ously, and thought in hym selfe, & sayd:
What shal I do? I haue nothyng wher
in to gather my frutes, and he said: this
wyll I do, I wyl breake downe my bar
nes, and buylde greater, and therin wyl
I gather all myne increace, and my goo
des, & wyl saye vnto my soule ✻ Soule Eccl.
yͤ hast muche goodes layed vp in stoare
for many yeares, take now thyne ease,
eat, drynke, and be mery. But God said
vnto hym: ✻ Thou foole, this nyght Iam.
shall they requyre thy soule from the,
✻ and whose shall it be that thou haste Psal.
prepared? Thus goeth it with him that
gathereth treasure for hymselfe, and is
not rych in God.

But he sayde vnto his disciples: C
✻ Therfore I saye vnto you: Take ye Psal.
no thought for youre lyfe, what ye shal Mat.6.
eat: nether for youre body, what ye shall 1.Pet.
put on. The lyfe is more thē meat, & the
body more then raymente. Consyder the
rauēs, they nether sowe nor reape, they
haue also nether stoarhouse nor barne,
& yet God fedeth them. But how much
better are ye then the fowles?

✻ Which of you (thoughe he toke Mat.
thought therfore) coulde put one cubyte
vnto his stature? Seynge thē ye be not
able to do that which is least, why take
ye thought for the other? Consyder the
lylies vpon the felde, how they growe:
they laboure not, they spynne not. But
I say vnto you: that euē Salomō in al
his royalte was not clothed lyke one of
these. Wherfor yf god so cloeth yͤ gras
yͭ is to day in yͤ felde, & tomorow shalbe
cast in yͤ fornace, how much more shall
he clothe you, o ye of lytle faith? Are not

ye therfore what ye shall eate, or what ye shal drinke, & clymme not vp on hye: The Heythen in the worlde seke after al such thynges. * But seke ye the kyngdō of God, and all these shalbe mynystred vnto you.

D * Feare not thou lytle flocke, for it is youre fathers pleasure to geue you ŷ kyngdome. Sell that ye haue, and geue almesse. * Make you bagges, whych waxe not olde, euen a treasure that neuer fayleth in heauen, where no theefe cōmeth, & no moth corrupteth: for where youre treasure is, there wyl youre harte be also.

* Let youre loynes be gerded aboute, & your lyghtes burnyng, and be ye lyke vnto mē, ŷ wayte for their lorde, against he returne frō the mariage, that whā he cōmeth & knocketh, they maye straught waye open vnto him. Blessed are those seruauntes, whō the Lorde (whan he cōmeth) shal fynd wakynge. Verely I say vnto you: * He shal gyrde vp hymselfe, & make thē syt down at ŷ table, & shall go by them, and mynyster vnto them. And yf he come in the seconde watch, and in the thyrde watch, and fynde them so, blessed are those seruauntes.

* But be sure of this, ŷ if the good mā of the house knewe, what houre ŷ theefe wolde come, he wolde surely watche, & not suffre his house to be broken vp.

* Therfore be ye ready also, for at an houre whan ye thynke not, shall ŷ sonne of man come.

E But Peter sayd vnto him: LORD, tellest thou this symilytude vnto vs, or to all mē also? The LORD sayd: How greate a thinge is a faythfull & wyse steward, whom his lorde setteth ouer his housholde, to geue them theyr deutye in due season? * Blessed is that seruaunt, whom his lorde (whan he cōmeth) shall fynde so doynge. Verelye I say vnto you: he shall set hym ouer all his goodes * But yf ŷ same seruaūt shal say in his harte: Tush, it wyl be longe or my lorde come, and shall begynne to smyte ŷ seruauntes & maydens, yee and to eat and drynke, and to be dronke: ŷ same seruaūtes lorde shall come in a day whan he loketh not for hym, & in an houre ŷ he is not aware of, and shall hew him in peces, and geue hym his reward wyth the vnbeleuers.

* The seruaunt that knewe his lordes wyl, & prepared not him selfe nether dyd according to his wyl, shalbe beaten with many strypes: But he ŷ knewe it not, & yet dyd thinges worthy of stripes shall be beaten with few strypes. For loke vnto whom much is geuē: of hym shal much be sought: and loke to whom much is commytted, of hym shall much be requyred.

I am come to kyndle fyre vpō earth and what wolde I rather, then that it were kyndled already? notwithstādyng I must fyrst be baptysed wt a baptyme, and how am I payned tyll it be ended? F

* Thynke ye, that I am come to bringe peace vpon earth? I tell you nay, but rather debate. For from hence forth there shall be at varyaunce in one house: thre agaynst two, and two agaynst thre.

* The father shall be deuyded agaynst the sonne, and the sonne agaynst the father: the mother agaynst the doughter, and the doughter agaynst the mother: the mother in lawe agaynst hyr doughter in law, and the doughter in lawe agaynst hyr mother in lawe.

* And he sayd vnto the people: Whā ye se a cloud ryse out of ŷ west, straight way ye say: there cōmeth a shower, and so it is: and whan ye se the southwinde blowe, ye saye: It wyll be hote, & it commeth so to passe. O ye ypocrytes, ye can discerne the fashyon of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why iudge ye not of youre selues, what is ryght?

* Whyle thou goest wyth thyne aduersary vnto the prynce, geue dylygence by the waye, that thou mayest be quyte of hym, lest he brynge the before ŷ iudge & the iudge delyuer ŷ to the faylar, and ŷ faylar cast the in to preson. I tell the, thou shalt not come out thence, tyl thou paye the vttemost myte.

The .xiii. Chapter.

Of ŷ Galileās whō Pilate slewe, & of those that dyed in Siloe. The similitude of the fygge tre. Christe healeth the syck woman. The parable of the mustarde sede and leuen. Few entre into ŷ kyngdome. Christ reproueth Herode & Jerusalem.

There were present at ŷ same season certayne, ŷ shewed him of ŷ * Galileās, whose bloude Pilate had mengled with theyr owne sacrifice. And Jesus answered, & sayd vnto thē: Suppose ye, that these Galileans were greater synners then all the other Galileans, because they suffred such punishment

Margin notes: Mat. 6.d; Mat. 6.c; Mat. 10.d; Mat. 6.c; Mat. 19.c; Mat. 6.b; 1. Pet. 1.c; Mat. 22.b; Mat. 24.d; Mat. 13.c; Mat. 25.a; Mat. 16.c; Mat. 24.d; Jaco. 4.b; Mat. 10.d; Mihe. 7.b; Mat. 16.a; Math. 5.c; Pro. 25.b; Eccli. 8.a; Actu. 5.d

mentes? I tell you naye, but except ye a-
mende youre selues, ye shall all perysshe
lykewyse. Or thynke ye that the eygh-
tene (vpon whom the tower in Syloe
fell and slewe them) were gyltie aboue
all men that dwell at Jerusalem? I tell
you naye: but excepte ye amende youre
selues, ye shall all perysshe lykewyse.

Mat.21.d ✠ And he tolde them this symilitude:
*A certayne mã had a fygge tre, which
was planted in his vinyarde, & he came
and sought frute therõ, and foũd none?
Thẽ sayde he vnto the wynegardener:
Beholde, This thre yeare longe haue I
come euery yeare, and sought frute vpõ
this fygge tre, & fynd none: cut it down,
why hyndreth it the grounde? But he
answered, & sayde: Syr, let it alone yet
this yeare, tyll I dygge rounde aboute
it and donge it, yf it wyll brynge forth
frute: Yf no, thẽ cut it down afterward.

And he taught in a synagoge vpon
the Sabbath: and beholde, there was a
woman, which had a sprete of infirmite
eyghtene yeares, and was croked, and
coulde not well loke vp. Whan Jesus
sawe her, he called her to him, and sayd
vnto her. Woman, be delyuered frõ thy
dysease. And he layed his handes vpon
her, & immediatly she was made straight
and praysed God.

B Thẽ answered the ruler of ÿ syna-
goge, and toke indignacion (because Je-
sus healed vpon the Sabbath) & sayde
vnto the people: There are sixe dayes,
wherin men ought to worke, in them
come & be healed, & not on ÿ Sabbath.

Thẽ ÿ LORDE answered him, & sayd
Deu.22.a. Thou ypocryte * doth not euery one of
Luce.14.a you lowse his oxe or asse from ÿ crybbe
vpon the Sabbath, & leade hym to the
water? But shulde not this (which is
Abrahams doughter) whom Sathan
hath bounde now eyghtene yeares, be
lowsed from this bonde vpon the Sab
bath? And whan he thus sayde, all his
aduersaries were ashamed. And all the
people reioysed ouer all the excellent de
des, that were done by hym.

Mat.13.d * And he sayd: What is the kyng-
Marc.4.c dome of God lyke? Or whereunto shall
I compare it? It is like a grayne of mu
starde sede, which a man toke, & cast in
his garden: and it grew, and waxed a
greate tre, & the foules of ÿ ayre dwelt
amonge the braunches of it.

Mat.13.e * And agayne he sayde: Where vnto
shall I lyken the kyngdome of God?
Gene.18.a It is lyke vnto leuen, * which a womã
toke, and myxte it amonge thre peckes
of meele, tyll it was all leuended.

* And he wente thorow cities & tow Mat.9.d Marc.6.a
nes, & taught and toke his iourney to-
ward Jerusalem.

And one sayd vnto hym: LORDE, C
are there few (thynkest thou) that shalbe
saued? But he sayde vnto thẽ: * Striue Mat.7.b
ye to entre in at the strayte gate, for ma
ny (I say vnto you) shal seke to come in,
and shall not be able. From that tyme
forth, whan the good man of the house
is rysen vp, and hath shut the dore, then
shall ye begynne to stonde without, and
to knocke at the dore, and say: * LOR
DE LORDE, open vnto vs. And he Mat.25.a
shall answere, & say vnto you: I knowe
you not whence ye are.

Then shall ye begynne to saye: We
haue eaten and dronken before the, and
thou hast taught vs vpon the streetes.
And he shall saye: I tell you, I knowe
you not whence ye are. * Departe fro Psal.6.b Mat.7.b
me all ye workers of iniquyte. * There Mat.25.d
shalbe wepinge and gnasshyng of teth,
when ye shall se Abraham, and Isaac, &
Jacob and al the prophetes in the kyng
dome of God, and youre selues thruste
out, * And whan they shall come from Mat.8.a
the easte and from the weste, from the
north and from the south, which shall
syt at the table in the kyngdom of God.
* And beholde, there are last, which shal
be fyrst.

Upon the same day there came cer-
tayne of the Pharises, and sayde vnto
hym: Get the out of the way, & departe D
hence, for Herode wyll kyll the. And he
sayde vnto them: Go ye and tell ÿ foxe:
beholde, I cast out deuels, and heale ÿ
people to day and to morowe, and vpon
the thyrde day shall I make an ende: for
it can not be, that a prophet perysh with
out Jerusalem.

* O Jerusalem Jerusalem, thou that Mat.23.d
kyllest the prophetes, and stonest them
that are sent vnto the, how oft wolde I
haue gathered thy chyldren together,
euen as the henne gathereth hir nest vn
der hir wynges, and ye wolde not? Be-
holde, your habitacion shall be left vnto
you desolate. For I say vnto you: ye shal
not se me, tyl the tyme come that ye shal
say: * blessed be he, that commeth in ÿ Luce.19.e
name of the LORDE. Psal.117.

The.xiiii. Chapter.

Jesus eateth with the Pharyse, hea
leth the dropsy vpon the Sabbath, tea-
cheth to be lowly, telleth of ÿ great supper

per and warneth them that wyl folowe
hym, to lay theyr accomptes before, what
it wyll cost them. The salt of the earth.

B A Nd it fortuned that he came
in the house of one of ẏ chefe
Pharises vpon a Sabbath,
to eat bread, & they watched
him. And beholde, there was
a mā before hym: which had ẏ dropsye.
And Jesus answered and spake vnto ẏ
scrybes and Pharyses, and sayde. * Is
it lawfull to heale on ẏ Sabbath? But
they helde theyr tonge. And he toke him
and healed hym, and let hym go, and an
swered, and sayd vnto them: Which of
you shall haue an oxe or an asse fallen in
to a pytte, and wyll not straght waye
pull hym out * on the Sabbath daye?
And they could not answere hym agayn
to that.

And he tolde a symilitude vnto the
gestes, whan he marked how they chose
the hyest seates, and sayde vnto them:
Whan thou art bydden of ony man to
a weddynge, syt not downe in the hyest
rowme, lest a more honorable man then
thou be byddē of hym, and he that bade
both the and hym, come and saye vnto
the: geue this man rowme, and thou thē
begynne with shame to take the lowest
rowm. But rather whā ẏ art byddē, go
B a syt in ẏ lowest rowme, ẏ whā he that
bad the, cōmeth, he maye saye vnto the:
* Frede, syt vp hyer. Then shalt ẏ haue
worshippe in ẏ presence of thē that sytte
at the table. * For who so euer exalteth
hym selfe, shalbe brought lowe: and he
that humbleth hymselfe, shalbe exalted.

He sayde also vnto hym that hadde
bydden hym: Whan thou makest a dy-
ner or a super, call not thy frendes, nor
thy brethrē, nor thy kynsfolkes, nor thy
ryche neghbours, lest they call ẏ agayn,
and recompence be made the. * But
whan thou makest a feaste, call ẏ poore,
the crepell, the lame, then art thou bles-
sed, for they can not recōpence the. But
it shalbe recompensed the in the resur-
reccyon of the righteous.

When one of them that sat by at
the table herde this, he sayde vnto hym:
Blessed is he, that eateth breade in the
kyngdome of God. But he sayde vnto
hym: * A certayne man made a greate
supper, & called many therto. And in the
houre of ẏ supper he sent his seruaunt,
to say vnto thē ẏ were byddē: Com, for
now are al thynges ready. And they be-
gāne altogether to excuse thē selues one
after another. The fyrst sayd vnto hym
I haue bought a ferme, and I must ne-
des go forth and se it, I praye the haue
me excused: And ẏ seconde sayd, I haue
bought fyue yoke of oxē, and now I go
to proue them, I praye the haue excused
And the thyrde sayde: I haue maryed a
wyfe, therfore can I not come. And the
seruaunt came, and brought his lordes
worde agayne therof.

Then was the good mā of ẏ house
displeased, and sayd vnto his seruaunt:
Go out quykly in to the stretes & quar-
ters of ẏ cyte, and brynge in hether the
poore and crepell, and lame and blynde.
And the seruaunt sayd: lorde, it is done
as thou hast commaunded, and there is
yet more rowme. And the Lorde sayde
vnto the seruaunt: Go out in to the hye
wayes, and to the hedges, and * compel Gen.19.a.
them to come in, that my house may be
fylled. But I saye vnto you: that none
of these men whiche were bydden, shall
taste of my supper.

The went much people with hym, D
and he turned hym about and sayd vn
to them: * yf ony man come vnto me, & Deut.13.b
hate not his father, mother, wyfe, chyl- Mat.10.c
dren, brethren, systers, yee and his owne and.16.d
lyfe also, he can not be my disciple. And
who so euer beareth not his crosse, and
foloweth me, can not be my disciple.

Which of you is it that wyll buylde
a tower, and sytteth not downe fyrst &
counteth the cost, and whether he haue
sufficient to perfourme it? lest after he
hath layed the foundacyon, and is not
able to perfourme it, all they that se it,
begynne to laugh hym to scorne, and to
saye: This man beganne to buylde, and
is not able to perfourme it. Or what
kynge wyll go to battayl with another
kynge, and sytteth not downe fyrst, and
casteth in his mynde, whether he be a-
ble with ten thousande, to mete hym ẏ
cōmeth agaynst hym with twētie thou-
sande? Or els, whyle the other is yet a
great waye of, he sendeth embassage, &
desyreth peace. So lykewyse euery one
of you that forsaketh not all ẏ he hath,
can not be my disciple. Mat.5.b
* Salt is a good thynge: but yf the Mar.9.c
salt be vnsauery, what shal they season
with all? It is nether good vpon the
londe, nor in the donge hyll, but shalbe
cast awaye. He that hath eares to heare,
let hym heare.

The.xv.Chaptre.

¶ The louynge mercy of God openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

A There resorted vnto hym all
Mat.9.a the publicans and synners,
Mar.2.d that they might heare hym.
Luce.5.d And the Pharises and scry
bes murmured, and sayde:
‡ Luc.5.d ‡ This man receaueth synners, and ea
and.7.e teth with them. But he tolde them this
* Mat.18.b symilitude, and sayde: * What man is
he amonge you, that hath an hundreth
shepe, and yf he lose one of thē, that lea=
neth not the nyen and nyntye in the wyl
dernesse, and goeth after that whiche
is lost, tyl he fynde it? And whā he hath
founde it, he layeth it vpon his shulders
with ioye: and whan he cōmeth home,
he calleth his frendes and neghbours, &
sayeth vnto them: Reioyce with me, for
I haue founde my shepe, that was lost.
I saye vnto you: Euen so shall there be
ioye in heauē ouer one synner that doth
penaunce, more thē ouer nyne and nyen
Luce.5.d tye righteous, which * nede not repen=
taunce.
B Or what womā is it that hath ten
grotes, yf she lose one of them, that ligh
teth not a candell and swepeth ẏ house
and seketh dylygently, tyll she fynde it?
And whā she hath founde it, she calleth
hir frendes and neghbouresses, & sayeth
Reioyce with me, for I haue founde my
grote, whiche I had lost. Euen so (I tell
you) shal there be ioye before the angels
of God, ouer one synner that doth pe=
naunce.
✠ And he sayde: A certayne mā had
two sonnes, and the yonger of thē sayd
vnto the father: Father geue my ẏ por=
cyon of the goodes, that belōgeth vnto
me. And he deuyded the good vnto thē.
And not longe therafter, gathered the
yonger sonne all together, and toke his
iourney in to a farre countre, and there
waysted he his goodes with ryotous ly
uynge. Now whē he had spent all that
he had, there was a greate dearth thor=
row out all the same londe. And he be=
ganne to lacke, and wēte his waye, and
claue to a cytesyn of that same coūtre,
which sent hym in to his felde, to kepe
swyne. And he wolde fayne haue fylled
his bely with the coddes, that ẏ swyne
dyd eate. And no man gaue hym them.
C Then came he to hym selfe, & sayde:
How many hyred seruauntes hath my
father, which haue breade ynough, and
I perysh of honger? I wyll get vp, and
go to my father, and saye vnto hym: Fa
ther, I haue synned agaynste heauen
and before the, and am no more worthy
to be called thy sonne, make me as one
of thy hyred seruaūtes. And he gat hym
vp, & came vnto his father. * But whā
he was yet a greate waye of, his father
sawe hym, and had cōpassion, and rāne
and fell aboute his necke, & kyssed him.
Thē sayde the sonne vnto hym: Father
I haue synned agaynst heauen and be=
fore the, I am no more worthy to be cal
led thy sonne: But the father sayde vn=
to his seruauntes: Brynge forth ẏ beste
garment, and put it vpon hym, & geue
hym a rynge vpon his hande, and shues
on his fete, and bryng hyther a fed calfe
and kyll it, let vs eate and be mery: for
this my sonne was deade, and is alyue
agayne: he was lost, and is founde. And
they beganne to be mery.
But the elder sonne was in the felde
And whā he came, and drewe nye to the D
house, he herde the mynstrelsye & daun=
synge, and called one of the seruauntes
vnto hym, and axed what it was. He
sayde vnto hym: Thy brother is come,
and thy father hath slayne a fed calfe,
because he hath receaued hym safe and
sounde. Thē was he angrye, and wolde
not go in. Then wente his father out, &
prayed hym. But he answered and sayd
vnto his father: Lo, thus many yeares
haue I done the seruice, nether haue I
yet broken thy cōmaundement, & thou
gauest me neuer one kydde, ẏ I might
make mery with my frendes. But now
that this thy sonne is come, which hath
deuoured his goodes with harlottes,
thou hast slayne a fed calf. But he sayd
vnto hym, My sonne thou arte alwaye
with me, and all that is myne, is thyne:
thou shuldest be mery and glad: for this
thy brother was dead, & is alyue agayn
he was lost, and is founde agayne. E

The.xvi.Chapter.

¶ The parable of the wycked Māmō. Not one title of Gods word shal perysh. Of the ryche man and poore Lazarus.

HE sayde also vnto his disci= A
ples: There was a certayne
ryche man, which had a ste=
warde, that was accused vn
to hym, that he had waisted
his goodes. And he called hym, and
sayde vnto hym: How is it, that I hear
this of the? geue accomptes of thy ste
wardshyppe, for thou mayest be no lon=

[the] stewarde. The stewarde sayd with in him selfe. What shal I do? My lorde wyll take awaye the stewardshippe fro me. I can not dygge, & to begge I am ashamed. I wote what I wyl do, that whan I am put out of the stewardshippe they may receaue me in to theyr houses.

And he called unto hym all his lordes detters, and sayde unto the fyrst: How muche owest thou unto my lorde? He sayd: an hundreth tonnes of oyle. And he sayd: Take thy byll, syt downe quyckly, and wryte fyftye. Then sayd he unto another: How muche owest thou? He sayd: an hūdreth quarters of wheat. And he sayd unto hym: Take thy byll, and wryte foure score. And the lorde cōmended the unryghteous stewarde, because he had done wysely. For the chyldren of this worlde are in theyr kynde wyser, then the chyldren of lyght. And I saye unto you: Make you frendes wt the unryghteous Mammon, that whā ye shal haue nede, they may receaue you in to euerlastynge tabernacles.

He that is faythfull in the least, is
D faythfull also in muche: and he that is unryghteous in the least, is unryghteous also in muche. Yf ye then haue not bene faythfull in the unryghteous Mammon, who wyll beleue you in yt whiche is true? And yf ye haue not bene faythfull in another mās busynesse, who wyl geue you that which is your owne.

[Ma]t. 6. c. * No seruaunt can serue two masters: for eyther he shall hate the one, & loue the other, or els he shall leane to yt one and despyse the other. Ye can not serue God and Mammon.

All these thynges herde yt Pharises which were couetous, and they mocked hym. And he sayd unto thē: Ye are they that iustifie your selues before men, but God knoweth youre hartes. For that which hye amonge men, is an abhominacyon before God.

E * The lawe and the prophetes prophecyed unto Jhon, & from that tyme
[Ma]t. 11. b forth is the kyngdome of God preached thorowe the Gospell, & euery mā preasseth in to it by vyolence. * But easyer is it, for heauē and earth to perysshe, thē one tytle of the lawe to fall. ‡ Who so euer putteth awaye his wyfe, and marieth another, breaketh matrimony: and he that marieth her which is deuorced from hyr husbonde, breaketh wedlocke also.

...a. 40. a / ...at. 5. b / Mat. 5. d / ...d. 19. b / ...r. 10. a

☩ There was a certayne rych man, whiche clothed him selfe with purple & costly lynnen, and fared delyciously euery daye. And there was a poore man named Lazarus, whyche laye at his gate, full of sores, and desyred to be fylled wt the crommes, that fell from the ryche mans table. Yet came the dogges, & lyked his sores. But it fortuned, that the poore mā dyed, and was caryed of the angels in to Abrahams bosome. The ryche mā dyed also, and was buryed.

Now whan he was in the hell, he lyft D
up his eyes in the payne, & sawe Abraham a farre of, and Lazarus in his bosome: and he cryed, & sayd: father Abraham, haue mercy upon me, & sende Lazarus, that he maye dyppe the typpe of his fynger in water, and coole my tōge, for I am tormented in this flamme.
But Abraham sayd: * Remēbre sonne, Gala. 6. a
that thou hast receaued good in thy lyfe, and contrary wyse Lazarus receaued euell. But now is he comforted, & thou art tormented. And beside all this, there is a great space set betwene us & you: so that they which wold go downe frō hence unto you, can not: nether maye they passe ouer from thence unto us.

Then sayd he: I praye the the father, that thou wylt sende hym unto my fathers house, for I haue yet fyue brethrē, that he may warne them, lest they also come into this place of tormēt. Abrahā sayd unto hym: They haue Moses and the prophetes let them heare them. But he sayde. Nay father Abraham, but yf one went unto thē from the deade, they wolde do penaūce. Neuertheles he sayd unto hym: Yf they heare not Moses & the prophetes, thē shall they not beleue also, though one rose agayne from the dead.

The .xvii. Chapter.

¶ Christ teacheth his disciples to auoyde occasyons of euell, one to forgeue another, stedfastly to trust in God, & no man to presume in his owne workes. He healeth the ten lepers, speaketh of yt latter dayes, & of the ende of yt worlde.

He sayde unto his disciples: A
* It is unpossible that of- Mat. 18. a
fences shulde not come: but mar. 9. f
wo unto hym by whō they come. It were better for hym, that a mylstone were hanged aboute his necke, & he cast in to yt see thē yt he shuld offēde one of these lytle ones.
Take hede to youre selues. * Yf thy bro- mat. 18. b.
ther trespace agaynste the rebuke hym.

and yf he amende, forgeue hym. And
though he synne agaynst the seuē tymes
in a daye, and come seuē tymes in a day
to the agayne, and, saye: It repēteth me,
forgeue hym.

And the Apostles sayd vnto ẏ LOR
DE: Increace our faith. The LORDE
Mat.17.c and.21.c sayde: * Yf ye haue fayth as a grayne
of mustarde sede, & saye vnto this Mol
bery tre: Plucke thy selue vp by the ro=
tes, and plante thy selfe in the see, it shal
be obedient vnto you. Which of you is
it, that hath a seruaunt (which ploweth
or fedeth the cattell) whan he commeth
home from the felde, that he wyll saye
vnto hym: Go quyckly, and sytt downe
to meate, Is it not thus? that he sayeth
vnto hym: Make ready that I maye
suppe: gyrde vp thy selfe, and serue me,
tyll I haue eaten & dronken, afterward
B shalt thou eate and drynke also. Than=
keth he the same seruaunt also, because
he dyd that was commaunded hym? I
trow not. So lykewyse ye, whā ye haue
done all that I cōmaunded you, saye:
We are vnprofytable seruauntes, we
haue done that we were bounde to do.

✠ And it fortuned, whā he toke his
iourney towarde Ierusalem, he wente
thorowe the myddest of Samaria and
Galile. And as he came in to a towne,
there met hym ten leprous men, which
stode afarre of, and lyft vp theyr voyce,
and sayde: Iesu master, haue mercy vpō
vs, And whan he sawe them, he sayde
Leui.14.a vnto them. * Go and shewe youre selues
vnto the prestes. And it came to passe,
as they wente, they were clensed, & one
of thē whā he sawe ẏ he was clensed he
turned backe agayn, & praysed God wt
loude voyce, and fell downe on his face
at his fete, and gaue thankes. And the
same was a Samaritane. Iesus answe
red and sayde: Are there not ten clensed?
But wher are those nyne? There were
els none founde, that turned agayne, &
gaue God ẏ prayse, saue only this stran
ger. And he sayd vnto him: Aryse go thy
C waye, thy fayth hath made ẏ whole. ✠
But whan he was demaūded of the
Pharyses: Whā cōmeth the kyngdome
of God? He answered them, and sayde:
The kyngdome of God cōmeth not wt
outwarde appearaunce, nether shall it
be sayde: Lo, here or there is it. For be
holde, the kyngdome of God is inward
in you.

And he sayde to the disciples: The
tyme shall come, whan ye shall desyre to
se one daye of the sonne of man, & shall
not se it. * And they shall saye vnto you Mat.24
Se here, Se there. Go not ye, nether fo= Mar.13
lowe, for as the lyghtenynge shyneth a=
boue from the heauē, and lighteth ouer
all that is vnder the heauen, so shall the
sonne of mā be in his daye. * But fyrst Mat.3.b
must he suffre many thynges, and be re= and,9.d
fused of this generacyon. Mat.16
And as it came to passe in the tyme 20.b
of Noe, so shall it come to passe also in Luce.1..
the dayes of the sonne of mā. They ate,
they dranke, they maryed, and were ma ‡ Ge.7..
ryed, ‡ euen vnto the daye that Noe mat.24..
wente in to the arche, & the floude came
and destroyed them all.
Lykewyse also as it came to passe D
in the tyme of Lot, they dyd eate, they
dyd drynke, they bought, they solde,
they planted, they buylded. * But
euen the same daye that Lot wente out Gen.19
of Sodome, it rayned fyre & brymstone
from heauen, and destroyed them al. Af
ter this maner shal it go, in ẏ daye whā
the sonne of man shall appeare.
* And at that day, who so is vpō ẏ mat.24.. Mar.16.c
rofe, and his stuffe in the house, let hym ..l.7.a
not come downe to fetche it: Lykewyse
he that is in the felde, let hym not turne
backe, for it that is behynde hym * Re Gen.19
membre Lottes wyfe. ‡ Who so euer ‡ mat.1..
goeth aboute to saue his lyfe, shall lose Mar.8..
it: & whosoeuer shal lose it, shall saue it. Luce.9..
I saye vnto you: In that night shall Joh.12..
two lye vpon one bed, the one shalbe re= ..at.27.b
ceaued, the other shalbe forsakē. * Two mat.24.. ..14.b
shalbe gryndynge together, the one shall
be receaued, the other shalbe forsaken.
And they answered, and sayd vnto him ..at.19.b
Where LORDE? He sayde vnto thē: ..ar.10.b
Where so euer the dead carcase is, ther
wyll the Aegels be gathered together.

The.xviii. Chapter.

Che teacheth to be feruent in prayer
cōtinually. Of the Pharise and the pub
lycan. The kyngdome of God belōgeth
vnto children. Christ answereth ẏ ruler
and promyseth reward vnto all such as
suffre losse for his sake, and folow him.
The blynde mā is restored to his syght. C

HE tolde them a simplitude, A ..at.19.a
signifyenge, that men ought ..ar.10.b
* alwayes to praye, and not 1. Tes.5..
to leaue of, and sayd: There
was a iudge in a cite, which
feared not God, and stode in awe of no ..ar.20.a
man. And in the same cyte there was a
wedowe, which came vnto him, & sayd:
delyuer me fro myne aduersary. And he

delyuer me fro myne aduersary. And he
wolde not a greate whyle. But after
warde he thought within hym selfe:
Though I feare not God, and stonde
in awe of nomā, yet seyng this wedowe
is so importune vpō me, I wyll delyuer
her: lest she come at the laste, and rayle
vpon me.

Then sayde the LORDE: Heare
what ŷ vnrighteous iudge sayeth. But
shall not God also delyuer his chosen,
that crye vnto hym day & night, though
he deferre thē? I saye vnto you: He shal
delyuer them, and that shortly. Neuer-
theles, whan the sonne of man cōmeth,
suppose ye, that he shall fynde faith vp-
pon earth?

B ✠ And vnto certayne which trusted
in them selues, that they were perfecte,
and despysed other, he spake this simili-
tude: There wēte vp two men in to the
temple, to pray: The one a Pharise, the
other a publican. The Pharise stode, &
prayed by hym selfe after this maner:
* I thanke the God, that I am not as
other mē, robbers, vnrighteous, aduou-
terers, or as this publycan. I fast twyse
in the weke. I geue the tythes of al that
I haue. And the publicā stode afarre of,
and wolde not lyft vp his eyes to heauē
but smote vpon his brest, & sayde: God
be thou mercyfull vnto me synner. I tel
you: This man wente downe in his
house iustified more then ŷ other. * For
who soeuer exalteth hymselfe, shalbe
brought lowe, and he that hūbleth hym
selfe, shalbe exalted. ☞

* They brought yonge chyldrē also
vnto hym, that he shulde touche them.
But whan the disciples sawe that, they
rebuketh them. Neuerthelesse Jesus cal-
led them vnto hym, and sayde: Suffre ŷ
chyldren, to come vnto me, and forbydde
them not, for vnto suche belongeth the
kyngdome of God. Verely I saye vnto
you: Who so euer receaueth not ŷ kyng-
dome of God as a chylde, shall not enter
therin.

C And a certayne ruler axed hym, and
sayde: * Good master, what must I do
that I maye inheret euerlastynge lyfe?
But Jesus sayde vnto hym: Why cal-
lest thou me good? Ther is no mā good
but God onely. Thou knowest the com-
maūdemētes: * Thou shalt not breake
wedlocke: Thou shalt not kyll: Thou
shalt not steale: ŷ shalte not beare false
witnesse: Honoure thy father & thy mo-
ther. But he sayde: All these haue I
kepte fro my youth vp. Whan Jesus
herde ŷ, he sayde vnto hym: Yet lackest
thou one thynge, sell all that thou hast,
and geue it vnto the poore, & thou shalt
haue a treasure in heauen, & come and
folowe me. Whan he herde that he was
sory, for he was very ryche.

Whan Jesus sawe that he was so-
ry, he sayd: * How hardly shall ŷ ryche Mat.19.c
come in to the kyngdome of God? It is Mar.10.c
easyer for a Camell to go thorow ŷ eye
of a nedle, then for a ryche man to entre
in to the kyngdome of God. Thē sayd
they ŷ herde that: Who can then be sa-
ued? But he sayd: * lohe what is vnpos- Luce.1.e
sible with men, is possible with God.

* Then sayd Peter: Beholde, we
haue forsaken all, & folowed ŷ. He said Mat.19.d
vnto them: Verely I saye vnto you: Mar.10.e
There is no mā ŷ forsaketh house, or el-
ders, or brethrē, or wyfe, or chyldren for
the kyngdom of Gods sake, which shal
not receaue muche more in this tyme, &
euerlastynge lyfe in the worlde to come.

✠ * He toke vnto hym ŷ .xii. & sayde D
vnto thē: Beholde, we go vp to Jerusa- Mat.20.b
lem, & it shall all be fulfylled, ŷ is wryt- Mar.10.d
ten by ŷ prophetes concernyng the sōne
of man. For he shalbe delyuered * vnto Luce.23.a
the Heythen, & shalbe mocked, & dispy-
fully intreated, & spytted vpon. & whan
they haue scourged hym, they shall put
hym to death, & vpon the thyrde daye
shall he aryse agayne. * And they vnder- Luce.2.g
stode nothynge of these thynges. * And
this sayenge was hyd frō them, & they
perceaued not ŷ thynges ŷ were spokē.

* And it came to passe, whā he cam mat.20.d
nye vnto Jericho, there sat one blynde mar.10.e
by the waye, and begged. And whan he
harde the people passe by, he axed what
it was. Then sayd they vnto hym, that
Jesus of Nazareth passed by. And he
cryed, and sayd: Jesu thou sōne of Da-
uid, haue mercy vpon me. But ŷ people
that went before, rebuked hym, that he
shulde holde his tunge. Neuertheles he
cryed much more: Thou sōne of Dauid
haue mercy vpon me. Jesus stode styl, &
commaunded hym to be brought vnto
hym & whā he was come neare, he axed
hym and sayd: What wylt thou, that I
do vnto the? He sayd: LORDE, that
I maye receaue my syght. And Jesus
sayd vnto hym: Receaue thy syght, thy
fayth hath saued the. And immediatly
he sawe, and folowed hym, and praysed
God. And all the people that sawe it,
gaue God the prayse. ☞

The.xix. Chaptre. ✠

Of zacheus, and the ten seruauntes
to whome the talentes were delyuered.
Christ ryderh to Jerusalẽ, and wepeth
ouer it.

A And he entred in, and wente
thorow Jericho: and behold
there was a man named za-
cheus, which was a ruler of
the publicãs, and was ryche
and desyred to se Jesus what he shulde
be, and he coulde not for the people, for
he was lowe of stature. And he ranne be
fore, & clymmed vp in to a wylde fygge
tre, that he myght se hym: for he shulde
come that waye. And whã Jesus came
to the same place, he loked vp, and saw
hym, and sayde vnto hym: zache, come
downe hastely, for to day must I turne
in to thy house. And he came downe has-
Acts 16. e tely & receaued hym * with ioye. Whã
they sawe that, they murmured al, and
sayde, that he was gone in, to a synner.

But zacheus stode forth, and sayde
vnto the LORDE: Beholde LORDE,
the halfe of my goodes geue I to the
poore: And yf I haue defrauded ony mã
I restore hym foure folde: Jesus sayde
vnto hym: This daye is health happe-
ned vnto his house, for so much as he al
Mat. 15. c so is Abrahams sonne. * For the sonne
of man is come, to seke and to saue that
which was lost. ✠

Nowe whyle they herkened, he
tolde a symilitude also, because he was
nye vnto Jerusalem, and because they
thought, that the kyngdome of God
shulde appeare immediatly. And he sayd
Mat. 25. b ✠ * A certayne noble man wente in to
Mar. 13. d a farre countre, to receaue hym a kyng-
dome, and then to come agayne. This
man called ten of his seruauntes, and de
lyuered them ten pounde, and sayde vn-
to them: Occupye, tyll I come agayne.
But his cytesyns hated hym and sent a
message after hym, and sayde: We wyll
not haue this man to raygne ouer vs.

B And it fortuned whã he came agayn
after that he had receaued ye kyngdome
he badde call for the seruauntes, vnto
whom he had geuen his money, that he
might know, what euery one had done.
Then came the fyrst and sayd: Syr, thy
pounde hath wonne ten pounde. And he
sayde vnto hym: Well thou good ser-
uaunt, for so muche as thou haste bene
faythfull in the least, thou shalt haue au-
ctorite ouer ten cities. The secõde came
also, and sayde: Syre, thy pounde hath
wonne fyue poũde. And to him he sayd
And thou shalt be ouer fyue cities. And
the thyrde came, and sayde: lo syr, here is
thy poũde, which I haue kepte in a nap
kyn, I was afrayed of the, for thou art
an harde man, thou takest vp that thou
hast not layed downe, and reapest that
thou hast not sowne. He sayd vnto him
* Of thyne owne mouth iudge I the ye 2. Re.
euel seruaunt. Knewest thou that I am Mat. 1
an harde man, takynge vp that I layde
not downe, and reapyng that I dyd not
sowe? Wherfore thẽ hast ye not delyue-
red my money to ye exchaũge bãker? And
at my cõmynge might I haue requyred
myne owne with vauntage.

And he sayde vnto them that stode C
by: Take the pounde from hym, & geue
it vnto hym that hath ten pounde. And
they sayde vnto hym: Syre he hath ten
pounde already. But I saye vnto you:
* Who so euer hath, vnto hym shalbe Mat.
geuen: but from hym that hath not, shal and.
be taken awaye eũ that he hath. As for Mar.
those myne enemyes, whiche wolde not Luce.
that I shuld raygne ouer thẽ, brynge thẽ
hither, & slay thẽ before me. And whã he
had thus sayde, he wẽte on forwarde, &
toke his iourney vp to Jerusalem. ✠

* And it fortuned whã he came nye Mat.
to Bethphage and Bethany vnto moũt Mar.
Olyuete, he sent two of his discip les, &
sayde: Go in to the towne that lyeth o-
uer agaynste you, and as sone as ye are
come in, ye shal fynde a foale tyed, wher
on yet neuer man satt, lowse it, & bryng
it hither. And yf any man axe you wher
for ye lowse it, say thus vnto him: The
LORDE hath nede therof.

And they that were sent, wente their
waye, and founde euen as he had sayde
But whan they loywsed the foale, the
owners therof sayde vnto them: Why
lowse ye the foale? They sayde: The
LORDE hath nede therof. And they
brought it vnto Jesus, and caste theyr
clothes vpon the foale, and set Jesus
theron. * Now as he wente, they spred Joh. 12
theyr garmentes in the waye.

And whã he wente downe frõ moũt D
Olyuete, ye whole multitude of his dis-
ciples beganne ioyfully to prayse God
with loude voyce, ouer all the myracles
that they had sene, & sayd: * Blessed be Luce.
he, that commeth a kynge in the name
of the LORDE. ‡ Peace be in heauen, & ‡ Eph. 2
prayse in ye heyght. And some of ye Pha
ryses amõge the people sayde vnto him

rebuke thy disciples. And he answered and sayd vnto them: I tel you, * yf these holde theyr peace, yet shall the stones crye.

✠ And when he was come neare, he behelde the cite, and * wepte vpon it, & sayd: Yf thou knewest what were for thy peace, thou shuldest remembre euen in this present day of thyne. But now is it hyd frō thyne eyes. * For the tyme shal come vpon the, that thine enemyes shall cast vp a banke aboute the, and aboute thy chyldren with the, and besege the, and kepe y^e in on euery syde, and make the euen with the grounde, and shall not leaue in the one stone vpō another, because thou hast not knowne the tyme, wherin thou hast ben visited.

* And he wente in to the temple, & beganne to dryue out them that bought and solde therin, and sayde vnto them: It is wryttē: ‡ My house is an house of prayer, but ye haue made it a denne of murthurers. And he taught daylye in the temple. ✠

* But the hye prestes and the scrybes and the chefest of the people wente aboute to destroye him, and founde not, what to do vnto him. For all the people stacke by hym, and gaue hym audience.

The.xx.Chapter.

¶ They axe Christ one question, and he axeth them another. The parable of the vynyarde. Of trybute to be geuen vnto the Emperoure, and how Christ stoppeth the mouthes of the Saduces.

AND * it fortuned one of those dayes when he taught y^e people in the temple, & preached the Gospel, the hye prestes and scrybes came vnto hym, with the elders and spake vnto him, and sayde: Tell vs, by what auctorite doest thou these thynges? Or who gaue the this auctoryte? But he answered, and sayd vnto them: I wyll axe you a worde also, tell it me: The baptyme of Jhon, was it from heauen, or of men? But they thought in them selues, and sayd: Yf we saye, from heauen, thē shall he say: Why dyd ye not thē beleue him? But yf we saye, of men, then shall al the people stone vs, for they be persuaded, that Jhon is a Prophete. And they answered, that they coulde not tell, whēce it was. And Jesus sayd vnto them: Nether tell I you, by what auctorite I do these thynges,

And he beganne to tell the people this symilitude: * A certayne man plan- math.21.D
ted a vynyarde, and let it out vnto hus- marc.12.A
bandmen, and wente hymselfe in to a straunge countre for a great seasō. And whan his tyme was come, he sent a seruaunt to the husbandmen, y^t they might geue hym of the frute of the vynyard. But the husbandmen bet hym, and sent hym away emptye: and agayn he sent yet another seruaunt, but they bet hym also, and intreated hym shamefully, and B
sent hym away emptie. And besydes this, he sent the thyrde, but they wounded hym also, and thrust hym out. Thē sayd the LORDE of the vynyarde: What shal I do? I wyl sēde my * deare Joh.5.D
sonne, peraduenture they wyll stonde in Rom.8.A.
awe of him, whan they se hym. Phil.2.A

But whā the husbandmen sawe the sonne, they thought in them selues, and sayd: This is the heyre, come, * let vs Gen.37.B
kyll hym, that the inheritaunce maye be oures. And they thrust hym out of the vynyarde, and slew hym. What shall now the lorde of the vynyarde do vnto thē? He shal come, & destroye those husbandmē, and let out his vynyarde vnto other. Whā they herde that, they sayde: God forbyd.

But he behelde them, & sayd: What is this then that is wryttē: * The same psal.117.D
stone which y^e buylders refused, is beco- Esa.28.C
me y^e head corner stone? Whosoeuer falleth vpon this stone, shalbe brokē in sūder: but * vpon whom soeuer he falleth, Dan.2.F
he shall grynde hym to poulder. ‡ And ‡mat.21.D
the hye prestes and scrybes went aboute Mar.12.B
to laye handes vpō hym y^e same houre, Luce.19.A
and they feared the people: for they perceaued, that he had spoken this similitude agaynst them.

* And they watched hym, and sent C
forth spyes, which shulde fayne them sel- Mat.22.B
ues perfecte, that they myght take hym Mar.12.B
in his wordes, to delyuer hym vnto the power and auctorite of the debyte. And they axed hym, and sayd. Master, we knowe that thou sayest & teachest right and regardest the outward appearaūce of no man, but teachest the waye of god truly. Is it lawful, that we geue tribute vnto the Emperour, or not? But he perceaued theyr craftynes, and sayde vnto them: Why tempte ye me? Shewe me the peny. Whose ymage and superscripcyō hath it? They answered, and sayde: The Emperours. Then sayd he vnto them: Geue then vnto the Emperoure,

that which is the emperours: and vnto God, that whiche is Gods. And they coulde not reproue his worde before the people, and maruayled at his answere, and helde theyr peace.

D *Then came vnto hym certayne of
Mat. 22.c the Saduces (‡ which holde that there
Mar. 12.b is no resurreccyon) and axed hym, and
‡ Act. 23.a sayde: Master, Moses wrote vnto vs:
*Deu. 25 a * Yf eny mans brother dye hauynge a wyfe, and dye without chyldren, then shall his brother take his wyfe, and rayse vp sede vnto his brother. Now were there seuen brethren, the fyrst toke a wyfe and dyed chyldlesse: and the seconde toke the wyfe, and dyed without chyldre also, and the thirde toke her, lykewyse all the seuē, and left no chyldrē behynde them, and dyed. At ŷ last after all the ŷ womā: and dyed also. Now in the resurreccyon, whose wyfe shall she be of them? For seuen had her to wyfe. And Jesus answered and sayde vnto them: The chyldre of this worlde mary & be maryed, but they ŷ shalbe worthye to enioye that worlde and the resurreccyon from the dead, shall nother mary nor be maryed, for they cā dye nomore. For they are lyke vnto the angels, and
*1.Joh. 3.a are * the chyldren of God, is so muche as they are chyldren of the resurrecciō.

E But that ŷ dead ryse agayne, hath Moses also signifyed besydes ŷ bushe, when he called the LORDE, the God of Abraham the God of Isaac, and ŷ God of Jacob. But God is not a God of the dead but of the lyuynge, for they lyue al vnto hym. Then answered certayne of the scrybes, and sayd: Master, thou hast sayde well. And from that tyme forth they durste axe hym nomore questions.

Mat. 22.e *But he sayd vnto thē: How saye
Mar. 12.d they that Christ is Dauids sonne? And
Psa. 109 a Dauid hymselfe sayeth in the boke of ŷ Psalmes: ‡ The LORDE sayde vnto my LORDE: syt thou on my righthōde, tyl I make thyne enemyes thy fote stole. Dauid calleth hym LORDE, how is he then his sonne?

Mat. 23.a *Now whyle all ŷ people gaue au-
Mar. 12.d dience he sayde vnto his disciples: Be-
Luke. 11.d ware of the scrybes, whiche wyll go in lōge garmētes, & loue to be saluted vpō ŷ market, & desyre to syt hyghest in the synagoges, & at ŷ table. They deuoure wedowes houses, and that vnder a coloure of longe prayenge: These shall receaue the greater damnacyon.

The.xxi.Chapter.

¶ Christ cōmendeth the poore wedow, telleth of the destruccyon of Jerusalem, of false teachers, of the tokēs and troubles for to come, of the ende of ŷ worlde, and of his owne cōmynge.

A And * he loked vp, and beheld the ryche, how they put in theyr offerynges in to the Gods chest. He sawe also a poore wedow which put in two mytes, and he sayde: Verely I saye vnto you: * This poore wedowe hath put in more then they all: For these all haue of theyr excesse put in vnto the offrynge of God, but she of hir pouerte hath put in all hir lyuynge that she had.

* And whan some spake of the temple, that it was garnysshed with goodly stones and Jewels, he sayd. ‡ The tyme shall come, wherin of all this that ye se, there shall not be left one stone vpō another, which shall not be broken downe. They axed hym & sayde: Master, whan shall these be? and what shalbe the tokē whan these shall come to passe?

D He sayde: Take hede, that ye be not deceaued: * For many shall come in my name, and say: I am he, and the tyme is come harde by. Folowe them not.

B But whan ye heare of warres and insurreccyōs, be not ye afrayed, for such must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: * One people shall ryse agaynste another, & one realme agaynst another, & there shalbe greate earthquakes here and there, pestilēce and derth, and fearfull thynges. And greate tokens shall there be frō heauen. * But for all these, they shall laye handes vpon you, & persecute you, & delyuer you vp into theyr synagoges and presōs and brynge you before kynges & prynces for my names sake. But this shall happē vnto you for a witnesse. Be at apoynte therfore in youre hartes, that ye take no thoughte, how ye shal answere: * for I wyl geue you mouth and wysdome: agaynste the which all your aduersaries shall not be able to speake nor to resyste. ‡ But ye shalbe delyuered vp euen of your elders brethren, kynsfolkes, and frendes, and some of you shall they put vnto death, and ye shalbe hated of euery mā for my names sake, and yet shall not one heer perysshe. Holde fast youre soules with pacience.

C * But whan ye shall se Jerusalem be- Mat. 24

sieged with an hoost, then understonde ẏ
the desolacyon of it is nye. Then let thē
which be in Jewry, flye unto the moun
taynes: and let such as be in the myddest
therof, depart out: and let such as be in
the cōtrees, not come therin. For these
are the dayes of vengeaunce, that every
thynge which is written may be fulfyl-
led. But wo unto them that are with
chylde, and to them that geue sucke in
those dayes: for there shalbe great trou-
ble upon earth, and wrath over his peo
ple, and they shall fall thorow the edge
of the swearde, & be led captyue amōge
all nacyons. * And Jerusalē shalbe tro-
den downe of the Heythen, untyll the ty
me of the Heythen be fulfylled.

✠ * And there shalbe tokens in the
Sonne and Mone, and starres, & upon
earth, the people shalbe in such perplex-
ite, that they shall not tell which way to
turne them selues. And the see and ẏ wa
ters shall roare, & men shall pyne awaye
for feare, and for lokynge after the thyn
ges which shall come upon earth For
even ẏ very powers of heavē shal moue

D *And then shall they se the sonne of
man commynge in the cloude with po-
wer and great glorye. But whan these
thynges begynne to come to passe, then
loke up, and lyfte up youre heades, for
your redempcyon draweth nye.

*And he told them a similitude: Be
holde the fygge tree, and al ẏ trees, whā
they now shute forth theyr buddes, ye se
by them, and perceaue, that the sommer
is now at hande. So lykewyse, whā ye
se al these thynges com to passe, be sure
that the kyngdome of God is nye. Vere
ly I saye unto you: this generacyon shal
not passe, tyl al be fulfylled. Heauen and
earth shal passe, but my wordes shal not
passe. ✠

*But take hede unto your selues, ẏ
your hartes be not overladen with ex-
cesse of eatynge and with dronkenesse, &
with takynge of thought for lyuynge, &
so this daye come upon you unwares.
For as a snare shall it come on all them
that dwell upon earth. *Watch ther-
fore continually, and praye, that ye may
be worthy to escape all this that shall
come, and to stonde before the sonne of
man.

And on the daye tyme he taught in
the temple, but in the nyghte season he
went out, & abode all nyght upon mount
Olivete. And al ẏ people gat thē up ear
ly unto hym in ẏ tēple, for to hear hym.

The.xxii. Chapter. ✠

¶ Christ is betrayed, they eat the Eas-
terlambe. The instituryon of the sacra-
ment. They stryue who shalbe greatest,
he reproveth them: He prayeth thre ty-
mes upon the mount. They take hym
and bryng hym to the hye prestes house
Peter denyeth hym thryse, & they bryng
hym before the councell.

The feast * of swete bread A
(which is called easter) drue Mat.26.a
nye. ‡ And the hye prestes & mar.14.a
Scrybes sought how they ‡ Joh.7.c.
myght put hym to death, & 11.e. and.f
were afrayed of the people. But * Sa- * Joh.12.a
thā was entred in to Judas, named Is and.13.c
carioth (which was of the nōbre of the
twelfe) and he went his waye, and tal-
ked with the hye prestes and with ẏ hye
officers, how he wolde betraye hym un-
to them. And they were glad, and promi
sed to geue hym money. And he consen-
ted, & sought oportunite, that he myght
betraye hym without any rumoure.

*Then came ẏ daye of swete bread Mat.26.b
wherin the Easter lambe must be offred mar.14.b
And he sent Peter and Jhon, and sayd:
Go your waye, prepare us the Easter
lambe, that we may eate. But they said
unto hym: Where wylt thou, that we
prepare it? He sayd unto them: Beholde
whan ye come in to the cyte, there shall
mete you a man, bearynge a pitcher of
water, folowe hym in to the house that
he entreth in, and say unto the good mā
of the house: The master sendeth thy
worde: Where is the gesthouse, wherin
I may eat the Easter lambe wt my disci
ples? And he shal shewe you a great par
loure paved. They went theyr waye &
founde as he had sayd unto them, and
made redy the Easterlambe.

And whan the houre came, he sat B
hym downe, and the twelfe Apostles wt
hym, and he said unto them: I haue har
tely desyred to eat this Easter lambe wt
you before I suffre. For I say unto you
that hence forth I wyll eate nomore
therof, tyll it be * fulfylled in the kyng- 1.Cor.5.b
dom of God. And he toke ẏ cuppe, gaue
thankes, and sayd: Take this & devyde
it amonge you For I saye unto you: I
wyll not drynke of the frute of ẏ vyne,
untyl ẏ kyngdome of God come. *And Mat.26.c
he toke the bread and gaue thākes and mar.14.c
brak it, & gaue it thē, & said: This is my 1.Cor.11.e
body, ‡ which shalbe geuē for you This

‡Joh 6.k do in the remembraunce of me. Lyke-
wyse also the cuppe, after they had sup
ped, and sayd: This cuppe is the newe
Testament in my bloude, which shalbe
shed for you.
Mat 26.b ✠*But lo, the hande of hym that
mar.14.c betrayeth me, is with me on the table.
And the sonne of man truly goeth forth
as it is appoynted. But wo vnto that
man, by whom he is betrayed. And they
beganne to axe amonge them selues,
which of thē it shuld be, ỹ shuld do that
Mat.20.d *There rose a stryfe also amōge thē
Mar.9.d which of them shulde be taken for the
and 10.e greatest But he sayd vnto them: The
Luce.9.e kynges of the worlde haue dominion
ouer the people, & they that beare rule
ouer them, are called gracyous lordes.
1.Pet.5.a *But ye shall not be so: But the grea-
test amonge you, shalbe as the yongest:
and the chefest as a seruaūt. For which
is the greatest? he that sytteth at the ta
ble, or he that serueth? Is not he ỹ syt-
teth at the table? But I am amonge
you as a mynister. As for you, ye are
they, that haue bydden with me in my
Luce.12.d temptacyons. *And I wyll appoynt ỹ
kyngdome vnto you, euen as my father
hath appoynted me, that ye may eate &
drynke at my table in my kyngdome,
Mat.19.d *and syt vpon seates, and iudge the
Apo.3.d twelfe trybes of Israel. ✠
C But ỹ LORDE sayd: Symō, Symō,
beholde, Sathā hath desyred after you,
ỹ he myght syft you euen as wheat: but
I haue prayed for the, ỹ thy fayth fayle
not. And whā thou art cōuerted, strēgth
Mat 26.e thy brethrē. *But he sayd vnto hym:
Mar 14.d LORDE, I am ready to go with ỹ into
Joh 13.d preson, & in to death. Neuertheles he
sayd: Peter, I say vnto the: The cocke
shall not crowe this daye, tyl thou haue
thryse denyed, that thou knewest me.
Mat 10.a And he sayd vnto them: *Whan I
Mar 6.a sent you without wallet, without scryppe, &
Luce 9.a without shues, lacked ye ony thynge?
They sayd: No. Thē sayd he vnto thē:
But now, he ỹ hath a wallet, let hym
take it vp, lykewyse also the scryppe.
But he ỹ hath not, let hym sel his coat,
& bye a sweard. For I say vnto you: It
muste yet be fulfylled on me, ỹ is writtē
Esa 53.c *He was counted amonge the euel do-
ers. For loke what is written of me, it
hath an ende But they sayd: LORDE,
Beholde, here are two swerdes. He
sayd vnto them: It is ynough.
Mat 26.c *And he went out (as he was wont)
Joh 18.a vnto mount Oliuete. But his disciples

folowed hym vnto the same place. And
whā he came thither, he sayd vnto them
*Praye, ỹ ye fall not in to temptacyō. Mat.6.
‡And he gat hym frō them about a sto- ‡mat 26
nes cast, & kneled downe, prayed, & said
Father, yf thou wylt, take awaye this
cuppe fro me: Neuertheles, not my wil,
*but thyne be fulfylled. And there ap Joh 6.
peared vnto hym an angell frō heauen,
& comforted hym. And it came so, that
he wrestled wt death, & prayed ỹ longer
And his sweate was lyke droppes of
bloude, runnynge downe to ỹ grounde.
And he rose vp frō prayer, and came to
his disciples, & founde thē slepynge for
heuynes, & sayd vnto thē, What, slepe
ye? ryse vp & praye, that ye fal not in to
temptacyon.
*But whyle he yet spake, behold, ỹ D
multitude, & one of ỹ twelfe called Iu- Mat 2
das went before them, & he came nye vn Mar 1
to Iesus, to kysse hym. But Iesus sayd Joh 1
vnto hym: Iudas betrayest ỹ ỹ sōne of
mā wt a kysse? Whā they ỹ were about
hym, sawe what wolde folowe, they
sayd vnto hym: LORDE, shall we smyte
with ỹ swearde? And one of thē stroke
a seruaunt of the hye prest, and smote of
his eare. But Iesus answered & said
Suffre them thus farre forth. And he
touched his eare, and healed hym.
*But Iesus sayd vnto the hye pre- Mat 2
stes and rulers of the temple, & to the el Mar
ders ỹ wer come vnto him: Ye are come
forth as it were to a murtherer with
sweardes, & wt staues: I was daily with
you in the temple, and ye layed no han-
des vpon me. But this is your houre, &
the power of darknesse. *Neuertheles Joh 1
they toke him, & led hym, & brought him
in to the hye prestes house. As for Peter
he folowed hym afarre of.
*Thē kyndled they a fyre in ỹ myd mat 2
dest of the palace, and sat them downe mar 1
together. And Peter sat hym downe a-
monge them. Then a damsell sawe hym
syttynge by the lyght, and behelde hym
well, & sayd vnto hym: This same was
also with hym. But he denyed hym, and
sayd: Woman, I knowe hym not. And
after a lytle whyle, another sawe hym,
and sayd: Thou art one of them also.
But Peter sayd: Man, I am not.
And about the space of an houre af- E
ter, another affirmed, and sayd: Verely
this was with hym also, for he is a Ga
lilean. But Peter sayd: Man, I wote
not what thou sayest. And immediatly
whyle he yet spake, the cock crewe.

And the LORDE turned hym aboute, & loked vpon Peter. And Peter remembred the wordes of the LORDE, how he sayd vnto hym: * Before y^e cock crowe thou shalt denye me thryse. And Peter went out, and wepte bytterly.

‡ The mē that helde Jesus, mocked hym, & stroke him, blyndfolded him, and smote hym on the face, and axed hym, & sayde: Prophecye, who is it that smote the? And many other blasphemyes sayd they vnto hym.

* And whan it was daye, there gathered together the Elders of the people, the hye prestes and scrybes, & led hym vp before theyr coūcell, & sayd: Art thou Christ? Tell vs. But he sayd vnto thē: Yf I tell you, ye wyll not beleue: But yf I axe you, ye wyl not answere me, nether wyl ye let me go. * From this time forth shal y^e sōne of man sytte at y^e right hande of the power of God. Then sayd they all: Art thou thē y^e sonne of God? He sayd vnto them: Ye say it, for I am. They sayde: * What nede we ony farther wytnesse? We oure selues haue herde it of his owne mouth.

The.xxiii. Chapter.

Jesus is brought before Pylate and Herode. The wemen make lamentacyon for hym. He prayeth for his enemies, forgeueth the synner vpon his ryght hande, and dyeth on the crosse, and is buried.

AND * the whole multytude of them arose, and led hym vnto Pylate, and beganne to accuse hym, & sayde: We haue founde this felowe peruerting the people, and forbyddinge to geue trybute vnto the Emperoure, and sayeth, that he is Christ a kynge. * But Pylate axed hym, and sayd: Art thou y^e kynge of the Jewes? He answered him and sayd: Thou sayest it. Pylate sayde vnto the hye prestes and to the people: I fynde no cause in this man. But they were the more fearce, and sayd: He hath moued y^e people, in that he hath taught here and there in al the londe of Jewry, and hath * begōne at Galile vnto this place.

Whan Pylate herde mencyon of Galile, he axed whether he were of Galile. And whā he perceaued that he was vnder * Herodes iurisdictiō, ‡ he sent him to Herode, which was also at Jerusalē in those dayes. Whē Herode sawe Jesus he was exceadynge glad, for he had longe bene desyrous to se hym: because * he had herde muche of hym, & hoped to se a myracle of hym. (Luc.9.b) And he axed him many thynges. Neuertheles he answered nothyng. The hye prestes and scrybes stode, and accused hym sore. But Herode with his men of warre despysed him, & mocked hym, put a whyte garment vpon hym, and sent hym agayne vnto Pylate. Upon the same day were Pylate and Herode made frendes together, for afore they had bene at variaūce.

B
* Pylate called the hye prestes, and y^e rulers and the people together, & sayde vnto thē: * Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned hym before you, and fynde in the man none of y^e causes, wherof ye accuse him: No yet Herode: for I sent you to hym, and beholde, there is brought vpon him nothynge, that is worthy of death * Therfore wyl I chasten him, & let him lowse: For he must haue let one lowse vnto them after the custome of the feast. (Actu.4.e; * ma 27.b; marc. 15.a; Joh 18.e; Joh 19.a)

* Then cryed the whole multitude, & sayde: Away with him, & delyuer vnto vs Barrabas, which for insurreccyon made in the cytie, and because of a murthur, was cast into preson. Then called Pylate vnto thē agayne, & wolde haue let Jesus lowse. But they cryed, & said: Crucifye hym, Crucifye hym. Yet sayd he vnto them, the thyrde tyme: What euel thē hath he done? I fynde no cause of death in him, therfore wyl I chasten hym, and let hym go. But they laye styll vpon him with greate crye, and requyred that he myght be crucifyed. And the voyce of thē & of y^e hye prestes preuailed. (Mat 27.c; marc 15.b)

C
* And Pylate gaue sentence, that it shuld be as they requyred, and let lowse vnto them, hym, that for insurreccyon and murthur was cast into preson, whō they desyred, but gaue Jesus ouer vnto their wyl. * And as they led him awaye, they toke one Symon of Cyren (which came from the felde) and layed the crosse vpon hym, to beare it after Jesus. (Mat 27.c; Actu 3.b; Mat 27.b; Joh 19.b)

* And there folowed hym a greate multitude of people & of wemē, which bewayled and lamented him. But Jesus turned hym aboute vnto them, and sayde: Ye doughters of Jerusalē, wepe not ouer me: but wepe ouer youre selues, and ouer youre chyldren. For beholde, y^e tyme wyll come, wherin it shal be sayd: Blessed are the barren, and the wombes that haue not borne, & the pappes that (Zacha 12.b)

Jere 8.a hast not geuen sucke. * Then shall they
Ose 10.b begynne to saye vnto the mountaynes:
Apoc 6.c Fall vpon vs. And to the hylles: Couer
vs. For yf this be done to a grene tre,
what shall be done then to the drye?
Esay 53.c *And two other (which were mys-
doers) were led out also, to be put to
death with hym. And whan they came
to the place, whych is called Caluery,
they crucifyed him euen there, & ye two
mysdoers with him, the one on ye righte
hande, the other on the left. But Jesus
Actu 7.g sayde: Father * forgeue them, for they
Psal 21.b wote not what they do. * And they par-
Mat 27.d ted his garmentes, & cast lottes therfor.
Mar 15.c And the people stode and behelde.
Joh 19.c And ye rulers mocked him with the,
D and sayd: He hath helped other, let him
helpe himself now, yf he be Christ ye cho
sen of God. The souldiers also mocked
hym, wente vnto hym, & brought hym
vyneger, and sayde: Yf thou be ye kinge
Mat 27.d of the Jewes, then helpe thy self. * And
Joh 19.b aboue ouer him was this supperscryp-
cion wrytten with letters of Greke, La
tyn, and Hebrew: This is the kyng of
the Jewes.
And one of the misdoers that haged
there, blasphemed hym, and sayde: Yf
thou be Christ, then helpe thy self & vs.
Then answered ye other, rebuketh him,
and sayd: And thou fearest not God al-
so, which art yet in lyke damnacio. And
truly we are therin by ryght, for we re-
ceaue accordynge to oure dedes. As for
this ma, he hath done nothynge amysse.
And he sayd vnto Jesus: LORDE, re-
memebre me, whan thou comest in to thy
kyngdome. And Jesus sayde vnto hym
Verely I saye vnto the: To daye shalt
Mat 27.e thou be with me in Paradyse. * And it
Mar 15.d was aboute the sixte houre, and there
was darknesse ouer the whole lode vn
tyll the nyenth houre. And the Sonne
was darkened, & the vayle of the teple
rente in two, eue thorow the myddes.
E And Jesus cryed loude, and sayde: Fa
Psal 30.a ther * in to thy handes I commede my
Actu 7.g sprete. And wha he had so sayd, he gaue
Mat 27.f vp the goost. * But wha the Captayne
Mar 15.d sawe what had happened, he praysed
God, and sayde: Verely this was a iust
man. And all the people that stode by &
behelde, wha they saw what was done,
smote vpo their brestes, & turned backe
agayne. But all his acquayntaunce, and
the wemen that had folowed him out of
Galile, stode a farre of, and behelde all
these thynges.

*And beholde, a ma named Joseph a Mat 27.
Senatour, which was a good iust ma, Mar 15.
the same had not consented vnto their Joh 19.
councell, and dede, which was of Ari-
mathia a cyte of ye Jewes, which same
also wayted for the kyngdome of God:
he wente vnto Pylate, and axed ye body
of Jesus. And he toke him down, wrap
ped him in a lynne cloth, and layed him
in a hewen sepulcre, wherin neuer man
was layed. ✠ And it was the daye of
preparyng, and the Sabbath drue on. Luc 8.
*The wemen that were come wyth
hym out of Galile, folowed him, and be
helde ye Sepulcre, & how his body was
layed. But they returned and made rea
dy the spyces and anoyntmentes. And
vpon the Sabbath they rested, accor-
dinge to the law.

The.xxiiii. Chapter. ✠

¶ The weme come to the graue, Christ
appeareth vnto the two disciples that
go towarde Emaus, stondeth in ye myd-
dest of al his disciples, openeth their vn
derstondinge in ye scriptures, geueth the
a charge, and ascedeth vp to heauen.

BUt * vpon one of the Sab-
bathes very early in the mor
nynge, they came vnto ye Se
pulcre, and brought the spy-
ces which they had prepa-
red, and certayne wemen with the. Ne-
uertheles they founde the stone rolled a
waye from the sepulcre and wente in, &
founde not the body of the LORDE
Jesu. * And it happened as they were a Joh
mased therat, beholde, there stode by the
two men in shynynge garmentes. And
they were afrayed, and cast down their
faces to the earth. Then sayd they vnto
them: What seke ye the lyuyng amonge
the dead? He is not here: He is rysen vp:
Remembre, how that he tolde you wha
he was yet in Galile, and sayde: * The Luc
sonne of man must be delyuered in to ye
hades of synners, and be crucified, and
the thyrde day ryse agayne.
And they remebred his wordes, * & Mat
wente from the sepulcre, and tolde all mar
this vnto the eleuen, and to al the other. Joh
It was Mary Magdalene, & Johanna,
and Mary Jacobi, and the other wyth
them, ye tolde this vnto the Apostles. And
their wordes semed vnto the, as though
they had bene but fables, and they bele-
ued them not. But Peter arose, and
ranne to the sepulcre, and stouped in

and sawe the lynnẽ clothes layed by thẽ
selues, & departed. And he wondred wẽin
hym selfe at ŷ which had happened. ✠
B ✠ * And beholde, two of them wẽre
ar.16.b that same daye, to a towne (which was
threscore furlonges from Jerusalem)
whose name was called Emaus. And
they talked together of al these thynges
ar.13.c that had happened. * And it chaũced as
they were thus talkinge and reasonyng
together, Jesus hymselfe drewe nye, &
went with them. But theyr eyes were
holdẽ, that they shulde not knowe hym.
And he sayd vnto them: What manec
of communicacyons are these that ye
haue one to another as ye walke, & are
sad? Then answered the one, whose na-
me was Cleophas, and sayd vnto him:
Art thou onely a straunger at Jerusalẽ,
not knowynge what is come to passe
there in these dayes? And he sayd vnto
them: What? They sayd vnto hym:
That of Jesus of Nazareth, * whiche
at.11.a was a prophet, myghty in dede & worde
before God and all the people, how our
hye prestes and rulers delyuered hym to
the condempnacyon of death, and crucy
fied hym: But we hoped that he shulde
haue delyuered Israel. And besyde all
this, to daye is the thyrd daye that this
ar.24.a was done. * Yee and certayne women
o.20.a also of our company which were early
at the Sepulcre, and founde not his bo
dy, came and tolde, that they had sene a
vysyon of angels, which sayd he was a
lyue. And certayne of them that were wẽ
vs, went vnto the sepulcre, and foũde it
euẽ so as the wemẽ sayd: but hym foũde
they not.
C And he sayd vnto them: O ye fooles
and slowe of hart to beleue all that the
a.53.a prophetes haue spoken? * Ought not
Christ to haue suffred these thynges, &
to entre in to his glory? And he begãne
at Moses and all the prophetes, and
expounded vnto them all the scriptures
that were spokẽ of him. And they drewe
nye vnto the towne, which they wente
vnto, and he made as though he wolde
e.19.a haue gone farther. * And they compel-
r.14.c led hym, and sayd: Abyde with vs, for it
draweth towardes nyght, and the daye
is farre passed, And he went in to tarye
ar.16.b with them. * And it came to passe whã
he sat at ŷ table with them, he toke the
bread, gaue thankes, brake it, and gaue
it them. Then were theyr eyes opened, &
they knewe hym. And he vanyshed out
of theyr syght. And they sayd betwene
them selues: Dyd not our hart burne wẽ
in vs: Whan he talked with vs by the
waye, whyle he opened the scriptures
vnto vs? And they rose vp the same
houre, turned againe to Jerusalem, and
founde the eleuen gathered together, &
them that were with them, which said:
The LORDE is rysen of a trueth, &
hath appeared vnto Symon. And they
tolde them what had happened by the
waye, and how they knewe hym in brea
kynge of the bread. ✠
* But whyle they were talkynge Joh.20.c
therof, Jesus hym selfe stode in the myd
des amonge them, and said: Peace be wẽ
you But they were abashed and afraied D
supposynge that they had sene a sprete.
And he sayd vnto them: Why are ye a-
bashed? and wherfore ryse there suche
thoughtes in your hartes? Beholde my
hãdes and my fete, it is euen I my selfe:
Handle me, and se, for a sprete hath not
fleshe and bones, as ye se me haue. And
whã he had thus spoken, he shewed thẽ
his hãdes and his fete. But whyle they
yet beleued not for ioye and wõdred, he
sayd vnto them: * Haue ye ony thynge Joh.21.b
here to eate? And they set before hym a
pece of a broyled fyshe, & an hony cõbe.
And he toke it and dyd eat it before thẽ.
And he said vnto them: * These are Mat.16.
the wordes, whiche I spake vnto you,
whyle I was yet with you. For it must
all be fulfylled that was wrytten of me
in the lawe of Moses, in the prophetes,
and in the Psalmes. Then opened he
theyr vnderstondynge, that they myght
vnderstonde the scriptures, and sayd vn
to them: * Thus is it wryttẽ, & thus it Actu.17.a
behoued Christ to suffre, & ŷ thyrd daye
to ryse agayne frõ ŷ dead, & to let repen
taũce & remission of synnes be preached
in his name amõge al nacyõs ✠ * & to Mich.4.a
begynne at Jerusalẽ. As for al these thyn
ges, ye are wytnesses of thẽ. * And be- Actu.1.a
hold, I wyll sende vpõ you ŷ ‡ promes and 2.a
of my father: but ye shal tary in the cyte ‡ Jo.14.c
of Jerusalem, tyl ye be endewed wẽ po- 15.c.16.a
wer frõ aboue. * But he led thẽ out vn- * mar 16.c
to Bethany, & lyfte vp his hãdes, & bles Actu.1.b
sed thẽ. And it cam to passe whã he bles-
sed them, he departed frõ thẽ, & was ca
ryed vp in to heauẽ. And they worship-
ped hym, & turned agayne to Jerusalẽ
with great ioye: and were cõtinually in
the temple, geuynge prayse and thãkes
vnto God, Amen.

The ende of the Gospell
of saynt Luke.

The Gospel of saynt Jhon.

The fyrst Chapter. ✠

¶ The euerlastynge byrth of the sonne
of God, and how he became man. The
testimony of Jhon and of his baptyme
The callynge of Andrew, Peter, Phi-
lip and Nathanael.

A IN the be-
gynnyng
was the
worde &
ỹ worde
was wt
god, and
god was
ỹ worde.
The sa-
me was
in the be-
gynnyng
with god
Gene 1.a *Al thyn
Pro.8.d ges were made by the same, & without
the same was made nothyng that was
Joh.14.b. made. In hym was the *lyfe, and the
‡ Joh.8.b lyfe was the ‡ lyght of men: & the lyght
9.a 12.c shyneth in ỹ darknesse, and ỹ darknesse
comprehended it not.
There was sent from God a man,
whose name was Jhon. The same cam
for a witnesse to beare wytnesse of the
lyght, that thorow hym they all myght
Joh.5.d beleue. *He was not that lyght, but ỹ
he myght beare wytnesse of the lyght.
That was the true lyght, which lygh-
teth al men, that come in to this worlde
He was in the worlde, and the worlde
was made by hym, & the worlde knewe
hym not. He came in to his owne, & his
owne receaued hym not. But as many
Esa.56.b as receaued hym, *to them gaue he po-
Osee.1.b wer to be the chyldre of God: euen such
Rom.8.b as beleue in his name. Which are not
Gal.4.a borne of bloude, nor of the wyll of the
B fleshe, nor of ỹ wyl of mã, but of God.
Baruc.3.e *And the worde became fleshe, and
‡ mat 17 a dwelt amonge vs: ‡ & we sawe his glo
2.Pe.1.c rye, a glory as of the only begotten sõne
1 Joh.1.a of ỹ father full of grace and trueth. ✠
*mat.3.b ✠ *Jhon dyd beare wytnesse of him
Mar.1.a cryed, and sayd: it was this, of whome
I spake: After me shall he come ỹ was
Col.2.b before me, For he was or euer I: & * of
his fulnes haue we all receaued, grace
for grace. For the lawe was geuen by
Moses, grace and trueth cam by Jesus
Christ. *No mã hath sene God at eny Deu.4.b
tyme. The onely begotten sonne which 1.Joh 4.
is in the bosome of the father, he hath
declared the same vnto vs. ✠
✠ *And this is the recorde of Jhon, Joh 5.d
whan the Jewes sent prestes and Leui-
tes from Jerusalem to axe hym: Who
art thou? And he confessed and deny-
ed not: he confessed and sayde: I
am not Christ. And they axed hym:
What then? Art thou Elyas? He sayd, Deu
I am not. Art thou the *Prophet? And
he answered: No. Then sayd they vn-
to hym: What art ỹ then, that we may Mat.16.c
geue answere vnto them that sent vs?
What sayest thou of thy selfe? He sayd Mat.3
*I am the voyce of a cryer in the wyl- Mar.1
dernesse: Make straight the way of the Luc.3
LORDE. ‡ As the prophete Esay sayd: ‡ Esa.40
And they that were sent were of the
Pharises. And they axed hym, and said C
vnto hym: Why baptysest thou then, yf Joh.12.c
thou be not Christ, nor Elias, nor a pro-
phete? Jhon answered them and sayd: Gene.3.c
*I baptyse wt water: but there is one Gen.49.b
come in amonge you, whom ye knowe Deu.18.c
not. It is he ỹ commeth after me which Esa.7.c
was before me: whose shue lachet I am 9.b
not worthy to lowse. This was done ‡ Jo.7.e
at Bethabara beyond Jordane, *wher Mat.3
Jhon dyd baptyse. ✠ Mar.1
✠ The next daye after, Jhon sawe Je- Luc.3
sus cõmynge vnto hym, and sayde: Be- Actu.1
holde the *lambe of God, which taketh Joh 1
awaye the synne of the worlde. This is and 1
he of whom I sayd vnto you: after me
commeth a man, which was before me. Esa.53
For he was or euer I, and I knewe 2 Cor.5
hym not: but that he shulde be declared
in Israell, therfore am I come to bap-
tyse with water.
*And Jhon bare recorde, and sayd D
I sawe the spryte descende from heauẽ Mat.3
lyke vnto a doue, and abode vpon hym, Mar.1
and I knewe him not. But he that sent Luc.3
me to baptyse with water, ỹ same sayd
vnto me: Upon whom thou shalt se the
spryte descende and tary styll on hym, ỹ
same is he, that baptyseth with ỹ holy
goost. And I sawe it, and beare recorde
that this is the sonne of God. ✠
✠ The next daye after, Jhon stode a-
gayne, and two of his disciples. And
whan he sawe Jesus walkynge, he said
Beholde the *lambe of God. And two Exo.12
of his disciples herde hym speake and Esa.53

folowed Jesus, a .d Jesus turned hym
aboute, & sawe them folowynge, & sayd
vnto thē: What seke ye? They sayde to
hym: Rabbi. which is to say by interpre
tacion. Master, Where art thou at lod
ginge? he sayde vnto thē: Come and se
it. They came and sawe it, and abode wt
hym the same daye. It was aboute the
tenth houre.
One of the two, which herde Jhon
speake, & folowed Jesus, was Andrew
the brother of Symon Peter· the same
founde first his brother Symon & sayd
vnto hym: We haue founde Messias
(which is by interpretacyon, the Anoyn
ted) and he brought him to Jesus. Whā
Jesus behelde him, he sayde: Thou art
Mat.16.c Symon ẏ sonne of Jonas, *thou shalt
be called Cephas, which is by interpre-
tacyon, a stone.
C The nexte day after, wolde Jesus
go agayne in to Galile, and founde Phi
lyppe, and sayde vnto him: folowe me.
Joh.12.c * Philippe was of Bethsayda ẏ cyte
of Andrew and Peter. Philippe foūde
Nathanael, and sayde vnto hym: We
Gene.3.c haue founde hym, of whom *Moses in
Gen.49.b. the law, and the ‡ prophetes haue wryt-
Deu.18.c. ten, euen Jesus the sonne of Joseph of
Esa.7.c. Nazareth. And Nathanael sayde vnto
Jer.9.b him: *What good can come out of Na
‡ Jo.7.c. zareth? Philippe sayd vnto hym: Come
and se.
Jesus sawe Nathanael commynge
to him, & said of hym: Beholde, a righte
Israelite, in whom is no gyle. Natha-
naell, sayde vnto hym: From whence
knowest thou me? Jesus answered, and
sayde vnto him: Before that Philippe
called the, whan thou wast vnder the
fygge tre. I sawe the. Nathanaell an-
swered, and said vnto him: Rabbi, thou
art the sonne of God, thou art the king
of Israell. Je.us answered, and sayde
vnto hym: Because I sayde vnto the, ẏ
I sawe the vnder the fygge tre, thou be
leuest: thou shalt se yet greater thynges
thē these. And he sayde vnto hym: Were
ly verely I saye vnto you: From this
tyme forth shall ye se the heauen open, &
the angels of God goinge vp & downe
ouer the sonne of man. ✠

The.ii.Chapter ✠

¶ Christ turneth the water vnto wyne
at the mariage in Cana, and dryueth ẏ
marchauntes out of the temple.

AND vpon ẏ thirde day there A
was a mariage at Cana in
Galile, and the mother of Je
sus was there. Jesus also
and his disciples was called
vnto the mariage. And whan the wyne
fayled, the mother of Jesus sayde vnto
hym: They haue no wyne. Jesus
sayde vnto her: * Woman, what haue Luce.2.g
I to do with the? Myne hour is not yet
come. His mother sayd vnto the mynys-
sters: What so euer he sayeth vnto you,
do it. There were set there sixe water
pottes of stone, after the maner of the
puryfienge of the Jewes, euery one con
teyninge two or thre measures.
Jesus said vnto thē: Fyll the water
pottes wyth water, And they fylled thē
vp to ẏ brymme. And he sayd vnto thē:
Drawe out now, & brynge vnto ẏ Ma-
ster of the feast, and they bare it. Whā
the master of the feast had tasted the
wyne which had bene water, and knew
not whence it came (but the mynysters
that drue the water, knewe it) the Ma-
ster of the feast called the brydegrome, &
sayde vnto him: Euery man at the first
geueth the good wyne, & whan they are
dronken, thē that which is worse. But
thou hast kepte backe the good wyne
vntyll now.
This is the fyrst token that Jesus B
dyd at Cana in Galile, and shewed his
glory, & his disciples beleued on him. ✠
* Afterwarde wente he downe to Ca- Mat.4.b
parnaū, he, his mother, his brethrē & his Marc.1.b
disciples, & taried not longe there. Luce.4.d
✠ * And the Jewes Easter was at ‡ mat 21.b
hande, And Jesus wente vp to Jerusa- Mar.11.b
lē, and founde syttynge in the temple, Luce.19.b
those that solde oxen, shepe, & doues, and
chaungers of money. And he made a
scourge of small cordes, and droue them
all out of the tēple with the shepe & oxē,
and poured out the chaungers money,
and ouerthrewe the tables, and sayd vn
to thē that solde the doues: Haue these
thynges hēce, and make not my fathers
house an house of marchaundyse. His
disciples remembred it, that is wrytten, Psal.68.b
* The zele of thyne house hath euen
eaten me.
Then answered the Jewes, & said vn C
to him: * What tokē shewest thou vn- Mat.16.a
to vs, ẏ thou mayest do these thinges? Joh.6.d
Jesus answered and sayde vnto them:
* Breake downe this temple, & in thre mat.26.f
dayes wyl I set it vp agayne. Thē said
the Jewes: * Sixe & fortye yeare was 1.Es.5.6

this tẽple abuyldinge, & wilt thou set it
vp in thre dayes? But he spake of the
tẽple of his body. Now whan he was
rysen agayne from the dead, his disci-
ples remẽbred that he thus sayde, and
they beleued the scripture, and the wor-
des which Jesus spake.

Whã he was at Jerusalẽ at Easter
in the feast, many beleued on his name,
whã they sawe the tokens that he dyd.
But Jesus cõmytted not hymself vn-
to thẽ, for he knewe thẽ al, & neded not
Jere 17. b that ony man shuld testifye of mã, * for
Apoc 2. d he knewe well what was in man. ⊦

The.iii. Chapter. ✠

¶ The swete talkynge of Christ wyth Nycodemus, The doctryne & baptyme of Jhon, and what wytnesse he beareth of Christ.

A There was a man of the Pha-
Joh 7. e rysees, named * Nycodemus
and 19. d a ruler amonge the Jewes.
The same came vnto Jesus
by nyght, & sayde vnto hym:
Master, we know that thou art come a
Joh 9. d teacher from God: for * no man can do
these tokens ỹ thou doest, excepte God
be with him Jesus answered, & said vn
to hym: Verely verely I saye vnto the:
Except a man be borne a new, he cã not
se the kyngdome of God. Nycodemus
said vnto him: How can a mã be borne,
whan he is olde? Can he entre in to his
mothers wombe, and be borne agayne?
Joh 4. b Jesus answered: * Verely verely I say
and 7. d vnto the: Except a man be borne of wa
Tit. 3. a ter and of the spirete, he can not come in
to the kyngdome of God.

B * That which is borne of flesh is flesh:
Rom. 8. a and that which is borne of the sprete, is
sprete. Maruayll not, that I sayd vnto
ỹ: Ye must be borne of new. The winde
bloweth where he wyll, and thou hea-
Eccli. 11. a rest his sounde: * but thou canst not tel
whẽce he cõmeth, and whether he goeth
So is euery one, ỹ is borne of ỹ sprete.

Nycodemus answered, & sayd vnto
hym: How may these be? Jesus answe
red, and sayd vnto hym: Are thou a Ma
ster in Israel, & knowest not these? Ve-
rely verely I say vnto the: We speake
ỹ we knowe, and testifie that we haue
sene, and ye receaue not oure wytnesse.
Yf ye beleue not whã I tel you of earth
ly thinges, how shulde ye beleue, whan
I speake vnto you of heauenly thinges?
Eph. 4. a * And no mã ascendeth vp in to heauẽ,
but he that is come down frõ heauẽ, (na
mely) ỹ sonne of mã which is in heauẽ.

And lyke as * Moses lyft vp the serpẽt Num 21.
in the wyldernes, euen so must the sõne Joh 8. c
of man be lift vp, ỹ whosoeuer beleueth and 12. d
in hym, shuld not perysh, but haue euer-
lastyng lyfe. ⊦

✠ * For God so loued ỹ world, that C
he gaue his onely sonne, ỹ whosoeuer Rom 5. a
beleueth in him, shulde not perysshe, but 1. Joh. 4.
haue euerlastyng lyfe. ‡ For God sent ‡ Luc. 19.
not his sonne in to the worlde, to con-
dempne the worlde, but that the worlde
might be saued by him. He ỹ beleueth
on him, shall not be condẽpned. But he
that beleueth not, is cõdẽpned allready:
because he beleueth not on the name of
the onely sonne of God. But this is the
cõdempnaciõ, ỹ * the lyght is come in
to the world, & men loued the darknesse Joh 1. a
more thẽ ỹ lyght: for their workes were and 12.
euell. * Whosoeuer doth euell hateth ỹ
lyght, and cõmeth not to the lyght, that Ephe.
his dedes shuld not be reproued. But he
that doth ỹ trueth, cõmeth to the lyght,
that his workes maye be knowne: for
they are done in God. ⊦

D Afterward came Jesus & his discy-
ples in to ỹ londe of Jewry, & had his
beyng there wt thẽ, * & baptysed: ‡ Jhõ Joh 4.
baptysed also in Enõ besyde Salẽ: for ‡ Mat.
there was much water there. And they Mar.
came thither, and were baptysed: * for Luc. 3.
Jhon was not yet put in prison. * Mat.

✠ Then arose there a question amõg
the dysciples of Jhon & the Jewes a-
boute the purifyenge, and they came vn
to Jhon, and sayde vnto hym: Master,
he that was with the beyonde Jordan,
of whõ thou barest wytnesse, beholde,
* he baptyseth, & euery man cõmeth vn Joh 4.
to him. Jhon answered and sayd: A mã
can receaue nothinge, excepte it be geuẽ
him from heauẽ. Ye your selues are my
witnesses, how * ỹ I sayde: I am not Joh 1. b
Christ, but am sent before him. He that
hath the bryde, is the brydegrome: but ỹ
frende of the brydegrome stondeth, and
herkeneth vnto him, & reioyceth great-
ly ouer ỹ voyce of the brydegrome: this
same ioye of myne is now fulfylled. He
must increace, But I must decreace.

E He that commeth from on hye, is a-
boue al. He ỹ is of the earth, is earthly,
& speaketh of the earth. He ỹ commeth
from heauen, is aboue all, and testifieth
what he hath sene and herde, and no-
man receaueth his wytnesse. But he ỹ
receaueth it, hath set to his seale, * that Rom 3. a
God is true. For he whom God hath
sent, speaketh the wordes of God: * for Esa 61. a

God geueth not the spyrte (vnto him) by
measure. The father loueth the sonne
* And hath geuen him all thynges in to
his hande. He that beleueth on ÿ sone,
hath euerlastynge lyfe: he that beleueth
not the sonne, shall not se the lyfe, but ÿ
wrath of God abydeth vpon hym. ☩

The.iiii. Chapter.

¶ The louynge communicacion of Christ with the womā of Samaria by the welles syde. How he commeth in to Galile, and healeth the rulers sonne.

A NOw whā Jesus had know
lege, that it was come to the
eares of the Pharyses, that
Jesus made and baptysed
mo disciples thē Jhō (how
beit Jesus himself baptised not, but his
disciples) * he left ÿ londe of Jewry, and
departed agayne in to Galile. But he
must nedes go thorow Samaria.
☩ Thē come he in to a cyte of Sama
ria, called Sichar, nye vnto the pece of
londe, * ÿ Jacob gaue vnto Joseph his
sōne. And there was Jacobs well. Now
whā Jesus was werye of his iourney,
he sat him down so vpon ÿ well. And it
was aboute ÿ sixte houre. Then came
there a womā of Samaria to drawe wa
ter. Jesus said vnto her: Geue me drink
(For his disciples were gone their way
in to the cyte, to bye meate.) So ÿ wo
man of Samaria said vnto him. How
is it that thou arest drynk of me, seinge
thou art a Jewe, & I a womā of Sama
ria? * For the Jewes medle not with
the Samaritans.
B Jesus answered, & sayde vnto her:
Yf thou knewest the gift of God, and
who it is that sayeth vnto the, geue me
drynke, thou woldest axe of him, and he
wolde geue the * ÿ water of lyfe. The
woman said vnto him: Syr, Thou hast
nothyng to drawe withal, & the well is
depe: frō whēce hast thou then that wa
ter of lyfe? Art thou greater thē oure fa
ther Jacob, which gaue vs this well?
And he hymself dranke therof, and hys
chyldren, and his cattel. Jesus answe
red, and said vnto her: Whosoeuer drin
keth of this water, shall thyrst agayne:
But whosoeuer shall drynke of the wa
ter that I shall geue hym, shal neuer be
more a thirst: * But the water that I
shall geue hym, shalbe in hym a well of
water, whych springeth vp in to euer
lastynge lyfe.

The woman sayd vnto hym: * Syr Joh.6.d
geue me that same water, that I thyrst
not, nother nede to come hyther to draw
Jesus said vnto her: Go cal thy husbād
and come hether. The woman answe
red, and sayd vnto hym: I haue no hus
bande.
C Jesus sayd vnto her: Thou hast sayd
well, I haue no husbande: for thou hast
had fyue husbādes, and he whom thou
hast now, is not thyne husbande: there
saydest thou ryght. The woman sayd
vnto hym: Syr * I se, that thou art a Luce 7.b
prophet. Oure fathers worshipped vpon
this mountayne, and * ye say, that at Je 3 Re.9.a
rusalem is the place, where men ought 2 Par.7.c
to worshippe. Jesus sayd vnto her. Wo
man, beleue me, the tyme commeth, that
ye shall nother vpon this mountayne
nor at Jerusalem worshippe the father.
Ye wote not what ye worshipe, but we
know what we worshipe, for * Salua
cyon commeth of the Jewes. But the Gene 22.c
tyme cōmeth, and is now alerady, that
the true worshippers shal worshippe the
father in * spyrte & in treuth: For the fa Roma.8.a
ther wyl haue such so to worshippe him
* God is a spyrte, & they that worshyp 1 Cor.3.c
hym, must worshippe hym in spyrte and
in the treuth.
D The womā sayd vnto hym: I wote
that Messias shall come, whiche is cal
led Christ. Whan he commeth, he shall
tell vs all thynges. Jesus sayd vnto her
* I that speake vnto the, am he. And in Mat.26.f
the meane season came his disciples, & Mar 14.g
they maruayled that he talked with the Luce 22.e
woman. Yet sayd noman: What arest Joh.9.d
thou, or what talkest thou with her? and 10.c
Then the woman let hir pot stonde, and
went in to ÿ cyte, and sayd vnto the peo
ple: Come, se a man, which hath tolde
me all ÿ euer I dyd, Is not he Christe?
Then went they out of the cyte, & came
vnto hym. In the meane whyle his dis
ciples prayed him, and said: Master, eat
But he sayd vnto them: I haue meat to
eat, that ye knowe not of. Then sayd ÿ
disciples amōge them selues: Hath eny
man brought hym meate? Jesus sayde
vnto them: My meat is this, that I do
the wyll of hym that sent me, & to fynish
his worke. Saye not ye your selues:
There are yet foure monthes, and thē
commeth the haruest? Beholde, I saye
vnto you: lyft vp youre eyes, and loke vp
pon the feldes, * for it is whyte already Mat.9.d
vnto the haruest. Luce.10.a
E And he that reapeth, receaueth re

Luce.10.a warde, & gathered frute to euerlastinge
lyfe, that both he that soweth and he
that reapeth, may reioyce together. For
herin is the prouerbe true: One soweth
another reapeth. I haue sēt you to reap
that, wheron ye bestowed no laboure.
Other haue laboured, and ye are come
in to theyr laboures.
Many Samaritās of the same cite
beleued on hym, for the sayenge of the
woman, which testifyed: He hath tolde
me all that euer I dyd. Now whan the
Samaritās came to him, they besought
hym, that he wolde tary with them. And
he abode ther two dayes, and many mo
beleued because of his worde, and sayde
vnto the woman: We beleue now hēce
Joh.17.b forth, not because of thy sayenge, * we
haue herde hym ourselues, and knowe,
that this of a trueth is Christe the sa-
ueoure of the worlde. ✠
After two dayes he departed thēce,
Mat.13.g and wente in to Galile. * For hymselfe
Mar.6.a testifyed, that a prophet is nothynge set
Luce.4.c by at home. Now whan he came in to
Galile, the Galileans receaued hym,
which had sene all that he dyd at Jeru-
salē in the feast: for they also were come
thither in the feast. And Jesus came a-
Joh.2.a gayne vnto Cana in Galile, * where he
turned the water vnto wyne.
F ✠ And there was a certayne ruler,
whose sonne lay sycke at Capernaum.
This herde ẏ Jesus came out of Jew-
ry in to Galile, and wente vnto hym, &
besought hym, ẏ he wolde come downe
and helpe his sōne, for he lay dead sycke.
And Jesus sayde vnto hym: Excepte ye
se tokens and wonders, ye beleue not.
The ruler sayd vnto hym: Come down
Syr, or euer my chylde dye. Jesus sayde
vnto hym: Go thy way, thy sōne lyueth.
The man beleued the the worde that Je-
sus sayde vnto hym, & wente his way.
And as he was goynge downe, his ser-
uaunt met hym, and tolde hym & sayde:
Thy chylde lyueth. Then enquyred he
of them the houre, wherin he begāne to
amende. And they sayde vnto hym: Ye-
sterdaye aboute the seuenth houre the
feuer left hym. Then the father perce-
ued, that it was aboute the same houre
wherin Jesus sayd vnto him: Thy sōne
Actu.18.a lyueth. * And he beleued with his whol
house. ✠ This is now the seconde tokē
that Jesus dyd, whan he came frō Jew
ry in to Galile.

The.v.Chapter. ✠

He healeth the man that was sycke
eyght and thyrtie yeare. The Jewes ac
cuse hym as a breaker of the Sabbath:
he answereth for hym selfe, and repro
ueth them.

Afterward there was a feast A
of the Jewes, & Jesus went
vp to Jerusalē. There is at
Jerusalē by ẏ slaughter hou
se a pole, which in Hebrue is
called Bethseda and hath fyue porches,
wherin lay many syck, blind, lame, with
red, which wayted whā ẏ water shulde
moue. For ẏ angell wēte downe at his
tym in to ẏ pole, & stered ẏ water. Who
soeuer now wēte down fyrst, after that
the water was stered, ẏ same was made
whole, what soeuer disease he had. And
there was a man, which had lyen sycke
eyght and thirtye yeares. When Jesus
sawe hym lye, and knewe that he hadde
lyen so longe, he sayde vnto hym: Wylt
thou be made whole? The sycke answe
red hym: Syr, I haue no man, whā the
the water is moued, to put me in to the
pole. And whā I come, another steppeth
downe in before me.
Jesus sayd vnto him: * Aryse, take
vp thy bed, and go thy way. And imme
diatly the man was made whole. And
toke vp his bedde, and wente his waye.
* But vpon the same daye it was the
Sabbath. Then sayde the Jewes vnto
him that was made whole: To daye is
the Sabbath it is not lawful for the to
cary thy bed. He answered thē: He that
made me whole, sayde vnto me. Take
vp thy bed, and go thy waye. Thā axed
they hym: What man is ẏ, which sayde
vnto the: Take vp thy bed, and go thy
way? But he that was healed, wyst not
who he was, for Jesus * had gotten
hym selfe awaye, because there was
muche people.
Afterwarde founde Jesus hym in B
the temple, and sayd vnto him: Behold,
thou art made whole, * synne nomore,
lest a worse thynge happen vnto ẏ. The
man departed, and tolde ẏ Jewes that
it was Jesus whiche had made hym
whole. ✠ Therfore dyd the Jewes per
secute Jesus, and sought to slay him, be
cause he had done this vpō ẏ sabbath.
But Jesus answered them: * My
father worketh hither to, and I worke
also. Therfore sought the Jewes more
to slaye hym: because he brake not only
the Sabbath, but sayd also * that God Mat.26.
was his father, & made him selfe equall Mar.14.

1.22.c wyth God. Then answered Jesus, and
sayde vnto them: Verely verely I saye
9.a vnto you * The sonne can do nothyng
of him selfe, but that he seyth the father
do. For whatsoeuer he doth, that doeth
the sonne also. The father loueth the
sone, and sheweth hym all that he doth,
and wyl shewe him yet greater workes,
so that ye shal maruayle. For as the fa-
ther raysed vp the dead, and maketh thē
lyue, euen so the sonne also maketh ly-
uynge whom he wyl. For the father iud
17.e geth noman, but * hath geuen all iudge-
10.c ment vnto the sonne, that they al might
honoure the sonne, euen as they honour
the father. Who so honoureth not the
sonne, the same honoureth not ẏ father,
which hath sent hym.
C Verely verely I say vnto you: * Who
8.e so heareth my wordes, and beleueth hym
that sent me hath euerlastyng lyfe, and
23.d * commeth not in to damnacion, but is
passed thorow from death vnto lyfe.
Verely verely I say vnto you: * The
houre commeth, and is now already,
that the dead shal heare the voyce of the
sonne of God: and they that heare it,
shall lyue. * For as ẏ father hath lyfe in
hym self, so lykewyse hath he geuen vn-
to the sonne, to haue lyfe in hym self, &
hath geuen hym power also to execute
iudgement because he is the sonne of
12.a man. Maruayle not ye at this: * for the
25.d houre commeth, in the which all that
are in the graues, shal heare his voyce,
and shall go forth, they that haue done
good, vnto the resurreccion of lyfe: but
they that haue done euell, vnto the re-
surreccyon of damnacyon.
I can do nothynge of my selfe. As
I heare, so I iudge: and my iudgement
is iust. For I seke not myne owne wyl,
but the wyll of the father whych hath
8.c sent me. * Yf I beare witnes of my self
my wytnesse is not true. There is ano-
ther that beareth witnesse of me, and I
am sure, that the wytnesse which he bea
D reth of me, is true.
* Ye sent vnto Jhon, and he bare
wytnes of the trueth. As for me, I take
1.a no recorde of man, but these thinges I
say, that ye myght be saued. * He was
a burnynge and shynynge lyght, but ye
wolde haue reioyced a lytle while in his
5.a lyght. * Neuertheles I haue a greater
10.c witnesse thē ẏ witnesse of Jhō. ‡ ✠ For
ẏ workes which ẏ father hath geuē me
to fynishe, ẏ same workes which I do,
beare witnes of me, ẏ ẏ father hath sēt
me. * And ẏ father himself, which hath Mat 3.d
sent me, beareth wytnesse of me. ‡ Ye and 17.a
haue nother herd his voyce at ony tyme Joh 9.b
nor sene his shape: and his worde haue ‡ Deu 5.c
ye not abydynge in you: for ye beleue Joh 1.b
not hym whom he hath sent. and 6.e
* Search ẏ scripture, for ye thynke 1 Joh. 4.b
ye haue euerlastynge lyfe therin: & ‡ the * Act 17 b
same is it that testifieth of me, & ye wyl ‡ deu 18.c
not come vnto me, that ye myght haue
lyfe, * I receaue not prayse of mē. But Joh 12.f
I knowe you, that ye haue not the loue
of God in you. I am come in my fa-
thers name, and ye receaue me not.
* Yf another shal come in his owne na 1 Joh. 2.c
me, hym wyl ye receaue. How can ye be 2 tes. 2.a
leue, whiche receaue prayse one of ano-
ther, and seke not the prayse, that is of
God onely? ✠
Ye shall not thynke that I wyll ac-
cuse you before the father: there is one
that accuseth you, euen Moses, in whō
ye trust. Yf ye beleued Moses, ye shulde
beleue me also: * For he hath wryt- Deu 18.c
ten of me. But yf ye beleue not his
wrytynges, how shall ye beleue my
wordes?

The.vi. Chapter. ✠

Jesus fedeth fyue thousande men wt
fyue barlye loaues, departeth awaye ẏ
they shulde not make hym kynge, goeth
vpon the see, and reproueth the fleshlye
hearers of his worde. The carnall are
offended at hym, and forsake hym.

A After this * went Jesus o- Mat 14.b
uer the see vnto the cyte Ti- Mar 6.d
berias in Galile. And much Luce. 9.b
people folowed him, because
they sawe ẏ tokens ẏ he dyd
vpon them which were diseased. But
Jesus went vp in to a mountayne, and
there he sat with his disciples. And
* Easter the feast of the Jewes was Exo 12.a
nye. ‡ Then Jesus lyft vp his eyes, and ‡ mat. 14 b
sawe that there came muche people vn- Mar 6.d
to hym, and he sayd vnto Philippe: Luce. 9.b
Whence shall we bye bread, that these
maye eate? But this he sayd to proue
hym, for he hym selfe knewe what he
wolde do.
Phillippe answered hym: Two hū
dreth penyworth of bred is not ynough
amonge them, that euery one may take
a lytle. Then sayd vnto hym one of his
disciples, Andrewe the brother of Sy-
mon Peter: There is a lad here, ẏ hath
fyue barlye loaues, and two fysshes, but

4.Re, 4.c * what is that amõge so many? Jesus
sayde: Make the people sytte downe.
There was muche grasse in the place.
Then they sat them downe, aboute a
fyue thousande mẽ. Jesus toke the loa-
ues, thanked and gaue thẽ to the dis-
ciples: ẏ disciples (gaue) thẽ to thẽ that
were set downe. Lykewyse also of the
fysshes as much as they wolde.
B Whan they were fylled, he sayd vn
to his disciples: Gather vp the broken
meate that remayneth, that nothyng be
lost. Thẽ they gathered, & fylled twolue
baskettes with the broken meate, that
remayned of the fyue barlye loaues, vn
to them whiche had eaten. Now whan
the men sawe the tokẽ that Jesus dyd,
Luce.7.b they sayde: * This is of a treuth the
Joh.4.c Prophet, ẏ shulde come in to the worlde
⊢ ✠ Whã Jesus now perceaued that
they wolde come, and take hym vp, to
Joh.5.a make hym kynge, * he gat hym awaye
agayn in to a mou͠tayne himself alone.
Mat.14.c * At euẽ wente his disciples down
Mar.6.c to the see, and entred in to the shyppe,
and came to the other syde of ẏ see vn-
to Capernaum. And it was darke all
ready. And Jesus was not come to thẽ.
And the see rose thorow a great wynde
Now whã they had rowed vpõ a fyue
and twentye or thyrtye furlonges, they
sawe Jesus goynge vpõ the see, & came
nye to ẏ shyppe. And they were afrayed
But he sayde vnto them: It is J, be not
afrayed. Then wolde they haue recea-
ued hym in to the shyppe. And immedi-
atly the shyppe was at the londe why-
ther they wente.
C The nexte day after, ẏ people which
stode on ẏ other syde of the see, sawe ẏ
there was none other shyppe there saue
that one, wherinto his disciples were
entred: & that Jesus wente not in with
his disciples in to the shyppe, but that
his disciples were gone awaye alone.
Howbeit there came other shyppes frõ
Tyberias, nye vnto ẏ place, where they
had eatẽ the bread, after that the LOR
DE had geuen thankes. Now whan ẏ
people sawe ẏ Jesus was not there, ne
ther his disciples, they toke shyppe also
& came to Capernaũ, & soughte Jesus
And whan they founde hym on the
other syde of ẏ see, they sayd vnto hym:
Master, whan camest thou hither? Je-
sus answered them, and sayde: Verely
verely J say vnto vnto you: Ye seke me
not because ye sawe the tokens, but be-
cause ye dyd eate of the loaues, & were
fylled. ⊢ ✠ Laboure not for the meate
which perysheth, but that endureth to
euerlastyng lyfe, which the sonne of mã
shall geue you: For hym hath God the
father sealed.
Then sayde they vnto hym: What D
shall we do, that we maye worke the
worke of God? Jesus answered and
sayde vnto them: This is the worke of
God, that ye beleue on hym, whome he
hath sent. Then sayde they vnto hym,
* What tokẽ doest thou then, that we Mat.16
maye se and beleue the? What workest Mar.8
thou? Oure fathers dyd eate Mãna in Johã
the wyldernesse, as it is wrytten: ‡ He Exo.16
gaue them bread from heauen to eate. Psa.77
Then sayde Jesus vnto them: Verely
verely J saye vnto you: Moses gaue
you not bread from heauen, but my fa-
ther geueth you the true breade frõ hea
uen: For this is ẏ bread of God, which
cõmeth from heauẽ, and geueth lyfe vn-
to the worlde.
Thẽ sayde they vnto hym: * Syre, Joh.4
geue vs alwaye such bread. But Je-
sus sayd vnto thẽ: J am ẏ bread of life.
He that cõmeth vnto me, shall not hun-
ger, & he that beleueth on me, shal neuer
thyrst. ⊢ But J haue sayde vnto you,
that ye haue sene me, and yet ye beleue
not. All that my father geueth me,
commeth vnto me, and whoso com-
meth vnto me, hym wyll not J cast out:
for J am come downe from heauen, not
to do myne owne wyll, but the wyll of
hym that hath senth me.
Thys is ẏ wyl of the father, which E
hath sent me, that of all that he hath ge
uen me. * J shulde lose nothynge, but Luc.
shulde rayse it vp agayn at the last day. Joh.
This is the wyll of hym whiche hath 17.b
sent me, ‡ that, who soeuer seyth ẏ sõne ‡ Joh.
and beleueth on him, haue euerlastynge
lyfe, & J shal rayse him vp at ẏ last day.
Then murmured the Jewes there
ouer, that he sayd: J am ẏ bread which
is come downe from heauen, and they
sayde: * Js not this Jesus, Josephs Mat.
sõne, whose father & mother we knowe?
Howe sayeth he thẽ, J am come downe
from heauen? Jesus answered, & sayde
vnto them: Murmure not amonge youre
selues. * ✠ No man can come vnto me Mat.
excepte the father whiche hath sent me, Joh. 6
drawe hym. And J shall rayse hym vp 2 tess.
at the last daye. It is wrytten in the pro ‡ Esa.
phetes: ‡ They shal al be taught of god Jer.21.3
Who soeuer nowe heareth it of the fa- Mat. 11
ther and learneth it, commeth vnto me. Luce. 10

* Not that eny man hath sene yͤ father saue he which is of the father, the same hath sene the father.

F Verely verely I say vnto you: * He that beleueth on me, hath euerlastynge lyfe. I am that bread of lyfe. Youre fathers dyd eate Māna in yͤ wyldernesse, and are dead. This is that bread which cometh frō heauen, that who so eateth therof, shulde not dye. I am the lyuyng bread which came downe from heauen: Who so eateth of this breade shall lyue for euer. And the bread that I wyl geue is my flesh * which I wyll geue for the lyfe of the worlde.

Thē stroue yͤ Iewes amōge thē selues, & sayd: How cā this felow geue vs his flesh to eate? Iesus sayde vnto thē: Verely verely I saye vnto you Except ye eate yͤ flesh of yͤ sōne of mā & drynke his bloude, ye haue no lyfe in you. Who so eateth my flesh, & drinketh my bloud hath euerlastynge lyfe: and I shall rayse hym vp at yͤ last day. ✠ For my flesh is the very meate, & my bloud is yͤ very drynk. * Whoso eateth my flesh, & drynketh my bloude, abydeth in me, & I in hym. As the lyuyng father hath sēt me, and I lyue for the fathers sake: Euē so he that eateth me, shal lyue for my sake. This is yͤ bread which is come frō heauen. Not as youre fathers dyd eate Māna, and are dead. He that eateth of this breade, shall lyue for euer. ✠

G These thynges sayde he in the synagoge whā he taught at Capernaū. Many now of his disciples that herde this sayde: This is an harde sayenge, who maye abyde the hearynge of it? But whā Iesus perceaued in hym selfe, that his disciples murmured therat, he sayd vnto thē: Doth this offēde you? What and yf ye shal se the sonne of mā ascēde thither, where he was afore? It is the spirite that quyckeneth, yͤ flesh profiteth nothynge. The wordes that I speake, are spirite, & are lyfe. But there are some amōge you, that beleue not. For Iesus knew wel frō yͤ beginnyng, which they were that beleued not, and who shulde betraye him. And he sayd: Therfore haue I sayde vnto you: * No mā cā come vnto me, except it be geuē hī of my father.

From that tyme forth, many of his disciples wente backe, and walked no more with hym. Then sayde Iesus vnto the twolue: Wyll ye also go awaye? Then answered Symon Peter: LORDE, Whether shall we go? Thou hast the wordes of euerlastynge lyfe: and we haue beleued and knowne that thou art Christ yͤ sonne of the lyuynge God. Iesus answered thē. Haue I not chosen you twolue, and * one of you is a deuel? Joh.13.d
But he spake of Iudas Symon Iscarioth: & the same betrayed hym afterwarde, and was one of the twolue. Joh.13.d and.18.a

The.vii. Chapter. ✠

Iesus commeth to Ierusalē at the feast, teacheth the Iewes & reproueth thē: The Pharyses and the hye prestes hearynge, that the people begynne to fauoure Christ and to beleue in hym, sende out officers to take hym. There are dyuerse opinyons of hym amōge yͤ people The Pharisees rebuke the officers because they haue not taken hym, & chyde with Nicodemus for takyng his part.

A After yͤ wente Iesus aboute in Galile, for he wolde not go aboute in Iewry, because the Iewes sought to kylle hym. But the Iewes * feast of Tabernacles was at hande. Leui.23.e Then sayde his brethren vnto hym: Get the hence, and go into Iewry, that thy disciples also maye se thy workes, that thou doest. He yͭ seketh to be openly knowne doth nothinge in secrete. Yf yͧ do suche thynges, then shewe thy selfe before the worlde: For his brethrē also beleued not in hym.

Then sayde Iesus vnto thē: My tyme is not yet come, but youre tyme is alway ready. * The worlde can not hate you. & but me it hateth: because I testifye of it, that the workes of it are euell. Joh.15.b & Sap.2.c Go ye vp vnto this feast, I wyll not go vp yet vnto this feaste, for my tyme is not yet fulfylled. Whā he sayde this vnto thē, he abode styl in Galile. But as soone as his brethren were gone vp, thē wente he vp also vnto the feast, not openly but as it were secretly. Then the Iewes sought hym at the feast, and sayde: Joh.11.f * Where is he? And there was a great murmur of hym amōge yͤ people. Some sayd: * He is good. But other sayd: No, he doth but deceaue yͤ people. & How be it, no mā spake frely of hym, for feare of the Iewes. ✠ Mat.21.b Joh.6.b and.7.b & Joh.12.f

B ✠ But in the myddes of the feaste wente Iesus vp in to the tēple, & taught And the Iewes marueyled and sayde: How cā he the scripture, seynge he hath not learned it? Iesus answered thē and sayde: My doctryne is not myne, but his that hath sent me. Yf eny man wyll

do his wyll, he shall knowe, whether
this doctryne be of God, or whether I
speake of my selfe. He that speaketh of
hym selfe, seketh his owne prayse: but
he that seketh ỷ prayse of him that sent
hym, ỷ same is true, and there is no vn-
Exo.20.a Leui.24.d righteousnes in hym. * Hath not Mo-
ses geuen you the law, and none of you
kepeth the lawe? Why go ye aboute to
kyl me? The people answered, & sayde:
Thou hast the deuel, who goeth aboute
to kyll the? Jesus answered and sayde:
Joh.5.a * One worke haue I done, and ye all
maruayle. Moses gaue you the circum
cisyon, (not because it cōmeth of Mo-
Gen.17.b ses, but of the * fathers:) Yet do ye cir-
cumcyse a man vpon the Sabbath.
Yf a man receaue circūcisyon vpon the
Sabbath, ỷ the lawe of Moses shulde
not be broken, dysdayne ye then at me,
because I haue made a mā whole eue-
Deu.1.b ry whyt on the Sabbath? * Judge not
after the vtter appearaunce, but iudge
righteous iudgement.

C Then sayde some of them of Jeru-
salem: Is not this he, whom they go a-
boute to kyll? And beholde, he speaketh
boldely, and they saye nothynge to hym
Do oure rulers knowe in dede, that he
Mat.13.g is very Christ? Howbeit, * we knowe,
Mar.7.a whence this is. But whan Christ com-
Luce.4.c meth, no man shall knowe whence he is

Then cryed Jesus in the temple as
he taught, and sayde: Yee ye knowe me,
Joh.8.b and whence I am ye knowe, * and of
my self am I not come, but he that sent
me, is true, whome ye knowe not? But
I knowe hym, for I am of hym, and he
Luce.19.d hath sent me * Then soughte they to
20 b. 22.a. take hym, but no man layed handes vp
Joh.8.b pon him, for his hour was not yet come
‡ Joh.8.c ‡ But many of ỷ people beleued on him
and.11.e and sayde: Whan Christe cōmeth, shall
he do mo tokens, then this doth? ✠

D And it came to the Pharyses eares,
that the people murmured suche thyn-
1.Re.19.d ges of him. ✠ * And ỷ Pharyses & hye
Mat.22.b prestes sent out seruauntes, to take him
Mar.12.b Then sayde Jesus vnto them. ‡ I am
Luce.20.c yet a lytle whyle with you, and then go
‡ Jo.16.b I vnto hym that hath sent me. * Ye
* Jer.29.c shall seke me, and not fynde: and where
Joh.8.b I am thither can ye not come. Thē said
and.13.d the Jewes amonge them selues: Why-
ther wyll he go, that we shall not fynde
hym? Wyll he go amonge the Grekes
that are scatred abrode, and teache the
Grekes? What maner of sayēge is this
that he sayeth: ye shall seke me, and not
fynde me. and where I am, thither can
not ye come?

But in the last daye which was the
moost solempne daye of the feast, Jesus
stode vp, cryed and sayde: * Who so Esa.55.
thyrsteth, let hym come vnto me, and
drynke. He that beleueth on me, as the
scrypture sayeth, out of his body shall
flowe ryuers of the water of lyfe. (But
this spake he of the * spret, which they Esa.12
ỷ beleue on hym, shulde receaue. ✠ For Johel.2
the holygoost was not yet ther, because
Jesus was not yet glorifyed.) ✠ Ma-
ny of the people now whan they herde
this sayenge, sayde: * This is a *Joh.
very Prophete. Other sayde: ‡ he is and.4
Christ. But some sayde: Shall Christ ‡ Jer.
come out of Galile? Sayeth not ỷ scrip mat.2
ture, that Christ shall come * of ỷ sede *mat.
of Dauid, & out of ỷ towne of ‡ Beth Joh.9
leem, where Dauid was? Thus was ‡ps.1
there dissen-syon amonge the people for Mich.
his sake. Some of thē wolde haue takē Mat.
hym, but no man layed hādes on hym.

The seruauntes came to the hye pre- E
stes and pharyses, and they sayde vnto
them: Why haue ye not brought hym?
The seruauntes answered: Neuer man
spake as this man doth. Then answe-
red them the pharyses: Are ye also de-
ceaued? * Doth ony of ỷ rulers or pha- Joh.
ryses beleue on hym? But the comon 1.Co.
people whiche knowe not the lawe, are ‡ Joh.
cursed. Nicodemus sayde vnto thē ‡ he
that came vnto hym by nyght, whiche
was one of thē: * Doth our law iudge Exo.
ony man, before it heare him, and know Leui.
what he hath done? They answered &
sayde vnto hym: Arte thou a Galilean
also? * Searche and loke, out of Galile Joh.
aryseth no Prophet. And so euery man
wente home. ✠

The.viii.Chapter. ✠

C A woman is taken in aduoutrye,
Christ delyuereth her. The fredome of
suche as folowe Christ, whom they ac-
cuse to haue the deuell within hym, and
go about to stone hym.

IEsus wente * vnto mount I
Olyuete, and early in ỷ mor- Mat.
nynge came he agayne in to Mar.
the temple, and all the peo-
ple came vnto hym. And he
sat downe, and taught them. And ỷ scri-
bes and the pharyses brought vnto him
a woman taken in aduoutrye, and sette
her there openly, and sayde vnto hym:
Master, this woman was taken in ad-

noutrye, euen as the dede was adoynge.
Moses * in the lawe cōmaunded vs,
to stone such: What sayest thou? This
they sayd, to tēpte hym, that they might
haue wherof to accuse him. But Jesus
stouped downe, and wrote with his fyn
ger vpon ỹ grounde. Now whyle they
continued axynge hym, he lyft hymselfe
vp, and sayde vnto them: He that is a-
monge you without synne, let hym cast
the fyrste stone at her. And he stouped
downe agayne, & wrote vpon ỹ groūde
But whan they herde that, they wente
out, one after another: the eldest fyrst, &
lefte Jesus alone, and the woman stan-
dynge before hym. Jesus lyfte hymselfe
vp, and whan he sawe noman but ỹ wo
man, he sayde vnto vnto hyr: Woman,
where are thyne accusers? Hath nomā
cōdempned the? She sayde: LORDE,
noman, Jesus sayde: Nether do I con-
dempne the, Go thy waye, * and synne
nomore.
B Then spake Jesus agayn vnto thē,
and sayde: ✠ * I am the light of the
worlde, He that foloweth me, shall not
walke in darknesse, but shall haue the
lyght of lyfe. Then sayde the Pharyses
vnto hym: Thou bearest recordes of thy
selfe, thy recorde is not true.
Jesus answered and sayd vnto thē
Though I beare recorde of my self, yet
is my recorde true: for I knowe whence
I came, & whether I go: but ye can not
tell whence I come, and whyther I go.
Ye iudge after the fleshe. I iudge nomā:
but yf I iudge, my iudgement is true:
for I am not alone, but I and ỹ father
that hath sent me. It is wrytten also in
your law, * that ỹ testimony of two mē
is true. I am one that beare witnesse of
my selfe: ‡ And the father that sent me
beareth witnesse of me also. Then sayde
they vnto him: Where is thy father? Je
sus answered: * Ye nether knowe me
nor yet my father. Yf ye knowe me, ye
shuld knowe my father also. These wor
des spake Jesus vpon the Gods chest,
as he taught in the tēple. * And noman
toke hym, for his houre was not yet
come.
* Thē sayd Jesus agayne vnto thē
✠ I go my waye, and ye shall seke me,
and shall dye in youre synnes: whither
I go, thither cā not ye come. Thē sayde
the Jewes: Wyll he kyll hym selfe then
that he sayeth: whyther I go, thither
can not ye come? And he sayd vnto thē:
Ye ar frō beneth I am frō aboue. Ye ar
of this worlde, I am not of this world.
Therfore haue I sayde vnto you, that
ye shall dye in youre synnes. * For yf ye Mat 16.b
beleue not that I am he, ye shall dye in Joh 3.c
youre synnes.
C Then sayde they vnto hym: Who
art thou thē? And Jesus sayd vnto thē:
Euen the very same thynge that I say
vnto you. I haue many thynges to saye
& to iudge of you. But he that sent me,
is true: * and loke what I haue herde Joh 15.b
of hym, that speake I before the world.
Howbeit they vnderstode not, that he
spake of the father.
Then sayde Jesus vnto thē: Whā
ye haue lyft vp on hye the sonne of mā,
thē shall ye knowe that I am he, & that
I do nothyng of my self: * but as my fa Joh 3.c 7.b.12.f and 14.a
ther hath taught me, euen so I speake,
and he that sent me, is with me. The fa
ther leaueth me not alone, for I do al-
way ỹ pleaseth hym. ✠ Whan he thus
spake ‡ many beleued on him. ✠ Then ‡ Joh.7.c
sayde Jesus vnto the Jewes, that bele-
ued on him: Yf ye cōtinue in my worde,
then are ye my very disciples, and ye
shall knowe the trueth, and the trueth Rom. 6.b
shall make you, * fre. and 8.a
Thē answered they him: We are A- Galat 4.a
brahams sede, we were neuer boūde to
ony man. How sayest thou then: Ye shal
be fre? Jesus answered them and sayd: Rom. 6.b
Verely verely I saye vnto you: * Who 2.Pet. 2.b
soeuer doth synne, is ỹ seruaūt of synne
As for the seruaunt, he abydeth not in ỹ
house for euer, but ỹ sōne abydeth euer.
Yf ỹ sōne therfore make you fre, thē are
ye fre in dede. I knowe ỹ ye are Abrahās
sede, but ye seke to kyl me. For my word
taketh not amonge you. I speake ỹ I
haue sene of my father, & ye do that ye
haue sene of your father.
D They answered, and sayd vnto him
Abraham is our father. Jesus sayd vn-
to them: Yf ye were Abrahams chyldrē
ye wolde do the dedes of Abraham. But
now ye go about to kyll me, a mā that Joh.3.c
haue tolde you the trueth, * whiche I and.7.b
haue herde of God, this dyd not Abra-
ham. Ye do the dedes of your father.
Then sayd they vnto hym: We are not
borne of fornicacyon, we haue one fa-
ther, euen God. Jesus sayd vnto them:
Yf God were youre father, then wolde
ye loue me. For I am proceded forth, &
come from God. For I am not come of
my selfe, but he hath sent me. Why
knowe ye not thē my speache? Euen be
cause ye can not abyde the hearynge of

my worde.

Ye are of the father the deuell, and
after the lustes of youre father wyll ye
Gen.3.a do. *The same was a murtherer from
1.Joh.3.b the begynnynge: and abode not in the
truth: for ÿ truth is not in hym. Whã
he speaketh a lye, thẽ speaketh he of his
owne: for he is a lyar, and a father of
the same. But because I say the truth,
ye beleue me not. ⸸

✠ Whiche of you can rebuke me of
one synne? Yf I saye the truth, why do
ye not beleue me? *He ÿ is of God, hea
Joh.10.a reth Gods word. Therfore heare ye not
1.Joh.4.a because ye are not of God

Then answered the Jewes & sayde
C vnto him: Saye we not right, that thou
art a Samaritane, *and hast ÿ deuell?
Joh.10.b Jesus answered: I haue no deuell, but
I honoure my father, and ye haue disho
noured me. I seke not myn own prayse,
but there is one that seketh it, and iud=
geth: *Verely verely I saye vnto you:
Joh.5.e Yf eny man kepe my wordes, he shall ne=
uer se death.

Then sayde the Jewes vnto hym:
Now knowe we, that *thou hast the
Mat.9.d deuell. Abrahã is dead & the Prophetes
and.12.c and thou sayest: Yf eny man kepe my
Mar.3.b worde, he shall neuer tast of death. Art
Joh.7.c. thou greater thẽ oure father Abraham?
which is dead, & the prophetes ar dead?
Whom makest ÿ thy self, Jesus answe
Joh.5.e red: *Yf I prayse my selfe, then is my
prayse nothynge. But it is my father ÿ
prayseth me, which ye say is your God,
& ye knowe hym not: but I know hym.
And yf I shulde saye I knowe him not,
I shulde be a lyar, lyke vnto you. But
I knowe hym, and kepe his worde.

Abraham youre father was glad,
Gen.17.a that he shulde se my day. *And he saw
and.22.b it, and reioyced. Then sayde the Jewes
Heb.11.b vnto hym: Thou art not yet fyftye year
olde, and hast thou sene Abrahã? Jesus
sayde vnto them: Verely verely I saye
Exo.3.a vnto you: Or euer Abrahã was: *I am
⸸Jo.10.c ⸸ Then toke they vp stones, to cast at
*Lu.4.d hym *But Jesus hyd hymself, & wẽte
out of the temple. ⸸

The.ix.Chapter. ✠

Christ maketh the man to se ÿ was
borne blynde, where thorowe he getteth
hym selfe more displeasure amonge the
Jewes and Pharises.

The.ix.Chapter.

AND Jesus passed by, & sawe
a man ÿ was borne blynd.
And his disciples axed hym,
and sayd: Master, who hath
synned? this, or his elders, ÿ
he was borne blynde? Jesus answered:
Nether hath this synned, nor his elders
*but that the workes of God shulde be
shewed on hym. ⸸ I must worke the
workes of him that hath sent me, whyle
it is daye The night commeth, whã no
man cã worke. As longe as I am in the
worlde, I am the *lyght of the worlde.

Whan he had thus said, he dyd spit
on the grounde, and made claye of the
spatle, & rubbed the claye on the eyes of
the blynde, and sayde vnto him: Go thy
waye to the pole of * Syloha (which
is interpretated, sent) and wash ÿ. Thẽ
wente he his waye and washed hym, &
came seynge. The neghbours and they
that had sene hym before how that he
was a begger, sayd: Is not this he that
sat, and begged? Some sayde: It is he
Other sayd: he is lyke him. But he him
self sayde: I am euen he. Then sayde
they vnto him: How are thyne eyes ope
ned? He answered, & sayd: The mã ÿ is
called Jesus, made clay, & anoynted my=
ne eyes, & sayde: Go thy waye to ÿ pole
of Siloha, & washe the, I wẽt my way
and washed me, and receaued my syght.
Thẽ sayd they vnto hym: Wher is hee?
He sayd, I can not tell.

Then brought they vnto the Phari
ses, hym that a lytle before was blynde.
*It was ÿ Sabbath, whã Jesus made
the claye, and opened his eyes. Then a=
gaine the Pharises also axed hym, how
he had receaued his syght. He sayd vn=
to them: He put claye vpon myne eyes,
and I whashed me, and now I se

Then sayd some of the Pharises:
This man is not of God seynge he ke=
peth not the Sabbath. *But the other
sayd: How can a synfull man do suche
tokens? And there was a stryffe amõge
them. They sayd agayne vnto ÿ blynde
What sayest thou of hym, that he hath
opened thyne eyes? He sayd: *He is a
Prophete.

The Jewes beleued not hym, that
he was blynde, and had receaued his
syght, tyll they called the elders of hym
that had receaued his syght. And
they axed them, and sayde: Is this
youre sonne, whom ye saye, was borne
blynde? How doth he now se then? His
elders answered them, and sayde: Wh

knowe that this is our sonne, and that
he was borne blynde. But how he now
seyth, we can not tell: or who hath ope-
ned his eyes, can we not tell. He is olde
ynough hymselfe, axe him, let him speake
for hymselfe.
C This sayde his elders, because they
...12.e feared the Jewes. * For the Jewes had
conspyred already, that yf ony man dyd
confesse that he was Christe, the same
shulde be excomunicate. Therfore sayd
his elders: he is olde ynough, axe hym.
Then called they the man agayne ỹ
...7.6 was blynd, and sayd vnto hym: * Geue
...12.d God the prayse, we knowe that this mā
is a synner. He answered, & sayd: Whe-
ther he be a synner or no, I can not tell:
one thynge am I sure of, that I was
blynde, and now I se. Then sayd they
vnto him agayn: What dyd he vnto ye?
How opened he thyne eyes? He answe-
red them: I tolde you ryght now. Herde
ye it not? What, wyl ye heare it agayn?
Wil ye also be his disciples? Thē rated
they hym, and sayd: Thou art his disci-
ple. We are sure that God spake with
Moses: As for this felowe, we knowe
not whence he is.
D The man answered, and sayd vnto
them: This is a maruelous thinge, that
ye wote not whence he is, and hath ope-
ned myne eyes. For we knowe, that god
heareth not the synners: but yf ony mā
be a fearer of God, & doth his wyll him
heareth he. Hence the worlde beganne
was it not herde, that ony man opened
the eyes of one that was borne blynde.
Yf this man were not of God, he could
haue done nothynge. They answered, &
sayd vnto hym: Thou art altogether
borne in synne, and teachest thou vs?
And they thrust hym out.
Jesus herde, that they had thrust him
out, and whan he had founde hym, he
sayd vnto hym: Beleuest thou on ỹ sōne
of God? He answered, & sayd: LORD
who is it that I myght beleue on hym?
...16.f Jesus sayd vnto him: * Thou hast sene
...14.g hym, and he it is, that talketh with the.
...4.d He sayd: LORDE, I beleue. And he
worshipped hym.
And Jesus sayd: I am come to iudge-
ment in to this worlde, that they which
se not, myght se: and that they which se,
myght be made blynde. And some of the
Pharises that were with hym, herde
this, and sayde vnto hym: Are we then
...15.e blynde also? Jesus sayd vnto them: * Yf
ye were blynde, ye shulde haue no synne.
But now that ye saye, we se, therfore
youre synne remayneth.

The.x.Chapter.

Christ is the true shepherde, and the
dore of ỹ shepe. Some saye: Christ hath
the deuell, and is madde, some saye: he
speaketh not the wordes of one ỹ hath
the deuell. Because he telleth ỹ trueth, ỹ
Jewes take vp stones to cast at him, cal-
his preachynge blasphemy, & go aboute
to take hym.

A Verely verely I say vnto you
he ỹ entreth not in at ỹ dore
in to the shepefolde, but clim-
meth vp some other waye,
the same is a thefe & a mur-
thurer. But he that goeth in at the dore
is the shepherde of the shepe: to hym the
porter openeth * and the shepe hear his Joh.9.d
voyce, and he † calleth his owne shepe Apo.17.a
by name, ledeth them out. And whan he
hath sent forth his owne shepe, he goeth
before them, and the shepe folowe hym:
for they knowe his voice. As for a stran-
ger, they folowe hym not, but flye from
hym: for they knowe not the voyce of
straungers. This prouerbe spake Jesus
vnto thē, but they vnderstode not what
it was, that he sayd vnto them.
Then sayd Jesus vnto them agayne:
Verely verely I saye vnto you: * I am Joh.14.a
the dore of the shepe. All they that are
come before me, are theues and murthu-
rers. But the shepe harkened not vnto
them. I am the dore. Yf ony man entre
in by me, he shalbe saued, and shal go in
and out, and fynde pasture. A thefe com-
meth not, but for to steale, kyll, and de-
stroy. I am come, that they myght haue
lyfe, and haue it more abundantly. B
* I am a good shepeherde. A good Ezec.34.d
shepherde geueth his lyfe for the shepe. Mich.5.a
But an hyred seruaunt, which is not the
shepherde, nether the shepe are his owne
seyth the wolfe commynge, and leaueth
the shepe, and flyeth. And the wolfe cat-
cheth and scattereth the shepe. But the
hyred seruaunt flyeth because he is an
hyred seruaunt, and careth not for the
shepe. I am a good sheperde, * & knowe 2.Tim.2.d
myne, and am knowen of myne. † Euē †mat.11.c
as my father knoweth me, & I knowe Luce.10.c
the father. And * I geue my lyfe for *mat.10.c
my shepe. And I haue yet other shepe,
whiche are not of this folde, and those
same muste I brynge also, and they

shall heare my voyce, & there shalbe one flocke and one shepherde. ✠

Therfore doth my father loue me, because I leaue my lyfe, that I may take it agayne. No man taketh it fro me, but I leaue it of my selfe. I haue power to leaue it, & haue power to take it agayne. This commaundemēt haue I receaued of my father. Then was there dissencyon amonge the Jewes for these sayenges.
Mat 9.d Mar.3.b * Many of them sayd: He hath the deuell, and is madde, why heare ye hym?
‡ Joh.7.d & .c.9.b Other sayd: ‡ These are not wordes of one that is possessed: Can y deuell also open the eyes of the blyndes?

C ✠ * It was the dedicacyon of the
2.mac 10 b ‡ 3.Re 6 a temple at Jerusalem, and was wynter. And Jesus walked in ‡ Salomōs porch. Then came the Jewes rounde aboute hym, and sayd vnto hym: How longe doest thou make vs doute? Yf thou be Christ, tell vs playnly. Jesus answered them: I tolde you, and ye beleue not.
Joh.5.d * The workes that I do in my fathers name, they beare witnesse of me. But ye beleue not, because ye are not of my shepe, as I sayd vnto you. My shepe heare my voyce, and I knowe them, & they folowe me. And I geue them euerlastynge lyfe, and they shall neuer perish and no man shall plucke them out of my hande. My father which gaue me them is greater then al: and no man is able to plucke them out of my fathers hande.
Joh 14.a and 17.c * I and the father are one. ‡ Then
‡ Joh.8.e they toke vp stones agayne, to stone hym. Jesus answered thē: Many good workes haue I shewed you fro my father, for which of them stone ye me?

D The Jewes answered hym, & sayd For the good workes sake we stone the
Joh.5.b not, * but for the blasphemy: & because that thou beynge a man, makest thy self God. Jesus answered them: Is it not
Psal.81.a wrytten in your lawe: * I haue sayd: Ye are Goddes? Yf he call them Goddes, vnto whom the worde of God came, (& the scripture can not be broken) saye ye then vnto hym, whom the father hath sanctified and sent in to the worlde:
Mat 26.g Mar 14.g Luc 22.e * Thou blasphemest God, because I sayd: I am the sōne of God? ‡ If I do not the workes of my father, beleue me
‡ Jo.9.a & .15.e not: but yf I do them, then (yf ye beleue not me:) yet beleue the workes, y ye may knowe and beleue that the father is me and I in the father. ✠
Mat 21.e Mar.3.a * They went about agayne to take hym, but he escaped out of theyr handes

And went awaye agayne beyonde Jordane: into the place ‡ where Jhon had baptysed before, and ther he abode. And many came to hym, and sayd: Jhon dyd no tokens, * but all that Jhon spake of this man, is true. And many beleued on hym there. Joh.7.a ‡ Joh.1. Joh.3.d

The.xi.Chapter.

Christ raiseth vp Lazarus frō death The hye priestes and Pharises gather a councell, and theyr heades together agaynst hym, therfore he getteth hym out of the waye.

B There laye one sycke, named Lazarus of Bethania, in the towne of Mary and hyr syster Martha * (It was that Mary, which anoynted the LORDE with oyntment, & dryed his fete with hir heer, whose brother Lazarus laye sicke.) Then sent his systers vnto hym, and sayd: LORDE, behold, he whom thou louest lyeth sicke. Whan Jesus herde that, he sayd: This sicknes is not vnto death, but for the prayse of God, * that the sonne of God maye be praysed therthorow. Jesus loued Martha and hir syster, and Lazarus. Now whā he herde y he was sycke, he abode two dayes in the place where he was.

Afterwarde sayd he vnto his disciples: Let vs go agayne in to Jewry. His disciples sayd vnto hym: Master, * lately wolde the Jewes haue stoned y and wylt thou go there agayne? Jesus āswered: Are there not twelue houres in the day? He y walketh in the day, stombleth not, for he seyth the lyght of this world. But he y walketh in the nyght, stombleth: for there is no lyght in hym.

This he spake, and afterward sayd he vnto them: Lazarus our frende * slepeth, but I go to wake hym out of slepe. Then sayd his disciples: LORDE, yf he slepe, he shall do well ynough (Howbeit Jesus spake of his death, but they thought that he had spoken of the bodely slepe.) Then sayd Jesus vnto them playnly: Lazarus is dead & I am glad for your sakes, that I was not there, y ye maye beleue. Neuertheles let vs go vnto hym. Thē sayd Thomas * (which is called Didimus) vnto the disciples: Let vs go also that we maye dye with hym.

Then came Jesus, and founde that he had lyen in the graue foure dayes already. Bethanye was nye vnto Jeru

salem, aboute syftene furlonges. And many of the Jewes were come to Martha and Mary, to comforte them ouer their brother. Now whā Martha herde that Jesus came, she wēte to mete him. But Mary sat styll at home.

E ✠ Then sayde Martha vnto Jesus: * LORDE, yf thou haddest bene here, my brother had not bene dead, But neuertheles I know also, ÿ what so euer thou axest of God, that God wil geue it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe that he shall ryse agayne in the resurreccion at the last daye. Jesus sayde vnto her: I am the resurreccyon & the * lyfe ‡ He that beleueth on me, shall lyue, though he were dead already: & whosoeuer lyueth and beleueth on me, shal neuer dye. Beleuest ÿ this? She sayde vnto him: Yee LORDE, I beleue, that thou art Christ the sonne of God, which shulde come in to the worlde. ✠ And whan she had sayd this, she wente hyr waye, and called Mary hir syster secretly, and sayde: The Master is come, and calleth for the. She, whan she herde that, rose vp quickly, and came vn to him: For Jesus was not yet come in to the towne, but was yet in the place, where Martha met him. The Jewes that were with her in the house and cōforted her: whan they sawe Mary, that she rose vp haystely, & wente out, they folowed her, & sayde: She goeth to the graue, to wepe there.

D Now whā Mary came where Jesus was and saw him: she fell downe at his fete, & said vnto him: * LORDE, yf ÿ haddest bene here, my brother had not bene dead. Whā Jesus sawe her wepe, and the Jewes wepynge also ÿ came wt her, he groned in the sprete, & was sory within himself, & said: Where haue ye layed him? They said: LORDE come, & se it, And * Jesus wepte. Then sayde the Jewes: Beholde how he loued him. But some of them sayde: Coulde not he * which opened ÿ eyes of ÿ blynd, haue made also, ÿ this man shulde not haue dyed? But Jesus groned agayn in hym self, and came to the graue. It was a caue & a stone layed on it. Jesus sayde: Take awaye the stone. Martha the syster of him ÿ was dead, sayd vnto hym: LORDE, he stinketh already, for he hath bene dead foure dayes. Jesus sayd vnto her: Sayd I not vnto ÿ: ÿ yf ÿ woldest beleue, ÿ shuldest se ÿ glory of God.

Thē toke they away ÿ stone, where the dead laye. Jesus lyft vp his eyes, & said: Father, I thāke the, that thou hast herde me. Howbeit I knowe, that thou hearest me alwaye: but * because of the people ÿ stonde by, I sayde it, that they maye beleue, that thou hast sent me. G Joh 17.d

Whan he had sayde this, he cryed loude: Lazarus come forth. * And the dead came forth bounde hande and fote with graue clothes, and his face bounde with a napkyn. Jesus sayd vnto them: Lowse him, and let him go. Many now of ÿ Jewes which were come vnto Mary, and sawe what Jesus dyd, beleued on hym. But some of them wente theyr waye vnto the Pharises, & tolde them what Jesus had done. ✠ Jhon 5.e

✠ * Then the hye prestes, & the Pharises gathered a councell, and sayde: ‡ What do we? This man doth many tokens. Yf we let him go thus, all men wyll beleue in him: * Then shall ÿ Romaynes come, and take awaye our lōde, and people. But one of thē, named Cayphas, whiche was hye preste the same yeare, sayde vnto them: Ye knowe nothing, nether consydre ye eny thynge at al. * It is better for vs that one mā dye for the people, then that all the people shulde perysshe. Mat 26.a Mar 14.a Luce 22.a ‡ Actu 4.b Psal. 2.a * Dan. 9.b Joh 18.b

F This spake he not of hymselfe, but for so moche as he was hye prest of the same yeare, he prophecied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the chyldren of God, which were scatered abrode: From that day forth, they toke councell, how they myght put him to death. Jesus walked no more openly among the Jewes but wente from thence in to a countre by ÿ wyldernesse, to a cyte called Ephraim, & there had he his beynge wt his disciples.

The Jewes Easter was nye at hāde, And there wente vp many to Jerusalē out of that countre before the Easter to purifye the selues. Then stode they vp, & axed after Jesus, and spake amonge thē selues in the tēple. * What thynke ye, that he commeth not to the feast? * The hye prestes & Pharises had geuen a cōmaundement, that yf eny man knewe where he were, he shulde shewe it, that they myght take hym. Jhon 7.b Jhon 9.a

The.xii. Chapter.

Mary anoynteth Christes fete, Judas murmureth. Christ excuseth her,

tydeth in to Jerusalem, & is louyngly
receaued of the thankfull, but vtterly
despysed of the vngodly.

A
Mat.26.a
Mar 14.a
Luce 22.a.
SIxe dayes * before Easter
came Jesus vnto Bethanye,
where Lazarus was, which
was dead, whom Jesus ray
sed vp from the dead. There
they made him a supper, & Martha ser
ued. But Lazarus was one of thẽ, that
Luce 7.d sat at the table with hym. * Then toke
mary a pounde of oyntment of pure and
costly Nardus, and anoynted Jesus
fete, and dryed his fete with hir heer.
The house was full of the sauoure of ŷ
oyntment. Then sayde one of his disci
ples, Judas Iscarioth Symons sonne
which afterward betrayed hym: Why
was not this oyntment solde for thre hũ
dreth pens, and geuen to ŷ poore? (This
sayd he not, that he cared for the poore,
Jhon 13.c. but because he was a thefe, & * had the
bagge, and bare that which was geuẽ.)
Then sayde Jesus: Let her alone, this
hath she kepte agaynst ŷ day of my bu
ryenge. For the poore haue ye alwaye
with you, but me haue ye not alwaye.
B Then muche people of the Jewes had
knowlege, that he was there, and they
came not for Jesus sake onely, but also
Jhon 11.e that they myght se Lazarus, * whome
he had raysed from the dead. But the
hye prestes were aduysed to put Laza
rus to death also: because that for hys
sake many of the Jewes wente away,
and beleued on Jesus. ⊢

Mat 21.a
Marc 11.a
Luc 19.c
* Upon the nexte daye muche peo
ple whyche were come vnto the feast,
when they herde that Jesus came to
warde Jerusalẽ, they toke braunces of
palme trees, and went out to mete hym,
Psal. 117.c & cryed: Hosyanna. * Blessed be he, that
in the name of ŷ LORDE cõmeth kynge
of Israel. Jesus gat a yonge Asse, and
Esai 62.b rode theron. As it is wrytten: * Feare not
Zach.a.9.b. ŷ doughter of Syon, beholde, thy kinge
commeth rydynge vpon an Asses foale.
Neuertheles his disciples vnderstode
not these thynges at the fyrst, but whan
Jesus was glorifyed, thẽ remẽbred they
that such thinges were wrytten of hym,
and that they had done such thynges vn
to hym.
The people that was with him whã
he called Lazarus out of the graue and
raysed him from the dead, commended
the acte. Therfore the people met hym,
because they herde, ŷ he had done such
myracle. But the Pharises sayd amõg
them selues: Ye se, that we preuayle no
thinge, beholde, all the worlde runneth af
ter hym.
C
* There were certayne Grekes (a 3.Re.2.
monge thẽ that were come vp to Jeru Actu 2.c
salem to worshippe at the feast) ŷ same
came vnto Philippe, * which was of Jhon.1.
Bethsaida out of Galile, & prayed him,
& said: Syr, we wolde fayne se Jesus.
Philippe came, and tolde Andrew. And
agayne. Philippe and Andrew tolde Je
sus. Jesus answered thẽ & sayd: * The Jhon.13. F
houre is come, ŷ the sonne of mã must and 17.
be glorified.
✠ Verely verely I say vnto you * Ex Esai.
cepte ŷ wheate corne fall in to ŷ groũd, 1.Cor.
and dye, it abydeth alone: But yf it dye,
it bryngeth forth much frute. * He that Mat.
loueth his lyfe, shall lose it: and he that Marc.
hateth his lyfe in this worlde, shall kepe Luce.
it vnto lyfe euerlastinge. He that wyll and 17.
serue me, let him folowe me. And where
I am there shall my seruaunt be also: &
he that serueth me, him shall my father
honoure. ⊢
* Now is my soule heuy, & what shal Mat.
I say? Father, help me out of this hour Mar.
But therfor am I come in to this hour. Luce.
Father, glorifye thy name.
Thẽ came there a voyce frõ heauẽ: I D
haue glorified it, & wil glorifie it againe.
Thẽ sayde ŷ people ŷ stode by & herde:
It thondreth, Other sayde: An angell
spake vnto him. Jesus answered, and
said: * This voyce came not because of Jhon.
me, but for youre sakes.
✠ Now goeth the iudgemẽt ouer the
worlde. Now shal ŷ prince of this worlde
be thrust out. * And I whã I am lift vp Jhon.
frõ ŷ earth, wyl draw al vnto me. (But and 8.
this he said, to sygnifye what death he
shuld dye.) Thẽ aũswered hym ŷ people:
We haue herde in ŷ * law, ŷ Christ en Psal.
dureth for euer: & how sayst thou then Esai. B
that the sonne of man must be lyft vp? Dan.7.
Who is this sonne of man? Mich.
Then sayd Jesus vnto them: * The E
lyght is yet a lytle whyle ꝑ you, walke Ephe.
whyle ye haue the lyght, that the darck 1.
nesse fal not vpon you. He that walketh
in the darknes, woteth not whither he
goeth. Beleue ye on the * lyght, whyle Joh.8.
ye haue it, that ye may be the childre of
lyght. ⊢
These thinges spake Jesus, & depar
ted away, and hyd hym selfe from thẽ.
And though he had done such tokẽs be
fore them, yet beleued they not on hym,
that the sayenge of Esay the prophet,

myght be fulfylled, whiche he spake:
...57.a *LORDE, who beleueth our prea-
...10.c chynge? Or to whom is the arme of the
LORDE opened? Therfore coulde they
not beleue. For Esaye sayd agayne:
...6.b *He hath blynded theyr eyes, and har-
dened theyr hart, that they shulde not se
with the eyes, nor vnderstonde with the
hart, and shulde be conuerted, & he shuld
heale them. This sayd Esay, whan he
sawe his glorye, and spake of hym.
F *Neuertheles many of the chefe ru
...7.e lers beleued on hym, but because of the
Pharises they wolde not be aknowen
...9.c of it *lest they shulde be excommunicate
...5.d ‡ For they loued more the prayse with
men, then with God.
Jesus cryed and sayd: He ỷ beleueth
on me, beleueth not on me, but on hym
that sent me. And he that seith me, seyth
...1.c hym ỷ sent me. ✠ *I am come a lyght
...8.a in to the worlde, that who so euer bele-
ueth on me, shulde not byde in darkenes
And he that heareth my wordes and be-
...3.c leueth not, I iudge hym not, *for I am
not come to iudge ỷ worlde, but to saue
the worlde. He ỷ refuseth me, and recea
ueth not my wordes, hath one already ỷ
iudgeth him. The worde ỷ I haue spo-
ken, that shall iudge hym at the last day
...6.b *For I haue not spoke of my selfe: but
the father that sent me, hath geuen me
a commaundement, what I shulde do &
saye. And I knowe that his commaun-
dement is lyfe euerlastynge. Therfore
loke what I speake, that speake I euen
so, as the father hath sayd vnto me. ✠

The.xiii.Chapter. ✠

Christ wassheth the disciples fete, tel-
leth them of Judas the traytour, and cō
maundeth them earnestly to loue one a-
nother.

A Before ỷ feast of Easter whā
Jesus knewe that his tyme
was come, that he shulde de
parte out of this worlde vn
to ỷ father, as he loued his
which were in the worlde, euen so loued
he them vnto the ende. And after supper
...26.b *whan the deuell had alreade put in to
...14.b the hart of Judas Iscarioth Symons
...22.a sonne to betraye hym, Jesus knowynge
...11.c that the father ‡ had geuen all thynges
...10.c in to his handes, and that he was come
from God, and went vnto God, he rose
from supper, and layed asyde his vpper
garmentes, and toke a towell, and gyrde
it about hym. Afterwarde poured he
water in to a basen, & beganne to wasshe
the disciples fete, and dryed them with
the towell, that he was gyrded withall.
Then came he vnto Symon Peter,
& ỷ same said vnto hym: LORDE, shalt
thou wasshe my fete? Jesus answered &
sayd vnto hym: What I do thou kno-
west not now, but thou shalt knowe it
herafter. Then sayd Peter vnto hym:
Thou shalt neuer wasshe my fete. Jesus
answered hym: Yf I *wasshe the not, Psal.50.a
thou shalt haue no part with me Symō
Peter sayd vnto hym: LORDE, not
the fete onely, but the handes also and
the heade.
Jesus sayd vnto hym: He ỷ is was- B
shen, nedeth not, saue to wasshe the fete,
but is cleane euery whyte. And ye are
cleane *but not all. For he knewe his Joh 6.g
betrayer, therfore sayd he: ye are not all
cleane.
Now whan he had wasshen theyr
fete, and taken his clothes, he sat hym
downe agayne, and sayd vnto them:
Wote ye what I haue done vnto you?
Ye call me Master and LORDE, and
ye saye ryght therin, for so I am. Yf I
then your LORDE, and master haue
wasshen your fete, ye ought also to wassh
one anothers fete, *I haue geuen you Ephe 5.a
an ensample, that ye shuld do as I haue 1 Pe.2.c
done vnto you. ✠ Verely verely I saye
vnto you: *the seruaunt is not greater Mat.10.c
thē his LORDE, nether is the apostle Luce.6.d
greater then he ỷ sent hym. Yf ye know Joh 15.b
these thynges, ‡ blessed are ye yf ye do ‡ Luce 11.g
them. I speake not of you all. I knowe Mat 5.b
whom I haue chosen, but that the scrip
ture myght be fulfylled. *He that ea- psal.40.b
teth my bread, hath lyft his hele agaynst
me. *I tell it you now, before it come, Joh 14.c
that whan it is come to passe, ye maye and 16.a
beleue, that I am he.
*Verely verely I saye vnto you: He C
that receaueth whom soeuer I sende, re Mat 10.e.
ceaueth me: and he that receaueth me, re Mar 9.d
ceaueth hym that sent me. Whā Jesus Luce 10.b.
had thus sayd, he was heauy in sprete,
and testified, and sayd: *Verely verely Mat 26.b
I saye vnto you: ‡ One amōge you shal Mar 14.c
betraye me. Thē the disciples loked one Luc 22.a b
vpō another, & were in doute of whō he ‡ 1 Jo.2.c.
spake. But ther was one amōge his dis Actu.20.d
ciples, ỷ leaned at ỷ table on Jesus bo-
some, *whō Jesus loued: to hym becke Joh.20.a
ned Symō Peter, ỷ he shuld axe, who it and 21.d
was, of whom he spake. For ỷ same lea
ned vpō Jesus brest, & sayd, vnto hym:
LORD, who is it? Jesus answered: It

is he, vnto whom I dyppe the soppe, & geue it. And he dypte in the soppe, and gaue vnto Judas Iscarioth Symons sonne. And after the soppe the deuel entred into hym.

Then sayd Jesus vnto hym: That thou doest, do quyckly. But the same wyst no man at the table, for what intēt he sayd it vnto hym. Some thought (for so muche as Judas * had ẏ bagg) that Jesus had sayd vnto hym: Bye ẏ is necessary for vs at the feast: Or that he shulde geue somthynge vnto ẏ poore [Joh 12.a]
When he had receaued ẏ soppe, he wēt out immediatly, & it was nyght.

D When he was gone forth, Jesus sayd * Now is the sonne of man glorified, & God is glorified in hym. Yf God be glorified in hym, thē shall God glorifie him also in hymselfe, and straught way shall he glorifie hym. ✠ Dear chyldren, I am yet a lytle whyle with you. * Ye shall seke me, and (as I sayd vnto ẏ Jewes) whither I go, thither can ye not come. And now I saye vnto you. * A new cōmaundement geue I you, that ye loue together as I haue loued you, that euē so ye loue one another. * By this shall euery mā knowe ẏ ye ar my disciples, yf ye haue loue one to another. Symon Peter sayd vnto hym: LORDE, whither goest thou? Jesus answered hym: Whether I go thou canst not folow me now * but thou shalt folowe herafter. Peter sayd vnto hym: LORDE, why can not I folowe the now? * I wyll geue my lyfe for thy sake. Jesus answered hym: Wylt thou geue thy lyfe for my sake? Verely verely I saye vnto ẏ: The cock shall not crowe, tyll thou haue denyed me thryse. ✠

Joh 12.c and 17.a — Joh.7.d and 8.b — Joh.15.b — 1 Joh 2.a and 3.b — Joh 21.d — Mat 26.c Mar 14.c Luce 22.c

The.xiiii.Chapter. ✠

¶ He armeth his disciples with consolacyon agaynst trouble for to come, taketh from them the heuynes ẏ they had because of his departynge, and promyseth them the holy goost, the spryte of cōforte.

A AND he sayd vnto his disciples: Let not your hart be afrayed. Yf ye beleue on God then beleue also on me. In my fathers house are many dwellynges. Yf it were not so, I wolde haue tolde you: I go to prepare ẏ place for you. And though I go to prepare ẏ place for you, yet wyl I come agayne, & receaue you vnto my selfe, that ye may be where I am. And whither I go ye knowe, and the waye knowe ye also.

Thomas sayd vnto hym: LORD, we knowe not whither thou goest, and how can we knowe the waye? Jesus sayd vnto hym: I am the waye, and the trueth, and the * lyfe. ‡ No man cōmeth to ẏ father, but by me. Yf ye knewe me, ye knewe my father also. And frō hence forth ye knowe hym, and haue sene him. Philippe sayd vnto hym: LORDE, shewe vs the father, and it suffiseth vs. Jesus sayd vnto hym: Thus longe am I with you and hast thou not knowen me? Philipe, he that seyth me, seyth the father. And how sayest ẏ then: Shewe vs the father? Beleuest thou not that * I am in the father, and that ẏ father is in me? ‡ The wordes that I speake vnto you, those speake not I of my self but the father that dwelleth in me, he doth the workes Beleue me, that I am in the father, and that the father is in me: Or els, beleue me at the leest for the workes sake.

Jo 1.a 11 — ‡ Joh.6. — Joh 10. — ‡ Joh. 7.b — 12.f.14

B Verely verely I saye vnto you: He that beleueth on me, shal do the workes that I do, and shall do greater thē these For I go to the father. * And what so euer ye axe the father in my name, that wyll I do, that the father may be prayſed in the sonne. Yf ye axe ony thinge in my name, I wyll do it. ✠

Mat — Mar — Joh. — and 16

Yf ye loue me kepe my commaundementes. And I wyll praye the father, & he shall geue you another comforter, ẏ he may abyde with you for euer: euē the spryte of trueth, whom the worlde can not receaue, for it seyth hym not, nether doth it knowe hym: but ye knowe hym, for he abydeth with you, and shalbe in you. * I wyll not leaue you comfortles, I come vnto you. It is yet a lytle whyle then shal the world se me nomore, * but ye shal se me, for I lyue, and ye shal lyue also. In that daye shall ye knowe, that I am in the father and ye in me, and I in you. * He that hath my commaundementes, and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father: & I wyll loue hym, and wyll shewe myn owne selfe vnto hym. * Judas sayd vnto hym: (not ẏ Iscarioth) LORD, What is ẏ cause then, that thou wylt shewe thy selfe vnto vs, and not vnto the worlde?

Mat. — Joh — c.d. — Joh 1 — 1 Joh — 2.Joh — Actu.

C Jesus answered and sayd vnto him ✠ He ẏ loueth me, wyll kepe my worde & my father wyll loue hym: and we wyl

come vnto hym, & wyll make our dwel-
lynge with hym. But he that loueth me
not, kepeth not my sayenges. * And ỳ
worde that ye heare, is not myne, but ỳ
fathers which hath sent me.

This haue I spoken vnto you, whyle
I was with you. But that comforter
euen the holy goost, * whom my father
shall sende in my name & he shall teache
you all thynges, and brynge all to youre
remembraunce, what so euer I haue
tolde you.

Peace I leaue vnto you, my peace
I geue you: I geue not vnto you, as the
world geueth. Let not your hart be trou
bled, nother let it be afrayed Ye haue
herde, that I sayde vnto you: I go, and
come agayne vnto you. Yf ye loued me,
ye wolde reioyce, because I sayde: I go
to the father: for ỳ father is greater thē
I. * And now haue I tolde you, before
it come, ỳ whan it is come to passe, ye
maye beleue: Here after wyll not I
talke much with you. For the * prynce
of this worlde commeth, and hath no-
thynge in me. But that the worlde may
knowe that I loue the father. And as ỳ
father hath commaūded me, so do I. A-
ryse let vs go hence.

The xv. Chapter. ✠

¶ The true vyne. the husbandman and
the braunches. A doctryne of loue, and
a swete comforte agaynst persecution.

I Am a true * vyne, and my
father is an husbande man.
Euery braunche that bryn-
geth not forth frute in me,
shal he cut of: and euery one
ỳ bryngeth forth frute, shall he pourge,
that it maye brynge forth more frute.
Now are ye * cleane, because of ỳ wor-
de, that I haue spoken vnto you. Byde
ye in me, and I in you. Lyke as ỳ braūch
can not brynge forth frute of it selfe ex-
cepte it byde in the vyne. Euen so nother
ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches
He that abydeth in me, and I in hym, ỳ
same bryngeth forth much frute: for w[i]t[h]-
out me can ye do nothinge. He that aby
deth not in me, is cast out as a vyne
braunche, and it wythereth and me ga-
ther it vp, and cast it in to the fyre, and
it burneth. * Yf ye abyde in me, & my
wordes abyde in you, ye shall axe what
ye wyll and it shall be done vnto you. ✠
Heryn is my father praysed, that ye
brynge forth much frute, & become my
disciples. Lyke as my father hath loued
me, euen so haue I loued you. Continue
ye in my loue. * Yf ye kepe my cōmaun Jhon 14.d
dementes, ye shall contynue in my loue:
lyke as I haue kepte my fathers com-
maundementes, and contynue in hys
loue.

These thynges haue I spoken vnto B
you, that my ioye myghte remayn in
you and that youre ioye myght be per-
fecte. ✠ * This is my commaundemēt, Jhon 13.d
that ye loue together, as I haue loued 1. Jho.3.c
you. No man hath greater loue, then to
set his lyfe for his frende. * Ye are my Mat 12.e
frendes, yf ye do that I cōmaunde you.
Hence forth call I you not seruauntes,
for a seruaunt knoweth not what hys
lorde doeth. But I haue sayde that ye
are frendes: * For all that I haue herde Jhon 8.c
of my father, haue I shewed vnto you.
Ye haue not chosē me, but * I haue cho Ephe 1.a
sen you, and ordeyned you, that ye go, &
* brynge forth frute, & that youre frute Collos. 1.b
contynue, that whatsoeuer ye axe the fa
ther in my name, he shall geue it
you. ✠

✠ This I commaunde you, that ye
loue one another. * Yf the worlde hate 1. Jho 3.b
you, then knowe, that it hath hated me
before you. Yf ye were of the worlde, ỳ
worlde wolde loue his owne. How beit
because ye are not of the worlde, but I
haue chosen you from the worlde, there-
fore the worlde hateth you. Remembre
my worde, that I sayd vnto you: * The Mat 10.c
seruaunt is not greater then his lorde. Luce 6.d
Yf they haue persecuted me, they shall Jhon 13.b
persecute you also. If they haue kepte
my worde, they shall kepe youre also.

* But al this shal they do vnto you C
for my names sake, because they know Jhon 16.a
not hym ỳ sent me. Yf I had not come
and spoken vnto them, then shulde they
haue no synne But now haue they no-
thynge to cloake theyr synne wythall
He that hateth me, hateth my father
also. * Yf I had not done amonge thē Jhon 9.d
the workes which none other man dyd, and 10.d
they shulde haue no synne. But now
haue they sene it, and yet haue they ha-
ted both me and my father. Neuerthe-
les that the sayenge myght be fulfylled,
which is wrytten in their lawe: * They Psal. 34.c
haue hated me without a cause. ✠ and 68.a

✠ But whan the comforter commeth,
* whom I shall sende you from the fa- Jho 14.c
ther euen the spirete of truth which pro and 16.a
ceadeth of the father, he shall testifye of Actu 2.a

Actu 1.a me * and ye shall beare wytnesse also: for ye haue bene wyth me from the begynnynge.

The.xvi.Chapter.

¶ Consolacion agaynst trouble. Prayers are herde thorow Christ.

A These thynges haue I sayde
vnto you, that ye shulde not
Mat 10.b be offended. * They shal ex=
and 24.a commanicate you ‡ The tyme
Luce 21.b commeth, that who so euer
‡ Actu.9.a putteth you to death, shall thynke that
* Jo.15.c he doth seruyce vnto God. * And such
2.Cor.2.a thynges shall they do vnto you, because
they haue nother knowne ÿ father nor
Joh 13.b yet me. * But these thinges haue I said
and 14.c vnto you, that whan the tyme commeth
ye maye thynke theron, ÿ I tolde you ✠
But these thynges haue I not sayd vn=
to you from the begynnynge: For I
was with you.
✠ But now I go vnto hym that sent
me, and none of you axeth me: Whither
goest ÿ? but because I haue saide these
thynges vnto you, youre hart is full of
sorow. Neuertheles I tel you ÿ trueth,
It is better for you ÿ I go awaye: For
yf I go not away, that comforter com=
meth not vnto you: but yf I departe,
Joh 14.c * I wyll sende hym vnto you. And whā
and 15.e he commeth, he shall rebuke the worlde
of synne, and of ryghteousnes, & of iud=
gement. Of synne, because they beleue
not on me. Of ryghteousnes, because I
go to the father, and ye shall se me no=
Joh 12.d more. Of iudgemēt, because ÿ * prince
of this worlde is iudged already.
B I haue yet much to saye vnto you,
but ye can not now beare it away, how
beit whan he (the spirite of trueth) com=
Joh 14.c meth * he shal leade you in to al trueth.
‡ Joh 12.f ‡ For he shal not speake of himself, but
whatsoeuer he shall heare, that shall he
speake: and he shall shewe you, what is
for to come. He shall glorifye me: for he
shall receaue of myne, and shall shewe
Mat 11.c vnto you. * All that the father hath, is
Luce.10.c myne. Therfore haue I sayd: he shall re=
Jhon 3.e ceaue of myne, and shewe vnto you. ✠
‡ Joh 7.d ✠ ‡ After a lytle whyle, and ye shall
not se me: and agayn after a lytle whyle:
and ye shall se me for I go to the father
Thē sayd some of his disciples amōge
them selues: What is this that he saith
vnto vs: After a lytle whyle, and ye shal
not se me: and agayn after a litle whyle,
and ye shal se me: for I go to the father?
Thē sayd they: What is it, ÿ he sayeth:
After a lytle whyle? We can not tell
what he sayeth. Thē perceaued Jesus
ÿ they wolde axe him, and he sayd vnto
thē: Ye enquyre of this amonge youre
selues, that I sayd: After a lytle whyle,
and ye shall not se me: & agayne after a
lytle whyle, & ye shall se me.
Uerely verely I saye vnto you: Ye C
shall wepe & lamēte, but the worlde shal
reioyce: Ye shall be sory, but * youre so=
rowe shall be turned in to ioye. A womā Joh 20.e
whā she trauayleth, hath sorowe, for hir
houre is come. But whan she is deliuer
ed of the chylde, she thynketh nomore
of the anguyshe, for ioye that a man is
borne in to the worlde. And now haue
ye sorow also: but I wyll se you agayn,
and youre hart shall reioyce, and youre
ioye shall no man take from you. ✠ And
in ÿ daye shall ye axe me no question.
✠ * Uerely verely I say vnto you. Yf
ye axe the father ought in my name, he
shall geue it you. Hytherto haue ye axed
nothynge in my name. Axe, and ye shall
receaue, that your ioye maye be perfect.
These thinges haue I spoken vnto you
by prouerbes. Neuertheles the tyme
cōmeth, ÿ I shall speake nomore by pro
uerbes, but I shall shewe you playnely
of my father.
In that day shal ye axe in my name. D
And I saye not vnto you, that I wyll
praye vnto the father for you: for ÿ fa=
ther himself loueth you, because ye haue
loued me, and beleued that I am come
out from God. * I wente out from the
father, and came in to the worlde: A=
gayne, I leaue the worlde, and go to
the father.
His disciples sayde vnto him: Be=
holde, now talkest thou playnely, & spea
kest no prouerbe. * Now are we sure ÿ
thow knowest all thinges, & nedest not
that eny man shulde axe the. Therfore
beleue we, that thou camest out from
God. ✠ Jesus answered them: Now
ye do beleue: Beholde * the hour draw
eth nye, and is come already, that ye shal
be scatred, euery man in to his owne, &
shall leaue me alone ‡ and yet am I not
alone, for the father is with me.
These thynges haue I spokē vnto
you, that in me ye myght haue * peace.
In the worlde haue ye trouble, but be
of good comforte, I haue ouer come the
worlde.

The.xvii.Chapter. ✠

¶ The moost hartly & louing prayer of

Christ unto his father, for all suche as receaue the treuth, and his owne.

B These thynges spake Jesus & lyfte up his eyes towarde heauē, and sayde: * Father the houre is com, that thou glorifye thy sonne, that thy sonne also maye glorifye þ. Lyke as thou hast * geuen hym power ouer all flesh, that he shulde geue euerlastynge lyfe to as many as thou hast geuē hym. * But this is the lyfe euerlastynge, that they knowe the (that thou onely art the true God) & whō thou hast sēt Jesus Christ.

Joh.12.e / 13.d — Joh.5.d — Joh.1.a — Joh.19.e [illegible]

I haue glorifyed the vpō earth, and * fynysshed þ worke, þ thou gauest me to do. And now glorifye me thou father by thyne owne selfe, with þ glory which I had or euer the worlde was. I haue declared thy name unto the men, whom thou gauest me from the worlde. They were thyne, and thou gauest them vnto me, and they haue kepte thy worde.

C Now knowe they, that all thynges what soeuer thou hast geuen me, are of the. * For the wordes which þ gauest me, haue I geuē vnto thē and they haue receaued thē, and knowne of a treuth, that I am come forth frō the, and haue beleued that thou hast sent me. I pray for thē, and praye not for the * worlde, but for thē whō thou hast geuē me, for they are thyne. And all that is myne, is thyne: and what thyne is, that is myne. And am glorified in thē. And now am I nomore in þ worlde, and they are in the worlde, and I come to the. ✝ Ho ly father kepe in thyne name, those whō thou * hast geuen me, that they may be one lyke as we are. Whyle I was with them in the worlde I kepte them in thy name. Those that thou gauest me, haue I kepte, * and none of them is lost, but that lost chylde, that þ ‡ scriptur might be fulfylled. But now come I vnto the and this I speake in the worlde, þ they maye haue my ioye perfecte in them. I haue geuen them thy worde, * and the worlde hateth them: for they are not of the worlde, euē as I also am not of the worlde. I praye not that thou shuldeste take them out of the worlde, * but that thou kepe them from euell. They are not of of the worlde, as I also am not of the worlde.

Joh.6.e — Joh.21.e — D — [illegible]

Sanctifye them in thy treuth. Thy worde is þ treuth. Lyke as thou hast sēt me in to þ worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye my selfe, that they all so maye be sanctified in the treuth.

Neuertheles I praye not for thē onely, but also for those, which thorow their worde shall beleue on me, þ they all maye be one, lyke as thou father art in me, and I in the, that they also maye be * one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen them: that they maye be one, lyke as we are one. I in them, and thou in me, that they maye be perfecte in one, and þ the worlde maye knowe, that thou hast sent me, and hast loued them, as thou hast loued me. Galat.3.d

* Father, I wyl, that they whō thou hast geuen me, be with me where I am: that they may se my glory, whiche thou hast geuen me: for thou hast loued me, or euer the worlde was made. Jhon 12.e and 14.a

Ryghtuous father, * the worlde hath not knowne the, but I haue knowne the and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, and wyl declare it, that the loue wherwith thou hast loued me, may be in them, and I in them. ✝ Mat 11.d Joh.15.c and 16.a

The.xviii. Chapter.

¶ Christ is betrayed. The wordes of his mouth smyte þ officers to þ grounde. Peter smyteth of Malchus eare. Jesus is brought befor Annas, Cayphas, and Pylate.

When Jesus had thus spoken, he whent forth with his disciples ouer the broke Cedrō where there was a garden, in to þ which Jesus entred and his disciples. But Judas that betrayed hym, knewe the place also. For Jesus resorted thyther ofttymes wᵗ his disciples. * Now whē Judas had taken vnto hym the company, and mynisters of the hye priestes and Pharises, he came thyther with crecettes, with lanternes, and with weapens. Jesus now knowynge all that shulde come vpō him wente forth, and sayd vnto them: Whō seke ye? They answered hym: Jesus of Nazareth. Jesus sayd vnto thē: I am he. Judas also which betrayed hym, stode wᵗ them. Now whan Jesus sayd vnto thē: I am he, they went backwardes, & fel to þ grounde. Thē axed he thē agayne Whō seke ye? They sayd: Jesus of Nazareth. Jesus answered: I haue told you

D Mat.26.e mar.14.e Luce.22.e

mat.26.e mar 14.e Luce.22.e

that I am he. Yf ye seke me, then let the
se go theyr way. That the worde might
Joh. 17.b be fulfylled, which he sayde: * Of them
whome thou gauest me, haue I not lost
one. Then had Symon Peter a swearde
and drewe it out and smot ŷ hye prestes
seruaunt, and cut of his right eare, and
the seruauntes name was Malchus.
B The sayd Jesus vnto Peter: Put
vp thy swearde in to the sheth, Shall
I not drynke of the cuppe, which my fa
Mat.26.f ther hath geuen me? * Then the cōpa-
Mar.14.f ny and the captayne and the officers of
Luce.22.d the Jewes toke Jesus, and bounde him
and led hym awaye fyrst vnto Annas,
that was father in law vnto Cayphas
Joh.11.e * which was hye prest the same yeare.
It was Cayphas, which gaue councell
vnto the Jewes, that it were good, that
one man shulde dye for the people.

As for Symon Peter, he and ano-
ther disciple folowed Jesus. The same
disciple was knowne vnto the hye prest
and wente in with Jesus in to the pre-
stes palace. But Peter stode without at
the dore. The that other disciple which
was knowne vnto the prest, wente out,
and spake to the damsell that kepte the
dore, and brought in Peter. Then the
damsell that kepte the dore, sayde vnto
Peter: Art not ŷ also one of this mans
disciples? He sayde I am not.

The seruauntes and officers stode,
C and had made a fyre of coles (for it was
colde) and warmed them selues. Peter
also stode with them, and warmed hym
selfe. The hye prest axed Jesus of his
disciples, and of his doctryne. Jesus an
Joh.7.d swered hym: * I haue spoken openly be
fore the worlde, I haue euer taught in
the synagoge and in the temple, whyther
al the Jewes resorted, & in secrete haue
I spoke nothynge. Why axest thou me?
Axe them that haue herde, what I haue
spoken vnto them, beholde, they can tell
what I haue sayde. But * whā he had
3.Re.22.d thus spoken, one of the officers ŷ stode
Jere.20.a by, smote Jesus on the face, and sayde:
Mat.26.g Answerest thou the hye preste so? Jesus
Actu.23.a answered hym: Yf I haue spoken euell
beare witnesse of euel: but yf I haue
well spoken why smytest thou me? And
Annas sent him bounde vnto Cayphas
the hye preste.

Mat.26.g * Symon Peter stode and warmed
Mar.14.g hymselfe. Then sayde they vnto hym:
Luce.22.d Art thou one of his disciples? He deny-
ed, and sayde: I am not. A seruaunt of
the hye preste, a kynsman of his whose
eare Peter had smytten of, sayde vnto
hym: Dyd not I se the in the garden
with hym? D

Then Peter denyed agayne. * And Joh.13.d
immediatly the cock crew. ‡ Then led ‡Mat.27.
they Jesus from Cayphas in to the co- Mar.15.
mon hall. And it was early in the mor- Luce.23.
nynge. And they them selues wente not
in to the comon hall, lest they shulde be
defyled, but that they might eate the
Pascall lambe. Then wente Pylate out
vnto them, and sayde: What accusacyō
brynge ye agaynst this man? They an-
swered and sayd vnto hym: Yf he were
not an euell doer, we had not delyuered
hym vnto the. Then sayde Pylate vnto
them: Take ye hym, and iudge hym af-
ter youre lawe. Then sayde the Jewes
vnto him: It is not laufull for vs to put
ony man to death. That the worde of
Jesus might be fulfylled: whiche * he Joh.1[illegible]
spake, whā he signifyed, what death he
shulde dye?

* Then entred Pylate in to the co- Mat.[illegible]
mon hall agayne, and called Jesus, and Mar.[illegible]
sayde vnto hym: Arte thou the kynge Luc.[illegible]
of the Jewes? Jesus answered: Sayest
thou that of thy selfe, or haue other
tolde it the of me?

Pylate answered: Am I a Jewe? E
Thy people and the hye prestes haue de
lyuered the vnto me. What hast thou
done? Jesus answered: My kyngdome
is not of this worlde. Yf my kyngdome
were of this worlde, my mynisters wolde
fight therfore that I shulde not be dely-
uered vnto the Jewes. * But now is Joh.1[illegible]
my kyngdome not frō hence. The sayde
Pylate vnto him: Art thou a kyng then?
Jesus answered: Thou sayest it, for I
am a kynge. For this cause was I borne
and came in to the worlde, that I shulde
testifye ŷ treuth. Who so euer is of the
treuth, heareth my voyce. Pylate sayde
vnto hym: What is ŷ treuth? And whā
he had sayde that, he wente out agayne
to the Jewes, and sayd vnto them: * I Mat.[illegible]
fynde no gyltynes in him: ‡ But ye haue Mar.[illegible]
a custome, that I shulde geue one vnto Luc.[illegible]
you lowse at Easter, wyll ye now that
I lowse vnto you the kyng of ŷ Jewes?
Then cryed they agayn altogether, and
sayd: Not him, but Barrabas. Yet was
Barrabas a murthurer.

The.xix.Chapter.

Christ is crucifyed. He commendeth his mother vnto Jhon, shedeth his bloude, and is buryed.

Then * Pylate toke Jesus, and scourged hym. And the souldyers plated a crowne of thornes, and set it vpon his head, and put a purple garment vpon hym, and sayde: Hayle kynge of ỷ Jewes. And they smote him on the face. Then wente Pylate forth agayne, and sayd vnto thē: Beholde I brynge hym forth vnto you, that ye may knowe, that I fynde no faute in hym. So Jesus wēte out, and ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hye prestes and the mynysters sawe hym, they cryed and sayd: Crucifye, Crucifye. Pylate sayde vnto them: Take ye hym, and crucifye hym, for I fynde no gyltynesse in him. The Jewes answered hym: We haue * a law, and after our law he ought to dye, * because he made himselfe the sonne of God. Whan Pylate herde that worde, he was the more afrayed, and wente agayne in to the comon hall, and sayd vnto Jesus: whence art thou? But Jesus gaue hym no answere. Then sayde Pylate vnto him: Speakest thou not vnto me? Knowest thou not, that I haue power to crucifye the, and haue power to lowse the? Jesus answered: thou shuldest haue no power vpon me, yf it were not * geuen the from aboue. Therfor he that delyuered me vnto the, hath ỷ more synne. From that tyme forth Pylate sought meanes to lowse hym. But the Jewes cryed, and sayd: Yf thou let him go, thou art not the Emperours frende. * For whosoeuer maketh hymselfe kinge, is agaynst the Emperoure.

* Whan Pylate herde that worde, he brought Jesus forth, and sat hym down vpon the iudgement seate, in the place whyche is called the Pauement, but in the Hebrue, Gabbatha. It was the daye of preparynge of the Easter aboute the sixte houre. And he sayd vnto the Jewes: Beholde youre kynge. But they cryed: Away with hym, away with hym, Crucifye him. Pylate sayde vnto thē: Shal I Crucifye youre kinge? The hye prestes answered: we haue no kyng but the Emperour. Then delyuered he him vnto them to be Crucifyed.

* They toke Jesus, & led him away. And he bare his crosse, & wente out to ỷ place called ỷ place of dead mēns sculles, which in Hebrue is named Golgatha, where they crucifyed hym, and two other with hym, on eyther syde one: but Jesus in the myddes. * Pylate wrote a superscripcyon, and set it vpon ỷ crosse. And there was wrytten: Jesus of Nazareth, kynge of the Jewes. This superscripcyon red many of the Jewes. For the place where Jesus was crucyfyed, was nye vnto the cyte. And it was written in Hebrue, Greke, and Latyn. Then sayde the hye prestes of the Jewes vnto Pylate: Wryte not kynge of the Jewes but that he sayd: I am kynge of the Jewes. Pylate answered: What I haue wrytten, that haue I wrytten.

Mat 27.d Mar 15.c Luce 23.d

C

* The souldyers whā they had crucyfied Jesus, toke his garmentes, and made foure partes, to euery souldier one parte, and the cote also. As for the cote, it was vnsowed from aboue, wrought thorow and thorowe. Then sayd they one to another: Let vs not deuyde it, but cast lottes for it, who shal haue it, ỷ the scripture might be fulfylled, which sayth * They haue parted my garmentes among them, & on my cote haue they cast lottes. This dyd the souldyers in dede.

Mat 27.d mar 15.d Psal 21.b

There stode by the crosse of Jesus, his mother, and his mothers syster Mary, the wyfe of Cleophas, and Mary Magdalene. Now whan Jesus sawe his mother, and the discyple stondynge by, whom he loued, he sayd vnto his mother: Woman, beholde, that is thy sonne. Thē sayd he to ỷ discyple: beholde, this is thy mother. And from that houre the disciple toke her vnto hym.

After that whan Jesus knewe that all was perfourmed, * that ỷ scripture might be fulfilled, he sayd: I am a thyrst. There stode a vessell full of vyneger. * They fylled a sponge with vyneger, and wonde it aboute with ysope, & held it to his mouth. Now whan Jesus had receaued the vyneger, he sayde: It is fynysshed, and bowed his heade, and gaue vp the goost.

Psal 68.d Mat 27.d mar 15.d

D

The Jewes then, for so muche as it was the daye of preparyng, ỷ * the bodyes shuld not remayne vpon the crosse vpon the Sabbath, (for the same Sabbath daye was great) besought Pylate, that theyr legges myght be broken, and that they myght be taken downe. Then came the souldyers, and brake ỷ legges of the fyrst, and of the other that was crucyfied with hym. But whā they cam to Jesus, and sawe that he was dead already, they brake not his legges, but one of the souldyers opened his syde w

Deu. 21.d

Zach.13.a a speare. * And immediatly there went
out bloude and water.
And he that sawe it, bare recorde, &
his recorde is true. And he knoweth that
he sayeth true, that ye might beleue also
For th s is done, that ŷ scrypture might
Exo.12.g be fulfylled: * Ye shal not breake a bone
of hym. And another scrypture sayeth:
Zacha.12.c * They shall se hym, whome they haue
pearsed.
Mar. 15.e * After that, Joseph of Aramathia,
Mat.27.g whiche was a disciple of Jesus (but se-
Luce. 23.e cretely for feare of the Jewes) besought
Pylate, that he mighte take downe the
body of Jesus. And Pylate gaue hym li-
Joh.3.a cence. There came also * Nicodemus,
(which afore cam vntō Jesus by night)
and brought of Myrre and aloes myn-
gled together, aboute an hūdreth poūde
weyght.
Then toke they the body of Jesus, and
wounde it with lynnen clothes, and with
the spyces, as the maner of the Jewes
is to burye. And by the place where Je-
sus was crucifyed, there was a garden
and in ŷ garden a new sepulchre, where
in was neuer mā layed: there layed they
Jesus, because of the preparynge daye
of the Jewes, for the sepulchre was nye
at hande. ┼

The.xx.Chapter. ✠

The resurreccyon of Christ, whiche
appeareth to Mary Magdalene and to
all his disciples, to theyr greate cōforte.

Vpon one daye of the Sab-
bath, came Mary Magda-
lene early (when it was yet
darke) vnto the sepulchre, &
sawe that the stone was ta-
ken from the sepulchre, Then ranne she,
and came to Symon Peter, and to the
Joh.13.c other disciple, whō * Jesus loued, and
19.c.21.a sayde vnto thē: They haue taken away
the LORDE, out of the sepulchre, and
we can not telle where they haue layed
hym. Then wente Peter forth and the
other disciple, and came to ŷ sepulchre.
They ranne both together, and that o-
ther disciple out ranne Peter, and came
first to the sepulchre, and loked in, and
sawe the lynnen clothes layed. But he
wente not in. Then came Symon Pe-
ter after hym, and wente in to the sepul
chre and sawe the lynen clothes lye, and
the naphyn that was bounde rounde a-
boute Jesus heade, not layed with the
lynnē clothes, but wrapped together in
a place by it selfe. Then wente in also
that other disciple, whiche came fyrst to
the sepulchre, and he sawe and beleued:
for as yet they knewe not the * scriptu- Psal.15.
res, that it behoued hym to ryse agayne Actu.2.
from the dead. ┼ Then wente the dis- 13.d.37.
cyples agayne together.
✠ * As for Mary, she stode before B
the sepulchre and wept without. Now *Lu.24
as she wepte, she loked in to ŷ sepulchre
and sawe two angels in whyte garmen
tes syttynge, the one at the heade, and
the other at the fete, where they hadde
layed the body of Jesus. And they sayde
vnto her: Woman, why wepest thou?
She sayde vnto them: They haue take
awaye my LORDE, and I wote not
where they haue layed hym, and whan
she had sayde that, she turned her selfe
backe, and sawe Jesus stondynge, and
knewe not ŷ it was Jesus. Jesus sayde
vnto her: Woman, why wepest thou?
Whome sekest thou? She thought that
it had bene the gardener, and sayd vnto
hym: Syr, yf thou hast borne hym hēce,
then tell me wher thou hast layed hym,
and I wyll fetch hym. Jesus sayde vn-
to her: Mary. She turned she her about
and sayde vnto hym: Rabboni, that is
to saye: Master. Jesus sayde vnto her:
Touche me not, for I am not yet ascen
ded vnto my father. But go thou thy
waye vnto my * brethren, and saye vn- Psal.
to them: I ascende vp vnto my father
and youre father: to my God, and youre
God. * Mary Magdalene came, and Lu.
tolde the disciples: I haue sene ŷ LOR
DE, and suche thynges hath he spoke
vnto me. ┼
✠ * The same Sabbath at euen C
whan the disciples were gathered toge- Luc.
ther, and the dores were shut for feare of
the Jewes, came Jesus and stode in the
myddes, and sayd vnto them: Peace be
with you. And whan he had so sayd, he
shewed them his handes and his syde.
* Then were the disciples glad, ŷ they Joh.
sawe the LORDE. Then sayd Jesus
vnto them agayne: Peace be with you.
* Lyke as my father sent me, euen so Esa.
sende I you. And whā he had sayd that, Mar.
he brethed vpon them, and sayde vnto Luc.
them: Receaue the holy goost. Whose Joh.
synnes ye remyt, they are remitted vnto
them: and whose synnes soeuer ye re-
tayne, they are retayned. ┼
✠ But thomas one of the twolue
* whiche is called Dydymus, was not Joh.
with them whan Jesus came then sayd
the other disciples vnto hym: We haue

sene the LORDE. But sayde vnto the
Excepte I se in his handes the prynte
of the nayles, and put my fynger in to yͤ
prynte of the nayles, and put my hande
in to his syde, I wyll no beleue.

And after eyght dayes agayne were
his disciples within, and Thomas with
them. Then came Jesus (whan the dores
were shutt) and stode in the myddes
and sayd: Peace be with you. After that
sayde he vnto Thomas: Reache hither
thy fynger, and se my handes, and reach
hyther thy hāde and put it in to my syde
and be not faythlesse, but beleue. Thomas
answered, and sayd vnto him: My
LORDE, and my God. Jesus sayde
vnto hym: Thomas, because thou hast
sene me, thou hast beleued. Blessed are
they, that se not, and yet beleue.

Many other tokens dyd Jesus before
his disciples, which are not wryttē
in this boke. But these are wryttē, that
ye shulde beleue, that Jesus is Christ yͤ
sōne of God, and that ye thorow beleue
myght haue lyfe in his name.

The.xxi. Chapter.

He appeareth to his disciples agayne by yͤ see of Tyberias, and cōmaūdeth Petre earnestly to fede his shepe.

After that shewed Jesus him selfe agayne at the see of Tyberias. But on this wise shewed he himself. There were together Symō Peter, and Thomas whiche is called Dydymus, and * Nathanael of Cana a cite of Galile, and the sōnes of zebede, and two other of his disciples. Symō Peter sayd vnto thē: I go afysshynge: They sayde vnto hym: we also wyll go wͭ the. They wēte out, & ētred into a shyppe straight way. And that same night toke they no thynge. But whan it was now morow, Jesus stode on yͤ shore, but his disciples knewe not that it was Jesus, Jesus sayde vnto them: Chyldren, haue ye ony thynge to eate? They answered hym: No. He sayde vnto them: * Cast out yͤ net on the right syde of the shyppe, and ye shall fynde. Then they caste out, and coulde nomore drawe it for the multitude of fysshes. Then sayde the disciple * whome Jesus loued, vnto Peter: It is the LORDE.

When Symon Peter herde that it was the LORDE, he gyrded his mantell aboute hym (for he was naked) and sprange in to the see. but the other disciples came by shyppe (for they were not farre from londe, but as it were two hundreth cubytes) and they drewe the net with the fysshes. Now whan they were come to londe, they sawe coles layed, and fysshe theron, and breade. Jesus
sayde vnto them: * Brynge hyther of Luce.24.F
the fysshes, that ye haue taken now. Symon Peter stepped forth, and drew the net to the londe, full of greate fysshes, an hundreth and thre and fyftye. And for all there were so many, yet was not the net broken.

Jesus sayde vnto them: Come, and C
dyne. But none of the disciples durste aske hym: Who art thou. For they knew that it was the LORDE. Then came Jesus, and toke the breade, and gaue it them: and the fysshe lykewyse. This is now the thyrde tyme that Jesus appeared vnto his disciples, after yͭ he was rysen agayne from the dead.

✠ Now whan they had dyned. Jesus sayde vnto Symon Peter: Symon Johanna, louest thou me more then these do? He sayde vnto hym: Yee LORDE, thou knowest that I loue the. He sayde vnto hym: Fede my lambes. He sayde vnto hym agayne the seconde tyme: Symon Johanna, louest thou me? He sayd vnto hym: Yee LORDE, thou knowest that I loue the. He sayd vnto him: Fede my shepe. He sayde vnto hym the thyrde tyme: Symon Johanna, louest thou me? Peter was sory, because he sayde vnto hym: louest thou me? And he
sayde vnto him: * LORDE, thou kno- Joh.16.D
west all thynges thou knowest, that I loue the. Jesus sayde vnto hym: Fede
my shepe. D
* Verely verely I say vnto yͤ: Whā Joh.13.D
thou wast yōge, thou gerdedest thy selfe
and walkedest whither thou woldest. Actu.12.B
* But whan thou arte olde, thou shalt stretch forth thy handes, and another shall gyrde the, & lede yͤ whither yͭ woldest not. But this he sayde, to signifye, wͭ what death he shuld glorifye God.

When he had spoken this, he sayde vnto hym: ✠ Folowe me. Peter turned hym aboute, and sawe the disciple folo-
wynge, whome Jesus loued, (* which Joh.13.E
also leaned vpon his brest at the supper and sayd: LORD, who is it that betrayeth the?) Whā Peter saw him, he sayd vnto Jesus: LORDE, but what shall he do? Jesus sayd vnto hym: Yf I wyll that he tary tyl I come, what is that to the? Folowe thou me. Thē wente there out a sayenge amōge the brethrē: This disciple dyeth not. And Jesus sayde

not vnto hym: He dyeth not, but: Yf I
wyll that he tary tyll I come, what is
that to the? This is the same disciple,
whiche testifyeth of these thyn-
ges and wrote these thynges,
and we knowe, that his
testimony is true.
There are
ma-
ny other
thynges also
ӯ Jesus dyd, which
yf they shulde be wrytten
euery one, I suppo-
se the worlde
shulde
not
cōtay
ne the bo-
kes that were
to be wryt
ten.

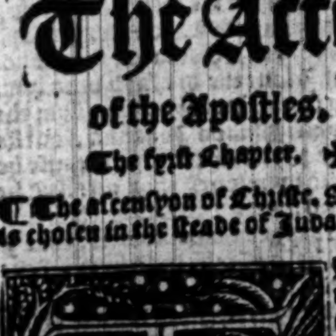
¶ The ende of the Gos-
pell of S. Jhon.

The Actes

of the Apostles.

The fyrst Chapter. ✠

¶ The ascensyon of Christe. Mathias is chosen in the steade of Judas.

A 
THe fyrste
treatyse
(deare
Theophi
lus) haue
I made
of al that
Jesus be
ganne to
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teach, vn
tyll that
daye that
he was
taken vp
after that he (thorow ӯ holy goost) had
geuen cōmaundemētes to the Apostles
whome he had chosen: to whom also he
* shewed hym selfe alyue after his pas- Joh.20.a
syon, by many tokens, and appeared vn and.21.c
to them fourtye dayes longe, and spake
vnto them of the kyngdome of God.

* And whan he had gathered them Luc.24.
together, he cōmaunded them that they
shulde not departe from Jerusalem, but
to wayte for the promyse of the father,
* wherof (sayde he) ye haue herde of Joh.14.
me: ‡ For Jhon baptysed with wa- ‡ Act.1.
water, but ye shalbe baptysed with the Mat.3.
holy goost: & that with this fewe dayes.
Now whan they were come toge-
ther, they asked hym, and sayd LORD,
Wilt ӯ at this tyme set vp ӯ kyngdome
of Israel agayne? But he sayde vnto
them: * It belongeth not vnto you to Mat.
knowe the tymes or seasons, which the
father hath kepte in his owne power,
* but ye shall receaue the power of the Luc.
holye gooste, whiche shall come vpon
you, ‡ & ye shalbe my witnesses at Je-
rusalem: and in all Jewrye and Sama-
ria and vnto the ende of the earth.
B * And whan he hadde spoken these
thynges, whyle they behelde, he was ta-
ken vp, and a cloude receaued him from
theyr sight. And whyle they loked after
hym, as he wente in the heauen, behold,
there stode by them two men in whyte
garmentes, which also sayde: Ye mē of
Galile, Why stonde ye gasynge vp in to
heauen? This Jesus which is takē vp
frō you into heauen * shall come euē so
as ye haue sene hym go in to heauen.
Then turned they agayne from the
mounte that is called Olyuete, which is
nye to Jerusalem, and hath a Sabbath
dayes iourney. And whan they came in
they wēte vp in to a parler: where abode
* Peter and James, Jhon and Andrew
Phylyppe and Thomas, Bartilmew &
Mathew, James the sōne of Alpheus,
and Symon zelotes, and Judas ӯ sōne
of James. These all cōtinued with one
accorde in prayer and supplycatiō, with
the wemē and Mary the mother of Je-
su, and with his brethren.
C ✠ And in those dayes Peter stode
vp in the myddes amonge the disciples
and sayde: (The company of the names
together, was aboute an hundreth and
twentye.) Ye men & brethren, this scrip
ture must nedes be fulfylled, which the
holy goost by ӯ mouth of Dauid spake
before of Judas * which was a gyde of Joh.
them that toke Jesus: ‡ for he was nō-
bred with vs, and had optayned the fe-
lowshyppe of this mynistracyon. This
same truly possessed ӯ * felde for the re-
warde of vnrighteousnes and hanged
hymselfe, and brast asunder in the mydde,
and all his bowels gusshed out.

And it is knowē vnto all them ẏ dwell at Jerusalem, in so much that the same felde is called in their mother tonge Acheldema, that is to say, ẏ bloude felde.

For it is written in the boke of psalmes: * His habitacion be voyde, and no man be dwellynge therin. And, his byshopryke another take. Wherfore amonge these men which haue bene gathered together with vs (al ẏ tyme that the LORDE Jesus wente out and in amonge vs, begynnynge from the baptyme of Jhon, vntyll that daye that he was taken vp from vs) muste one be a wytnesse with vs of his resurreccyon.

* And they appoynted two (Joseph called Barsabas, whose syrname was Justus, and Mathias,) makynge their prayer and sayng: Thou LORDE, * which knowest the hartes of al men, shewe whether of these two thou hast chosen, ẏ the one may take the rowme of this ministracion and Apostelshippe, from the whiche Judas by transgressyon fell, that he myght go away in to his awne place. And they gaue forth the lottes ouer them, and the lot fell vpon Mathias: And he was counted with the eleuen Apostles.

The.ii.Chapter.

The commynge of ẏ holy goost, The sermon of Peter before the congregacyon at Jerusalem, and the increase of the faythfull.

And whan the * Whyt sonday was fulfylled, they were al with one accorde together in one place. And sodenly ther came a sounde from heauen, as it had bene the commynge of a myghtye wynde, and it fylled ẏ whole house where they sat. And ther appeared vnto them clouen tunges, lyke as they had bene of fyre. And he sat vpō eche one of them, & they were all fylled with ẏ holy gooste * And they beganne to preache with other tunges, euen as the sprete gaue them vtteraunce.

There were dwellynge at Jerusalem Jewes, mē that feared God, out of euery nacion ẏ is vnder heauē. Now whā this voyce came to passe, the multitude came together, and were astonnied: For euery one herde, that they spake wyth his owne tunge. They wondred all and maruayled, and sayde amonge them selues: Beholde, are not all these whyche speake, of Galile? How heare we then euery one his awne tunge, wherin we were borne? Parthians and Medes, & Elamytes, and we that dwell in Mesopotamia, and in Jewry and Capadocia Pontus, and Asia, Phrigia, and Pamphilia, Egipte, and in the partes of Lybia by Syren, and straungers of Rome, Jewes and * Proselytes, Cretes and Arabians: we heare them speake wyth our owne tunges the greate workes of God. — Mat. 23. b

They were al amased, and wōdred, and sayde one to another: What wyll this be? But other mocked thē, & sayde: They are full of swete wyne. Then stode Peter vp wyth the eleuen, & lyfte vp his voyce, and sayd vnto them. — B

Ye men of Jewry, and all ye ẏ dwel at Jerusalem, be this knowē vnto you, and let my wordes entre in at youre eares. For these are not dronkē, as ye suppose, for it is yet but the thirde houre of the day: but this is it, that was spoken befor by the prophet Joel: * And it shal come to passe in the last dayes (sayeth God) I wyll poure out of my sprete vpon all fleshe, and your sonnes & * your doughters shall prophecye, and youre yonge men shall se visyons: and youre olde men shall dreame dreames, and on my seruauntes and on my handmaydes wyll I poure out of my sprete in those dayes, and they shall prophecye. — Joel. 2. f; Luce 2. f; Deut. 11. b; Act 10. b and. 16. b

* And I wyll shewe wōders in heuen aboue, and tokens on the earth beneth, bloud and fyre, and the vapour of smoke. The Sonne shal be turned in to darknes, and ẏ Mone in to bloud, befor that greate and notable day of ẏ LORDE come. And it shall come to passe. * Whosoeuer shall call vpon the name of the LORDE, shall be saued. — Mat 27. f; Luce 23. f; Rom 10. b

Ye men of Israell, heare these wordes: Jesus of Nazareth, the mā approued of God amonge you with myracles, and wonders & tokens, which God dyd by hym in the myddes amōge you, as ye youre selues know also, * hym (after that he was delyuered by the determinate councell and foreknowlege of God) haue ye taken by the hādes of vnryghteous parsōnes, and crucified him, and slayne hym, * whome God hath raysed vp, and lowsed the sorowes of death, for so muche as it was vnpossible that he shulde be holden of it. For Dauid speaketh of hym: * I fore hāde haue I set the LORDE alwayes before me, for he is on my ryght hande, — C; Mat 27. b; Actu. 10. f; Psal. 15. b

I shald not be moued. Therfore dyd my
harte reioyce, and my tunge was glad:
For my flesh also shal reste in hope. For
thou shalt not leaue my soule in hell, no=
ther shalt thou suffer thy holy to se cor=
rupcyō. Thou hast shewed me ỹ wayes
of lyfe, thou shalt make me full of ioye
with thy countenaunce. B

Ye men and brethren, let me frely
speake vnto you of the patryarke Da=
1.Re.2.b uid: * For he is dead and buryed, and
his sepulchre is with vs vnto this day.
D Wherfore now seynge that he was a
Prophet, and knewe that God hath pro
Psa.131.b mysed him with an ooth * that ỹ frute
of his loynes shulde syt on his seate, he
sawe it before, and spake of the resur=
reccyon of Christ: for his soule was not
left in hell, nother hath his flesh sene cor
rupcyō. This Iesus hath God raysed
vp * where of we all are witnesses.
Actu.1.a Seynge now that he by the ryghte
Ioh.15.c
Phi.2.a handes of God * is exalted, and hath re
ceaued of the father the promyse of the
holy goost, he hath shed forth this, that
ye se and heare. For Dauid is not ascē=
ded into heauen, but he sayde: * The
psal.109 a LORDE sayd vnto my LORDE: Syt
ỹ on my righte hande vntyll I make
thyne enemyes thy fote stole. So ther=
fore let all ỹ house of Israel knowe for
a suertye, ỹ God hath made this same
Iesus (whom ye haue crucyfyed) LOR
DE and Christ.

Zach.12.c * Whan they herde this, their hart
pryched them, and they sayde vnto Pe=
ter and to the other Apostles: Ye men &
brethrē. * What shal we do? Peter sayd
Luce.3.b vnto them: Amēde youre selues, and let
Actu.9.a euery one of you be baptysed in ỹ name
Mar.16.d of Iesus Christ, for ỹ remyssyon of syn=
nes, and ye shall receaue the gyfte of the
E holy goost. For this * promyse was
Ioel.2.f made vnto you and youre chyldren, and
to all ỹ are farre of, whome soeuer the
LORDE oure God shall call, and with
many other wordes bare he witnes, and
exhorted them and sayd: Saue your sel=
ues from this vntowarde generacyon.
They ỹ gladly receaued his preachyng
were baptysed, and the same daye there
were added vnto thē aboute thre thou=
sande soules.

They continued in the Apostles do=
ctryne, and in the felowshyppe, and in
breakynge of bread, and in prayer. And
feare came vpon euery soule, and many
wonders and tokens were done by the
Apostles. But all they ỹ beleued, were
together, * and hadde all thynges cō=
mune. They solde theyr goodes and pos
sessions, and parted them out amonge
all, accordynge as euery man had nede.
And they continued dayly with one ac=
corde in the temple, and brake ye bread
in euery house: they toke theyr meat &
ioye and synglenesse of hart, praysynge
God, and had fauoure with all the peo
ple. And the LORDE added to the cō
gregaciō dayly such as shulde be saued.

The.iii. Chapter.

¶ The halt is restored to his fete. Pe=
ter preacheth Christ vnto the people.

Peter and Ihon went vp to=
gether in to ỹ tēple about ỹ
nyenth houre to praye. And
there was a certayne man
halt frō his mothers wōbe
whom they brought, and layed dayly at
the gate of ỹ temple, which is called the
Beautyfull, that he myght axe almesse
of them that wente in to the temple.
Now whan he sawe Peter and Ihon,
that they wolde in to the temple, he de=
syred to receaue an almesse. Peter be=
helde hym with Ihon, and sayde: Loke
on vs. And he gaue hede vnto them, ho
pynge to receaue some thynge of them.
How beit Peter sayd: Syluer and gold
haue I none: but such as I haue geue I
the: * In the name of Iesus Christe of
Nazareth ryse vp and walke. And he
toke hym by the ryght hande, and lyfte
hym vp. Immediatly, his legges & ancle
bones were made stronge, & he sprange,
stode and walked, and entred with them
in to the temple, walkynge and leappyng
and praysynge God.
And all the people sawe hym walke B
and prayse God. And they knewe hym,
that it was he, whiche sat for almesse at
the beawtyfull gate of the temple. And
they were fylled with wondrynge, and
were astonnyed at that, which had hap
pened vnto him. But as this halt which
was healed, helde hym to Peter & Ihō,
all the people ranne vnto them in to the
* porche, which is called Salomons, &
wondred.
Whan Peter sawe that, he answe=
red vnto the people: Ye mē of Israel
why maruayle ye at this, or why loke ye
so at vs, as though we by our owne po=
wer or deseruynge, had made this mā to
walke? The God of Abraham and of
Isaac, and of Iacob the God of our fa
thers hath glorified his chylde Iesus,

* whome ye despyced and denyed in the presence of Pylate, whã he had iud ged hym to be lowsed. But ye denyed ŷ holy and iust, and desyred the murthurer to be geuen you, but ye slewe the prynce of lyfe, whome God hath raysed from the dead, of the which we are wytnesses. And thorowe the fayth in his name, hath he confirmed his name vpon this man, whome ye se and knowe: and fayth thorow hym, hath geuen this man thys health before youre eyes.

Now deare brethren, I knowe that ye haue done it * thorow ignoraunce, as dyd also youre rulers. But God, whiche by the mouth of all his prophetes had shewed before, that his Christe shulde suffre, hath so fulfylled it. Do ye pennaunce now therfore and turne you, that * youre synnes maye be done awaye, ✝ whan the tyme of refreshynge shall come before the presence of the LORDE, and whã he shal sende hym, whiche now before is preached vnto you, euen Jesus Christ: which must receaue heauen vntyll the tyme that all thynges, whiche God hath spoken by by the mouthe of all his holy prophetes sence the worlde beganne, be restored agayne. D

For Moses sayd vnto the fathers: * A Prophete shall the LORDE your God rayse vp vnto you, euen from amonge youre brethren, lyke vnto me: hym shall ye heare, in all ŷ he shall saye vnto you. And it shall come to passe, what soule so euer shall not heare the same prophete, shalbe destroyed from amonge the people. And all the prophetes from Samuel and thence forth as many as haue spoken, haue lykewyse tolde of these dayes.

Ye are the chyldren of the prophetes and of the couenaũt, which God made vnto oure fathers, whan he sayde vnto Abraham: * Thorow thy sede shall all the nacyons of the earth be blessed. ✝ Fyrst vnto you hath God raysed vp his chylde Jesus, & sent hym vnto you, to blesse you, that euery one shuld turne from his wyckednesse.

The.iiii.Chapter.

¶ The Apostles are taken & brought before the councell. They are forbyddẽ to preache, but they turne them vnto prayer, and are more obediẽt vnto God then vnto men.

But as they spake to the people, there came vnto them ŷ prestes and the rulers of the temple, and the Saduces (whome it greued that they taught the people, and preached in Jesu the resurreccyon from the dead) and they layed handes vpon them, and put them in holde tyll the morow: for it was now euenyde. How beit many of them which herde the worde, beleued, & ŷ nombre of the mẽ was about fyue thousand A

And it chaunced on the morow, that their rulers and Elders and scrybes (as Annas the hye prestes and Cayphas, & Jhon and Alexander, and as many as were of the hye prestes kynred) gathered them selues together at Jerusalem, and set them before them, and axed thẽ: * By what auctorite, or in what name haue ye done this? Mat.21.e

✝ Peter full of the holy goost, sayd vnto them: Ye rulers of the people, and ye Elders of Israell, yf we this daye be examyned concernynge this good dede vpon the sicke man, by what meanes he is made whole, be it knowen then vnto you & to all the people of Israell, * that Actu.3.a in the name of Jesus Christe of Nazareth (whome ye crucyfied, whome God hath raysed vp from the dead) stondeth this mã here before you whole. * This Psa.117.c is the stone refused of you buylders, Mat.21.e which is become the headcornerstone, 1.Pet.2.a nother is there saluacyon in ony other: * Nor yet also is there geuen vnto men Mat.1.c ony other name, wherin we must be saued. ✝ Phil.2.a

They sawe the boldnesse of Peter & B Jhon and maruayled, for they were sure that they were vnlearned men, and laye people. And they knewe them also, that they were with Jesu. As for the man that was made whole, they sawe hym stondynge by them, and coulde not saye agaynst it. Then commaunded they thẽ to stonde asyde out of the councell, and comuned amonge them selues, and said: * What shall we do to these men? for a Joh.11.e manyfest token is done by them, and is openly knowen vnto them that dwel at Jerusalem, and we can not denye it. But ŷ it breake out no farther amonge the people, let vs threaten thẽ earnestly, that hẽceforth they speake of this name vnto noman.

* And they called them, & cõmaunded Actu.5.e thẽ, ŷ in ony wyse they shuld not speake nor teache in the name of Jesu. But

Peter and Jhon answered, and sayde vnto them: Judge youre selues, whether it be ryght before God, that we shulde be more obediente vnto you, then vnto God. We can not chose, but speake that we haue sene and herde. But they threatened them, and let them go, and founde nothynge how to punyshe them because of the people: for they all, prayssed God because of that,
Actu.3.a * whiche was done. For the man, vpon whome this token of health was done, was aboue fortye yeare olde.

C And whā they were let go, they cam to theyr felowes, and tolde them what the hye prestes and Elders sayde vnto them. Whan they herde that, they lyfte vp theyr voyce with one accorde vnto God, and sayd: LORD, thou that art the God which made heauen and earth, and the see, and all that therin is, thou that by ẏ mouth of Dauid thy seruaūt
Psal.2.a hast sayd: * Why do the Heythē rage? and the people ymagen vayne thynges? The kynges of the earth stonde vp, and the prynces haue gathered them selues together agaynst the LORDE, and agaynst his Christ. Of a trueth agaynst thy holy chylde Jesus, whom thou hast anoynted, both Herode and Pōtius Pilate with the Heythen and people of Israel, haue gathered thē selues together, to do what so euer thy hande & thy coūcell determined before to be done. And now LORDE, beholde theyr threatenynges, and graunt vnto thy seruaunttes with all stedfast boldnesse to speake thy worde, and stretch out thyne hande, that healynge and tokens and wōders maye be done by the name of thy holy chylde Jesus.

D * And whā they had prayed, ẏ place
Actu.16.d moued where they were gathered toge-
‡Actu.2.a ther, and ‡ they were all fylled with the
and 19 a holy goost and spake the worde of God
*Actu.2.e boldly. ✠ * The multytude of thē that
and.5.b beleued: were of one hart and one soule Also none of them sayd of his goodes, ẏ they were his owne, but had all thynges commune. And with great power gaue the Apostles witnesse of the resurreccyon of the LORDE Jesu, & great grace was with them all. Nother was there ony among them that lacked. For as many as were possessers of lōdes or houses, solde them and brought the money of the goodes that were solde, & laid it at the Apostles fete. And distribucyon was made vnto euery man, accordynge as he had nede. ✠

* Joses whiche was also called of the Apostles, Barnabas (that is to saye, the sonne of consolacyon) a Leuyte, of the countre of Cypers, had londe, and solde it, & brought the money, & layed it at apostles fete. Actu.1.

The.v.Chapter.

The dyssemblynge of Ananias and Saphira is punysshed. Miracles are done by the Apostles, whiche are taken, but the angell of God bryngeth them out of preson. They are brought before the councell. The sentence of Gamaliel. The Apostles are beatē, they reioyce in trouble.

But a certayne mā named Ananias with Saphira his wyfe, solde his possession, & kepte away parte of the money (his wyfe knowynge of it) and brought one part, and layed it at the Apostles fete. But Peter sayd: Ananias, Wherfore hath Sathā filled thyn hart, that thou shuldest lye vnto ẏ holy goost, and withdrawe awaye parte of ẏ money of the lyuelode? Myghtest thou not haue kepte it, whā thou haddest it? And whā it was sold, was not ẏ mony also in thy power: Why hast thou then conceaued this thynge in thyne harte? Thou hast not lyed vnto men, but vnto God. Whan Ananias herde these wordes, he fell downe and gaue vp ẏ goost. And there came a great feare vpon all them that herde of this. The yonge mē rose vp, and put hym asyde, caryed hym out, and buryed hym.

And it fortuned as it were aboute ẏ space of thre houres after, his wyfe cam in, and knewe not what was done. But Peter answered vnto her: Tell me, solde ye the londe for so much? She sayd: Yee, for so much. Peter sayd vnto her: Why haue ye agreed together, to tempte the spirite of the LORDE? Beholde, the fete of them whiche haue buryed thy husbande, are at the dore, and shal cary the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her dead, and caryed her out, and buried her

by hyr husbãde. And there came a great
feare ouer the whole congregacion, and
ouer all them that herde it.
16.c * Many tokens and wonders were
done amonge the people by the handes
of the Apostles (and they were altoge-
6.a ther with one accorde in * Salomons
10.f porche: but of other there durst noman
3.b ioyne hymself vnto them. Neuerthelesse
the people helde much of thẽ. The mul-
titude of the men and wemen that bele-
ued in the LORD, grew more & more)
In so much that they broughte out the
sicke in to the stretes, and layed them
vpon beddes and barowes, that at
the leest waye the shadowe of Peter
(when he came by) myght ouershadow
some of them. There came many also
out of the cities rounde about vnto Je
rusalem, and brought the sycke and thẽ
that were vexed with vncleane sprete,
and they were healed euery one.
C * But the hye prest rose vp, and all
4.a they yͭ were with him, which is yͤ secte
of yͤ Saduces: and were full of indigna
cion, and layed hãdes on the apostles, &
12.b put thẽ in the comune preson. * But yͤ
16.d angell of the LORD by nyght opened
the preson dores, and brought thẽ out,
and sayde: Go youre way & steppe vp, &
speake in the temple to the people al the
wordes of this lyfe. Whan they harde
that, they entred in to the tẽple early in
the mornynge, and taught.
But the hye prest came, and they yͭ
were with him, and called the councell
together, and all the Elders of the chil-
dren of Israell, and sent to the preson,
to fet thẽ. The ministers came & fõude
them not in the preson, came agayne, &
tolde, and sayde: The preson founde we
shut with all diligence, and the kepers
stondinge with out before the dores: but
whã we had opened, we founde noman
therin. Whan the hye prest, and the ru-
lers of the temple and the other hye pre-
stes herde these wordes, they douted of
thẽ, wher vnto this wolde growe.
D Then came there one, whiche tolde
thẽ: Behold, the men that ye put in pre-
son, are in the tẽple, stondynge and tea-
chynge the people. Then wente yͤ rulers
with their ministers, & fetched thẽ with
11.c out violẽce: * for they feared the people,
lest they shulde haue bene stoned. And
whan they had brought them, they set
them before the counsel. And yͤ hye prest
4.b axed thẽ, and sayd: Dyd not we * com-
maunde you straitely, that ye shulde not
teache in this name? And beholde, ye
haue fylled Jerusalem wyth youre doc-
tryne, and ye intende to brynge * this Mat,27.c
mans bloude vpon vs.
But Peter and the Apostles answe-
red, & sayd: * We ought more to obeye Actu.4.b
God thẽ men. The God of oure fathers
hath raysed vp Jesus whome ye slewe,
and henged on yͤ tre. Hym hath yͤ right
hande of God exalted, to be a prynce &
Sauioure, to geue repentaunce and for-
geuenesse of synnes vnto Israell. And
we are his recordes of these wordes, &
the holy goost, whom God hath geuen
vnto them that obeye hym. Whan they
herde that, it wente thorow the hartes
of them, and they thoughte to slaye
them.
Then stode there vp in the counsell E
a Pharyse, named * Gamaliel, a Scribe Actu.22.a
had in great reputacion before al yͤ peo
ple, and bad put the Apostles asyde a
lytle, and sayde vnto thẽ: Ye men of Is
raell, take hede to your selues, what ye
do as touchyng these men. Before these
dayes rose vp one Theudas, boastinge
himselfe. (And there cleued vnto hym a
nombre of men, aboute a foure hũdreth)
whiche was slayne, and all they that en
clyned vnto him, were scattred abrode,
and brought to naught. After this stode Luce.13.a.
vp * Judas of Galile in the dayes of
tribute, and drewe away muche people
after him, and he also perished, & al they
that enclyned vnto him, are scatred a-
brode. And now I say vnto you: refrayn
your selues from these men, & let them Mala.1.a
go. * Yf this councell or worke be of Math 5.b
men, it wyll come to nought: but if it be
of God, ye are not able to destroye it, lest
ye be founde to be the men, that wyll
stryue agaynst God. Then they agreed Mat.13.e
vnto him and called the Apostles, * and Actu 4.b
bet them, and cõmaunded thẽ, that they
shulde speake nothynge in the name of
Jesu, and let them go.
But they departed frõ the presence Math 5.b
of the councell, * reioysynge, that they
were worthy to suffre rebuke for his na
mes sake. And daylie in the temple and
in euery house they ceassed not, to tea-
che and to preache the Gospell of Jesus
Christ.

The.vi.Chapter.

Mynisters (or deacons) are ordened
in the congregaciõ to do seruyce in ...

ceſſarye thynges of the body, that the
Apoſtles maye wayte onely vpon the
worde of God. Steuen is accuſed.

A IN thoſe dayes whan the nō-
bre of ẏ diſciples increaſed,
there aroſe a grudge amōge
the Grekes agaynſt the He-
brues, becauſe theyr wedo-
wes were not loked vpon in the daylye
handreachynge. Then the twelfe cal-
led the multytude of the diſciples toge-
ther, and ſayde: It is not mete that we
ſhulde leaue the worde of God, and to
ſerue at the tables. Wherfore brethē,
1. Tim.3.b loke out amonge you ſeuen men, *that
are of honeſt reporte, and full of the ho-
ly gooſt and wyſdome, whome we may
appoynt to this nedefull buſynes. But
we wyll geue our ſelues vnto prayer, &
to the mynyſtracyon of ẏ worde of God
And the ſayinge pleaſed the whole mul-
tytude. And they choſe Steuen, a man
full of fayth and of the holy gooſt, and
Philippe, and Procorus, and Nicanor
Apoc.2.a and Thimō, and Parmenas, and* Ni-
‡Nu.27d colas ẏ Proſelite of Antioche. ‡These
Actu.1.a they ſet before the Apoſtles, and they
1 Tim.4.b prayed, and layed theyr handes vpon
2.Tim.1 a them. And the worde of God encrea-
ſed, and the nombre of the diſciples mul-
tiplied greatly at Jeruſalem. And there
were many preſtes alſo obedient vnto
the fayth.

✠ Steuen full of fayth and power,
dyd wonders and great tokens amonge
B the people. Then aroſe there certayne
of the Synagoge, whiche is called (the
Synagoge) of the Lybertynes, and of
the Cyreniites, & of the Alexandrynes, &
of them that were of Celicia and Aſia,
Luce. 21.b and diſputed with Steuen. * and they
coulde not reſyſte the wyſedome and the
ſpryte, out of whiche he ſpake. Then
ſent they in certayne men, that ſayde:
Mat.26.f *We haue herde hym ſpeake blaſphe-
mous wordes agaynſt Moſes, and a-
gaynſt God. And they moued the peo-
ple, and the Elders and the ſcrybes, and
came vpon hym, and caught hym, and
brought hym before the councel, and ſet
falſe wytneſſes there, which ſayd: This
mā ceaſſeth not to ſpeake blaſphemous
wordes agaynſt this holy place and the
lawe. For we herde hym ſaye: Jeſus
of Nazareth ſhall deſtroye this place, &
chaunge the ordynaunces which Mo-
ſes gaue vs. And all they that ſat in
the councell, loked vpon hym and ſawe

his face as the face of an angell.

The.vii.Chapter.

¶ Steuen maketh anſwere to his accu-
ſacyon, rebuketh ẏ hardnecked Jewes,
and is ſtoned vnto death.

THen ſayd the hye preſt: Is A
it euen ſo? He ſayd: Deare
brethren and fathers, her-
ken to. The God of glorye
appeared vnto oure father
Abraham, whyle he was yet in Meſo-
potamia, before he dwelt in Haran, &
ſayd vnto hym: Get thy out of thy coū-
tre, and from thy kynred, and come into
a londe which I wyll ſhewe the. *Thē Gen. [illegible]
went he out of the londe of the Caldees
and dwelt in Haran. *And from thēce Gen. [illegible]
whan his father was dead, he brought
hym ouer in to this lōde (where ye dwel
now) and gaue hym no inheritaūce ther
in, no not the bredth of a fote: and* pro Gen. [illegible]
myſed hym, that he wolde geue it hym
to poſſeſſe, & to his ſede after hym, whā
as yet he had no chylde.

But thus ſayd God vnto him: *Thy Gen. [illegible]
ſede ſhalbe a ſtraūger in a ſtraūge londe
and they ſhall make bondmen of them,
and entreate them euell foure hundreth
yeares, and the people whom they ſhall
ſerue, wyll I iudge, ſayd God. And af-
ter that ſhal they go forth, and ſerue me
in this place. * And he gaue hym the Gen. [illegible]
cōuenaunt of Circumcyſyon. ‡ And ‡Gen. [illegible]
he begat Iſaac, and circumcyſed hym ẏ
eyght daye. * And Iſaac begat Jacob, Gen. [illegible]
‡ and Jacob begatte the twelfe patri- ‡Gen. [illegible]
arkes.

*And the patriarkes had indigna- B
cyon at Joſeph, and ſolde hym into E- Gen. [illegible]
gipte. And God was with hym, and
delyuered hym out of all his troubles,
and gaue hym fauoure and wyſedome
in the ſyght of Pharao kynge of Egipt
*which made hym prynce ouer Egipte Gen. [illegible]
and ouer all his houſe.

*But there come a derth ouer all the Gen. [illegible]
londe of Egipte and Canaan, & a great
trouble, and oure fathers founde no ſu-
ſtenaunce. But Jacob herde that there
was corne in Egipte, and ſent oure fa-
thers out the fyrſt tyme. * And at the Gen. [illegible]
ſeconde tyme was Joſeph knowen of
his brethren, and Joſephs kynred was
made knowen vnto Pharao. But Jo-
ſeph ſent out, & cauſed his father & all
his kynred to be brought, euē.lxv.ſoure &

syxtene soules. * And Jacob wēt downe
in to Egypte, * and dyed, both he & oure
fathers * wer brought ouer vnto Sichē
and layed in the sepulchre, * that Abra-
ham bought for money of the chyldren
of Hemor at Sichem.

C * Now whan the tyme of the pro-
mes drue nye (whiche God had sworne
vnto Abraham) the people grewe & mul
tiplied in Egypte, tyl there rose another
kyng, which knewe not of Joseph. The
same dealt sutely with our kynred, and
intreated our fathers euell, & made thē
to cast out the yonge chyldren, that they
shulde not remayne alyue.

* At ẏ same tyme was Moses borne,
and was a proper chylde before God &
was norysshed thre monethes in his fa-
thers house. But whan he was cast out,
Pharaos doughter toke hym vp, and
norisshed hym vp for hir owne sonne.
And Moses was learned in all maner
wysedome of the Egipcyans, and was
myghtye in dedes and wordes.

But whan he was fortye yeare olde
it came in to his mynde to vyset his bre
thren the chyldren of Israell. And whan
he sawe one of them suffre wronge, he
helped hym, & delyuered hym, that had
the harme done vnto hym, and slewe the
Egipcian. But he thought that his bre-
thren shulde haue vnderstōde, how that
God by his hande shulde saue thē, how
beit they vnderstode it not.

D And on the next daye he shewed him
selfe vnto them as they stroue together,
and wolde haue set them at one agayne
& sayd: Syrs, ye are brethren, why hurt
ye one another? But he ẏ dyd his negh-
boure wronge, thrust hym awaye, and
sayd: * Who made the a ruler & iudge
ouer vs? Wylt ẏ slaye me also as thou
slewest the Egipcian yesterdaye? But
Moses fled at that sayenge, and was a
straunger in the lande of Madiā, where
he begat two sonnes.

* And after fortye yeares, the angell
of the LORDE appeared vnto hym
vpon mount Syna, in a flamme of fyre
in a bushe. Whā Moses sawe it, he wō-
dred at the syght. But as he drewe nye
to behold, ẏ voyce of the LORDE came
vnto him: I am the God of thy fathers,
ẏ God of Abrahā, & ẏ God of Isaac, &
the God of Jacob. Howbeit Moses trē
bled, & durst not beholde. But ẏ LOR-
DE sayd vnto him: * Put of thy shues
from thy fete, for the place where thou
stondest, is an holy grounde. I haue wel
sene the trouble of my people in Egipte
and haue herde theyr gronynge, and am
come downe to delyuer them. And now
come, I wyll sende the into Egipte.

This Moses, whom they refused, & E
sayd: * Who made ẏ a ruler and iudge
ouer vs? hym had God sent to be a ru- Exod.2.b
ler and delyuerer by the hande of the an
gell, that appeared vnto hym in ẏ bushe.
The same brought them out, and dyd
wonders and tokens in Egipte, and in
the reed see, and in the wyldernesse for-
tye yeares. This is that Moses whiche
sayd vnto the chyldren of Israell: * A
prophet shall the LORDE youre God Deut.18.c
rayse vp vnto you, euen from amonge Actu.3.d
your brethren, lyke vnto me. Hym shall
ye heare. * This is he, that was in the
congregacyon in the wyldernesse with Exo.19.b
the angell, which talked with him vpon Gal.3.c
mount Syna, and with our fathers.
This mā receaued the worde of lyfe to
geue vnto vs, vnto whom your fathers
wolde not be obedient, but thrust hym
from them, and in theyr hartes turned
backe agayne in to Egipte, and sayd vn
to Aaron: * Make vs Goddes to go be- Exo.32.a
fore vs, for we can not tell what is be-
come of this Moses, that brought vs
out of the lande of Egipte. And they
made a calfe at the same tyme, and of-
fered sacrifice vnto the ymage, and
reioyced in the workes of theyr owne
handes.

But God turned hymselfe, & * gaue Rom.1.d
them vp, so that they worshipped the
hoost of heauen, as it is wrytten in the
boke of the prophetes: * O ye house of Amos.5.d.
Israell, gaue ye me sacrifices and catell Jere.7.c
those fortye yeares in the wyldernesse?
And ye toke vnto you the Tabernacle
of Moloch, and the starre of your God
Remphā, ymages which ye your selues
made to worshippe them. And I wyll
cast you out beyonde Babilon.

Our fathers had the tabernacle of F
witnesse in the wyldernes, lyke as he ap
poynted them, * whan he spake vnto Exo.25.d
Moses, that he shulde make it (accor- Hebr.8.a
dynge to the patrone, that he had sene.)
which our fathers also receaued, * and Josu.3.a
brought it with Josue in to the londe ẏ
the Hethē had in possessiō, whom God
droue out before ẏ face of our fathers,
vntyl ẏ tyme of Dauid, * which foūde Psa.88.a
fauoure with God, and desyred that he
myght fynde a tabernacle for the God
of Jacob.

* But Salomō buylt him an house. 3.Re.6.a

Actu.17.a *How beit the hyest of al dwelleth not
in temples that are made with handes:
Esa.66.a As he sayeth by the prophete: *Heauē
is my seate, and ỹ earth is my fote stole
What house then wyll ye buylde vnto
me? sayeth the LORDE: Or which is
the place of my rest? Hath not my hāde
made all these thynges?

Deu.9.b *Ye styfnecked and of vncircumcy
sed hartes and eares, ye resyste alwaye
the holy goost: Euē as your fathers dyd
so do ye also. Which of the prophetes
haue not your fathers persecuted? And
G they slewe them, whiche tolde before of
the cōmynge of that ryghteous, whose
traytours and murthurers ye are nowe
become. *Ye receaued the law by the
Joh.7.b mynistracyon of angels, and ‡haue not
‡Act.15.b kepte it.

Whan they herde this, it went tho-
rowe the hartes of them, and they gnas
shed vpon hym with theyr tethe. But he
beynge ful of ỹ holy goost: loked vp to-
Mat.16.c warde heauen, *and sawe the glorye of
God, and Jesus stondynge on ỹ ryghte
hande of God, and sayd: Beholde, I se
the heauens open, and the sonne of man
stondynge on the ryght hande of God.
But they cryed out with a loude voyce,
psal.57.a and * stopped theyr eares, and rāne vio
lently vpon hym all at ones, and thruste
hym out of the cyte, and stoned hym.
Actu.22.b *And the witnesses layed downe theyr
clothes at the fete of a yonge mā which
was called Saul. And they stoned Ste
uen, which cryed, and sayd: LORDE Je
psal.30.a su, *receaue my spyrete. And he kneled
downe, and cryed with a loude voyce:
Luc.23.e *LORDE, laye not this synne to theyr
charge. And whan he thus had spoken,
he fell a slepe.

The.viii.Chapter.

Saul persecuteth the Christians. The Apostles are scatered abrode. Philip commeth in to Samaria. Simon Magus is baptysed, he dissembleth. Philip baptyseth the chamberlayne.

A SAul had pleasure in his death
Actu.22.b At the same tyme there was
a great persecucion ouer the
congregacyon at Jerusalem
Mat.10.c *And they were al scatered
Actu.11.b abrode in the regiōs of Jewry and Sa-
maria, excepte the Apostles. As for Ste
uen, men that feared God dressed hym &
Actu.9.a made great lamētacyō ouer hym. *But
22.a.26.b Saul made hauoke of the cōgregacion,
1.Cor.15.a entered in to euery house, & drue out men
and wemen, and delyuered them to Gal.1.b
preson. ‡They now that were scatered ‡Actu.11.
abrode, went about & preached ỹ worde
Then came Philippe in to a cite of Sa-
maria, and preached Christ vnto them.
And the people gaue hede with one ac-
corde vnto the thynges that Philippe
spake, hearynge hym, and seynge the to-
kens that he dyd. For the vnclean spy-
rites cryed loude, *& departed out of ma- Mat.16.
ny that were possessed. And many that Actu.5.b
were sycke of the palsye and lame, were
healed. And there was great ioye in the
same cyte.

But afore there was in the same cy-
te a certayne mā called Symō, *which Actu.13.
vsed witchcrafte, and bewitched ỹ peo-
ple of Samaria, sayeng, that he was a
mā which could do great thynges. And
they all regarded hym from the least vn-
to ỹ greatest, & sayd: This is ỹ power
of God which is great. But they regar-
ded hym, because that of longe tyme he
had bewitched them with his sorcery.
Howbeit whā they beleued Philips pre- B
achyng of the kyngdome of God, & of ỹ
name of Jesu Christ, they were bapty-
sed both men and wemen. Then Symō
hymselfe beleued also, & was baptysed,
and dyd cleaue vnto Philipe. And whā
he sawe the dedes and tokēs that were
done, he wondred.

✠Whan the Apostles which were
at Jerusalē, herde, that Samaria had
receaued ỹ worde of God, they sent vn-
to them Peter and Jhon. Which, whā
they were come, prayed for them, ỹ they
myght receaue the holy goost. For as
yet he was come vpō none of them, but
they were baptysed only in the name of
Christ Jesu. *Thē layed they theyr hā- Actu.19.
des vpon them, and they receaued the and.19.
holy goost. 1.tim.4.

But whan Symon sawe, that by ỹ and 5.c
layenge on of the Apostles handes ỹ ho 2.tim.1.
ly goost was geuen, he offred them mo-
ney, and sayd: Geue me also this power,
that on whom so euer I put the hon-
des, he maye receaue the holy goost.
Howbeit Peter sayd vnto hym: Perish
thou with thy money, because thou thin Mat.10.a
kest that the * gyft of God may be ob-
tayned with money. Thou shalt haue
nother parte nor felowshippe in this
worde, for thy hart is not ryght before
God. Repent therfore of this thy wyc-
kednes, and praye vnto God, yf happly
the thought of thy hart maye be forge-
uen the. For I se that ỹ art ful of bitter

gall, & wrapped in the vnrighteousnes.

C Then answered Symon, and sayd: * Pray ye vnto the LORDE for me, that none of these thynges wherof ye haue spoken, come vpon me. And they whan they had testified and spoken the worde of the LORDE, turned agayne to Ierusalem, and preached the Gospell in many townes of the Samaritanes.

✠ But the angell of the LORDE spake vnto Philippe, and sayd: aryse, & go towarde the South, vnto the waye that goeth downe from Ierusalem vnto Gaza, which is deserte. And he rose and went on. And beholde, a man of the Morians londe (a chamberlayne and of auctorite with Cādace the quene of the londe of the Morians) which hadde the rule of al hir treasuries, * the same cam to Ierusalem to worshippe. And returned home agayne, and sat vpō his charet, and red the prophet Esay.

The sprete sayd vnto Phylipe: Go neare and ioyne thy selfe to yonder charet. Then came Philippe vnto hym, & herde hym rede the prophet Esay, and sayd: Vnderstondest thou what thou readest? He sayd: How can I, excepte some man enfourme me?

D And he desyred Phylippe, that he wolde come vp, and syt with hym. The tenour of the scripture which he red, was this: * He was led as a shepe to be slayne, & as a lābe voycelesse before his sherer, so opened he not his mouth. In his humblenes is his iudgement exalted. Who shal declare his generacyon? for his lyfe is taken awaye from the earth. Thē answered the chamberlayne vnto Philip, and sayd: I pray the, of whom speaketh the prophet this? of hymselfe, or of some other man?

Philippe opened his mouth and began at this scripture, and preached hym the Gospell of Iesus. And as they wente on theyr waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, * what hyndereth me to be baptysed? Philippe sayd: Yf thou beleue from thy whole harte, thou mayest. He answered, and sayd: I beleue that Iesus Christ is the sonne of God. And he commaunded to hold styll the charet, and they went downe in to the water, both Philippe and the chamberlayne. And he baptysed hym. But whan they were come vp out of the water, the sprete of the LORDE toke Philippe awaye, And the chāberlayne sawe hym nomore. But he went on his waye reioysynge. As for Philippe, he was founde at Azod, and walked aboute, & preached the Gospell vnto al the cyties, tyll he came to Cesarea. ✠

The.ix.Chapter.

¶ Paul is conuerted, and confoundeth the Iewes. Peter rayseth Tabitha.

Saul was yet breathynge out threatnynges and slaughter agaynst the disciples of the LORDE. And went vnto the hye prest, & desyred of hym letters to Damascon vnto the synagoges, that yf he founde ony of this waye (whether they were men or women) he myght brynge them bounde vnto Ierusalem. And as he was goynge on his iourney, it fortuned, that he cam nye vnto Damascon, and sodenly there shyned rounde about hym a lyght frō heauen & he fell to the earth, & herde a voyce which sayd vnto hym: Saul Saul * why persecutest thou me? He sayd: LORDE, who art thou? The LORDE sayd: I am Iesus, whom thou persecutest. It shall be harde for the to kycke agaynst the prycke. And he both tremblynge and astonyed, sayd: LORDE * what wylt thou that I shal do? The LORDE sayd vnto hym: Aryse and go in to the cyte, there shall it be tolde the what thou shalt do. | A Actu.26.b 1.Cor.15.a Gal.1.b 4.Re.19.b Zach.2.b Mat.25.d Actu.2.d and.16.d

As for the men that iourneyed with hym they stode and were amased: for they herde a voyce, but sawe noman. Saull rose from the earth, and whan he hadde opened his eyes, he sawe noman. Neuertheles they toke hym by the hande, and brought him to Damascon: and he was thre dayes without syghte and nether dyd eat nor drynke. At Damascon ther was a disciple named Ananias, and vnto hym sayd the LORDE in a vision: Ananias. And he sayd: Beholde, here am I LORDE. The LORDE sayd vnto hym: Aryse, and go in to the strete which is called straight, & axe in the house of Iuda after one called Saul of * Tharsis: for beholde he prayeth and hath sene in a vision a man named Ananias commynge vnto him and layenge the hands vpō hym, that he myght receaue his syght. | B Actu.21.e and.22.a

Ananias answered: LORDE, I haue herde by many of this man * how much euell he hath done to thy saynctes at Ierusalē. And here hath he auctorite | Actu.8.a

of the hye prestes, to bynde al those that
Gala.1.c call vpon thy name. The LORDE sayde
vnto hym: Go thy way, * for this man
is a chosen vessell vnto me, that he may
beare my name before the Heythen, and
before kynges, and before the chyldren
Actu.21.b of Israell. I wyl shewe him, how great
2 Cor.11.e thynges he must * suffre for my names
C sake.
¶ Act.22.b ¶ And Ananias wente his way, and
came in to the house, and layed yͤ hãdes
vpon him and sayd: Brother Saul, the
LORDE whiche appeared vnto the
in the way as thou camest, hath sent
me, yͭ thou mightest receaue thy syghte,
& be fylled with the holy goost. And im
mediatly there fell from his eyes as it
had bene scales, and he receaued his
sight, and rose, and was baptysed, and
toke meate, and was comforted.

Then was Saul a certayne dayes
with the disciples that were at Damas
con. And straight waye he preached
Christ in the synagoges, how that he
was the sonne of God. But all they yͭ
herde him, were amased, and sayde: Is
not this he, which at Jerusalem spoy
led all those that called on his name? &
came hyther to the intent that he shulde
brynge them bounde vnto the hye pre
stes? But Saul increased in strength, &
confounded the Jewes which dwelt at
Damascõ, and affirmed that this was
very Christ. ¶

D And after many dayes yͤ Jewes helde
a councell together to kyll hym. But it
was tolde Saul, yͭ they layed wayte for
2 Cor.11.d hym. * And they wayted at yͤ gates day
¶ Jos.2.c & nyghte, yͭ they myghte kyl him. ¶ The
3.Re.19.c the disciples toke hym by night, & put
him thorow the wall, and let him down
in a baskett.
Galat.2.b * But whã Saul came to Jerusalẽ,
he assayed to ioyne hymselfe to the disci
ples. And they were all afrayed of hym,
and beleued not, that he was a disciple.
Neuertheles Barnabas toke him, and
brought hym to the Apostles, and tolde
thẽ how he had sene the LORDE in yͤ
way, and how he spake to hym, & how
he had done boldly at Damascon in the
name of Jesu. And he was with them,
and wente out and in at Jerusalẽ, and
quyte hymselfe boldly in the name of yͤ
LORDE Jesu. He spake also, and dis
puted with the Grekes. But they were
Actu.22.b aboute to slaye him. * When the bre
thrẽ knewe that, they broughte hym to
Cesarea, & sent him forth to Tharsis.

So the congregacions had reste thorow
out all Jewry, and Galile, & Samaria,
and were edified, and walked in yͤ feare
of the LORDE, and were fylled wyth yͤ
comforte of the holy goost.

It chaunched that as Peter wal E
ked thorow all quarters, he came also
vnto yͤ saynctes which dwelt at Lydda.
There founde he a man named Eneas,
which had lyen vpõ his bedde eyght yea
res syche of the palsye. And Peter said
vnto him: Eneas, Jesus Christ make yͤ
whole, aryse, & make thy bedde for thy
selfe. * And he arose immediatly. And Mat.9.a
al they that dwelt at Lydda and at Sa Mar.2.a
rona, sawe hym, and turned vnto the Luc.5.c
LORDE. Joh.5.a

At Joppa there was a certayne wo
man that was a disciple, named Tabi
tha, whych by interpretacyon is called
Dorcas: the same was full of good wor
kes and almesse dedes, whiche she dyd.
But it chaunched at the same tyme, yͭ
she was sycke, and dyed. Then wasshed
they her, and layed her in a chãber. But
for so moche as Lydda was nye vnto
Joppa, and the disciples herde that Pe
ter was there, they sent two men vnto
hym, and desyred hym, yͭ he wolde take
it for no grefe to come vnto thẽ.

Peter rose, and came with thẽ. And F
whan he was come, they broughte him
in to the chamber, and all the wydowes
stode rounde aboute him, wepynge, and
shewed him, the cotes and garmentes,
which Dorcas made whyle she was wͭ
them. And whan Peter had put them al
forth, he kneled down, made his prayer
and turned hym vnto the body, & sayde
Tabitha, ryse vp. And she opened hyr
eyes: and whan she sawe Peter, she sat
hir down agayn. But he gaue her the
hande, & lyfte her vp, and called yͤ sayn
tes and the wedowes, and shewed her
there alyue. And it was knowne thorow
out all Joppa, and many beleued on the
LORDE. And it fortuned, that he ta
ryed a lõge season at Joppa by one Sy
mon, which was a tanner.

The.x.Chapter. ✠

¶ The vysion that Peter sawe. How
he was sent to Cornelius. The Heythẽ
also receaue the spyrete, & are baptysed.

There was a mã at Cesarea, A
named Cornelius (a captain
of yͤ cõpany, which is called
yͤ Italianishe) a deuoute mã,
& one that feared God with
all his house, and gaue much * almesse Eccli.3.d(?)

[...].7.d to the people, and prayed God alwaye.
The same sawe in a visiō openly (about
the nyenth houre of the daye) an angell
of God entrynge in to hym, and sayinge
vnto hym: Cornelius. He loked vpon
hym and was afrayed & sayd: LORDE
[...].35.b what is it? He sayd vnto hym: * Thy
[...] prayers and thyn almesses are come vp
in to remembraunce before God, & now
sende men vnto Joppa, and call for Sy-
mon, whose syrname is Peter, which is
at lodgynge with one Symon a tanner
whose house lyeth by ŷ see syde: he shall
tell the, what thou oughtest to do. And
when the angell which spake to Corne-
lius, was departed, he called two of his
housholde seruauntes, & a deuoute soul-
dyer, of thē that wayted vpon hym, and
tolde them all, and sent them to Joppa.
B On the next daye after when these
were goynge on theyr iourney, & came
[...].4.d nye vnto the cyte, Peter * went vp in to
[...].6.a a chamber to praye about ŷ syxte houre.
[...].6.d And whā he was hōgrye, he wold haue
eatē. But whyle they made redy for him
he fell in to a traunce, and sawe heauen
open, and a vessel commynge downe vn-
to hym, as it hadde ben a great lynnen
cloth, knyt at the foure corners, & was
let downe to the earth, wherin were all
maner fourefoted beastes of the earthe,
and wylde beastes, and wormes, & fou-
les of the ayre. And there came a voyce
vnto hym: Ryse Peter, slaye, and eate.
But Peter sayd: Oh no, LORDE, * for
[...].11.a. I neuer dyd eate eny commune or vn-
[...].14.a cleane thynge. And the voyce spake vn-
to hym agayne ŷ second tyme: * What
[...].15.b God hath clensed, that make not thou
[...].14.b vncleane. This was done thryse. And
[...].4.a the vessell was receaued vp agayne in
[...].1.c to heauen.
But whyle Peter was combred in
hymselfe, what maner of vision this
shulde be which he had sene, behold, the
men that were sent from Cornelius, en-
quyred after Symons house, and stode
before ŷ dore, & called, & axed whether
Symon (whose syrname was Peter)
were lodged there? Whyle Peter was
musynge of the vysion, the sprete sayde
vnto hym: beholde, the men seke the.
Aryse therfore, and get the downe, and
go with them: and doute not, for I haue
sent them.
C Then went Peter downe to ŷ men,
that were sent vnto hym from Corne-
lius, and said: lo, I am he whom ye seke
what is ŷ cause, wherfore ye are come?
They sayde: Cornelius the captayne, a
iust man and one that feareth God, and
of good reporte amonge all the people
of the Jewes, was warned by an holy
angell, to sende for the in to his house,
and to heare wordes of the. * Thē cal- Gen.19.a
led he thē in, and lodged them. and.24.d
The nexte daye after wente Peter 1.Pet.4.b
forth with thē, & and certayne brethren & Act.11.b
of Joppa bare hym cōpany. And ŷ daye
folowynge came they to Cesarea. Cor-
nelius wayted for thē, & had called toge-
ther his kynsfolkes & specyall frendes.
And as it chaunced that Peter came in,
Cornelius met hym, and fell downe at
his fete, and worshypped hym. But Pe-
ter toke hym vp and sayd: * Stōde vp,
I am a mā also. And as he talked with Act.14.c.
hym, he wēte in, & founde many ŷ were Apo.19.b
come together, and he sayde vnto thē: and.22.b
Ye knowe & that it is not lawfull for a & Deu.7.a
man beynge a Jewe to ioyne hymselfe
or to come to a strāger. But God hath
shewed me, that I shulde call no man cō-
mune or vncleane. Therfore haue I not
douted to come, as soone as I was sent
for. I axe you therfore, for what intent
haue ye sent for me?
Cornelius sayde: It is now foure D
dayes ago, that I fasted, and at ŷ nyenth
houre, I prayed in my house, & beholde,
there stode a man before me in a bryght
clothyng, & sayd: Cornelius, thy prayer
is herde, & thyne almesse dedes are had
in remembraunce in ŷ sight of God. Sende
therfore to Joppa, and call for one Sy-
mon (whose syrname is Peter) which
is at lodgynge in the house of Symon
the tanner, by ŷ see syde: the same whā
he commeth, shall speake vnto the. The
sent I vnto the immediatly, & thou hast
done wel, that thou art come. Now are
we all here present before God, to heare
all thynges that are commaunded the
of God.
✠ Peter opened his mouth, & sayd:
* Now perceaue I of a trewth, ŷ God Rom.2.b.
hath no respecte of personnes, & but in Ephe.6.a
all people he that feareth hym, & wor- Col.3.d
keth righteousnesse, is accepted vnto & esa.56.b
hym. Ye knowe of the preachynge that
God sent vnto the chyldren of Israell,
preachyng thorow Jesus Christ (which
is LORDE ouer all) which preachyng
was publysshed thorow out all Jewry, Mat.4.b
* & begāne in Galile after ŷ baptyme & esa.61.a
ŷ Jhō preached, how God & anoynted ŷ
same Jesus of Nazareth with the holy
goost & with power, which wēte about

and dyd good, and healed all those that
were oppressed of ẏ deuel for God was
with hym. And we are witnesses of all
that he dyd in the londe of the Iewes,
and at Ierusalem. Whome they slewe,
and hanged on a tre.
Hym God raysed vpon the thyrde
E dayes, and caused him be openly shewed
not to all the people, but to the chosen
Luce.24.d witnesses of God, euē vnto vs * which
Joh.21.b dyd eate and drynke with hym after he
Mat.28.c was rysen vp from the dead. ✠ ‡ And
he cōmaunded vs to preache vnto ẏ peo
ple, and to testifye, that is it he that is
ordeyned of God a iudge of the lyuynge
Esa.43.d and of the dead. Of hym beare * all the
and.53.c prophetes witnesse, ẏ thorow his name
Jere.50.d all they that beleue in him, shall receaue
Dani.9.d remyssion of synnes. ✠ Whyle Peter
Actu.2.e was yet speakynge these wordes: ‡ the
holy goost fell vpon all them that herke
ned vnto the worde. And the faythfull
of the circumcysyon whiche came with
Peter, were astonyed, because that the
gyft of the holy goost was shed out al
so vpon the Heythen. For they herde
that they spake with tūges, and magni
fied God. Thē answered Peter: * May
Actu.8.d eny man forbid water, that these shulde
not be baptysed which haue receaued ẏ
holy goost as well as we? And he com
maunded them to be baptysed in the
name of the LORDE. ✠ Then prayed
they hym that he wolde tary there cer
tayne dayes.

The.xi.Chapter.

¶ Peter sheweth ẏ cause wherfore he
wente to the Heythen. Barnabas and
Paul preach vnto the Heythē. Agabus
prophecieth derth for to come.

A The Apostles and the brethrē
that were in Iewrye, herde
say, that the Heythē also had
receaued the worde of God.
And when Peter was come
vp to Ierusalem, they ẏ were of ẏ circū
cisyon, chode ẇ hym, and sayd: * Thou
Deu.7.a wentest in to men that are vncircūcysed
and hast eaten with them. But Peter
beganne, and expounded the thynge in
order vnto them, and sayde: * I was in
Actu.10.a the cite of Ioppa prayeng, & in a traun
ce I sawe a visyon, a vessell commynge
downe, as it had bene a great lynē cloth
with foure corners, and lette downe
from heauen, and come vnto me. In to
the which I loked, and consydered, and
sawe foure foted beastes of the earth, &
wylde beastes, and wormes, and fou les
of the ayre. And I herde a voyce, which
sayde vnto me: Ryse Peter, slaye, and
eate. But I sayde: Oh no, LORDE, for
there neuer entred eny * cōmune or vn Leui.1
cleane thynge, in to my mouth. Neuer- Deu.1
thelesse the voyce answered me agayne
from heauen: What God hath clensed,
that call not thou vncleane. This was
done thre tymes, and all was taken vp
agayne in to heauen.
And beholde, immediatly stode there
thre men before the dore of ẏ house that
I was in, sent from Cesarea vnto me.
But ẏ spret sayd vnto me, that I shuld
go with thē & doute nothynge. * These Actu.10
sixe brethrē also came with me, and we
entred in to the mans house.
And he shewed vs, how he had sene B
an angel stondynge in his house, which
sayde vnto hym: Sende men to Ioppa,
and call for Symon (whose syrname is
Peter) he shal tell the wordes, where by
thou & all thy house shall be saued. But
whā I begāne to speake, the holy goost
fell vpon them, * lyke as vpō vs at the Actu.1
begynnynge. Then thought I vpon the
worde of the LORDE, how he sayde:
* Ihō baptysed with water, but ye shal Actu.1
be baptysed with the holy goost. For as
muche then as God hath geuen thē lyke
gyftes, as vnto vs, which beleue on the
LORDE Iesus Christ, who was I ẏ
I shuld be able to withstōde God? Whē
they herde this, they helde their peace,
and praysed God, and sayde: Thē hath
God also to the Heythen graunted re
pentaunce vnto lyfe.
* They ẏ were scatred abrode thē- Actu.
row the trouble that rose aboute Ste
uen, walked on euery syde vntill Phenis
ces, and Cypers, and Antioche, & spake
the worde vnto noman but onely vnto
the Iewes. Neuertheles some of them
were men of Cypers & Cyrene which
came to Antioche, and spake also vnto
the Grekes, and preached the Gospel of
the LORD Iesu. And the hande of the
LORDE was with them, And a great
nombre beleued, and turned vnto the
LORDE.
This tydynges of them came to the C
eares of the congregacyon at Ierusalē.
And they sent Barnabas, that he shulde
go vnto Antioche. Which whā he was
come thither & sawe the grace of God,
he was glad, * & exorted thē all, that ẇ Actu.13
purpose of hart they wolde continue in
the LORDE. For he was a good mā

ful of the holy goost and faith. And ther
was a great multitude of people added
vnto the LORDE. * But Barnabas
departed vnto Tharsis, to seke Saul.
And whã he had fõde hym, he brought
hym to Antioche. It chaunced, that a
whole yeare they were there cõversaūt
together in the congregacyon & taught
much people, so that the disciples at An
tioche were fyrst called Christen.

In those dayes came there Prophe-
tes from Jerusalē vnto Antioche. And
one of them (whose name was * Aga-
bus) stode vp, and declared by the sprete
a greate derth, that shuld come ouer the
whole cõpasse of the earth: which came
to passe vnder the Emperour Claudius
But the disciples concluded (euery one
accordynge to his abylite) to sende * an
handreachynge vnto the brethren that
were in Jewry: which thynge they also
dyd and sent it * vnto the elders by the
handes of Barnabas and Saul.

The.xii.Chapter. ✠

¶ Herode persecuteth the Christē. Kyl-
leth James, and putteth Peter in preson
whom the LORDE delyuereth by an
angell. The shameful death of Herode.

B At ye same tyme layed kynge
Herode hãdes vpon certayne
of the congregacyon, to vexe
them. As for * James ye bro
ther of Jhon, hym he slewe
with the swearde. And whan he sawe
that it pleased the Jewes he proceded
farther to take Peter also. But it was
Easter. Now whan he had taken hym,
he put him in preson, and delyuered him
vnto foure quaternyons of souldiers, to
kepe hym: and thought after Easter to
bryng him forth to ye people. And Peter
was kept in ye presõ. * But prayer was
made without ceassynge of the congre-
gacyon, vnto God for hym. And whan
Herode wolde haue brought hym out
vnto the people, in ye same nyght slepte
Peter betwene two souldyers, bounde
with two cheynes. And ye kepers before
the dore kepte the preson.

B * And beholde ye angell of the Lord
was there present, and a lyght shyned in
the habitacyon, and smote Peter on the
syde, and waked hym vp, and sayde: A-
ryse vp quyckly. And the cheynes fell of
from his hondes. And the angell sayde
vnto him: Gyrde the, & put on thy shues
And he dyd so. And he sayde vnto hym:
Cast thy mantle aboute the, and folowe

me. And he wente out, and folowed hym
and wyst not, that it was treuth ye was
done by the angell, but thought he had
sene a visyon. Neuertheles they wente
thorow the fyrst and secõde watch, and
came to the yron gate, that ledeth vnto
the cite, which opened vnto them by his
owne accorde. And they wente out and
passed thorow one strete, and immedial
ly the angell departed from hym.

And whan Peter was come to hym C
selfe, he sayde: * Nowe I knowe of a Gen. 28.B
treuth, that the LORDE hath sent his Dan. 6.D.
angell, and delyuered me out of the hõde
of Herode, and from all the waytynge
for of the people of the Jewes. And
as he consydered the thynge, he came to
the house of Mary the mother of one
Jhõ, (which after his syrname was cal
led Marke) where many were gathered
together, * and prayed. As Peter kno- Actu. 2.B
ked at the entry dore, there came forth a
damsell to herken, named Rhoda. And
whan she knewe Peters voyce, she ope-
ned not the entrye for gladnes, but rane
in, and tolde, that Peter stode before the
entrye. But they sayde vnto her: Thou
art mad. Neuertheles she abode by it,
that it was so. They sayde: it is his an-
gell. But Peter continued knockynge.
Whan they opened the dore, they sawe
hym, and were astonyed. * But he bec- Actu. 13.B
kened vnto thē with the hande, to holde
theyr peace, and tolde them, howe the
LORDE had brought hym out of the
preson. And he sayde: Shewe this vnto Actu. 15.B
* James and to the brethrē. And he de- and. 21.D
parted, and wente to another place. D

When it was daye, there was no t
a lytle a do amonge ye souldyers, what
was become of Peter. When Herode
had called for him, and founde hym not
he caused the kepers to be examyned, &
cõmaunded thē to be caryed awaye and
he wente downe from Jewry vnto Ces
sarea, and ther abode. But he was dis
pleased with them of Tyre and Sydon
Neuertheles they came vnto hym with
one accorde and made intercessyon to
Blastus the kynges chamberlayne, and
desyred peace, because theyr cõtre was
norysshed by the kynges londe. But vpõ
a daye appoynted, Herode putte on the
kyngly apparell, sat hym downe vpon ye
iudgement seate, and made an oracyon
vnto them. As for the people, they cryed
therto: This is a voyce of God, and not
of man. Immediatly the angell of the
LORDE smote hym, because he gaue

not God to honoure. And he was eaten
vp of wormes, and gaue vp the goost.
But the worde of God grewe, and mul
tiplyed. As for Barnabas and Saull,
they came agayne to Jerusalem, and de
Actu.11.c lyuered * the handreachynge, and toke
‡ Act.13.a with them ‡ Jhon whose syrname was
Marke.

The.xiii.Chapter.

¶ Paule and Barnabas are called to
preache amonge the Heythen. Of Ser
gius Paulus and Elymas the sorcerer
Paul preacheth at Antioche.

A THere were at Antioche in
the congregacyon, prophe
tes and teachers, as Barna
bas, and Symon called Ni
ger, and Lucyus of Cyren,
and Manahen Herodes the Tetrarchas
norsfelowe, & Saul. As they serued ẏ
LORDE, and fasted, the holy goost
sayde: Seperate me out Barnabas and
Saul for to worke, * where vnto I
Actu.9.b haue called them. Then fasted they and
prayed, and layed the hondes on them,
and let them go. And they beynge sent of
the holy goost, came vnto Seleucia, frō
thence they sayled vnto Cypers. And
whan they were come in to the cyte Sa
lamin, they shewed the worde of God in
the synagoges of the Jewes. And they
Actu.12.b hadde * Jhon to theyr mynister.

And whan they had gone thorowe
out the yle vnto ẏ cyte of Paphos, they
founde a certayne Sorcerer and false
prophet, a Jewe (whose name was Bar
Jesu) which was with Sergius Pau
lus the ruler of the coūtre, a man of vn
derstondynge. The same called Barna
bas and Saull vnto hym, and desyred
to heare the worde of God. Then the
* Sorcerer Elymas (for so was his
Exo.7.b name by interpretacyon) withstode thē,
and.8.b and sought to turne awaye the ruler frō
Actu.8.a the fayth. But Saul which is also cal
led Paul, beynge full of the holy goost,
loked vpon hym, & sayd: O thou chylde
of the deuell, full of all suttyltie and all
deceatfulnes, and enemye of all ryghte
ousnes, thou ceassest not to peruerte the
strayght wayes of the LORDE. And
now beholde, the hande of the LORD
cōmeth vpon the, & thou shalt be blynde
and not se the Sonne for a season. And
immediatly there fell on hym a myste &
darknesse, & he wente aboute, & sought
them that shuld lead hym by the hande.
Whan the ruler sawe what was done
Joh.6.b * he beleued, and wondred at the doc
tryne of the LORDE.

When Paule and they that were
with hym, were departed by shyppe frō B
Paphos, they came to Perga in ẏ lōde
of Pamphilia. * But Jhon departed Actu.15
from them, and wente agayne to Jeru
salem. Neuertheles they wandred tho
row frō Perga, and came to Antioche
in the londe of Pisidia, and wente in ẏ
synagoge vpon the Sabbath daye, and
sat downe. But after the lecture of the
lawe and of the prophetes, the rulers of
the synagoge sente vnto them, sayenge:
Good brethren, yf ye haue eny sermon
to exhorte the people, saye on. Thē stode
Paul vp, and * beckened with the hāde Actu.21
(that they shulde holde theyr peace) and
sayde.

Ye men of Israel, and ye that feare
God, herke to: The God of this people
chose oure fathers, and exalted the peo
ple, when they were straungers in the
londe of Egypte, * and with a mightie Exo.1
arme brought he them out of it. And by
ẏ space of fortye yeares suffred he theyr
maners in ẏ wyldernesse, and destroyed
seuen nacyons in the londe of Canaan.
* and parted theyr londe amonge them Josu.1
by lot. ‡ After that gaue he the iudges ‡ Jud.
by the space of foure hundreth & fyftye
yeares, vntil ẏ prophet Samuel. * And 1.Reg.
after that they desyred a kynge, ‡ and ‡ 1.Re.
God gaue vnto them, Saul the sōne of
Cis, a man of the trybe of Ben Jamin,
fortye yeares longe. * And whā he had 1.Reg.
put hym downe, he set vp Dauid to be
theyr kynge, of whom he reported, say
enge: * I haue foūde Dauid the sonne Psal.
Jesse, a man after my harte he shall ful
fyll all my wyll.

C Of this mans sede hath God (* ac
cordynge to the promesse) brought forth psal.
vnto the people of Israel: the Sauiour 2.reg.7
Jesus: whan Jhon had fyrst preached
before his cōmynge the baptyme of re
pentaūce vnto Israel. But whan Jhon
had fulfylled his course, he sayde: * I Mat.3
am not he, that ye take me for. But be
holde, there cōmeth one after me, whose
shues of his fete I am not worthye to
lowse. ✠ Ye men and brethren, ye chyl
dren of the generacyō of Abraham, and
they that feare God amonge you, * vn Mat.
to you is the worde of this saluacyon
sent, for the inhabyters of Jerusalem, 1.Cor.1
and theyr rulers * for so muche as they
knewe hym not, nor yet the voyces of
the prophetes (whiche are red euery
Sabbath) haue fulfylled them in con

tempynge hym. * And though they
founde no cause of death in hym, yet de-
syred they Pylate to kyll him. And whã
they had fulfylled all that was wrytten
of hym * they toke hym downe frõ the
tre, and layed hym in a sepulcre: But on
the thirde daye God raysed hym vp frõ
the dead, * and he appeared many day-
es vnto thẽ, ‡ that wente vp with hym
from Galile vnto Jerusalem, whiche
* are his witnesses vnto the people. ✠
D And we also declare vnto you ẏ pro
mes, which was made vnto our fathers
how that God hath fulfylled the same
vnto vs theyr chyldrẽ, in that he raysed
vp Jesus agayn. As it is wrytten in the
seconde Psalme: * Thou art my sonne
this daye haue I begottẽ the. But that
he hath raysed hym vp from the dead,
now nomore to returne to corrupcyon,
he sayde on this wyse: * The grace pro
mysed to Dauid, wyl I faithfully kepe
vnto you. Therfore sayeth he also in a-
nother place: * Thou shalt not suffre
thy holy to se corrupcyon. For Da-
uid whan he in his time had serued the
wyll of * God, he fell a slepe, and was
layed by his fathers, and sawe corrup-
cyon. But he whome God raysed vp a-
gayne sawe no corrupcyon.

Be it knowne vnto you therfore ye
men and brethren, * that thorow this
man is preached vnto you the forgeue-
nes of synnes, and from all the thynges
wherby ye might not be iustifyed in the
lawe of Moses. But whosoeuer bele-
ueth on this man, is iustifyed. Beware
therfore, ẏ it come not vpon you, which
is spoken in the prophetes: * Beholde
ye despysers, & wõder at it, and perysshe
for I do a worke in youre tyme, which
ye shall not beleue, yf ony mã tell it you.

Whan the Jewes were gone out of
the synagoge, the Heythẽ besought thẽ,
that they wolde speake the worde vnto
thẽ betwene the Sabbath dayes. And
whan the congregacyon of ẏ synagoge
was broken vp, many Jewes and Pro
selytes that serued God folowed Paul
and Barnabas which spake to thẽ, and
* exorted them, that they shulde conti-
nue in the grace of God.

E ✠ On ẏ Sabbath folowynge, came
almoost ẏ whole cite together, to heare
the worde of God. But whan ẏ Jewes
sawe the people, they were full of indig
nacyon, and spake agaynst that whiche
was spokẽ of Paul, speakinge agaynst
it, and blasphemynge. But Paul & Bar
nabas wared bolde, and sayde: * It be Mat. 10. a and. 15. c
houed fyrst the worde of God to be spo-
ken vnto you: but now that ye thrust it
frõ you, and counte youre selues onwor-
thy of euerlastynge lyfe, lo, * we turne Mat. 21. a
to the Gentyles. For so hath the LOR
DE cõmaunded vs: * I haue set the to Esa. 49. b
be a lighte vnto the Gentiles, that thou Mat. 5. b
be the saluacyon vnto the ende of the Luce. 2. c
earth. ‡ Whan the gentyles herde that ‡ esa. 55. b
they were glad, and praysed the worde
of the LORDE, and beleued, euen as
many as were ordeyned to euerlastynge
lyfe. And the worde of the LORDE was
spred abrode thorow out all the region.
* How beit the Jewes moued the de- 2. Tit. 3. b
uoute and honorable wemẽ, and ẏ chefe
men of the citie, and raysed vp a perse-
cucyon agaynste Paull and Barnabas
and expelled them out of their coastes.
But they * shoke of ẏ dust of their fete Mat. 10. b Mar. 6. b
agaynst thẽ, and came to Iconium. And Luce. 9. a
the disciples were fylled with ioye and
with the holy goost. ✠

The.xiiii. Chapter.

¶ Paul and Barnabas preach at Ico-
niũ: some beleue, some stere vp sedicion
At Listra they wold do sacrifice to Bar
nabas and Paul, whiche refuse it, and
exhorte the people to worshippe the true
God. Paul is stoned, after ẏ cõmeth he
to Derba, Listra Iconiũ & to Antioch.

IT fortuned at Iconiũ, that A
they wente both together in
to ẏ synagoge of the Jewes
and spake so, that a greate
multitude of the Jewes and
of the Grekes beleued. But the vnbele-
uynge Jewes moued and disquyeted
the soules of the Heythen agaynste the
brethrẽ. So they had theyr beynge there
a longe season, and quytte them selues
boldely in the LORDE, which gaue testi
mony vnto ẏ worde of his grace, * and Mat. 16. c
caused tokens and wonders to be done
by their hãdes. How beit the multitude
of ẏ cyte was deuyded, some helde with
the Jewes, and some with ẏ Apostles.
But whã there rose vp an insurreccion
of the Heythen and of the Jewes, and
of their rulers, to put thẽ to shame, and
to stone them, they perceaued it, & * fled Mat. 10. b
vnto Lystra & Derba cities of the coun
tre of Licaonia, and vnto ẏ region that
lyeth rounde aboute, and ther they prea
ched the Gospell.

And amonge them of Lystra, there
was a man, which sat beynge impotent

Actu.3.a of his fete, * and was crepell from his
mothers wombe and had neuer walked
the same herde Paul speake. And whan
he behelde him, & perceaued that he had
fayth to be made whole, he sayde with
a loude voyce: Stonde vp righte on thy
Esa.35.a fete. * And he sprange vp and walked.
But whan the people sawe what Paul
had done, they lyfte vp theyr voyce, and
Actu.28.a sayde in the speach of Lycaonia: * The
goddes are become lyke vnto men, and
are come downe vnto vs. And they cal-
led Barnabas Jupiter, and Paul Mer
curius, because he was ye preacher. But
Jupiters prest which dwelt before theyr
cite, brought oxen and garlandes before
the gate, and wolde haue done sacrifice
with the people.
C Whan the Apostles Barnabas and
Paul herde that, they rent theyr clothes
and ranne in amonge the people, cryenge
Actu.10.c and sayenge: * Ye men. Why do ye this?
Apo.19.b We are mortall men also lyke vnto you
and.22.b and preache vnto you the Gospell, that
ye shulde turne from these vayne thynges
psal.145.a vnto the lyuynge God * whiche made
Actu.17.d heauen and earth, and ye see, and al that
Apo.14.b therin is, which in tymes past suffred al
the Heythen to walke after their owne
‡ Ro.1.b wayes. ‡ Neuertheles he hath not left
hym selfe without witnesse, in that he
hath shewed his benefites, and geuen vs
rayne from heauen, and fruteful seasons
fyllynge our hartes with fode and glad
nesse. And whan they sayde this, they
scarse refrayned ye people, that they dyd
no sacrifyce vnto them.
But there came thither certayne Je
wes from Antioche and Iconium, and
2.Cor.11.e persuaded the people, & * stoned Paul
& drue hym out of ye cite, supposynge he
had ben dead. Howbeit as the disciples
stode rounde aboute hym, he rose vp, &
came in to the cite. And on the nexte day
he departed with Barnabas vnto Der
D ba, and preached the Gospell vnto the
same cyte, and taught many of them. And
they went agayne vnto Lystra, and Ico
nium and Antioche, strengthynge ye sou
Actu.2.e les of the disciples, and * exhortynge
11.c.13.e them to continue in the fayth: and that
‡ Lu.24.d we ‡ thorow muche tribulacyon muste
2.Tim.3.b entre in to the kyngdome of God. And
whan they had ordeyned them Elders
by eleccyon thorow al the congregacions
they prayed and fasted, and commended
them vnto the LORDE, on whome
they beleued.
And they wente thorow Pysidia, &
came to Pamphilia, and spake ye worde
at Perga, and wente downe to Attalia
and from thence departed they by shippe
vnto Antioche: * from whence they were Actu.13.
delyuered to the grace of God vnto the
worke, which they had fulfylled. Whan
they came there, they gathered the congre
gacyon together, and shewed them, howe
greate thynges God had done with them
and how he opened the dore of faith vn
to the Heythen. And there they abode a
longe tyme with the disciples.

The.xv.Chapter.

C Variaunce aboute circumcysion. The
Apostles pacifye the matter at Jerusa-
lem. Paul and Barnabas preach at An
tioche.

AND there came certayne from A
Jewry, and taught the bre-
thren: * Excepte ye be circum
cysed after ye maner of Mo- Gala.2.a
ses, ye can not be saued. Now
whan there rose a dissention, and Paul
and Barnabas hadde set them selues
harde agaynst them, * they ordeyned that Gala.2.a
Paul and Barnabas & certayne other
of them shulde go vp to Jerusalem vnto
the Apostles and Elders, aboute this
questyon. And they were brought on their
waye by the congregacyon, and wente
thorow Phenices and Samaria, and
declared the conuersacyon of the Hey-
then: and brought great ioye vnto al the
brethren. Whan they came vnto Jeru-
salem, * they were receaued of the con- Actu.13.
gregacyon, and of the Apostles, and of
the Elders, and they tolde how greate
thynges God had done with them. Then
rose there vp certayne of the secte of the
Pharyses (whiche beleued) and sayde:
They must be circumcysed and commaun-
ded, to kepe the law of Moses. But the
Apostles and Elders came together, to
reason vpon this matter.
Now whan there was much dispu B
tynge, Peter rose vp, and sayd vnto them:
Ye men and brethren, ye knowe that a
good whyle ago, God chose amonge vs,
that the Heythen by my mouth shulde
heare the worde of the Gospell, and be-
leue. And God the * knower of hartes Actu.1.d
bare witnesse ouer them, ‡ and gaue them ‡ Act.10.
the holy goost, lyke as vnto vs, and put
no difference betwixte vs and them, and
purifyed theyr hartes thorow faith.
Now therfore why tempte ye God, with
layenge vpon the disciples neckes the
yocke, * which nether oure fathers nor Actu.7.f

we were able to beare? * But we be-
leue to be saued thorow the grace of the
LORDE Jesu Christ, lyke as they al-
so. Then all the multitude helde theyr
peace, and gaue audience vnto Paule
and Barnabas, which tolde how great
tokens and wonders God had done by
them amonge the Heythen. Afterwarde
whan they helde theyr peace, * James
answered, and sayde: Ye men and bre-
thren herken vnto me. Symon hath tolde
how God at the fyrst vysited to receaue
C a people vnto his name from amonge
the Heythen. And vnto this agre ẏ wor
des of the prophetes as it is wrytten:
* After this wyll I returne and wyll
buylde agayne the Tabernacle of Da-
uid, that is fallē downe: & that which
is fallen in decaye therof, wyl I buylde
agayne and wyll set it vp, that the resy
due of men may seke after the LORDE:
and also the Heythen, vpon whome my
name is named, sayeth the LORDE,
which doth all thynges. Knowen vnto
God are all his workes from the begyn
nynge of the worlde. Wherfore my sen-
tence is, that they which from amonge
the Heythen are turned vnto God, be
not disquyeted, but to wryte vnto thē,
that they abstayne them selues from fyl
thynesse of * Idols, from ẏ whordome,
and from * strangled, and bloude. For
Moses hath of olde tyme in euery cyte
them that preache hym: and he is red in
the synagoges euery Sabbath daye.
And the Apostles and Elders with
the whole cōgregacion thought it good
to chose out men of them, and to sende
them vnto Antyoche with Paule and
Barnabas, namely * Judas, whose
syrname was Barsabas, and Sylas
(which were chefe men amonge the bre
thren) and gaue them letters in theyr hā
des after this maner.
D We the Apostles and Elders & bre-
thren wyshe health vnto the brethren of
the Heythen which are at Antioche, and
Syria and Cilicia. * For so muche as
we haue herde that certayne of oures
are departed, and haue troubled you,
and combred youre myndes, sayenge: ye
must be circumcysed, and kepe the lawe
(to whome we gaue no such cōmaunde
ment) it semed good vnto vs, beynge ga
thered together with one acorde, to chose
out men, and to sende them vnto you,
with oure beloued Barnabas and Paul
men that haue * ieoperded theyr lyues
for the name of oure LORDE Jesus
Christ. Therfore haue we sent Judas &
Sylas, which shall also tell you ẏ same
with wordes. For it pleased ẏ holy goost
& vs, to laye no charge vpon you, more
then these necessarie poyntes: That ye
abstayne frō the offerynges of Idols, […]ach.9.e
and from bloude, and from strangled, & 1.Cor.8.a
from whordome. From the which yf ye and 10.e
abstayne youre selues, ye shall do well.
Fare ye well.
Whan these were sent forth, they
came vnto Anthioche, and gathered the
multitude together, and delyuered the
epistle. Whan they had red it, they were
glad of that consolacyon. As for Judas
and Sylas, (whiche were prophetes al-
so) they exhorted the brethrē with much
preachynge, and strengthed them. And E
whan they had taryed there for a seasō,
they were let go of the brethren in peace
vnto the Apostles. Notwithstondynge
Sylas thought it good to byde ther styl
* But Paule and Barnabas cōtynued Gal.2.a
at Anthioche, teachynge and preachyng
the worde of the LORDE, with other
many.
Neuertheles after certayne dayes
Paule sayd vnto Barnabas: let vs go
agayne, and vyset our brethren thorowe
all the cyties (wherin we haue shewed ẏ
worde of the LORDE) how they do.
But Barnabas gaue councel, that they
shulde take with them Jhon, whose syr
name was Marke. How be it Paul
thought it mete, not to take hym with
them, * whiche departed from them in Actu.13.b
Pamphilia, and went not with thē vn-
to the worke. And so sharpe was ẏ stryf
betwene them, that they departed asun
der the one from the other, and Barna-
bas toke Marke vnto hym, and sayled
vnto Cypers. But Paule chose Sylas
and departed, beynge commytted of the
brethren vnto the grace of God. He wēt
thorow Siria and Cilicia, stablyshyng
the congregacyons.

The.xvi. Chapter.

Timothe is circumcised. Paul prea
cheth at Philippos, and there is he put
in preson.

HE came vnto Derba and to A
Lystra, & beholde, a certayne
disciple was ther named Ti-
motheus, the sonne of a Je-
wysshe woman, which bele-
ued, but his father was a greke: ẏ same
had a good reporte amonge the brethrē
of Lystra and at Iconium. Paul wolde

that the same shulde go forth with hym
1. Cor. 9.c and * toke & circumcysed hym because
Gala.2.a of the Jewes that were in those quar-
ters. For they knewe all, that his father
was a Greke. But as they wente tho-
rowe the cities, they delyuered them the
Actu. 15.b sentence to kepe. * whiche was conclu-
ded of the Apostles and Elders at Je-
rusalem. Then were the cōgregacyons
stablysshed in the fayth, and increased in
nombre daylye.

But as they wēte thorow Phrygia
Roma.1.b and the lōde of Galacia, they were * for
bydden of the holy goost, to preache the
worde in Asia. How beit as they came
in to Mysia, they prcued to take theyr
iourney in to Bythinia, and the spirite
suffred them not.

B Neuertheles whan they had passed
2.Cor. 1.c. thorow Mysia, they came downe * to
‡ Act.18.a Troada, & there appeared a ‡ vysion
and.23.b vnto Paul by nyghte, that there was a
man of Macedonia, which stode & pray
ed hym, and sayd: Come downe to Ma
cedonia, and helpe vs. Whā he had sene
the vysion, we sought immediatly to go
Actu. 20.a * vnto Macedonia, beynge certifyed,
that the LORD had called vs thither,
to preache the Gospell vnto them. Thē
departed we from Troada, and came
the straynght course vnto Samothracia
on the nexte daye to Neapolis, & from
thence to Philippis, which is the chefe
cite of ẏ londe of Macedonia, & a fre cy
te. In this cite abode we certayn dayes.

On ẏ daye of the Sabbathes wēre
we out of the cyte besyde ẏ water, wher
men were wōte to pray, & we sat down
and spake vnto the wemen that resor-
ted thither. And a deuoute woman (na-
med Lydia) a seller a purple, out of the
Joh 6.e cyte of Thiatira, herkened to, * whose
harte the LORD opened that she gaue
hede vnto the thynges that Paul spake
When she was baptysed and hir hous-
holde, she besought vs, and sayde: Yf ye
thynke that I beleue on the LORDE
then come in to my house, and abyde
Gen.19. a there. And she * constrayned vs.
Luce.14.c It fortuned whan we went to pray
and.24. c er, that there met vs a damsel, whiche
C ‡ had a spret of soythsayēge, & brought
‡ 1 re.28.b hir master and maistresse greate vaun-
tage with soythsayenge: the same folo-
wed Paul and vs, and cryed and sayde:
Mar.5.a * These mē are ẏ seruauntes of ẏ moost
Luce.8.d hye God, whiche shewe vs the waye of
saluacyon. This dyd she many dayes.
But Paul was not cōtent with it, and

turned hym aboute, and sayde vnto the
spirete: I cōmaunde the in the name of
Jesu Christe that thou departe out of
her. * And he departed out at the Mar.1
same houre.

But whan hir master and maistresse
sawe that the hope of their * vauntage Actu.19
was gone ‡ they toke Paul and Sylas ‡ 1.Tes.
driue them in to the market place before
the rulers, and brought them vnto the
officers, and sayde: These men * trou- Actu.17
ble oure cyte, and are Jewes, & preache
an ordinaunce, whiche is not laufull for
vs to receaue, nor to obserue, seynge we
are Romayns. And the people ranne on D
thē, and the officers rente their clothes,
and cōmaunded thē to be * beatē with 2.Co.
roddes. And whan they had beaten thē
sore, they cast them in preson, and com-
maunded the iayler, to kepe them dili-
gently. Whiche whan he had receaued
suche cōmaūdemēt, he caste thē into the
ynner preson, and putte theyr fete in the
stockes.

* But at mydnyght prayed Paule Actu.4
and Sylas, and praysed God. And the
presoners herde thē. Sodenly was there
a greate earthquake, so that the foun-
dacyons of ẏ preson were shakē. * And Actu.
immediatly were all the dores opē, and and.
all their bondes lowsed. Whan the ke-
per of ẏ preson waked out of slepe, and
sawe the preson dores open, he drue out
his swearde, and wold haue kylled hym
selfe: for he thought the presoners had
bene fled. But Paull cryed loude, and
sayd: Do thy selfe no harme, for we are
all here.

He called for a lyghte, and sprange
in, and trembled, and fell at the fete of
Paul and Sylas, and brought thē out,
and sayde: * Syrs, what must I do to Actu.
be saued? They sayde: ‡ Beleue on the ‡ Joh.
LORDE Jesus, and so shalt thou and Mar.
thy housholde be saued. And they prea-
ched the worde of the LORDE vnto
hym, and to all that were in his house.

E And he toke them to hym in ẏ same
houre of ẏ night, and wasshed theyr strypes.
And immediatly was he baptysed,
and all his. And he brought them in his
house, & set thē a table, and * reioyced Luce.5
with all his housholde, that he was be- and.19
come a beleuer on God.

And whan it was daye, the officers
of ẏ cyte sent mynisters, and sayde: Let
those men go. And the keper of the pre-
son tolde this sayenge vnto Paul: The
officers haue sent hither that ye shuld be

house Now therfore get you hence, and go in peace. But Paul sayd unto them. They haue beaten us openly uncondēpned (where as we are yet Romaynes) & haue cast us in preson, and shulde they now thrust us out preuely? Not so, but let them come them selues, and brynge us out. The ministers told these wordes unto the officers. And they feared, whã they herde that they were Romaynes, & came and besought them, * and prayed them to departe out of the cyte. Then wente they out of preson, and entred in to the house of Lydia. And whan they had sene the brethren and comforted thẽ, they departed.

The.xvii. Chapter.

Paule commeth to Thessalonica, where the Jewes set the cyte on a rore, Paul escapeth, and cõmeth to Athens, where he preacheth the true and unknowen God.

B As they made their iourney thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his maner was) wente in unto them, and upon thre Sabbathes he spake unto thẽ of the scripture, opened it unto them, and alleged, * that Christ must nedes haue suffred, and ryse again from the dead: And this Jesus, whome I preache unto you (sayd he) is ye same Christ. * And some of them beleued, & were ioyned unto Paule and Sylas, a great multytude also of the deuout Grekes, and of the chefe wemẽ not a fewe.

But ye styfnecked Jewes had indignacyon, and toke unto thẽ certayne euel men which were vagaboundes, and gathered a company, and set the cyte in a rore, and preassed unto the house of Jason, and sought to brynge them out unto the comune people. But whan they

C founde them not, they drue Jason, & certayne brethren unto the rulers of the cyte, and cryed: * These that trouble all ye worlde, are come hither also, whom Jason hath receaued preuely. And these all do cõtrarye to the decrees of the Emperoure, * sayenge that there is another kynge, one Jesus. They troubled the people, and the rulers of the cyte, that herde this. And whã they had receaued a sufficient answer of Jason and of the other, they let them go.

But the brethrẽ immediatly sent awaye Paul and Sylas by nyghte unto Berea. Whã they came there, they wēte in to the Synagoge of the Jewes (for they were ye eldest amonge thẽ at Thessalonica) which receaued the worde maruaylous wyllyngly, and * searched the scriptures dayly whether it were euē so. Then beleued many of them, and worshipfull wemen of the Grekes, and men not a fewe. * But whan the Jewes of Thessalonica hadde knowlege, that the worde of God was preached of Paul at Berea, they came and moued the people there also. Howbeit the brethren sent Paul away then immediatly, to go unto the see. As for Sylas and Tymotheus, they abode there styll. — Joh.5.d — 1.Tes.2.c

They that conueyed Paul, brought hym unto Athens. And whan they had receaued a commaundement * unto Silas and Timotheus, ye they shulde come unto hym in al the hast, they wēt theyr waye. But whyle Paul wayted for thē at Athens, his spirete was moued in him whan he sawe the cyte geuen so to the worshippynge of ymages. And he spake unto the Jewes and deuoute persones in the synagoge, and in the market dayly unto them that came to hym. But certayne Philosophers of the Epicures & Stoikes disputed with hym. And some sayd: What wyl this babler saye? But some sayd: He semeth to be a tydynges brynger of new goddes. (That was because he had preached unto them ye gospell of Jesus, and of the resurrecyon.) And they toke him, and brought hym before the councell house, and sayd: Maye we not knowe, what new doctryne this is that thou teachest? For thou bryngest straunge tydynges to oure eares? We wolde knowe therfore, what this meaneth. As for all they of Athens, & straūgers and gestes, they gaue them selues to nothynge els, but eyther to tell, or to heare some newes. — C — 1.Tes.1.a — Some rede: deuyls.

D Paul stode on the myddes of ye comune place, and sayd: Ye men of Athēs I se that in all thynges ye are to superstitcyous. I haue gone thorow, and sene your godseruice, and founde an altare wherupon was written: To the unknowen God. Now shewe I unto you the same, whom ye worshippe ignorauntly. God * which made the worlde, and all ye therin is, for so muche as he is LORDE of heauē and earth, & dwelleth not in Temples made with handes, nether is he worshipped with mēs handes, as — psal.145.a — Actu.14.c. — Esa.66.a — Actu.7.f

though he had nede of ony man, seynge
Gene.1.d he hymselfe * geueth lyfe and breth vn-
to all men euery where, and hath made
of one bloude all the generacyon of men
to dwell vpõ al the face of the earth: * &
Deut.32.a hath assigned borders, appoynted before
how longe and farre they shulde dwell,
that they shulde seke the LORDE, yf
thy myght fele and fynde hym.

E And truly he is not farre from euery
one of vs. For in hym we lyue, moue, &
haue oure beynge, as certayne of youre
Aratus. owne * Poetes also haue sayd: We are
his generacyon. For as muche then as
we are the generacyõ of God, we ought
not to thynke that the Godhead is lyke
vnto golde & syluer, or ymagery worke
of the crafte or ymaginacyon of man.
Rom.2.a * And truly God hath ouersene yͤ tyme
‡ Luc.24.d of ignoraunce: ‡ But now he commaũ-
deth all men euery where to repent, be-
cause he hath appoynted a daye, in the
which he wyll iudge the compasse of the
worlde, with ryghteousnes, by that one
man in whom he hath appointed it: and
offred fayth vnto all men, after that he
had raysed hym vp from the dead.

When they had herde of the resur-
reccyon of the dead, some mocked. But
some sayd. We wyll heare the agayne
of this matter. So Paul departed frõ
among thẽ. Howbeit certayne men dyd
cleue vnto hym, & beleued: amonge whõ
was Dionisius, one of the councell: and
a woman named Damaris, and other
with them.

The.xviii. Chapter.

¶ Paul preacheth at Corinthum, con-
tinueng there a yeare and a halfe, goeth
agayne in to Syria, commeth to Ephe-
sus, Cesarea, and Antioch. Of Appollo
Aquyla and Pryscilla.

A AFter that departed Paule
from Athens, & came to Co-
rinthum, & foũd a Jewe na-
Ro.16.a med * Aquila, borne in Põ-
2 Tim.4.c tus, which was lately come
out of Italy: and his wyfe Pryscilla (be-
cause the Emperour Claudius had cõ-
maunded all Jewes to departe frõ Ro-
me) and he drewe vnto thẽ. And because
he was of the same craft, he abode with
them, and wrought. Theyr crafte was
to make tentes. And he preached in the
synagoge euery Sabbath daye, and ex-
horted the Jewes and the Grekes.
Actu.17.c * When Sylas and Tymotheus
were come frõ Macedonia, Paul was
constrayned by the spirete to testifie vn-
to the Jewes, yͭ Jesus was very Christ.
But whan they sayd contrarye & blas-
phemed, * he shoke his rayment, & sayd Mat.10.
vnto them: Youre bloude be vpon youre Luce.10.
owne heade. From hensforth I go blas- Actu.13.
melesse vnto the gentyles. And he depar-
ted thence, and came in to the house of a
man named Justus, which feared God,
and his house was nexte vnto the Sy-
nagoge. Howbeit Crispus the chefe ru-
ler of the Synagoge, * beleued on the Joh.4.
LORDE with all his housholde. And 1.Cor.1.
many of the Corinthians that gaue au-
dience, beleued, and were baptysed.

* The LORD spake vnto Paule
by a vysion in the nyght: Be not afray- Actu.
ed, but speake, and holde not thy peace, and.
for I am with the: and noman shall in-
uade the that shall hurte the, for I haue
muche people in this cyte. He continued
there a yeare & syxe monethes, & taught
them the worde of God.

But whan Gallio was ruler of the B
countre of Achaia, the Jewes made in-
surreccion wͭ one accorde agaynst Paul
& brought hym before yͤ iudgemẽt seat,
and sayd. This felowe counceleth men
to worshippe God cõtrarie to the lawe.
Whan Paule was about to open his
mouth, Gallio sayd vnto the Jewes:
* Yf it were a matter of wronge, or an Actu.
euil dede (O ye Jewes) reason wolde
that I shulde heare you: but yf it be a
question of wordes, and names, and of
the lawe amonge you, loke ye to it youre
selues, I thynke not to be iudge there o-
uer. And he droue them from the iudge
ment seat. * Thẽ al yͤ Grekes toke So- 1.Cor.1.
sthenes yͤ ruler of yͤ Synagoge, & smote
hym before the iudgement seate. And
Gallio cared for none of tho thynges.

Paul after that he had taried a good
whyle, toke his leaue of the brethren, &
sayled in to Syria, Priscilla & Aquyla
bearynge hym company. And he shore
his heade at Cenchrea (for he hadde a
* vowe) and came downe to Ephesus, Nu.6.
and lefte them there. But he hymselfe
went in to the Synagoge, and reasoned
with the Jewes. And they desyred hym
that he wolde tary with them a longer
season. And he consented not, but bad C
them farewell, and sayd: I muste nedes
in ony wyse kepe this feast that cõmeth
at Jerusalem: * but yf God wyll, I wyl Heb.6.
returne agayne vnto you. Jaco.4.

And he departed from Ephesus, &
came to Cesarea, and went vp, and sa-

lutid the congregacion, & toke his iour-
ney downe to Antioche, & taryed there a
certayne tyme, and departed, and wal-
ked thorow all the countre of Galatia
and Phrigya by ordre, and strengthed
all the disciples.

There came vnto Ephesus a cer-
tayn Jewe, named * Apollo (borne at
Alexandria) an eloquēt man, and migh-
tye in the scriptures, the same was in-
fourmed in the way of the LORDE, &
spake feruently in the spirite, & taught
diligently the thynges of the LORD,
and knewe but the baptyme of Jhon
only. The same began to speake bold-
ly in the Sinagoge. When Aquyla and
Priscilla herde him, they toke him vn-
to them, and expounded ÿ way of God
vnto him more perfectly. But whan he
wolde go into Achaia, ÿ brethrē wrote,
and exhorted the dyscíples to receaue
hym. And whan he was come thither,
he helped them muche whych beleued
thorow grace. For he ouercame the
* Jewes myghtely, and shewed openly
by ÿ scripture, that Jesus was Christ.

The.xix.Chapter.

Of the.xii. men whom Paul baptysed at Ephesus, & what myracles were done by hym. Demetrius mouth sedycion in the cyte.

B
But it fortuned whan Apol-
lo was at Corinthum, that
Paule walked thorow the
vpper coastes, and came to
Ephesus, and founde cer-
tayne disciples, vnto whome he sayde:
Haue ye receaued the holy goost, sence
ye beleued? They sayde vnto hym: We
haue not herde whether there be an ho-
ly goost. He sayde vnto them: Wher-
with thē were ye baptysed? They said:
With the baptime of Jhō. Paul sayd:
* Jhon baptysed with the baptyme of
repentaunce, and spake vnto the people
that they shulde beleue on hym, whyche
shulde come after him, that is, on Jesus,
that the same is Christe. When they
herde ÿ, they were baptised in ÿ name
of the LORD Jesu. And whan Paule
layed the handes on thē * the holy goost
came vpon them, and they spake wyth
tunges, and prophecyed. And all the mē
were aboute twelue.

He went into the synagoge, & prea-
ched boldly thre monethes longe, tea-
chinge, and geuynge them exhortacions
of the kyngdome of God. But whā
dyuers waxed harde harted, & beleued
not, and spake euell of the waye of the
LORDE before the multitude, he de-
parted frō them, and seperated the disci-
ples, and disputed dayly in the scole of
one called Tyrannus. And this was
done two yeares longe, so that al they
which dwelt in Asia, herde the worde of
the LORD Jesu, both Jewes and Gre-
kes. * And God wrought no small my- Mar 16.c Actu.5.b
racles by the hādes of Paule, so ÿ from
his body there were brought napkyns
or partelettes vnto the sicke, & the disea-
ses departed frō thē, & the euell spretes
went out of thē.

But certayne of the vagabounde B
Jewes whiche were coniurers, vnder-
toke to name the name of the LORD
Jesus, ouer those that hadde euell spre-
tes, and sayd: We charge you by Jesus
whom Paule preacheth. They were se-
uen sonnes of one Sceua a Jewe the
hye prest, whiche dyd so. The euel sprete
answered, and sayde: Jesus I knowe,
and Paule I knowe, but who are ye?
And the man in whom the euell sprete
was, ranne vpon them, and ouercame
them, and cast thē vnder hym, so ÿ they
fled out of the same house naked & woū-
ded. This was knowen vnto all the
Jewes & Grekes which dwelt at Ephe-
sus, and there fell a feare vpon them al,
And the name of the LORDE Jesus
was magnified * Many of them also Mat.3.a
that beleued, cam and confessed, & shew-
ed theyr workes. But many of them ÿ
had vsed curious craftes, * brought Hier.36.e 1 mach.1.k
the bokes together, and burnt them ope-
ly: and they counted the pryce of them, &
founde it of money, fyfty thousand pēs.
So myghtely grewe the worde of the
LORDE, and preuayled.

When this was done, Paul purpo- C
sed in spyryte to take hys yourney to-
ward Macedonia and Achaia, & to go
to Jerusalem, and sayde: After that I
haue bene there, I must se Rome also.
* And he sent vnto Macedonya two Rom.15.d
that ministred vnto him, Timotheus &
Erastus. But he hymselfe remayned in
Asya for a season. * At the same tyme 2.Cor.1.b
there rose no lytle a do about that way.
For a certayne man named Demetrius
a goldsmyth, whiche made syluer shry-
nes for Diana, and brought them of ÿ
crafte no small vauntage. Them he ga-
thered together, and the felowe work-
man of the same occupacion, and sayde:
Syrs, ye know that by this crafte we
haue vauntage, & ye se and heare, ÿ not

only at Ephesus, but almooste also tho
rowe out all Asya, this Paule turneth
away much people w his persuadinge,
Psa.113.b & sayeth: * They be not goddes ỹ are
made with handes. How b. it it shal not
only brynge our occupaciõ to this point
to be set at naught, but also the temple
of great Dyana shall from hence forth
be despysed, and her mayestye also shall
be destroyed, whõ neuerthelesse al Asya &
the worlde worshippeth.
D When they herde this, they were ful
of wrath cryed out, and sayde: Great is
Diana of the Ephesiãs And all the cite
was on a rore, & they russhed in wyth
one assent in to the opẽ place, and toke
Ro.16.c * Gayus and Aristarchus of Macedo-
nia, Pauls companions. Whan Paule
wolde haue gone in amonge the people,
the disciples suffred him not. Certayne
also of the chefe of Asia whyche were
Pauls good frendes, sent vnto him, and
desyred hym, that he shulde not preasse
in to the open place. Some cryed one
thyng, some another. And the congrega
cion was out of quyete, and the more
parte knewe not wherfore they were
come together. Some of ỹ people drewe
Actu 21.d forth Alexander, whã the Iewes thrust
him forwarde Alexander * beckened w
the hande, & wolde haue geuen the peo-
ple an answere. But whã they knewe yͭ
he was a Iewe, there arose a shoute of
all, and cryed the space of two houres:
Great is Diana of the Ephesians.
E When the towne clerke had stylled ỹ
people, he sayde: Ye men of Ephesus,
what man is it which knoweth not, yͭ
the cyte of ỹ Ephesians is a worshipper
of the greate godesse Diana, and of the
heauenly ymage? Seynge now that this
can not be sayd agaynst, ye ought to be
contente, and to do nothynge without
aduysement. Ye haue brought hyther
these men, which are nether churchrob
bers nor blasphemers of your goddesse.
But yf Demetrius and they that are
craftesmen with him, haue ought to say
vnto ony mã, the law is open, and there
are rulers, let them accuse one another.
But yf ye wyl go about ony other thin-
ge, it maye be determyned in a lawfull
congregacion. For we stonde in ieopar
dy to be accused of this dayes vproure:
and yet is there noman gyltye, of whõ
we myght geue a rekenynge of this vp-
roure. And whan he had said this, he let
the congregacyon departe.

The.xx. Chapter.

The.xx.Chapter.

¶ Paul goeth in to Macedonia and in
to Greke londe. At Troas he reyseth
vp a dead body. At Ephesus he calleth
the elders of the congregacion together
commytteth the kepyng of Gods flocke
vnto them, warneth them for false tea-
chers, maketh his prayer with thẽ, and
departeth to shippe.

NOw whan the vproure was A
ceassed, Paul called the dis-
ciples vnto him, & toke hys
leue of them, and departed
* to go in to Macedonia. 1 Tim.
And whan he had gone thorowe those
partes, & exhorted thẽ with many wor
des, he came into Greckelond, and ther
abode thre monethes. But whan the
Iewes layed wayte for him, as he was
aboute to sayle in to Syria, he purpo-
sed to turne agayne thorowe Macedo-
nia. There acompanied him in to Asia,
Sopater of Berrea: & of Tessalonica,
Aristarchus and Secundus: and Gaius
of Derbe, and Timotheus: but of Asia,
Tichicus and * Trophimus. These Acts.21.
wente before, and taried for vs at Tro- 2.tim.4.
ada: but we sayled after ỹ Easter day-
es frõ Philippos, vnto the fyfth daye,
and came to them vnto Troada, and ta
ried there seuen dayes.
Upon one of ỹ Sabbothes, whã ỹ B
disciples cam together to breake bread,
Paull preached vnto them, wyllynge
to departe on the morow, and contynu
ed the preachinge vnto midnyghte. And
there were many lyghtes in the chãber,
where they were gathered together.
There sat a yonge man named Euty-
chos, in a wyndow, and fel in to a depe
slepe (whyle Paul was speakynge) and
was ouercome with slepe, & fell downe
from the third lofte, and was taken vp
dead. But Paul wente downe, & * fell 3 Re.
on him, and enbraced hym, and sayde: 4.Re.
Make nothynge a do, for his soule is
in hym. Then wente he vp, and * brake 3 Act.
ỹ bread, and dyd eate, and talked much 1.Co.
with them, tyll the day brake, and so de
parted. As for the yonge man, they brou
ghte hym alyue, and were not a lytle cõ
forted.
But we wente afore in to ỹ shippe,
& sayled towarde Asson, wyllinge there
to receaue Paule. For so had he appoin
ted, and wolde hymselfe go on fote.
Whan he was come to vs vnto Asson,
we toke him in, & came to Mytilenes,
and sayled from thence, and came on ỹ

next daye ouer agaynst Chios, and on
the daye folowynge we aryued at Sa-
mos, and taryed at Trogilion, and on
the nexte day came we to Mileton: for
Paul had determined to sayle ouer by
Ephesus, that he nede not to spende the
tyme in Asia: * for he haisted to be at
…21.a Ierusalem vpon the Whitsondaye, yf
it were possible for hym.

E But from Mileton he sent vnto E-
phesus, and called for the Elders of the
congregacyon. Whan they were come
to hym, he sayd vnto them: Ye knowe
…19.a sence the fyrst daye * that I came in to
Asia, after what maner I haue bene w
you at all tyme, and serued the LORDE
with all humblenes of mynde, and with
many teares and temptacyons, whiche
happened vnto me by the layenges of
wayte of the Iewes, how that I haue
kepte backe nothynge that was profy-
table, but that I haue shewed you, and
taught you openly & priuatly frō house
to house, and haue testifyed both vnto ÿ
…24.d Iewes and to the Grekes * the repen-
taunce toward God, and fayth towarde
our LORDE Iesus.

And now beholde, I go bounde in ÿ
spirite vnto Ierusalem, not knowynge
what shall happen there vnto me, but
that the holy goost, * witnesseth in eue-
ry cyte, and sayth, that bondes and trou
bles abyde me there. But * I regarde
none of them, nether counte I my lyfe
dearer then my selfe, that I may fulfyll
my course with ioye, and the office that
I haue receaued of the LORDE Iesu
to testifye the gospell of ÿ grace of God

F And now beholde, I knowe that ye
shall se my face nomore, all ye, thorowe
whom I haue gone, & preached ÿ kyng
dome of God. Wherfore I take you to
recorde this day * that I am pure from
the bloude of all men: For I haue kepte
nothyng backe, but haue shewed you all
the councell of God. Take hede therfore
vnto youre selues, and to all the flocke: a
mōge the which the holy goost hath set
you to be Bisshoppes, to fede the cōgre-
gaciō of God, which he hath purchased
thorow his owne bloude. For this I
knowe, * that after my departyng shal
shall enter in amonge you greuous wol-
ues, which shal not spare the flocke. Yee
euen * frō amōge youre owne selues shal
mē aryse, speakynge peruerse doctrine,
to drawe disciples after thē. Therfore a
wake, & remēbre, that by ÿ space of thre
yeares I ceassed not to warne euery one
of you both nyght & daye with teares.

G And now brethren I cōmende you
vnto God, and to ÿ worde of his grace,
which is myghtye to edefye you, and to
geue you the enheritaunce amonge all
them that are sanctified. * I haue not 2.Cor.11.b
desyred syluer, golde, or rayment of any Act.D.12.b
of you. For ye youre selues knowe, that
* these handes haue ministred vnto my Gen. 3.d
necessities, and them that were with me 1.Cor. 9.b
I haue shewed you all thynges, how ÿ 2.Tessa.3.a
so labourynge ye ought to receaue the
weake, and to remembre ÿ worde of the
LORDE, how that he sayd: It is more
blessed to geue, then to receaue.

And whan he had sayd this, he kne-
led downe, * and prayed with them all. Actu.21.a
But there was muche weppynge amōge
them al, & they fel aboute Pauls necke,
and kyssed him, and were sory, moost of
all because of the worde whiche he had
sayd, that they shulde se his face nomore
And they accompanyed hym vnto the
shippe.

The.xxi Chapter.

Pauls iourney by shippe. Of Phi-
lippe the Euangelist, and Agabus ÿ pro
phete, which warneth Paule not to go
to Ierusalem. He remayneth stedfast
in his purpose, and is taken in the tem-
ple.

Now whan it fortuned that A
we had lanched forth & were
departed from them, we cam
with a straight course vnto
Coos, and on the daye folo-
wynge vnto Rhodes, and from thence
vnto Patara. And whan we founde a
ship readye to sayle vnto Phenices, we
went aborde and set forth. But whā we
came within the syghte of Cypers, we
lefte it on the lefte hande, and sayled vn
to Syria, & came vnto Tyre: for there ÿ
shippe shulde laye forth the ware. And
whan we had founde disciples, we ta-
ryed there seuen dayes. * And they tolde Actu. 20.b
Paul thorow the spirite, that he shulde
not go vp to Ierusalē. And it fortuned
whan we had fulfylled those dayes, we
departed and went oure wayes, and they
all brought vs on oure way with wyues
and chyldren, tyll we were come out of
the cyte, and we kneled downe vpon the
shore, * and prayed. And whan we had Actu.20.f.
taken oure leaue one of another, we toke
shippe, but they turned agayne vnto
theyrs. As for vs we ended ÿ course frō
Tyre, & cam to Ptolomaida, & saluted

the brethrẽ & abode with thẽ one daye.
B On the nexte daye we that were wt
Paul departed, and came vnto Cesarea
Actu.6.a and entred into the house of * Philippe
and.8.a the Euangelist (whiche was one of the
seuen) and abode with hym. The
same had foure doughters, which were
Joel.2.f virgyns, * and prophecyed. And as we
taryed ther mo dayes, there cam downe
Actu.12.c frõ Jewry a prophet, named * Agabus.
Whan he was come vnto vs, he toke
Pauls gyrdell, and bounde his handes
and fete, and sayd: Thus sayth the holy
Actu.20.c goost: * The man whose gerdel this is,
shall the Jewes bynde thus at Jerusalẽ
and shall delyuer hym in to the handes
of the Heythen. Whan we herde this
both we and they that were of yͤ same
place, besought hym, that he wolde not
go vp to Jerusalem. Then answered
Paul an sayd: What do ye weppynge, &
Actu.20.c breakynge my harte? * For I am redy
not onely to be bounde, but also to dye
at Jerusalẽ for the name of yͤ LORDE
Jesu. But whan he wolde not be per-
Mat.6.b suaded, we ceassed, & sayd: * The wyll
of the LORDE be fulfylled. And after
those dayes we were ready, and wente
vp to Jerusalem. There came with vs
certayne of the disciples of Cesarea, &
brought with them one of Cypers, na-
med Mnason, an olde disciple, wt whõ
we shulde lodge. Now whan we came
to Jerusalem, the brethren receaued vs
gladly. But on yͤ nexte daye Paul went
in with vs vnto James, and all the El-
ders came together. And whan he had
saluted them, he tolde by order, what
God had done amonge the Heythen by
his mynistracyon.
C Whan they herde that, they praysed
the LORDE, and sayd vnto hym: Bro
ther, thou seyst how many thousand Je
wes there are which beleue, and are all
zelous ouer the lawe. But they are en-
fourmed agaynst the, that thou teachest
all the Jewes which are amonge yͤ Hey
then, to forsake Moses, and sayest that
they ought not to circumcyse theyr chyl
dren, nor to walke after the same costu-
me. What is it therfore? The multitude
must nedes come together, for they shall
heare that thou art come. Do this ther-
fore that we saye vnto the: We haue
Num.6.b foure men, which haue a * vowe on thẽ,
Actu.18.b take them vnto the, and purifye thy selfe
with them, & do the cost on them, yͭ they
maye shaue theyr heades: and they shall
knowe, yͭ it is nothynge, wherof they are
enfourmed agaynst the, but yͭ thou also
walkest and kepest the lawe. For as tou
chynge them that beleue amonge yͤ Hey
then, * we haue wryttẽ & cõcluded, that Actu.15.
they shulde obserue no such, but only to
kepe them selues from the offerynges of
Idols, from bloude, from strangled, and
from whordome. * Thẽ Paul toke the Actu.24
men vnto hym and was purified wt thẽ
on the next daye, & entred into yͤ temple
declarynge that he fulfylled yͤ dayes of
purificacyon, tyl there was an offerynge
offred for euery one of them.
But whan the seuen dayes were al
moost fulfilled, the Jewes of Asia sawe D
hym in the temple, and moued all yͤ peo
ple, layed hãdes vpon hym & cryed: Ye
men of Israell, helpe, this is the man, yͭ
teacheth al mẽ euery where agaynst our
people, the lawe and this place. He hath
brought Grekes also in to the temple, &
hath defyled this holy place. For they
had sene * Trophimus yͤ Ephesian wt Actu.
hym in the cyte, hym they thought that 2.Ti.
Paul had brought into the temple. And
all the cyte was moued, and the people
ranne together. And they toke Paul, &
drue hym out of the temple, and forth wt
the dores were shut to.
But whan they went about to kyll
hym, tydynges came to yͤ chefe captaine
of the company, that al Jerusalem was
moued. Which immediatly toke souldy
ers and captaynes vnto hym, and cãne
in amonge them. Whan they sawe the
captayne and the souldyers, they lefte
smytynge of Paul.
Whan the captayne came nye, he E
toke hym, and commaũded hym * to be Actu.
bounde with two cheynes, & axed what
he was, & what he had done. One cryed
this, another that, amonge the people.
But whan he coulde not knowe yͤ cer-
tente, because of yͤ rumoure, he cõmaũ-
ded hym to be caryed into yͤ castell. And
whã he came to the steppes, it fortuned,
that he was borne of the souldyers be-
cause of yͤ violence of yͤ people. For the
multytude of the people folowed after,
& cryed: * Awaye wt hym. Whan Paul Luc.
was now to be caryed in to yͤ castell, he
sayd vnto the captayne: May I speake
vnto the? He sayd: Canst yͤ Greke? Art
not yͭ the Egipcian, which before these
dayes maidest an vprou̇re, & leddest out
in to yͤ wyldernesse foure thousãd pheuy
murthurers? Paul said: I am a mã whi
che am a Jew of * Tharsis, a cytesin of Actu.9.
a famous cyte i Celicia: I beseke yͤ, suf- and.22.

me me to speake unto ye people. Whan he
had geuẽ him licẽce,Paul stode on ye step
pes,and beckened with the hande unto
the people. Now whan there was made
a greate sylence, he spake unto them in
Hebrews,and sayd:

The.xxii. Chapter.

Paule answereth ye Jewes, is scour
ged,and layed in preson agayne.

YE men, brethrẽ,and fathers,
heare myne answere whych
I make unto you. Whan
they herde that he spake un
to them in the Hebrue tunge
they kepte the more sylẽce,And he sayd:
Actu.9.b * I am a mã which am a, Jewe,borne
...21.? at Tharsis in Celicia,and broughte up
...5.? in this cyte at the fete of * Gamaliel,en
fourmed dilygently in the law of the fa
thers; & was feruent mynded to God=
warde,as ye all are also this daye: * &
...9.? I persecuted thys way unto the death.
...26.b I bounde them and delyuered them un
...15.? to preson,both men and wemen, as the
...1.b hye preste also doth beare me wytnesse,
and all the Elders: of whome I recea=
ued letters unto the brethren, & wente
towarde Damascon, yt I might bringe
them which were there, bounde to Je=
rusalem,to be punyshed.

But it fortuned as I made my iour=
ney,and came nye unto Damascon, a=
boute noone,sodẽly there shone a great
lyghte aboute me from heauen, & I fell
to the earth, and herde a voyce whiche
sayd unto me. Saul Saul, why perse=
cutest thou me? I answered: Who art
thou LORDE? And he sayd unto me:
...2.? I am Jesus of Nazareth whome thou
...10.b persecutest.* As for them that were wt
me,they sawe ye lyghte & were afrayed,
but they herde not the voyce of hym yt
spake with me.I sayd: LORD, what
shall I do? The LORD said unto me:
Aryse,& go in to Damascon. there shal
it be tolde the of all that is appoynted
the to do.But whan I sawe nothynge
for the bryghtnesse of the lyght, I was
led by the hãde of them that were with
me,and came to Damascon.
B *Ther was one Ananias,a deuout
...9.b man after the lawe, whych had a good
reporte of al ye Jewes that dwelt there,
the same came,and stepte unto me, and
sayde:Brother Saul,loke up. And I lo
ked upon him the same houre.He sayd:
The God of oure fathers hath ordey=
ned the before, that thou shuldest know
his wyl,and se tho thynge that is ryght
ful, & heare the voyce out of his mouth:
for thou shalt be his witnesse unto all
men of tho thynges whyche thou haste
sene and herde.And now why tariest yu?
Aryse,and be baptysed, & wasshe away
thy synnes, and * call upon the name Rom 10.b
of the LORDE.

But it fortuned, that whan I was
come again to Jerusalem,and prayed in
the temple, I was in a traunce, & sawe
hym. Thẽ sayd he unto me: Make haist
*and get the soone out of Jerusalem, Mat.10.b
for they wyll not receaue the witnesse yt Actu.9.d
thou bearest of me.And I sayde:LOR
DE,they thẽselues knowe that I put
in preson & bette in euery synagoge thẽ
that beleued on the.* And whan the Actu.7.g
bloude of Steuẽ thy wytnesse was shed and 8.a
I stode by also,and consented unto his
death, & kepte the clothes of them that
slewe him.And he sayd unto me:Go thy
way,for * I wyl sende the farre amõg Actu.13.a
the Heythen. Gala.1.c

They gaue him audience unto this Ephe.3.a.
worde,and lyft up theyr voyce, & sayde: C
Away with such a felowe frõ the earth
for it is not reason that he shuld lyue.
But as they cryed,and cast of theire clo
thes, & threwe dust in to the ayre,the cap
tayne bad bringe him in to the castel, &
commaunded him to be beatẽ with rod
des and to be examined, that he myght
know,for what cause they cryed so upõ
him.And whã he bounde him with thõ
ges,Paul sayd unto the undercaptayn
that stode by: Is it lawfull for you to
scourge a man that is a Romayne, and
uncondempned? When the undercap=
tayne herde that,he wente to the upper
captayne, and tolde him,and sayde:
What wilt thou do? This mã is a Ro
mayne.Then came the uppercaptayne,
and sayd unto hym: Tell me, art thow
a Romain? He sayd: Yee. And the up=
per captayne answered: With a great
summe optayned I this fredom. But
Paul sayd:As for me,I am a Romain
borne.Then strayght way departed frõ
him they yt shulde haue examined hym.
And the chefe captayne was afrayed,
whan he knewe that he was a Romain
and because he had bounde hym. On ye
nexte day wolde he knowe the certaynte
wherfore he was accused of the Jewes,
and he lowsed him from the bondes, &
commaunded the hye prestes & all theyr
councell to come together,* & broughte Actu.23.b
Paul forth,and set him among them.

The.xxiii.Chapter.

¶ Paule commeth before the councell.
Debate aryseth amonge the people, the
captayne delyuereth him, God confor-
teth hym.

A PAul behelde the councel, and
sayde: Ye men and brethren,
Actu 24.b * I haue liued with al good
conscience before God vnto
Iere. 20. a this daye: * But the hye
Ioh.18.c prest Ananias commaunded them that
stode aboute hym, to smyte hym on the
mouth. Then sayde Paul vnto hym:
God shall smyte the thou paynted wal.
Deu 17. a * Sittest thou and iudgest me after the
lawe, and commaundeste me to be smyt
ten contrary to the lawe? And they that
stode aboute hym, sayde: Reuylest thou
Gods hye prest? And Paul sayde: Bre-
thren, I wyst not that he was the hye
Exo. 22.d. preste. For it is wrytten: * The ruler of
thy people shalt thou not curse.
But whan Paul knewe that ẏ one
parte was Saduces, and ẏ other parte
Pharises, he cryed out in the councell:
Phil.2.a Ye mē and brethren, I am a * Pharise,
* Act. 4. a and the sonne of a Pharise, * Of hope
26.a.28 c and resurreccion of the dead am I iud-
ged And whan he had so sayde, there a-
rose a dissencion betwene the Phary-
sees and the Saduces, and ẏ multitude
Mat.22.c was deuyded: * for the Saduces saye
Mar.12. b that there is no resurreccyon, nether an
Luce 20. d gell, nor sprete: but the Pharyses graūt
both. And there was made a greate crye
And the Scribes of the Pharises secte,
B stode vp, and stroue, and said: We finde
Actu. 12.a no euel in this man. * But yf a sprete
or an angell haue spoken vnto hym, let
vs not stryue agaynst God.
But whan the dissension was great,
the vpper captayne feared, that Paull
shulde haue bene pluckt asonder of thē,
and commaunded the souldyers to go
down, and to take him from thē, and to
Actu.16.b brynge him in to the castel. * But in the
and 18.a nyghte folowyng, the LORDE stode
by hym, and sayde: Be of good cheare
Paul, for as thou haste testyfyed of me
Ephe.3.a at Ierusalem * so muste thou testifye
2.tim.1.b at Rome also.
Now whan it was daye, certayne
of the Iewes gathered them selues to-
gether and made a vowe nether to eate
nor drinke, tyll they had kylled Paule.
They were more thē fortye, which had
made this conspiracion These cam to
the hye prestes and Elders, and sayde:
We haue bounde oure selues wt a vow,
that we wyll eate nothing, tyll we haue
slayne Paule. Now therfore geue ye
knowlege to the vpper captayne and to
the councell, that he maye brynge hym
forth vnto you tomorow, as though ye
wolde heare hym yet better: As for vs,
we are ready to kyl him, or euer he come
nye you.
But whan Pauls systers sonne herde C
of their layenge awayte, he came, & en-
tred in to the castell, and tolde Paule.
So Paul called vnto hym one of ẏ vn-
der captaynes, and sayde: Brynge this
yonge man to the vpper captayne, for
he hath sōwhat to saye to him. He toke
hym, & brought hym to the vpper cap-
tayne, and sayd: Paul the presoner cal-
led me vnto hym, & prayed me to bringe
to the this yonge mā, which hath som-
what to say vnto the. Then the hye cap
tayne toke hym by the hande, and wēte
asyde with him out of the waye, & axed
him: What is it, that thou hast to saye
vnto me? He sayde: The Iewes are a-
greed together, to desyre ẏ, to let Paule
be broughte forth tomorow before the
councel, as though they wolde hear him
yet better. But folowe not thou theyr
myndes, for they laye wayte for hym
mo then forty men of thē, whych haue
bounde them selues wyth a vowe, ne-
ther to eate nor drynke, tyll they haue
slayne Paule: and euen now are they re
dye, and loke for thy promes.
Then the vpper captayne let ẏ yōge
man departe, & charged hym to tell no
man, that he had shewed him this. And
he called vnto hym two vnder captay-
nes, & said: Make ready two hundreth
souldiers, that they may go to Cesarea
and thre score and ten horsemen, & two
hundreth speare men at the thyrde hour
of the nyght, & delyuer thē beastes, ẏ
they maye set Paule theron, and bringe
him safe to Felix the debyte, & he wrote
a letter on this maner.
Claudius Lysias, vnto the moost D
myghty Debite Felix, greetynge. * The Actu. 2[illegible]
Iewes had taken this man, and wolde
haue slayne him, then came I with soul
diers, and rescued him, and perceaued
that he is a Romayne. And whan I
wolde haue knowen the cause, wherfor
they accused hym. * I brought hym in Actu.22
to theyr councell: then perceaued I, that
he was accused aboute questiōs of their
lawe. But there was no accusacyō wor
thy of death or of bondes. And whan it

was shewed me, that certayne Jewes
layed wayte for him, I sent him straight
waye unto the, and cõmaũded the accu-
sers also, ye loke what they had agaynst
hym, they shulde tell the same before the
Fare well.

The souldyers (as it was cõmaũded
them) toke Paul and broughte hym to
Antipatras. But on the nexte day: they
left the horsmen to go with hym, and
turned agayne to the castell. Whã these
came to Cesarea, they delyuered the let-
ter unto the debyte, and presented Paul
before hym also. Whan the debyte had
red the letter, he axed of what cõtre he
was. And whan he understode that he
[…]on. 17.a was of Cilicia, he sayde: * I wyl heare
the, whan thyne accusers are come also
And he cõmaunded hym to be kepte in
Herodes iudgement house.

The.xxiiii. Chapter.

¶ Paul is accused before Felix, he an-
swereth for hymselfe.

A After fyue dayes ye hye preste
[…]u. 23.a Ananias came downe with
[…] 25.c the Elders, and with ye ora-
toure Tertullus, which ap-
peared before the Debyte a-
gaynst Paul. Whan Paul was called
forth, Tertullus begãne to accuse hym
and sayd: Seynge that we lyue in great
peace by the meanes of the, and ye ma-
ny good thynges are done for this peo-
ple thorow thy prouidence (moost mygh
tye Felix) that alowe we euer and in all
places & with all thãkes Notwithston
dynge that I be nomore tedious unto
the, I pray ye, that of thy curtesye thou
woldest heare us fewe wordes.

We haue founde this man a pesti-
lent felowe, and a stearer up of sedicion
amonge all the Jewes thorow out all ye
worlde, and a mayntayner of the secte
[…]u. 21.d of the Nazarites, * and had taken in
hande also to suspende the Tẽple, whõ
we toke, and wolde haue iudged hym
accordynge to our law. But Lysias the
hye captayne came upõ us, and wt great
violence delyuered hym out of oure hã-
des, and commaunded his accusers to
come unto the: of whome (yf thou wylt
enquyre) thou mayest haue knowlege of
al these thynges, whereof we accuse him
The Jewes lykewyse affirmed & sayde
that it was euen so.

B But Paul (whã the debyte had bec-
kened unto hym, that he shulde speake)
answered: Seynge I knowe that thou
haste bene iudge now many yeares a-
monge this people, I wyll not be afray
ed to answere for my selfe, because thou
mayest knowe, that ther are yet nomore
but twelfe dayes sence I came up to Je
rusalem to worshippe, * and that they Actu. 21. d.
nother founde me in the Temple dyspu-
tynge with ony man, or makynge ony
uprore amonge the people, nor in ye sy-
nagoges, nor in the cyte: nother can they
proue the thynges, whereof they accuse
me. But this I * confesse unto the, that Mat. 10.d
after this waye which they call heresye Mar. 8.c
so worshippe I the God of my fathers Luce. 12.a.
that I beleue all that is written in the
lawe and in the prophetes, & haue hope
towardes God, that * ye same resurrec- Exo. 3.c
cyon of the dead (which they thẽ selues Mat. 22.c.
loke for also) shalbe both of the iuste &
uniust, * Therfore studye I to haue al- Actu. 23.a
waye a cleare conscience towarde God
and towarde men.

* But after many yeares I came & Rom. 15.d
brought almesse unto my people, and of- 2. Cor. 9.a
ferynges: ‡ where upon they founde me ‡ Act. 21.c
purified in the Tẽple without ony ma-
ner rumoure or unquyetnesse. Howbeit
there were certayne Jewes out of Asia
which shulde be here present before the,
& accuse me, yf they had ought agaynst
me: or els let these same here say, yf they
haue fonde ony unryghtousnes in me,
whyle I stonde here before the councell:
excepte it be for this one worde, that I
cryed stondyng amonge them: * Of the Actu. 23.a.
resurreccion of the dead am I iudged of
you this daye.

Whan Felix herde this, he deferred C
them (for he knewe very well of ye way)
and sayd: Whan Lysias the upper cap-
tayne commeth downe, I wyll enquyre
out youre matter. * But he cõmaũded Jere. 39.c
the under captayne to kepe Paul, & to Actu. 27 a
let hym haue rest, and that he shulde for and. 28. b
bydde none of his acquayntaunce to mi
nister unto hym, or to come unto hym.

But after certayne dayes came
Felix wt his wyfe Drusilla, which was
a Jewesse, and called for Paul, & herde
hym of the fayth of Christ. Howbeit
whan Paul spake of ryghteousnes, and
of chastite, & of the iudgement to come
Felix trembled, and answered: Go thy
ways for this tyme. Whan I haue a cõ
uenient tyme, I wyll sende for the. He
hoped also, that money shulde haue ben
geuen hym of Paule, therfore called he
ofte for hym, and commoned with hym.
But after two yeares came Porcius

Festus in Felix rowme. Yet Felix wyl-
lynge to shewe the Jewes a pleasure,
Actu.25.c * left Paul bounde.

The.xxv. Chapter.

¶ The Jewes accuse Paule before Fe-
stus, he appealeth vnto the Emperoure
and is sent vnto Rome.

A NOw whan Festus came in
to the countre, ouer thre day
es he wēte vp from Cesarea
to Jerusalem. Then appea-
red the hye prestes and the
chefe of the Jewes before hym agaynst
Paule, and intreated hym, and desyred
fauore agaynst hym, that he wold sende
for hym to Jerusalem, and layed wayte
for hym, that they myght slaye hym by
the waye. Then answered Festus, that
Paule shulde be kepte at Cesarea, but
ẏ he him selfe wolde shortlye go thither
agayne. Let thē therfore (sayd he) which
are able amonge you, come downe with
vs to accuse the man, yf there be ought
in hym.

Whan he had taried amonge them
more thē ten dayes, he wente downe to
Cesarea. And on the nexte daye he sat
downe in the iudgement seate, and com
maunded Paule to be brought. Whan
he was come, the Jewes whiche were
come downe from Jerusalē, stode roūde
aboute hym, and brought many and gre
uous quarels agaynst Paul, which they
coulde not proue, whyle he answered for
B himself: * I haue nether offēded ought Actu.24.d and.28.c
agaynst the lawe of the Jewes, nor a-
gaynst the temple, nor agaynst the Em-
peroure.

But Festus wyllynge to shewe the
Jewes a pleasure, answered Paul, and
sayde: Wylt thou go vp to Jerusalem,
and there be iudged of these thynges be
fore me? But Paule sayde: I stonde at
the Emperours iudgement seate: where
I ought to be iudged: to ẏ Jewes haue
I done no harme, as thou also knowest
very well. Yf I haue hurte ony man, or
cōmitted ony thynge worthye of death,
I refuse not to dye. But yf there are no
such thynges as they accuse me of, then
maye no man delyuer me vnto them. I
appeale vnto ẏ Emperour. Thē spake
Festus with the Councell, and answe-
red: Thou hast appealed vnto the Em-
peroure, to ẏ Emperour shalt thou go.

After certayne dayes came kynge A-
gryppa and Bernice to Cesarea to wel
come Festus, and whan they had taried
there many dayes. Festus rehearsed
Paules cause vnto the kynge, and sayd:
C * There is a man left bounde of Felix Actu.24.
‡ for whose cause the hye prestes & El- Act.24.
ders of the Jewes appeared before me
whā I was at Jerusalem, and desyred
a sentence agaynst hym: Unto whom I
answered: * It is not the maner of the Deu.17.
Romaynes to delyuer ony man that he
shulde perysshe, before that he whiche is
accused, haue his accusers present, and
receaue libertye to answere for himselfe
to ẏ accusacion. Whan they were come
hither together I made no delaye, but
sat the nexte daye in iudgement, and cō
maunded the man to be brought forth.
* Of whome, whan the accusers stode Actu.23.
vp, they brought no accusacyon of such
thynges as I supposed: but had certayn
questions agaynst hym of their owne su
persticyōs, and of one Jesus dead, whō
Paul affirmed to be alyue. How beit be
cause I vnderstode not the question, I
axed hym whether he wolde go at Jeru
salem, and there be iudged of these mat
ters. But whā Paul had appealed, that
he myghte be kepte vnto the knowlege
of the Emperoure, I cōmaunded hym
to be kepte, tyll I myght sende hym to
the Emperoure.

Agryppa sayde to Festus: I wolde D
fayne heare the man also. He sayde: To
morow shalt thou heare hym. And on ẏ
nexte daye came Agryppa and Bernyce
with greate pompe, and wente in the co
mun hall with the captaynes and chefe
men of the cytie. And at Festus cōmaun
dement. Paul was brought forth. And
Festus sayde: Kynge Agryppa, and all
ye men, whiche are here with vs, ye se
this man, aboute whome all the multi-
tude of the Jewes haue entreated me,
both at Jerusalē and here also, & cryed,
ẏ he ought not to lyue ony lenger. But
whan I perceaued that * he had done Actu.23.
nothynge worthy of death, and that he and.26.
himselfe also had appealed vnto ẏ Em
peroure I determyned to sende hym, of
whome I haue no certayne thynge to
wryte vnto my Lorde. Therfore haue I
caused hym to be broughte forth before
you, specyally before ẏ (O kynge Agrip
pa) that after examinacyō had, I might
haue somwhat to write. For me thynke
it an vnreasonable thynge to sēde a pre
soner, and not to shewe ẏ causes which
are layed agaynst hym.

The.xxvi. Chapter.

Kinge Agryppa heareth Paul, which telleth hym his callynge from the begynnynge.

A Agryppa sayde vnto Paule: Thou hast leaue to speake for thy selfe. Thē Paul stretched forth the hande, and answered for himselfe: I thynke my selfe happye (O kynge Agryppa) because I shall answere this daye before the, of all the thynges wherof I am accused of ẏ Iewes: specyally for so much as thou art experte in all customes and questions, whiche are amonge the Iewes. Wherfore I beseke the, to heare me pacyently.

My lyuynge truly from youth vp (how it was led from the begynnynge amonge this people at Ierusalē) know all the Iewes which knew me afore at the fyrst, yf they wolde testifye, for after the moost strayte secte of oure Iewysshe lawe, I lyued a pharyse. * And now stonde I, and am iudged because of the hope of the ‡ promes, that was made of God vnto oure fathers, vnto whiche (promes) oure twolue trybes hope to come seruynge God instantly daye and nyghte. For the whiche hopes sake (O
B kynge Agryppa) I am accused of the Iewes. Wherfore is this iudged amonge you not to be beleued * that God raysed vp the deade?

I also verely thoughte by my selfe, that I ought to do many contrary thynges cleane agaynste ẏ name of Iesus of Nazareth, * which I dyd at Ierusalē, whan I shut vp many sayntes in preson, where vpon I receaued auctorite of the hye prestes. And whan they shuld be put to death, I brought the sentence. And thorow all the synagoges I punisshed them oft, and compelled thē to blaspheme, and was exceadynge mad vpon them, and persecuted them euen vnto straunge cyties. Aboute which thynges as I went toward Damascō with auctorite and lycēce of the hye prestes, euē at the myddaye (O kynge) I saw in the waye, that a lyght from heauen (clearer then the bryghtnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

C But whan we were all fallē downe to the earth, I herde a voyce speakynge vnto me, and sayenge in Hebrue, Saull Saul, why persecutest thou me? It shal be harde for the to kycke agaynste the prycke. But I sayde: LORDE, who art thou? He sayd: I am Iesus, whom thou persecutest. But ryse vp, and stōde vpon thy fete, for therfore haue I appeared vnto the, that I myghte ordeyne the to be a mynister and witnesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wyll delyuer the from the people, and from the Heythen, amonge whō I wyll now sende the, to open theyr eyes, that they may turne from the darknesse vnto the * light, and from the power of the deuell vnto God, that they maye receaue forgeuenesse of synnes, and the enheritaunce with them that are sanctifyed by fayth in me. Esa. 60.a

Wherfore (O kynge Agryppa) I D
was not faythlesse vnto ẏ heauenly vysion, but shewed it fyrste vnto them at Damascon, and at Ierusalem, and in all ẏ coastes of Iewry, and to the Heythen, that they shulde * do penaunce, & turne vnto God, and to do the righte workes of penaunce. For this cause the Iewes toke me in the temple, and wēre aboute to kyll me. But thorow ẏ helpe of God sent vnto me, I stōde vnto this daye, and testifye both vnto small and greate, and saye none other thynge, thē that the prophetes haue sayde (that it shulde come to passe) and Moses, that Christe shulde suffre, and be the fyrst of the resurreccyon from the dead, & shew lyght vnto the people, and to ẏ Heythē. Actu. 2.d 3.c.17.e.

Whan he thus answered for hymselfe, Festus sayde with a loude voyce: E
Paul thou art besydes thy selfe, much learnynge maketh ẏ madde. But Paul sayde: I am not mad (moost deare Festus) but speake the wordes of trueth & sobernesse: for the kynge knoweth this well, vnto whom I speake frely. For I thynke ẏ none of these thinges is hyd from hym: * for this was not done in a corner. Beleuest thou the prophetes, O kynge Agryppa? I knowe that thou beleuest. Agryppa sayd vnto Paul: Thou persuadest me in a parte to become a Chrysten. Paul sayd: I wolde to God, ẏ (not onely in a parte but altogether,) I myght persuade not the onely, but all thē that hear me this day, to be such as I am, these bondes excepte. And whan he had spoken this; the kynge rose vp, and the Debyte, and Bernyce, and they that sat with them, and wente asyde, & talked together and sayd: * This man hath done nothynge that is worthy of death or of bondes. But Agryppa sayde Joh. 18.c Actu. 23.b and. 25.b

Actu. 23.a Phil. 3.a ‡ Gen. 3.c Gen. 22.c Deu. 28.c Psal. 15.b Joh. 11.e Actu. 8.a 9.a 22.a

vnto Festus: This man myghte haue
bene lowsed, yf he had not appealed vn
to the Emperoure.

The.xxvii.Chapter.

¶ Pauls shyppynge towarde Rome.
Julius the Captayne intreateth Paul
curteously, at the laste they suffre shyp-
wrake.

A WHan it was concluded that
we shulde sayle in to Italy,
They delyuered Paull and
certayne other presoners to
the vndercaptayne named
Julius, of the Emperours souldyers.
And whã we were entred in to a shippe
of Adramio to sayle by Asia, we laun-
ched frõ londe. And there was wt vs one
Col.4.a * Aristarchus out of Macedonia of
Tessalonica, and on the nexte daye we
came vnto Sydon. And Julius entrea-
Actu.24.c and.28.b ted Paul curteously * and gaue hym ly
bertye to go to his frendes, and to re-
freshe hymselfe. And from thence laun-
ched we, and sayled harde by Cypers (be
cause the wyndes were agaynst vs) and
sayled ouer the see of Cilicia and Pam
philia, and came to Myra in Lycia.
And there ẏ vndercaptayne foũde a
shyppe of Alexandria, ready to sayle in
to Italy, and put vs therin. And whan
we had sealed slowly, & in many dayes
were scarcely come ouer agaynst Gny-
don (for the wynde withstode vs) we say
led in Candy nye vnto ẏ cite of Salmo
and came scarcely beyõde it. Thẽ came
we to a place, which is called Goodha-
uen, nye where vnto was the cite Lasea
Now whã much tyme was spent, and
saylinge was now ioperdous, because
ẏ they also had fasted ouerlonge, Paul
exhorted them, and sayd vnto thẽ: Syrs
I se that this saylynge wyll be wt hurte
and much dammage, not onely of the la
dynge and of the shyppe, but also of our
lyues.
B Neuertheles the vndercaptayne be
leued the gouernoure of the shyppe and
the master, more then it that was spokẽ
of Paul. And for so much as the hauen
was not cõmodius to winter in, ẏ more
parte of them toke councell to departe
thence, yf by ony meanes they myghte
com to Phenices to wynter ther, which
is an hauẽ of Cãdy, towarde ẏ South
west and Northwest wynde. Whã the
Southwynde blewe, they supposynge
to haue had their purpose, lowsed vnto
Asson, and sayled past all Candy.

But not lõge after, ther rose agaynst
theyr purpose a flawe of wynde, which
is called Northeast. And whã ẏ shyppe
was caught, & could not resyst ẏ wynde
we let her go, and droue with ẏ wether.
But we came to an Ile named Clauda
wher we could scarce get a bote. Which
they toke vp, and vsed helpe, and bounde
it vnder harde to the shyppe, fearynge
lest they shulde haue fallẽ in to the Syr
tes, and let downe ẏ vessel, and so were
caried. And whã we had byddẽ a greate
tempest, on the nexte daye they made an
outcastynge. And on the thyrde daye wt
oure owne handes we cast out the tack-
lynge of the shyppe. But whan nether
Sonne nor starres appeared in many
dayes, and no small tempeste laye vpon
vs, all the hope of oure lyfe was taken
awaye.
And after longe abstinence, Paule C
stode forth in the myddes of them, and
sayde: Syrs, ye shuld haue herkened vn
to me, and not to haue lowsed frõ Can-
dy, and not to haue brought vs this har
me and losse. And now I exhorte you to
be of good cheare, for there shal none of
oure lyues perysshe but the shippe onely.
For this night stode by me ẏ angel
of God (whose I am, and whõ I serue)
and sayd: Feare not Paul, * thou must Actu.23.b
be brought before the Emperoure. And
lo, God hath geuen vnto the al thẽ that
sayle with ẏ. Wherfore syrs be of good
cheare: for I beleue God, that it shall
come to the passe, as it was tolde me.
* How beit we must be cast in to a cer- Actu.28.a
tayne ylonde.
But whã the fourtenth nyght came
as we were caried in Adria aboute mid
night, the shypmen demed that there ap
peared some countre vnto them, & they
cast out the leade, and founde it twẽtye
feddoms: and whan they were gone a
lytle farther, they caste out the leade a-
gayne, and founde fyftene feddoms.
Then fearynge lest they shulde fall D
on some rocke, they cast foure anckers
out of the sterne, and wysshed for ẏ daye
Whan the shipmen were aboute to flye
out of the shyppe, and let downe ẏ bote
in ẏ see (vnder a colour as though they
wold cast anckers out of the forshippe)
Paule sayde vnto the vndercaptayne &
to ẏ souldiers: Excepte these byde in the
shyppe, ye can not be saued. Thẽ ẏ soul-
dyers cut of the rope from the bote, and
let it fall. And whã it beganne to be day
Paul exhorted them all to take meate,

and sayd: To daye is the fourteenth daye that ye haue taryed and continued fastynge, & haue receaued nothinge: Wherfore I praye you take meate, for youre health: * for there shall not one heer fall from the heade of eny of you. And whā he had thus spokē, he toke bread, ‡ and gaue thankes to God before them all, and brake it, and beganne to eate. Thē were they all of good cheare, and toke meate also. We were altogether in the shyppe two hūdreth, thre score, and sixtene soules. And whan they had eaten ynough, they lyghtened the shyppe, and cast out the wheate in to the see.

…t.10.d
…t.12.a
…r.6.c
…

C Whan it was daye, they knewe not the londe. But they spyed an hauē with a bāke, in to whiche they were mynded (yf it were possible) to thrust in the ship. And whā they had taken vp ỷ anchers they commytted them selues to the see, and lowsed the rudderbādes, & hoysed vp the mayne sayle to the wynde, and drue towarde londe. And whā we chaunced on a place whiche had ỷ see on both the sydes, ỷ shippe dasshed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorow the violence of the wawes.

The souldyers councell was to kyll the presoners, lest eny of them whan he had swymmed out, shulde flye awaye. But ỷ vndercaptayne wyllynge to saue Paule, kepte them from theyr purpose, and cōmaunded that they which coulde swymme, shuld cast them selues fyrst in to the see, and escape vnto lōde, and the other, som on bordes, some on brokē peces of ỷ shyppe. And so it came to passe, that all the soules came safe vnto lōde.

The.xviii.Chapter.

¶ The vyper hurteth not Pauls hāde, he healeth Publius father, & preacheth Christ at Rome.

A AND whan we were escaped, we knewe ỷ the Ile * was called Melite. As for the people, they shewed vs no lytle kyndnesse: for they kyndled a fyre, and receaued vs all because of the rayne that was come vpon vs, and because of the coulde. Whan Paul hadde gathered a bondel of styckes, and layed them on the fyre, ther came a vyper out of the heate and lepte on Pauls hande. Whan the people sawe the beast hange on his hande, they sayde amonge them selues: This man must nedes be a murthurer, whom vengeaunce suffereth not to lyue, though he haue escaped the see. But he shoke of the beast in to the fyre, and * felt no harme. How beit they wayted, whan he shulde haue swolle, or fallen downe dead sodenly. But whan they had loked a great whyle, and sawe that ther happened no harme vnto him they chaunged theyr myndes, and sayde * that he was a God.

…27.c

Luce.10.b
Actu.14.b

In the same quarters the chefe man of the Ile whose name was Publius, had a lordshyppe: the same receaued vs and lodged vs thre dayes curteously. It fortuned whā Publius father lay sycke * of the feuers and of a bloudy flure, Paul wente in vnto hym, and prayed, & layed the hādes on hym, & healed him

Mat.8.d

B Whan this was done, other also which had diseases in the Ile, came, & were healed. And they dyd vs greate honoure. And whan we departed, they laded vs with thynges necessary.

After thre monethes we sayled in a shyppe of Alexandria, whiche had wyntred in the Ile, and had a badge of Castor and Pollux. And whan we came to Syracusa, we taryed there thre dayes. And whan we had sayled aboute, we came to Rhegiū: & after one day whan the south wynde blewe, we came to Puteolis, where we founde brethrē & were desyred of them to tarye there seuē dayes, and so came we to Rome. And from thence whan the brethren herde of vs, * they cam forth to mete vs to Apiforū and to the thre tauernes. Whan Paule saw them, he thanked God, and waxed bolde. But whā we came to Rome, the vnder captayne delyuered the presoners to the chefe captayne. * As for Paul, he had leaue to byde alone with one souldyer that kepte hym.

Actu.15.d
Actu.24.c and.27.a

C After thre dayes it fortuned, ỷ Paul called the chefe of the Iewes together. And whan they were come, he sayde vnto them: Ye men and brethrē. * I haue cōmytted nothynge agaynst our people nor agaynst the lawes of the fathers, ‡ yet was I bounde, delyuered out of Ierusalē in to the Romayns hādes which whā they had examined me, wolde haue let me go, for so muche as there was no cause of death in me. But whan the Iewes spake there contrary: I was cōstrayned to appeall vnto ỷ Emperour: not as though I had ought to accuse my people of. For this cause haue I called you, euē to se you, & to speake with you: because

Act.24.b and.25.b
‡ Act.23.c

Actu.25.a. and.26.a that * for the hope of Israell, I am
bounde with this cheyne. They sayde
vnto hym: We haue nother receaued let
ter out of Iewry cõcernynge the, nother
came there eny of the brethren, that she-
wed or spake eny harme of the. But we
wyll heare of the, what thou thynkest:
for we haue herde of this secte, that eue
Luce.2.e ry where * it is spoken agaynste. And
whan they had appoynted hym a daye,
there came many vnto hym in his lod-
gynge: vnto whome he expounded the
kyngdome of God, and preached vnto
Gene.3.c them of Jesu, out of the * lawe of Mo
ses, and out of the prophetes, euen from
Act.17.a mornyng vntyl the euen. & And some be
leued the thynge that he sayd, but some
beleued not.
D But whan they agreed not a-
monge them selues, they departed, whã
Paul had spoken one worde: Full well
hath the holy gooste spoken by the pro-
phet Esay vnto oure fathers, and sayde
Esa.6.b Go vnto this people, and saye * With
Mat.13.b eares ye shall heare, and not vnderstõde
Mar.4.a and with eyes shal ye se & not perceaue.
Luce.8.b For the harte of this people is waxed
Joh.12.c grosse and they heare hardly with their
Rom.11.b eares: and theyr eyes haue they closed,
that they shulde not once se with theyre
eyes, and heare with their eares, and vn
derstonde in their hartes, and be conuer
ted, & I mighte heale thẽ. Be it knowne
therfore vnto you, that this saluacyon
of God is sent vnto the Heythen, and
they shall heare it. And whan he sayde
that, the Jewes departed, & had a great
disputacyon amonge them selues. But
Paull abode two whole yeares in his
owne hyred dwellynge, and receaued al
them that came in vnto hym, preachyng
the kyngdome of God, and tea-
chynge those thynges which
concerne the LORDE
Jesus with all bold
nesse, vnforbyd
den.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at the doynges of them. *

The Epistle of the Apostle Saynt Paul to the Romayns.

The fyrst Chapter

A Paul the seruaunt of Je-
sus Christ, called an A-
Actu.? postle, * put a parte to
preache the Gospell of
Deu.? God (which he * pur-
Actu.? sed afore by his prophe
tes in the holy scriptu-
res) of his sõne, which
Mat.1.? was begotten * of the sede of Dauid
2.Tim.? after the fleshe, and myghtely declared
to be the sonne of God after the spirete
whiche sanctifyeth, sence the tyme that
he rose agayne from the dead, namely.
Jesus Christ oure LORD, by whome
Actu.? we haue * receaued grace and Apostel
shyppe amonge all Heythen, to set vp
the obedience of faith vnder his name,
of whom ye are a parte also, which are
called of Jesus Christ.
To all you that be at Rome, belo-
ued of God, and sayntes by callynge,
1.Co.? * Grace be with you, and peace from
Gala.1.? God oure father, and the LORDE Je
sus Christ.
Fyrst I thanke my God thorow Je
su Christ for you all, that youre fayth is
spokẽ of thorow out all the worlde. For
Joh.4.? God is my wytnesse (* whome I serue
2.Tim.? in my spret in the Gospell of his sonne)
& Phil.? that without ceassinge I make mẽcyon
Col.1.? of you & beseкyng alwayes in my pray
ers, that I myght once haue a prospe-
* Ja.? rous iourney (* by the wyll of God) to
& Rom.? & come vnto you. For I longe to se you
that I myghte bestowe vpon you some
spirituall gyfte to strenght you (that is)
that I myght be cõforted with you, tho
row youre fayth and myne, whiche we
haue together.
B But I wolde ye shulde knowe (bre-
thren) how that I haue often tymes pur
posed to come vnto you (but haue bene
Actu.16.? * let hetherto) that I myghte do some
good amonge you, lyke as amõge other
Gentyles. I am detter both to the Gre-
kes, and to the vngrekes, to the wyse, &
to the vnwyse. Wherfore (as muche as
in me is) I am redy to preache the Gos-

pell vnto you at Rome also.
*For I am not ashamed of the Gos
pell of Christ: for it is the ‡ power of
God, which saueth al that beleue therō,
ẏ Iewe fyrst & also the Greke: for in it
ẏ ryghteousnes that is of value before
God, is opened, which commeth out of
fayth in to fayth. As it is wrytten:
* The iust shall lyue by his faith. For
ẏ wrath of god is declared from heauē
vpon all vngodlynes & vnrighteousnes
of men, which wytholde the trueth of
God in vnryghteousnes: by cause ẏ it,
which may be knowne of God, is ma=
nifest with thē. * For God hath shewed
it vnto thē, that the ‡ inuisible thynges
of God (that is, his euerlastynge power
C & God heade) myghte be sene * whyle
they are consydered by ẏ workes from
the creacion of the worlde: so that they
are without excuse, in as much as they
knewe, that there is a God, & haue not
prayses him as God, nor thāked hym,
but became vayne in their imagynacy=
ons, and * their folysh hart was blyn=
ded. When they counted them selues
wyse, they became fooles: * and turned
ẏ glory of the incorruptible God, in to
the symilitude of the ymage of a corrup
tyble mā, and of byrdes & of foure fo=
ted, * and of crepinge beastes.
‡ Wherfore God lykewyse gaue thē
vp vnto their hartes lustes in to vnclē=
nes, to defyle their awne bodyes in thē
selues, which turned the trueth of God
vnto a lye, and worshipped and serued
the creature more then ẏ maker, which
is blessed for euer. Amen.
D Therfor god gaue thē vp vnto shame
ful lustes. * For their wemē chaūged ẏ
natural vse in to ẏ vnnatural: lykewise
the men also lefte the naturall vse of ẏ
woman, and brent in their lustes one on
another, & man with man wrought fyl
thynes, and receaued in thē selues ẏ re=
warde of their errour, as it was accor
dinge. * And as they regarded not to
know God, euen so ‡ God gaue thē vp
in to a lewde mynde, to do those thyn=
ges which were not comly; beynge full
of all vnryghteousnes, whordome, wic=
kednes, couetousnes, maliciousnes, full
of enuye, murthur stryfe, deceate, euell
cōdicioned, whisperers, backbyters de=
spysers of God, doers of wrōge, proud,
boasters, bryngers vp of euell thinges,
disobediēt to their Elders, without vn
derstōdinge, cōuenaunt breakers, vnlo=
vynge, stubborne, vnmercifull: whych
mē, though they know ẏ ryghteousnes
of God (that they whiche do suche, are
worthy of death) yet not only do ẏ same
* but also haue pleasure in those that Ose.7.a
do them.

The.ii.Chapter.

¶ He rebuketh the Iewes, whiche as
touchynge synne are lyke the Heythen,
yee worse then they.

Therfore cāst thou not excuse A
thy selfe (O mā) whosoeuer
thou be that * iudgest: ‡ for Mat.7.a
loke wherin thou iudgest a= ‡ 2 re.12.b
nother, thou cōdempnest thy
selfe, in so muche as thou that iudgest,
doest euen ẏ same. For we are sure that
the iudgement of God is (accordynge to
the treuth) ouer them that do such. But
thinkest thou this o thou man, that iud
gest them which do suche thynges, and
doest euē the very same thynge thy selfe
that thou shalt escape the iudgement of
God? Or despysest thou the ryches of
his goodnes, paciēce, & longe sufferyng?
* Knowest thou not, that the louynge Esa.30.c
kyndnesse of God leadeth thē to repen= Actu.17.e
taunce?
But thou after thyne harde and im
penitent harte, heapest vnto thy selfe a
treasure of wrath, agaynst the daye of
wrath, and of the openynge of ẏ ryghte
ous iudgement of God, * whiche shall Psal.61.b
rewarde euery man accordynge to his
dedes: namely, prayse and honoure, and
vncorrupcyon, vnto them that with pa
cience in doynge good, seke euerlastyng
lyfe: But vnto them that are contensy=
ous * and not obedient vnto the trueth 2.Tes.1.b
but obey vnryghteousnes, shall come in
dignacyon and wrath, trouble and an=
guyshe vpon all the soules of men that
do euel, of the Iewe fyrst and also of the
Greke: But vnto al them that do good,
(shal come) prayse and honoure, & peace
vnto the Iewe fyrst, & also to ẏ Greke.
✠ * For there is no respecte of per= B
sonnes before God: Who soeuer haue
synned without lawe, shall perysshe also Actu.10.d
without lawe: and whosoeuer haue syn Ephe.6.a.
ned in ẏ lawe, shalbe iudged by ẏ lawe. Gala.2.a
* For before God, they are not ryghte=
ous, which hear the lawe: but they that Mat.7.c
do the lawe, shalbe iustified. For yf the Luce.6.e
Gentyles which haue not the lawe, do Jaco.1.c
of nature the thynges conteyned in the
lawe, then they hauynge not the lawe,
are a lawe vnto them selues, in ẏ they

shewe that the worke of ẏ lawe is wryt
ten in theyr hartes, whyle their cõscičce
beareth witnesse unto thẽ, and also the
thoughtes which accuse or excuse them
Mat. 25.c amonge themselues, in the daye * whã
God shal iudge ẏ secretes of men by Je
sus Christ, accordynge to my Gospel. F

Joh. 8.c But take hede, * thou art called a
Jewe, and trustest in the lawe, and ma-
kest thy boast of God, and knowest his
wyll: and for so muche as thou art en-
fourmed out of the lawe, thou prouest
what is best to do, and presumest to be
a leader of the blynde: a lyghte of them
that are in darknesse: an enfourmer of ẏ
unwyse: a teacher of the symple: whiche
haste the ensample of knowlege and of
the treuth in the lawe.

E Now teachest thou other, and tea-
Mat. 7.a chest not thy selfe: * Thou preachest
that a man shulde not steale, & thou stea
lest. Thou sayest, that a man shulde not
breake wedlock, and thou breakest wed
locke. Thou abhorrest ymages, and rob
best God of his honoure. Thou makest
thy boast of the lawe, and thorow brea-
kynge of the law thou dishonorest God
For thorowe you is the name of God
euill spoken of amonge the Gentyles,
Esa. 52.a * as it is wrytten.
Eze. 36.d The circumcisyon verely avayleth,
yf thou kepe the law, but yf thou breake
the lawe, then is thy circũcysion become
uncircũcisyon. Therfore yf the uncircũ-
cisyon kepe the right thynges cõteyned
in the lawe, shall not his uncircũcysyon
be counted for circumcysyon? And so, it
that of nature is uncircumcysion, and
fulfylleth ẏ lawe, shall iudge the, which
under the letter and circũcysion trans-
gressest the lawe. For he is not a Jewe
whiche is a Jewe outwarde: nether is
that circumcisyon whiche is done out-
Joh. 8.d wardly in the flesh: * But he is a Jew,
Rom. 9.a which is hyd within. And & the circum
& Col. 2.b cysyon of ẏ hart is ẏ circũcysion, which
is done in ẏ spret & not in ẏ letter: Who
se prayse is not of men, but of God.

The.iii. Chapter.

The sheweth what preferment ẏ Jew
es haue & that both ẏ Jewes & Genti-
les are under synne, and are iustifyed o-
nely by the grace of God in Christ.

A What furtheraunce thẽ haue
the Jewes? Or what auaun
tageth circũcysion? Surely
very much. Fyrst * unto thẽ
Rom. 9.a was commytted what God
& 2. tim. 2.b spake: & But where as some of thẽ dyd
not beleue therõ, what thẽ? shulde their
unbeleue make the promesse of God of
none effecte? God forbyd. Let it rather
Joh. 3.a be thus that * God is true, & and al mẽ
& ps. 115 lyers. As it is wrytten: * That thou
* ps. 50 mayest be iustifyed in thy sayenges, and
shuldest ouercome, whan ẏ art iudged.

But yf it be so, ẏ oure unrighteous-
nes prayseth the righteousnesse of God,
what shal we say? Is God then unrigh
teous, ẏ he is angrie therfore? (I speake
thus after the maner of men) God for-
byd. How myghte God then iudge the
worlde? For yf the truth of god be the
row my lye the more excellent unto hys
prayse, why shulde I thẽ be iudged yet
as a synner? & not rather to do thus (as
we are euel spokẽ of, & as some reporte,
that we shulde say) Let us do euell, that
good maye come therof. Whose damna
cion is iuste.

What say we thẽ? are we better thẽ B
they? No, in no wyse: for we haue pro-
ued afore, that both the Jewes & Gre-
kes are all under synne. As it is wryttẽ:
* There is none righteous, no not one.
There is none that understondeth, ther
is none that seketh after God. They are
all gone out of they way, they are alto-
gether become unprofitable: there is no
ne that doeth good, no not one. * Their
throte is an opẽ sepulcre, with their tũ-
ges they haue deceaued, * the poysõ of
Aspes is under their lippes & Their
mouth is full of cursynge & bitternesse.
* Their fete are swifte to shed bloude
& Destrucciõ & wrechednes are in their
wayes, & ẏ way of peace haue they not
knowẽ * Ther is no fear of God before
theyr eyes.

✠ But we know, ẏ what so euer the
law sayeth, it sayeth it unto thẽ which
are under the law, ẏ euery mouth maye
be stopped: & that all the worlde maye
be detter unto god, * because that by ẏ
dedes of the law no flesh maye be iusti-
fyed in his sight. * For by the lawe cõ
meth but the knowlege of synne. But
now without addinge to of the lawe, is
the righteousnes which avayleth befor
God declared, hauynge wytnes of the
law and the prophetes: but I speake of
the ryghteousnes before God, whyche
commeth by the fayth on Jesus Christ
unto al, and upon al them that beleue.

For here is no difference. For they are C
all synners, and wãte the prayse ẏ God
shulde haue of them, * but without de-
seruinge are they made ryghteous even

by his grace, thorow the redempcyon ẏ is done by Christe Jesu, whō God hath set forth for a * Mercyseate thorowe fayth in his bloud, to shewe the ryghteousnes which auayleth before him in ẏ he forgeueth the synnes, which were do ne before vnder the sufferaunce of God whiche he suffered, that at his tyme he myghte shewe the righteousnesse which auayleth before him, that he only might be righteous, & the righteous maker of him which is of the fayth on Jesus. ‡

Where is now then thy reioycynge? It is excluded. By what lawe? By the lawe of workes? Nay: but by the lawe of faith. * We holde therfore that a mā is iustifyed by fayth, without the workes of the lawe. Or is God the God of the Jewes onely? Is he not also ẏ God of the Heythen? Yes verely the God of the Heythen also: for so much as he is ẏ God only that iustifieth the circūcysion which is of fayth: & the vncircumcision thorow faith, Destroye we thē the law thorowe fayth? God forbyd: But we mayntayne the lawe.

The.iiii.Chapter.

¶ He declareth by the example of Abraham, that fayth sufficieth: & not the law nor the workes therof.

What shall we saye then that Abrahā * our father as pertaynynge to the fleshe, dyd fynde? This we saye: Yf Abraham were made righteous thorow workes, then hath he wherin to reioyce: but not before God. But what sayeth the scripture? * Abrahā beleued God: and that was counted vnto him for righteousnesse. Unto him that goeth about ẏ workes, is the rewarde not rekened of fauoure: but of deutye. Howbeit vnto him, ẏ goeth not aboute with workes: but beleueth on him that iustifieth the vngodly: is his faith counted for righteousnesse. Euen as Dauid sayeth also, that blessednesse is onely ẏ mans, vnto whome God coūteth ryghteousnesse without addynge to of workes: where he sayeth. * Blessed are they whose vnrighteousnesses are forgeuē: & whose synnes are couered: Blessed is ẏ man, vnto whom the LORDE imputeth no synne.

Now this blessednesse goeth it ouer the circumcisyon, or ouer the vncircumcisyon? We must nedes graunt, that Abrahams faith was counted vnto him for righteousnesse. How was it then rekened vnto him? In the circumcysion, or in the vncircūcisyon? Doutles * not in the circūcision, but in the vncircūcysion. As for the token of circumcision, * he receaued it for a seale of the righteousnesse of fayth, whiche he had yet in ẏ vncircumcysion, that he shulde be a father of all thē ẏ beleue, beynge in the vncircumcisyon, that it might be counted vnto them also for righteousnesse: and that he might be a father of circumcysion, not onely of thē that are of the circumcysion: but of them also that walke in the fotesteppes of ẏ faith, which was in the vncircumcysion of our father Abraham.

For the promes (that he shulde be ẏ heyre of the worlde) was not made vnto Abraham, or to his sede, thorowe the lawe: but thorow the righteousnesse of faith. * For yf they which are of the law be heyres, then is fayth vayne, and the promes of none effecte: for so muche as the lawe causeth but wrath. For where the law is not, there is also no transgression. Therfore was the promes made thorowe fayth, that it myght come of fauoure: wherby the promes myght be made sure vnto al the sede: not onely vnto him which is of the lawe, but also vnto him that is of the fayth of Abraham: * which is the father of vs all. As it is wrytten. ‡ I haue made the a father of many Heythen before God, whom thou hast beleued: which quyckeneth ẏ dead, & calleth it which is not, ẏ it maye be.

And he beleued vpon hope, where no thynge was to hope: that he shulde be a father of many Heythen, accordinge as it was sayde vnto him: * Euen so shall thy sede be. And he was not faynte in fayth, nother consydred his owne body, which was dead already, whyle he was almoost an hundreth yeare olde: nother the dead wombe of Sara. For he douted not in the promes of God thorowe vnbelefe: but was stronge in fayth, and gaue God the prayse, and was sure that loke * what God promyseth, he is able to make it good. And therfore was it rekened vnto him for righteousnes * But this is not wrytten onely for his sake, ẏ it was counted vnto hym: but also for our sakes, vnto whom it shalbe coūted, yf we beleue on him that raysed vp oure LORDE Jesus frō the dead. * Which was geuē for our synnes: and raysed vp for oure ryghteousnesse sake.

Gene.15.b Gene.17.b C Gal.3.c. Esa.51.a Luce.13 f. and 19.a. Joh.8.c. Gala.3.a. ‡ Ge.17.a. D Gene.15.a psal.114.a Rom.15.a 1.Tim.1.a Gala.1.a

The.v. Chapter.

¶ The power of faythe, hope and loue, and how death raygned from Adam vnto Christ, by whome onely we haue forgeuenesse of synnes.

A
Esay.26.a BEcause therfore yͭ we * are
‡Jo.16.d. iustified by faith, ‡ we haue
peace with God thorow our
LORDE Jesus Christ, by
whome also we haue an en-
traunce in fayth vnto thys grace: wher
Hebr.3.a in we stonde and * reioyce in the hope
of yͤ glorye for to come, which God shal
geue. Not onely that: but we reioyce al-
so in troubles, for so much as we know
Jacob.1.a that * trouble bryngeth pacyence, pacy-
ence bryngeth experience, experience brin
Esay.57.b geth hope: * As for hope, it letteth vs
not come to cõfusiõ: because the loue of
God is shed abrode in oure hartes: by yͤ
Ephes.2.a holy goost which is geuẽ vnto vs * For
Col.1 a.2 b whan we were yet weake accordyng to
the tyme, Christe dyed for vs vngodly.
Now dyeth ther scarce ony man for yͤ
ryghteous sake: peraduenture for a good
Joh 3.c. man durst one dye. ☩ * Therfore doth
1. Pet.3.c. God set forth his loue towarde vs, in yͭ
1.Joh.4.b Christe dyed for vs whan we were yet
Hebr.9.d synners: Much more then shall we be sa
ued from wrath by hym: seynge we are
now made righteous thorow his bloud.
B For yf we were recõcyled vnto God
by the death of his sonne, whã we were
yet enemyes: muche more shall we be sa
ued by hym, now that we are recõcyled.
Not onely that: but we reioyce also in
God thorow our LORDE Jesus Christ
by whom we haue now receaued the at
tonement. ☩
Gen.3.a Wherfore * as by one mã synne en-
tred in to yͤ worlde, and death by yͤ mea-
nes of synne: euen so wente the death al
so ouer all men, in so muche as they all
haue synned, For synne was in yͤ world
vnto yͤ lawe: but where no law is, there
is not synne regarded. Neuerthelesse
death raygned from Adam vnto Mo-
ses, euẽ ouer them also that synned not
with lyke transgression as dyd Adam,
which is the ymage of hym that was to
come.
Joha.4.b. But it is not with the * gyfte as w
the synne, For yf thorow yͤ synne of one
many be dead, yet much more plẽteous-
ly came the grace and gyfte of God vp-
Joha 1.b pon many * by the fauoure that belon-
ged vnto one man Jesus Christe.
And the gyfte is not onely ouer one
C synne, as death came thorow one synne

of one that synned. For the iudgement
came of one synne vnto condepmna-
cyon: but the gyfte to iustifie from ma-
ny synnes. For yf by the synne of one:
death raygned by the meanes of one,
much more shall they which receaue the
abundaũce of grace and of the gyfte vn
to ryghteousnes, raygne in lyfe by the
meanes of one Jesus Christ. Lykewyse
then as by the synne of one condempna-
cyon came on all men, euen so also by the
righteousnes of one, came the iustifieng
of lyfe vpon all men. For as by the diso
bedience of one, many became synners:
euen so by the obedience of one shall ma
ny be made righteous.
* But the lawe in the meane tyme Gala.3.c
entred, that synne shulde increace. ‡ Ne- ‡Luk.7...
uerthelesse where abundaunce of synne
was, there was yet more plenteousnes
of grace: that lyke as synne had raigned
vnto death: euen so myght grace raygne
also thorow righteousnes to euerlasting
lyfe by the meanes of Jesus Christ.

The.vi. Chapter.

¶ For so much as we be delyuered thorowe Chryste from synne: we must fasshion oure selues to lyue as the seruauntes of God: and not after oure owne lustes. The vnlyke rewardes of righteousnes and synne.

WHat shal we saye then? Shal A
we cõtinue in synne, yͭ ther
may be abũdaũce of grace?
God forbyd. How shall we
lyue in synne: that are dead Gala.2.
from it? ☩ * Knowe ye not, that all we Collo.2.
which are baptysed in to Jesu Christe, 1.Pe.
are baptysed in to hys death? Therfore
are we buryed with hym by baptysme
in to death: that, lyke as Christ was ray
sed vp from the dead, by the glorye of
the father: * euẽ so we also shuld walke Ephe.4.
in a new lyfe. For yf we be grafted with Collo.3.
hym vnto lyke death: thẽ shal we be like Hebr.
the resurreccyõ also. For so much as we
know yͭ our olde mã is crucified wt hym
that the synfull body myght ceasse, that
hẽce forth we shuld serue synne nomore:
* For he that is dead, is made ryghte- 1.Pe.
ous from synne.
* But yf we be dead with Chryste, B
we beleue yͭ we shal lyue also with hym 2.Tim.
and are sure ‡ that Christ raysed frõ the ‡Apo.
dead dyeth nomore, Death shal haue no
more power ouer hym. For as touching
that he dyed, he dyed concernynge syn-
ne once: But as thouchynge that he ly-
ueth, he lyueth vnto God, Lykewyse ye

also, counte youre selues to be euē dead
cōcernyng synne, and to lyue vnto God,
thorowe Jesus Christe oure LORDE ✠
✠ Let not synne reygne therfor in your
mortall body, that ye shulde obey vnto
the lustes of it. Nother geue ye ouer
youre membres vnto synne to be wea-
pens of vnryghteousnes, but geue ouer
your selues vnto God, as they that of
dead are become lyuynge, & youre mē-
bres vnto God to be weapens of ryght-
eousnes. For synne shall not haue pow
er ouer you, in so much as ye are not vn
der the law; but vnder grace.

How thē? Shall we synne, because
we are not vnder the lawe, but vnder
grace? God forbyd ✠ * Knowe ye not,
that to whom ye geue ouer your
selues as seruauntes to obeye, his ser-
uauntes ye are to whom ye obeye, whe-
ther it be of synne vnto death or of obe-
dience vnto ryghteousnes? But god be
thanked, ỹ though ye haue bene the ser-
uauntes of synne, ye are now yet obedi-
ent of harte to the ensample of the doc-
tryne, wher vnto ye are commytted. For
now ỹ ye are made fre frō synne, ye are
become ỹ seruauntes of righteousnes. ✠

C ✠ I wyl speake grossly, because of the
weaknes of your flesh. Lyke as ye haue
geuē ouer your membres to the seruyce
of vnclennesse, from one wyckednesse,
to another: Euen so now also geue ouer
your membres to the seruyce of ryght-
eousnes, that ye may be holy. For whā
ye were the seruauntes of synne, ye were
lowse from ryghteousnes. What frute
hadde ye at that tyme in those thinges,
wherof ye are now ashamed? For the
ende of such thinges is death. But now
that ye be fre from synne, & are become
the seruauntes of God, ye haue youre
frute that ye shulde be holy: but the ende
is euerlasting lyfe. * For death is the
rewarde of synne, but the gyfte of God
is euerlastinge lyfe in Christ Jesu oure
LORDE. ✠

The.vii. Chapter. ✠

Christ hath delyuered vs from the
law and death. Paul sheweth what ỹ
fleshe and outwarde man is, and calleth
it the law of the membres.

A Knowe ye not brethren (for I
speake vnto thē that knowe
the law) how that the lawe
hath power vpon a man as
longe as he lyueth? * For ỹ
woman ỹ is in subieccion to the man,
is bounde vnto the law whyle the man
lyueth: but yf the man dye, then is she
loused from the law that concerneth ỹ
man. * Yf she be now wyth another Math. 5. d
man, whyle the man lyueth, she shalbe
called a wedlocke breaker. But yf the
man be dead, then is she fre from the
lawe, so that she is no wedlocke brea-
ker, yf she be with another man.

Euen so my brethren, ye also are
dead vnto [illegible] by ỹ body of Christ,
that ye [illegible] with another (namely
wyth hym that is raysed vp from the
dead) that we shuld bringe forth frute
vnto God. For whan we were in the
fleshe, the synfull lustes (whyche were
styred vp by the law) were myghtye in
oure membres to brynge forth frute vn-
to death. But now are we lowsed from
the law, and dead vnto it, that helde vs
captyue, so that we shulde serue in a
new conuersacyon of the spyrete, and
not in the olde conuersacyon of ỹ letter.

What shall we saye then? Is the B
law synne? God forbyd: Neuertheles
I knewe not synne, but by the lawe.
For I had knowen nothynge of lust, yf
the lawe had not sayde: * Thou shalt Exod. 20. c
not lust. But then toke synne occasyon Deut. 5. c
at the commaundement, and stered vp
in me all maner of lust. For wythout
the lawe, synne was dead. As for me, I
lyued somtyme, wythout lawe. How-
beit whan the commaundement came,
synne reuyued, but I was dead. And
the very same commaundement that
was geuen me vnto lyfe, was founde to
be vnto me an occasyon of death. For
synne toke occasyon at the commaun-
dement, and deceaued me, and slewe me
by ỹ same cōmaundemēt. * The law in Esa. 49. d
dede is holy, & ỹ cōmaūdemēt holy, iust 1. Tim. 1. b
and good. Is that then which is good
become death vnto me? God forbyd.
But synne that it myght appeare how
ỹ it is synne, hath wrought in me death
thorow good: that synne myghte be out
of measure synfull by the commaunde-
ment. For we knowe, that the lawe is
spirituall, but I am carnall, * solde vn- Esa. 52. a
der synne: because I know not what I
do. For I do not that I wyll, but what
I hate, that do I. Yf I do now that
whiche I wyll not, then graūte I, that
the law is good.

So then it is not I that do it, but C
synne that dwelleth in me: for I knowe
that in me, (that is, in my * fleshe) Gen. 6. a

there dwelleth no good thynge. To wyl is presente wt my, but to perfourme that whiche is good, I fynde not. For the good that I wyll, do I not: but ye euell which I wyll not, that do I. Yf I do now that I wyll not, then is it not I yt do it, but synne that dwelleth in me.

Thus fynde I now by the law, that whan I wyll do good, euell is present with me. For I delyte in the lawe of God after the inwarde man: but I se another law in my membres, whych stryueth agaynst the law of my mynde, and taketh me presoner in the law of synne, which is in my membres. O wretched man that I am, who shall delyuere me from the body of this death? I thanke god thorow Jesus Christe oure LORDE. So then wyth the mynde I serue the law of God, but wyth the fleshe the law of synne.

The.viii.Chapter. ✠

¶ The law of the sprete geueth lyfe. The sprete of God maketh vs Gods chyldren and heyres with Christ. The abundaunt loue of God can not be separated.

Then is there now no damnacyon vnto them that are in Christ Jesu, whych walke not after the flesh, but after the sprete. For the lawe of the sprete (that bryngeth lyfe in Christ
Joh.8.c Jesu) hath made me * fre from the law
Gala.4.a of synne and death. ‡ For what vnpos-
‡ hebr.7.c syble was vnto the law (in as much as it was weake because of the flesh) that perfourmed God, and sent his sonne in the symilitude of synfull fleshe, and by
2.Cor.5.c * synne damned synne in the fleshe: that the ryghteousnes requyred of the lawe, myght be fulfylled in vs, which walke not after ye flesh, but after ye sprete. For they yt are fleshly, are fleshly minded: but they that ar goostly, are goostly minded. To be fleshly mynded, is death: but to be goostly mynded, is lyfe and peace. ⊢ For to be fleshly minded, is enemyte a-
Esa.55.c gaynst God, * syth it is not subdued vnto the law of God, For it can not also. As for them that are fleshly, they can not please god. Howbeit ye are not fleshly, but goostly, yf so be that the sprete of God dwell in you. But whoso hath not the spret of Christ: the same is not his. Neuertheles yf Christ be in you, then is the body dead because of synne: But the sprete is lyfe for ryghteousnes sake.

Wherfor yf ye sprete of hym, yt raysed vp Jesus from the dead, dwell in you, then shall euen he also that raysed vp Christ from the dead, quycken youre mortal bodyes, because that his spirite dwelleth in you. ✠ Therfore brethren we are now detters, not to the fleshe, to lyue after the fleshe, for yf ye lyue after the flesh, ye must dye: but yf ye mortifye the dedes of the body thorow the sprete, ye shall lyue. For whosoeuer are led by the sprete of God, are Gods chyldren:
* for ye haue not receaued the sprete of Gala.4.a
bõdage to feare ony more, but ye haue re- 2.Tim.1
ceaued ye sprete of adopcyõ, wherby we
crye: Abba, deare father * The same spre- 2.Cor.1
te certifieth our sprete, yt we ar ye childrẽ and.5.a
of god Yf we be chyldrẽ, thẽ are we hey- Ephe.1
res also, namely ye heyres of God, & heyres annexed with Christ, yf so be that we suffer together, that we may be also glorifyed together. ⊢

✠ * For I suppose, that the afflyc- C
cions of this tyme, are not worthy of ye Math.
glorye, which shalbe shewed vpon vs. 2.Cor.4
‡ For the feruent longinge of the crea- 1.Joh.
ture loketh for the appearynge of ye chyl ‡2.Cor.
dren of God, because the creature is subdued vnto vanyte agaynst hyr wyl, but for his wyll that hath subdued her vpõ hope. For the creature also shall be fre from the bondage of corrupcion, vnto ye glorious lybertye of the chyldrẽ of god. For we know, that euery creature gro-
neth, * & trauayleth wt vs in payne vn- Joh.16.
to the same tyme.

Not they only, but we oure selues also, whych haue the fyrst frutes of the sprete, grone within in oure selues for the chyldshippe, and loke for the delyueraunce of oure body. For we are saued
in dede, howbeit in hope: * but the hope Hebr.
that is sene, is no hope: for how can a man hope for that which he seyth? But yf we hope for the which we se not, thẽ do we thorow patience abyde for it.

Lykewyse the sprete also helpeth D
oure weakenesse: for we knowe not what we shulde desyre as we oughte:
* neuertheles the sprete it selfe maketh Esai.
intercessyon myghtely for vs wyth vn-
outspeakable gronynges. * How- Jere.17
beit he that searcheth the hart, knoweth what the mynde of the sprete is: for he maketh intercessyon for the sayntes accordynge to the pleasure of God. ⊢ ✠ But sure we are,

that all thynges serue for the best vnto
the ŷ loue God, which are called of pur
pose. For those which he knewe be-
fore, hath he ordeyned also before, that
they shulde be lyke fashioned vnto the
shape of his sonne, that he myght be the
fyrst begotten amonge many brethren.
As for those whom he hath ordeyned be
fore, them hath he called also: and whō
he hath called, them hath he also made
ryghteous: & whom he hath made rygh
teous, them hath he glorified also.

What shall we saye then vnto these
Nu.14.b thynges? * Yf God be on our syde, who
Esa.50.b can be agaynst vs? ‡ Which spared not
Gen.22.b his owne sonne, but hath geuen him for
Esa.53.b vs all, how shall he not with hym geue
vs all thynges also? Who wyll lay eny
thynge to the charge of Gods chosen?
It is God that maketh ryghteous, who
wyll then condemne? It is Christ that
died, ye rather which is raised vp again
which is also on the ryght hande of god
and maketh intercession for vs.

Who wyll separate vs from ŷ loue
of God? Trouble? or anguyshe? or perse
cucyon? or honger? or nakednesse? or pa-
Psa.43.c rell? or swearde? As it is wrytten: * For
thy sake are we kylled all the day longe
we are counted as shepe appoynted to be
slayne. Neuerthелes in all these thynges
we ouercome farre, for his sake ŷ loued
vs. For sure I am, that nother death
nor lyfe, nother angell, nor rule, nother
power, nother thynges present, nother
thynges to come, nother heyght, nor lo-
weth, nother eny other creature shalbe
able to separate vs frō the loue of God,
which is in Christ Jesu our LORDE.

The.ix. Chapter.

Paule complayneth vpon the harde
hartes of the Jewes, that wolde not re-
ceaue Christ, and how the Heythen are
chosen in theyr steade.

A I Saye the truth in Christ, &
lye not (wherof my consciēce
beareth me witnesse in ŷ ho-
ly goost) that I haue great
heuynesse and continuall so-
rowe in my harte. * I haue wysshed my
Exo.32.g selfe to be cursed frō Christ for my bre-
thren, that are my kynsmen after ŷ flesh
which are of Israell: * vnto whom per-
Exo.19.a tayneth the chyldshippe, and the glorye,
Deut.7.a and the cōuenauntes and the lawe and
the seruyce of God, and the promyses:
whose are also the fathers, of whom (af
Rom.1.c ter the flesh) commeth Christ, * which
is God ouer all, blessed for euer, Amen.
But I speake not these thynges, as tho
ugh the worde of God were of none ef-
fecte: * for they are not all Israelites, Rom.2.c
which are of Israel: ‡ nother are they al ‡ Gal.4.c
chyldren, because they are the sede of A-
braham: * but in Isaac shall the sede be Gen.22.b
called vnto the, that is, They which are
chyldren after the flesh, are not the chyl-
dren of God, but the chyldren of the pro
myes are counted for the sede. For this
is a worde of the promes: where he say-
eth: * Aboute this tyme wyll I come, & Gen.18.b
Sara shall haue a sonne.

Howbeit it is not so with this onely B
but also whan * Rebecca was w̄ chyld Gen.25.c
by one (namely by our father Isaac) or
euer the chyldren were borne, and hadde
done nother good nor bad (that the pur
pose of God myght stonde accordynge
to the eleccyon, not by the deseruynge of
workes, but by the grace of the caller) it
was sayd thus vnto her. The greater
shall serue ŷ lesse. As it is wrytten: * Ja Mala.1.a
cob haue I loued, but Esau haue I ha-
ted.

What shall we saye then? is God
then vnryghteous? God forbyd. For he
sayeth vnto Moses: * I shewe mercy, Exod.33.d
to whom I shewe mercy: and haue com
passyon, on whom I haue compassyon.
So lyeth it not then in eny mans wyll
or runnynge, but in the mercy of God.
For the scripture sayeth vnto Pharao:
* For this cause haue I stered the vp, Exod.9.c
eue to shewe my power on the, that my
name myght be declared in all londes.
Thus hath he mercy on whom he wyll:
and whom he wyll, he hardeneth.

Thou wylt saye then vnto me: why C
blameth he vs yet? * For who can re- Esa.45.b
syst his wyll? O thou mā, who art thou and.64.b.
that disputest with God? Sayeth the
worke to his workman: Why hast thou Jere.18.a
made me on this fashion? * Hath not ŷ Eccl.33.b
potter power, out of one lompe of claye 2.Tim.2.c
to make one vessell vnto honoure, and a
nother vnto dishonoure? Therfore whā
God wolde shewe wrath, and to make
his power knowen, he brought forth w̄
great pacyēce ŷ vessels of wrath, which
are ordeyned to dampnacyon: that he
myght declare the ryches of his glorye
on the vessels of mercy, which he hath
prepared vnto glory. whom he hath cal
led (namely vs) not onely of the Jewes,
but also of the Gentyles. As he sayth
also by Osee: * I wyll call that my Osee.2.c
people, which is not my people: and my 1.Pet.2.b

beloued, whiche is not the beloued. And
it shall come to passe in the place, where
it was sayd vnto them: Ye are not my
people, there shall they be called the chyl
dren of the lyuynge God. But Esay cry
Esa.10.d eth ouer Israel: * Though the nombre
Osee.1.b of the chyldren of Israel be as the sonde
zach.13.b of the see, yet shall there but a remnaūt
Amos.9.b be saued. For there is the worde, that fi
D nyssheth and shorteneth in ryghteousnes
for a short worde shall God make vpon
earth. And as Esay sayd before: * Ex
Esa.1.b cepte the LORDE of Sabbaoth had
lefte vs sede: we shulde haue ben as So
doma, and lyke vnto Gomorra.

What shall we saye then? This wyll
we say: The heythē which folowed not
ryghteousnes, haue ouertaken ryghte
ousnes: but I speake of the ryghteous
nes that commeth of fayth. Agayne, Is
rael folowed the lawe of ryghteousnes,
and attayned not vnto the lawe of righ
teousnes Why so? Euen because they
sought it not out of fayth, but as it were
out of the deseruynge of workes. For
they haue stombled at the stomblynge
stone. As it is wrytten: * Beholde, I lay
Esa.28.f in Syon a stone to stomble at, & a rocke
to be offended at: and whosoeuer bele
ueth on hym, shall not be confounded.

The.x.Chapter. ✠

¶ The vnfaythfulnes of the Jewes.
Two maner of ryghteousnesses.

B BRethren, my hartes desyre,
and prayer vnto God for Is
rael is, that they myght be
saued. For I beare them re
corde, that they are * zelous
Rom.9.d for Gods cause, but not with vnderstā
Gala.4.b dynge. For they knowe not the ryghte
ousnes which auayleth before God, and
go about to mayntayne theyr own rygh
teousnes: and thus they are not subdued
vnto the ryghteousnes, that is of value
before God. * For Christ is the ende of
Mat.5.b the lawe, vnto ryghteousnes for euery
one that beleueth. Moses wryteth of ẏ
ryghteousnes which commeth of ẏ law
* that the mā which doth the same, shal
Leui.18.a lyue therin. But ẏ ryghteousnes which
Gala.3.b cōmeth of fayth, speaketh on this wyse:
* Saye not in thyne harte: Who wyll
Deu.30.c go vp in to heauen? (ẏ is nothynge els
thē to fetch Christ down:) Or who wyl
go downe in to the depe? (ẏ is nothynge
els then to fetch vp Christ from ẏ dead)
But what sayeth the scripture? The
worde is nye the, euen in thy mouth and
in thyne harte. This is the worde of
fayth that we preache.

For yf thou knowlegest Jesus with B
that he is the LORDE, & beleuest in
thyne harte, that God hath raysed hym
vp from the dead, thou shalt be saued.
✠ For yf a mā beleue from the hart, he
shalbe made ryghteous: and yf a man
knowlege with the mouth, he shalbe sa
ued. For the scripture sayeth: Whosoe Esa.28.g
uer beleueth on hym, shall not be con
founded.

Here is no difference, nother of the
Jewe nor of the Gentyle. For one is
LORDE of al, which is ryche vnto al
that call vpon hym. * For whosoeuer Joe.2.f
shall call vpon the name of the LORD Act.2.d
shalbe saued. But how shall they cal vp and.22.b
pon hym, on whom they beleue not?
How shall they beleue on hym of whom
they haue not herde? How shall they
hear without a preacher? But how shal C
they preach excepte they be sent? As it
is wrytten: * How bewtyfull are ẏ fete Esa.52.b
of them that preache peace, that brynge
good tydynges? But they are not al obe
dient vnto ẏ Gospel For Esay sayeth:
* LORD, who beleueth our preaching Esa.53.a
So then fayth cōmeth by hearynge, but Joh.12.e
hearynge cōmeth by the worde of God.

But I saye: Haue they not herde?
No doute * theyr sounde wente out in Psal.19.a
to all londes, and theyr wordes in to the
endes of the worlde. But I say: Hath
not Israel knowē? First, Moses sayeth
* I wyll prouoke thē to enuye, by thē ẏ Deu.32.c
are not my people: & by a folysshe nacyō
wyll I anger you. Esaye after hym is
bolde, and sayeth: * I am founde of thē Esa.52.a
that sought me not: and haue appeared and.65.a
vnto them, that axed not after me. But
vnto Israel he sayeth: * All ẏ day longe Esa.65.a
haue I stretched forth my handes vnto
a people that beleueth not, but speaketh
agaynst me.

The.xi.Chapter.

¶ All ẏ Jewes are not cast awaye, ther
fore Paul warneth the Gentyles that
be called, not to be hye mynded, nor to
despyse the Jewes, for the iudgementes
of God are depe and secrete.

I SAy then: * Hath god thrust D
out his people? God forbyd Jere.31.
for I also am an Israelit, of
the sede of Abraham out of
the trybe of Ben Jamin.
God hathe not thruste out his people,
whom he knewe before. Or wote ye not
what ẏ scripture sayeth of Elyas, how

he maketh intercessiō vnto God agaynst
3.Re.19.c. Israell, and sayeth: * LORDE, they
haue slayne thy prophetes, and dygged
downe thyne altares, And I am lefte
ouer onely, and they seke my lyfe? But
what sayeth the answere of God vnto
3.Re.19.d hym? * I haue reserued vnto me seuen
thousand men, which haue not bowed
their knee before Baall. Euen so goeth
it now at this tyme also with this rem
naunt after the eleccion of grace. * Yf
Deu.9.a it be done of grace, then is it not of de=
seruynge: els were grace no grace. But
yf it be of deseruīg, thē is grace nothing:
els were deseruynge no deseruynge.
B What then? Israel hath not optay
ned that which he sought, but the elecci
on hath optayned it. As for the other,
they are blinded. As it is wrytē: * God
Esa.6.b hath geuē thē ẏ spirite of vnquyetnesse,
Iohn.7.f eyes that they shuld not se, and eares ẏ
they shuld not heare, euē vnto this day.
Psal 68.d And Dauid sayeth: * Let theyre table
be made a snare to take them with al, &
an occasiō to fall, & a rewarde vnto thē
Let theyr eyes be blynded that they se
not, & euer bowe downe their backes.
I saye then: Haue they therfore stō=
bled, ẏ they shulde cleane fal to naught?
God forbyd: but thorow their fal is sal
uacion happened vnto the Heythē, that
he might prouoke thē to be zelous after
them. For yf theyr fall be the ryches
of the worlde, and the mynyshynge of
them the ryches of the Heythen: how
much more shulde it be so, yf their ful=
nes were there? I speake vnto you Hey
Rom.1.a. then: for in as much as * I am the Apo
1.Tim 2.a stle of the Heythen, I wyll prayse myne
1.Tim 2.b office, yf I myght prouoke thē vnto zele
whyche are my fleshe, and saue some of
them. For yf the losse of thē be the recō=
cylinge of the worlde, what were ẏ els,
then as yf lyfe were taken of the dead?
Yf the begynnynge be holy, then is all
Esa.65.b the dowe holy: * and yf the rote be holy,
then are the brāūches holy also.
C But though some of the braunches
now be broken, and thou, whan thou
wast a wylde olyue tre, art grafte in a=
monge them, and made partaker of the
Iere.11.c rote and sapppe of the * olyue tre, boast
not thy selfe agaynst the brāūches. Yf ẏ
boast thy selfe agaynst thē, then bearest
not thou the rote, but the rote beareth
the. Thou wilt say thē: The braunches
are broken of, that I myghte be graf=
fed in. Thou sayest wel. They are bro=
ken of because of theyre vnbeleue, but
thou stondest thorow beleue. * Be not Eccles 7.c
thou hye minded, but feare, seynge God
hath not spared the natural braunches,
lest he also spare not the.
Beholde therfore the kyndnesse and
ryghteousnes of God: on them which
fell, rygorousnes: but toward the, kynd
nes, yf thou continue in the kyndnesse.
Els shalt thou be hewen of: * and they, 2.Cor.3.c
yf they byde not styll in vnbeleue, shalbe
grafted in agayne. For God is of
power to grafte them in agayne. For
yf thou be cut out of the naturall wylde
olyue tre, and grafted (contrary to na=
ture) in the good olyue tre, how muche
more shall they that are naturall, be
grafted in theyr awne olyue tre a=
gayne?
I wolde not that this secrete shulde D
be hyd from you brethren (lest ye shulde
be wyse in youre owne conceates) that
partly blyndnesse is happened vnto Is=
rael, * So longe tyll the fulnesse of the Luce 21.c
Heythen be come in, and so all Israell
shalbe saued. As it is wrytten: * There Psal 13.b
shall come out of Syon he that doth de Esai.59.c
lyuer, and shal turne awaye vngodlynes
from Iacob. And this is my couenaunt
wyth them, when I shall take awaye
theyr synnes. As concernynge the Gos=
pel, I holde thē as enemyes for your sa
kes: but as touchinge the eleccion, I loue
them for the fathers sakes.
For verely the gyftes and callynge
of God are such, that it can not repente
hym of them. For lykewyse as ye also
in tyme passed haue not beleued, but
now haue optained mercy thorow their
vnbeleue: Euen so now haue they not
beleued on the mercy which is happe=
ned vnto you, that they also maye op=
tayne mercy. For God hath closed vp al
vnder vnbeleue, that he myghte haue
mercy on all.
O the depenesse of the ryches, both
of the wysdome and knowlege of God?
* How incōprehensible are his iudge= Sap 17.a
mentes, and his wayes vnsearcheable?
* For who hath knowne the mynd of Sap 9.b
the LORDE? Or who hath bene Esai 40.b
his councell geuer? Or who hath geuen 1.Cor.2.b
him ought aforehande, that he myght
be recompensed agayne? * For of hym, Esa 44.a
and thorow hym, and in him are al thin
ges. * To hym be prayse for euer Amē. Rom 16.c

The.xii.Chapter. ✠

¶ The swete conuersacion, loue, and
workes of such as beleue in Christ.

I Beseke you brethren by the mercifulnesse of God, that ye geue ouer youre bodyes
Philip 4.c for a * sacrifice, y^t is quicke, holy, and acceptable vnto God, which is your reasonable seruing of God. And fasshion not youre selues lyke vnto this worlde, but be chaunged thorowe the renewenge of your mynde,
Ephe.5.b that ye may proue, * what thinge that
1.Tes.4.a good, that acceptable, and perfecte wyll
Eccle.3.c of God is. For I say thorow the grace that is geuen me, vnto euery mã amõge you: that noman esteme of hymselfe more, then it becometh hym to esteme:
Rom 14.a * but y^t he discretly iudge of him selfe,
1 Cor.8.a accordyng as God hath deale vnto eue-
‡ 1 co.12.b ry man the measure of faith. ‡ For lyke
Ephe. 4.b as we haue many mẽbres in one body, but all the membres haue not one maner of operacion: Euen so we beyng many, are one body in Christ. ✠ But amonge oure selues euery one is the mẽbre of another, and haue dyuers giftes, accordyng to the grace that is geuẽ vn-
1 cor. 14.a to vs. * Yf any man haue the gyfte of prophecyeng let it be acordyng to y^e faith.
B * Let him that hath an office, wayte
1.Pet.4.b vpon the office: let hym that teacheth, take hede to the doctryne: Let hym that exhorteth, geue attẽdaũce to y^e exhortaciõ. * Yf ony mã geueth, let him geue
Actu. 2.e synglenesse. ‡ Let him that ruleth, be dy
‡ Ec.32.a ligent. * yf ony mã shewe mercy, let him
* deu.15.b do it with chearfulnes. Let loue be with
Amos 5.b. out dissimulacion. * Hate y^t which is euell: Cleue vnto that which is good. Be kynd one to another & broterly loue
1.Pet. 2.b * In geuinge honoure go one before a-
‡ Ecc.31.c nother. ‡ Be not slouthfull in the busynes that ye haue in hande: Be feruent in the sprete, seruynge the LORDE. Reioyce in hope, be pacient in trouble. Cõtinue in prayer. Destribute vnto the ne-
Heb.13.a cessites of the saynctes. * Be gladde to harbarow. Blesse them y^t persecute you. Blesse and curse not. Be mery with thẽ y^t are mery, & wepe with them y^t wepe.
C * Be of one mynde amonge your sel-
Phil.2.a ues. ✠ ‡ Be not proude in your own
‡ prou.3.a conceates, but make youre selues equal
Esaie 5.c to thẽ of y^e lower sorte. Be not wyse in
* Pro 20.c youre owne opynyons. * Recompense
1.Pet.3.b vnto noman euell for euell. ‡ Prouyde
‡ 2.cor.8.c honestie afore hande towarde euery mã. Yf it be possible (as much as in you is) haue peace with all men.

Dearly beloued, auenge not youre selues, but geue rowme vnto the wrath of God. For it is written: * Vengeaũce
Deut.32 is myne, and I wyll rewarde, sayeth y^e LORD. Therfore * yf thyne enemye
Pro.25.b honger, fede him: Yf he thyrst, geue him drynke. For in so doynge thou shalt heape coles of fyre vpon his heade. Be not ouercome with euell, but ouercome thou euell with good. ✠

The.xiii. Chapter. ✠

The obedience of man vnto their rulers. Loue fulfylleth the law. It is now no tyme to folowe the workes of darknesse.

A Let euery soule submytte hi selfe to the auctorite of the
Sap.6.a hyer powers. * For there is
1.Pet.2.b no power but of God. The powers that be, are ordeyned of God: so that who so euer resysteth the power, resysteth the ordinaũce of God. And they that resyste, shall receaue to them selues damnacion. For rulers are not to be feared for good workes, but of euell. Yf thou wilt be without feare of the power, do well then, & thou shalt haue prayse of the same: for he is y^e mynister of God for thy wealth. But yf thou do euell, then feare, for he beareth not the swerde for naughte. For he is the mynyster of God, a taker of vengeaunce, to punysshe hym that doth euell. Wherfore ye muste nedes obey, not onely for punysshment, but also because of conscience. For this cause muste ye geue trybute also. For they are Gods mynysters, which maynteyne the same defence. ✠
B * Geue to euery man therfor his du-
Mat.17.d tye, tribute, to whom tribute belõgeth:
and 22.c custume, to whõ custume is due: feare, to whom feare belongeth: honoure, to whom honoure partayneth. ✠ Owe no thynge to ony man, but to loue one ano-
Gala.6.a ther. * For he that loueth another, hath
1.Tim.1.a fulfylled the lawe. For where it is said:
‡ Exo.20 (‡ Thou shalt not breake wedlocke:
Deut.5.c thou shalt not kyll: thou shalt not steale: thou shalt not bear false witnesse: thou shalt not lust:) and yf there be ony other commaundement, it is comprehended in
Leui.19.d this worde: * Thou shalt loue thy negh
Mat.22.d boure as thy self. ‡ Loue doth his negh
‡ 1.co.13.a boure no euel. Therfore is loue the fulfyllynge of the lawe. ✠
✠ And for so muche as we knowe
1.Tes.5.a this, namely the tyme * that the houre is now for vs to ryse from slepe. (For now is oure saluacion nearer, then whẽ

we beleved, the nyght is past, but ẏ day
Colos.3.a is come nye.) * Let vs therfore cast a-
way the workes of darknesse, and put
on the armoure of lyghte. Let vs walke
Luc.21.d honestly as in ẏ day, * not in excesse of
1.Cor.6.b eatynge and dronkenes, & not in cham-
Ephe.5.a burynge and wantonnesse, * not in strife
Jac.3.c and enuyenge: but put ye on the LOR-
Gal.5.c DE Jesus Christ, & make not prouysy-
1.Pet.2.b on for the flesh, to fulfyll the lustes of it.

The.xiiii. Chapter.

¶ The weake ought not to be despy-
sed. No man shulde offende anothers cõ-
science. Agayne, for outwarde thynges
shulde noman condempne another.

A Hym ẏ is weake in the faith,
receaue vnto you, & trouble
not the consciences. One be-
leueth that he maye eate all
thyng: but he that is weake
eateth herbes. Let not him that eateth,
despyse him that eateth not: and let not
hym which eateth not, iudge hym that
eateth: for God hath receaued hym.
Jaco.4.b. * Who art ẏ, ẏ iudgest another mans
seruaunte? He stondeth or falleth vnto
his LORDE: Ye he may well stonde, for
God is able to make him stõde. Some
man putteth differẽce betwene day and
daye, but another man counteth al dayes
Colos.2.c alyke. * Let euery man be sure of his
meanynge. He that putteth difference in
the day, doth it vnto the LORDE, and
he that putteth no difference in the day,
doth it vnto the LORDE also. He that
eateth, eateth vnto the LORDE, for he
geueth God thankes: and he that eateth
not, eateth not vnto the LORDE, and
geueth God thãkes. For none of vs ly-
ueth to himselfe, and none dieth to hym
selfe. If we lyue, we lyue vnto ẏ LOR-
DE: Yf we dye, we dye vnto ẏ LOR-
DE. Therfor, whether we lyue or dye,
we are the LORDES.
B For therto dyed Christ, and rose a-
gayne, and reuyued, that he myght be
...2.b * LORDE both of dead and quycke.
Phil.2.a But why iudgest thou thy brother?
Or ẏ other, why despysest ẏ thy brother?
Gal.6.a * We shall all be brought befor the iud-
gemẽt seate of Christ. For it is written:
Esa.45.c * As truly as I lyue, (sayeth the LOR-
Phil.2.a DE) all knees shall bowe vnto me, and
all tunges shall knowlege vnto God.
Mat.25.c * Thus shall euery one of vs geue acõp-
2.Cor.5.b. tes for hi[m]self vnto God. Let vs not ther-
for iudge one another eny more. But iud-
ge this rather, that noman put a stom-
blynge blocke or an occasyon to fall in
his brothers waye. * I knowe, & am 1.Cor.8.a
full certified in ẏ LORDE Jesu, that
there is nothynge commune of it selfe: but
vnto hym that iudgeth it to be cõmune,
to hym is it commune. But yf thy bro-
ther be greued ouer thy meat, then wal-
kest thou not now in charite. Destroye
not with thy meate, hym, for whome
Christ dyed.
C Se therfore that youre treasure be
not euell spoken of. For the kyngdome
of god is not meat nor drynke, but rygh-
teousnes, and peace, and ioye in the holy
goost. He that in these thynges serueth
Christ, pleaseth God, and is commẽded
of mẽ. Let vs therfore folowe these thin-
ges which make for peace, and thynges
wherw̃ one may edify another. Destroy
not the worke of God for meates sake.
* All thynges truely are cleane, but it is
euell for that man, which eateth w̃ hurt Tit.1.c
of his conscience. * It is muche better
that thou eat no flesh, & drynke no wyne 1.Cor.8.d.
nor eny thynge, whereby thy brother stõ-
bleth or falleth, or is made weake. Hast
thou fayth, haue it with thy selfe before
God. Happy is he, that condempneth
not hymselfe in that thynge which he a-
loweth. But he that maketh conscience
of it and yet eateth, is dampned: because
he doth it not of fayth. For * what soe-
uer is not of fayth, ẏ same is synne. Tit.1.c

The.xv. Chapter.

¶ The infirmyte and frayltes of the
weake ought to be borne with all loue
and kyndnesse, after the ensample of
Christ.

WE that are stronge * ought A
to beare the fraylnesse of the Gala.6.a
whiche are weake, and not
to stonde in oure owne con-
ceytes. Let euery one of vs
ordre hymself so, that he please his negh-
boure vnto his welth, and edyfyenge.
For Christ pleased not hymselfe, but as
it is written: * The rebukes of them
which rebuked the, are fallen vpon me. Psa.68.b
✠ * What soeuer thynges are written
afore tyme, are writtẽ for our learnyng, Rom.4.d
that we thorowe pacyence and * cõforte
of ẏ scriptures, myght haue hope. The 1.Mac.12.b
God of pacyence and cõsolacyon graũt
you to be lyke mynded one to another
accordynge vnto Jesu Christ, that ye be-
ynge of one mynde, maye w̃ one mouth
prayse God the father of oure LORDE
Jesu Christ.

Wherfore receaue ye one another,
as Christ hath receaued you to ẏ prayse of God. But I saye, that Christ Jesus was a minister of the circumcysion
for the treuth of God, to confirme the
promyses made vnto the fathers, & that
the Heythẽ myght prayse God because
of mercy, as it is wrytten: * For this
2.Re.22.g cause wyll I prayse the amõge the Gen
Psa.17.e tyles, and synge vnto thy name. And as
‡deu.32.f gayne he sayeth: ‡ Reioyce ye Heythen
*ps.116 a with his people. And agayne: * Prayse
the LORDE all ye Gẽtyles, and laude
hym all ye nacyons. And agayne Esay
Esa.11.a sayeth: * There shalbe the rote of Jesse
and he that shall ryse to rule the Gentyles,
B les, in him shall the Gentyles trust. The
God of hope fyll you with all ioye and
peace in beleuynge, that ye maye be
plenteous in hope thorow the power of
the holy goost. ⊢

✠ I my selfe am full certifyed of
you (my brethrẽ) that ye your selues are
full of goodnes, fylled w all knowlege,
so that ye are able to exhort one another
Neuertheles (brethrẽ) I haue somwhat
more boldly wrytten vnto you, as one
that putteth you in remẽbraũce, for the
grace that is geuen me of God, that I
shulde be a minister of Jesu Christe as
monge the Heythen, to declare the Gospell of God, that the Heythen myght be
an acceptable offerynge vnto God, sanctifyed by the holy goost. Therfore may
I boast my selfe thorow Jesu Christ, ẏ
I mydle with thynges pertaynynge vn
C to God. ⊢ For I durst not speak ought
Actu.3.b excepte Christ hod * wroughte ẏ same
2.Pet.1.d by me, to make the Heythen obediẽt tho
row worde and dede, thorow ẏ power
of tokens and wonders, and thorow the
power of the sprete of God, so that frõ
Jerusalem, and roun de aboute vnto Il
lyr con, I haue fylled all with the Gos
pell of Christ. So haue I enforced my
selfe to preache the Gospell, not where
Christes nam was konwne, lest I shuld
buylde on an other mãs foũdacyon, but
as it is wryttẽ: * To whõ he was not
Esa.52.c spoken of: they shall se: and they ẏ haue
not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft ty
mes let to com vnto you. But now syth
I haue no more place in the countrees,
hauynge yet a desyre many yeares sence
to come vnto you, whã I shall take my
iourney in to Spayne: I wyll come to
you: for I trust that I shall passe ẏ way
and se you, & to be brought on my way

thitherward by you but so, that I first
refresh my selfe a lytle with you.

But now go I to Jerusalem, to mynister vnto the sayntes. For they of Ma D
cedonia and Achaia haue wyllyngly prepared a comune * collectyon together, Actu.11.f
for the poore sayntes at Jerusalẽ. They 1.Cor.16.a
haue done it wyllyngly, and theyr det 2.Cor.8.a
ters are they. ‡ For yf the Heythen be and.9.a
made partakers of their spirituall thin ‡1 Cor.9.b
ges, theyr dutye is to mynyster vnto thẽ Gala.6.a
in bodely thynges. Now when I haue
perfourmed this, and haue brought thẽ
this frute sealed, I wyll take my iour
neye by you in to Spayne. But I am
sure whã I come vnto you, that I shall
come with the full blessynge of the Gos
pell of Christ.

I beseke you brethren thorow oure
LORDE Jesu Christe, and thorowe
the loue of ẏ sprete, ẏ ye helpe me in my
busynes with youre prayers [illegible] God
for me, that I maye be delyuered from
the vnbeleuers in Jewry, and that this
my seruice whiche I do to Jerusalem,
maye be accepted of the sayntes, that I
maye come vnto you with ioye by the
wyll of God, and refreshe my selfe with
you. The * God of peace be with you 1.Cor.14.[illegible]
all. Amen.

The.xvi.Chapter.

A chapter of salutaciõs he warneth
them to beware of mens doctryne, and
cõmendeth vnto them certayne godly
men, that were louers and brethren in
the treuth.

I Commende vnto you Phe E
be oure syster, which is a mi
nister of the cõgregacyon of
Cenchrea, that ye receaue
her in the LORDE, as it
becometh the sayntes, and that ye helpe
her in what so euer busynesse she hath
nede of you. For she hath succoured ma
ny, and myne owne selfe also.

Grete Prisca and * Aquyla my Actu.18.[illegible]
helpers in Christe Jesu, whiche for my 2.Tim.4.[illegible]
lyfe haue layed downe their owne nec
kes: vnto whome not I onely geue thã
kes, but all the congregacyons of the
Heythen. Grete the congregacyon also
in theyr house. Salute Epenetos my be
loued which is the fyrste frute amonge
them of Achaia in Christ. Grete Mary
which hath bestowed much laboure on
vs. Salute Andronicus & Junia my co
sens, & felow presoners, which are awn
ciẽt Apostles, ẏ were befor me in Christ

Grete Amplias my beloued in ẏ LOR-
DE. Salute Vrbã our helper in Christ
and Stachis my beloued. Salute Apel
les approued in Christe. Salute them
whiche are of Aristobolus housholde
Salute Herodion my kynsman. Grete
them which are of Narcissus housholde
in the LORDE. Salute Tryphena &
Tryphosa, which haue laboured in the
LORDE. Salute my beloued Perse-
da, whiche hath laboureth much in the
LORDE. Salute Rufus the chosen
in the LORDE: and his mother and
myne. Grete Asyncrytus, Phlegon, Her
man, Patrobas, Hermen, & the brethrẽ
with thẽ. Salute Philologus & Julia,
Nerius and his syster, and Olympa, &
…m.13.c all the saintes with them. * Salute one
another with an holy kysse. The cõgre-
gacyons of Christ salute you.
…l.2.b * I beseke you brethren, marke thẽ
…3.b which cause diuysyon and geue occasy-
ons of euell, contrarye to that doctryne
which ye haue learned, and auoyd them
For they ẏ are such, serue not ẏ LOR-
…3.c DE Jesu Christ, * but theyr owne bel-
ly: and thorow swete preachynges and
flatterynge wordes, they deceaue ẏ har-
tes of the innocentes. For your obediẽce
is publyshed amonge all men, therfore
am I glad of you.
C * But yet I wolde haue you wyse
…30.b in that which is good, and symple in e-
uell. The God of peace treade Sathan
vnder youre fete shortly. The grace of
our LORDE Jesus Christ be ẇ you.
…m.16.a * Tymotheus my helper, and * Lucy-
…l.2.b us, and * Jason, & * Sopater my kyns-
…13.a men salute you. I Tertius which haue
…17.a written this epistle in the LORDE, sa
…20.a lute you, * Gaius myne oost and ẏ oost
…1.a of the hole congregacyon saluteth you,
Erastus the chamberlayne of ẏ cyte sa-
luteth you, and Quartus a brother sa-
luteth you. The grace of oure LORD
Jesu Christ be with you all, Amen.
To hym ẏ is of power to stablyshe
you, accordynge to my Gospell & prea-
chynge of Jesu Christ, wherby is vtte-
red ẏ mystery which hath ben kepte se-
cret sence ẏ worlde began, but now is o-
pened, & shewed by the scriptures of the
prophetes, at the cõmaundement of the
euerlastyng God, to set vp the obediẽce
…11.d of the fayth amonge all Heythen: * to
the same God whiche is alone wyse, be
prayse thorow Jesus Christe for euer.
Amen.

To the Romayns.

Sent from Corinthum, by Phebe,
which was a mynister of the cõ-
gregacyon of Cenchrea.

The fyrst Epistle of the Apostle S. Paul to the Corinthiãs.

(.·.)

The fyrst Chapter.

He commendeth the Corinthians, exhorteth thẽ to be of one mynde, and rebuketh the dyuision that was amonge thẽ. Wordly wysdome is folyshnes before God, yee there is no wysdom but in the despysed crosse of Christ.

Paull, called to be an A- A
postle of Jesus Christ
thorow ẏ wyll of God
and brother * Sosthe- Actu. 18.b
nes, vnto the congrega
cyon of God whych is
at Corinthum, to thẽ
that are * sanctifyed Joh 17.c
in Christ Jesus, saynctes by callynge, Hebr 9.a
with all them that call vpon the name
of our LORDE Jesus Christ, in eue-
ry place both of theyrs & ours, * Grace 2. Cor. 1.a
be with you and peace frõ God our fa-
ther, & from ẏ LORDE Jesus Christ.
* I thanke my God alwayes on
youre behalfe, for the fauoure of God
which is geuen you in Jesus Christ, ẏ
in al poyntes ye are made ryche by him,
in euery worde, & in all maner of know
lege (euen as the preachynge of Christ is
confirmed in you) so that ye wante no-
thinge in ony gyfte, and wayte but for
the appearynge of oure LORDE Je-
sus Christ: which shall strength you al-
so vnto the ende, that ye may be blame-
lesse in the daye of oure LORDE Je-
sus Christ. * For God is faithfull, Nu. 23.c
by whome ye are called vnto the felow- 1. Co. 10.b
shippe of his sonne Jesus Christ oure 1. tessa. 5.c
LORDE.
But I beseke you brethren thorow B
the name of our LORD Jesus Christ,
* that ye all speake one thynge, and let Rom 12.c
there be no dissension among you, but ẏ
ye be perfecte in one meaninge. For it is
shewed me (my brethren) of you, by the

whych are of the houshold of Cloes,
ỹ there is stryfe amonge you. I speake
of that, which euery one of you sayeth:
Actu. 18.c I hold of Paul: Another, I hold of * A
1.cor.3.a pollo, The thyrde, I holde of Cephas.
and.16.b The fourth, I hold of Christ. Is Christ
then deuyded in partes? Was Paull cru
cyfyed for you? Or were ye baptysed in
the name of Paule? I thanke God that
Actu. 18.a I haue baptised none of you, but * Cri
‡ Ro.16.c spus and ‡ Gaius: lest eny shulde saye,
that I in myne owne name had bapty
1.Cor.16 c sed. I baptysed also the housholde * of
Stephana. Farthermore knowe I not,
whether I baptysed eny other. For
Christe sent me not to baptise, but to
preache the Gospel, not with wysdome
of wordes, lest the crosse of Christ shuld
haue bene made of none effecte.

For the worde of the crosse is folish
Rom.1.b nesse to thē that perysshe * but vnto vs
which are saued, it is ỹ power of God.
‡ Esa.29.c For it is wrytten ‡ I wyll destroye the
wysdome of the wyse, and wyll caste a
way the vnderstondynge of the prudēt.

Esa.33.c * Where are the wyse? Where are
the scribes? Where are the disputers of
this worlde? Hath not God made the
wysdome of this worlde foolyshnesse?
For in so much as the worlde by ỹ wy
sedome therof knewe not God in his
wysedome, it pleased God thorow fo
lyshe preachynge to saue them that be
Mat.12.d leue. For * the Iewes requyre tokens,
Luce.11.c and ỹ Grekes are after wysedome. But
Joh.2.c we preache Christ the Crucifyed: to the
and.6.d Iewes an occasyon of fallynge, and vn
to the Grekes folyshnes. But vnto thē
that are called (both Iewes & Grekes)
we preach Christ ỹ power of God, and
Col.2.a * the wysdome of God.

D For the folyshnes of God is wyser
then men: and the weaknes of God is
stronger then men. ✠ Brethren, loke
Joh.7.e on youre callynge. How that * not ma
ny wyse men after the fleshe, not many
myghtye, not many of hye degre are cal
led: but that folysh is before the world,
hath God chose, that he myght cōfounde
the wyse: And that weake is before the
worlde: hath God chosen, that he might
confounde ỹ myghtye. And the vyle and
dispysed before ỹ worlde hath God cho
Sire.2.c sen, * yee and that which is nothyng, ỹ
he might destroye that which is ought,
that no fleshe shulde reioyce in his pre
Ephe.1.c. sēce. Of ỹ same are ye also in Christ Ie
‡ Jer.23.b su, which of God is made vnto vs * wy
* Jo.17.c sedome ‡ and rightrousnes * sanctify

enge and redemption, that accordynge Esa.45
as it is wrytten * He that reioyceth, shuld Jere.9.d
reioyce in the LORDE. ✠ 2.Cor.10

The.ii.Chapter.

¶ It is not eloquence & glorious payn
ted wordes of worldly wysedome, that
can edifye & cōuerte soules vnto Christ
but the playne wordes of the scripture,
for they make mencyon of hym and his
crosse.

AND I brethre, whan I came
vnto you came not with hye
wordes or hye wysdome to
shewe vnto you ỹ preachyng
of Christ. For I shewed not
forth my selfe amōge you that I knewe
eny thynge, saue onely Iesus Christe,
euen the same that was crucifyed. And
I was in weaknes, and in feare, and in
much tremblynge: * & my wordes and my 1.Cor.
preachynge was not ‡ entysynge wor
des of mās wysedome, but in shewynge
of the sprete and of power: that youre
fayth shulde not stonde in the wysedom
of men, but in the power of God.

That we speake of, is wysedome a
monge them that are perfecte: not ỹ wy
sedome of this worlde, nether of the ru
lers of this worlde * which go to nought 1.Cor.
but we speake of the wysedome of God
which is in secrete and lyeth hyd: which
God ordeyned before the worlde vnto
oure glorye, * which none of the rulers Mat.11
of this worlde knewe. ‡ For yf they ‡ Jo.16
had knowen it, they had not crucifyed and.16.a
the LORDE of glorye, but as it is wryt Actu.13
ten: * The eye hath not sene, & the eare * Esa.64
hath not herde, nether hath it entred in
to the harte of man, that God hath pre
pared for them that loued hym.

But God hath opened it vnto vs by B
his spirite. * For the sprete searcheth Rom.
out all thynges, yee euē the depnesse of
the Godheade. For what mā knoweth
what is in man, saue the sprete of man
which is in hym? Euen so no man kno
weth what is in God, saue the sprete of
God. As for vs, we haue not receaued ỹ
sprete of this worlde but ỹ sprete which
cometh of God, so that we can knowe
what is geuen vs of God: which we al
so speake, not with cōnynge wordes of
mans wysedome, but with the cōnynge
wordes of the holy hoost, and iudge spy
rituall matters spiritually. How beit ỹ
natural mā perceaueth nothynge of the
sprete of God. It is folyshnes vnto him
and he can not perceaue it: for it muste

be spiritually discerned. * But he that is spirituall, discusseth all thynges, and he is iudged of noman. * For who hath knowen the mynde of the LORDE? Or who shal enfourme hym? But we haue the mynde of Christ.

The.iii. Chapter.

¶ Paul rebuketh the sectes and authours therof. Christ is the foundacyon of his churche.

AND I brethren, coulde not speak vnto you as vnto spirituall, but as vnto carnall, euē as vnto babes in Christ * I gaue you mylke to drynke, and not meate, for ye myght not then awaye withal, nother maye ye yet euen now, in so much as ye are yet fleshly. For seyng there is enuyenge, stryfe, and dissencyon amonge you, are ye not fleshly, and walke after ŷ maner of mā? For whā one sayeth: * I hold of Paul, another I hold of Apollo, are ye not thē fleshly? What is Paule? What is Apollo? Euen mynisters are they, by whome ye are come to the beleke, and that, accordynge as the LORDE hath geuen vnto euery man. I haue planted, Apollo hath watered, * but God hath geuen ŷ increace. So then nother is he that plāteth, ony thynge, nother he that watereth, but God which geueth ŷ increace. As for hym that planteth, and he that watereth, the one is as ŷ other: but yet shall euery one receaue his rewarde accordynge to his laboure. For we are Gods labourers, ye are Gods husbandrye, * ye are Gods buyldynge.

B According to ŷ grace of God which is geuen to me, as a wyse buylder haue I layed ŷ foundacyon, but another buyldeth theron. Yet let euery man take hede how he buyldeth theron. * For other foundacyon can noman laye, then that which is layed, ŷ which is Jesus Christ But yf ony man buylde vpon this foundacyon, golde, syluer, precyous stones, tymber, haye, stubble, euery mās worke shalbe shewed. * For ŷ daye of ŷ LORDE shall declare it, whiche shalbe shewed with fyre: and the * fyre shall trye euery mans worke what it is. Yf ony mans worke that he hath buylded theron, abyde, he shal receaue a rewarde: Yf ony mans worke burne, he shall suffre losse: but he shalbe saued hym selfe, neuertheles as thorow fyre.

✠ * Knowe ye not that ye are the temple of God, & that the sprete of God dwelleth in you? [2.Cor.6.c] Yf ony man defyle the temple of God, hym shall God destroye [Heb.3.a] For the temple of God is holy, whiche ye are. * Let noman deceaue hymselfe. Yf ony man thynke hymselfe wyse amonge you, [Pro.3.c] let hym become a foole in this worlde, that he maye be wyse For * the wysedome of this worlde is foolyshnesse with God. [Rom.1.c] For it is wrytten: ‡ He cōpasseth the wyse in their craftynes. [‡ Job.5.b] And agayne: * The LORDE knoweth ŷ thoughtes of the wise, [* ps.93.b] that they are vayne. Therfore let noman reioyce in men. For all is yours, whether it be Paul or Apollo, whether it be Cephas or ŷ worlde, whether it be lyfe or death, whether it be present or for to come. All is youres, but ye are Christes, & Christ is Gods. ✠

The.iiii. Chapter. ✠

¶ The preachers are but mynysters Judgement belongeth onely vnto God.

LEt euery mā this wyse este me vs, euē for the * mynisters of Christ, [2.Cor.6.a] & stewardes of ŷ ‡ secretes of god. [‡ Deu.29.d] Now is ther nomore requyred of the stewardes, then, that they be founde * faythful. [Jere.23.e] It is but a small thynge vnto me, [Luce.12.e] that I shulde be iudged of you, or of mās day, nether iudge I myne owne [1.Pet.4.b] selfe. I know nought by my selfe, ‡ yet [‡ Job.9.a] am I not therby iustifyed. It is ŷ LORDE that iudgeth me. Therfore iudge ye nothynge before the tyme, vntyll the LORDE come, whiche shall brynge it to lyght that is hyd in darknesse, & opē the councels of the hartes, and thē shall euery one haue prayse of God. ✠

B These thynges brethren haue I descrybed in myne owne person, and in Apollos for youre sakes, that ye myghte learne by vs, that noman counte higher of hym selfe, then aboue is wrytte, that one be not puft vp agaynste another for ony mās cause. For who preferreth the? * What hast thou that thou haste [Jaco.1.a] not receaued? Yf thou hast receaued it, why makest ŷ thē thy boast, as though thou haddest not receaued it? Now ye are ful, now ye are made rych, ye raygne without vs, & wold God ye dyd raigne that we might raygne with you.

Me thynketh that God hath sette forth vs Apostles for the lowest of all, * euē as those ŷ are appointed to death [psal.43.c] For we are a gasynge stocke to ŷ world [Rom.8.e] and to the angels, & vnto men. We are

fooles for Christes sake, but ye are wise
in Christ: We weake, but ye strõge: Ye
honorable, but we despysed. Euẽ vnto
this daye we honger and thyrst, and are
naked, and are buffetted with fystes, & A
Actu. 18.a haue no certayne dwellynge place, * &
and. 20.e laboure and worke with oure owne hã
‡ Ro, 12.b des. We are reuyled, ‡ and yet we blesse
we are persecuted, and suffre it. We are
euell spoken of, and we praye: We are
become as it were the very outsweppyn-
ges of the worlde, yet the offscowrynge
of all men vnto this tyme.

C I wryte not this to shame you, but
as my deare chyldren I warne you. For
though ye haue ten thousande instruc-
tours in Christe, yet haue ye not many
Gala. 4. a fathers. For I haue * begotten you in
Jaco. 1. b Christ Jesu thorow the Gospel? Wher
‡ 1 cor 10 d fore I exhort you, ‡ be ye my folowers
Phi. 3. c For this cause haue I sẽt vnto you Ti
motheus (which is my deare sonne, and
faythful in y LORDE) that he maye put
you in remẽbraũce of my wayes, which
are in Christ, euẽ as I teach euery wher
in all cõgregacyons. Some are puft vp
as though I wold come nomore at you
Pro. 20. d But I wyll come to you shortlye (* Yf
Jere. 10. d the LORDE wyll) and wyll knowe, not
Jaco. 4. b the wordes of thẽ that are puft vp, but
the power. For the kyngdom of God is
not in wordes, but in power. What wil
ye? Shall I come vnto you with y rod
or with loue and y spirite of mekenes?

The. v. Chapter.

¶ After what maner Paul curseth the
man, that had cõmytted fornicacyon wt
his mother in lawe.

A There goeth a commune re-
porte, that there is whor-
dome among you, and such
whordome, as is not once
named amonge the Heythẽ
Leui. 18. a * that one shuld haue his fathers wyfe.
And ye are puft vp, and haue not rather
sorowed, that he which hath done this
dede, myght be put from amonge you.
Col. 2. a * For I verely as absent in body, but
psent in sprete, haue determined already
as thouh I were present (concernynge
hym y hath done this dede) in the name
of oure LORDE Jesus Christ, whan
ye are gathered together wt my sprete,
and with the power of oure LORDE
Mat. 18. b Jesus Christe, * to delyuer hym vnto
1. Tim. 1. c Sathan for the destruction of the flesh,
that the sprete maye be saued in y daye
of the LORDE Jesus.

Your reioicing is not good. * Know B
ye not that a lytle leuẽ sowreth y whole Gala. 5.
lompe of dow? ✠ Pourge out therfore
the olde leuẽ, that ye maye be new dowe
lyke as ye are swete bread. For we also
haue an * Easter lãbe, which is Christ Esa. 53.
that is offered for vs. Wherfore let vs Joh. 1. c
‡ kepe Easter, not in the olde leuen, nor ‡ Exo. 12
in the leuen of melicyousnes, and wic-
kednes, but in the swete breade of pu-
renesse and of the treuth. ✠
I wrote vnto you in the Epistle * y Ecci. 13.
ye shulde haue nothynge to do wt whore
mõgers, & y mẽte I not all of the whor-
mongers of this worlde, ether of the co
uetous, or of extorcioners, or of them y C
worshippe ymages, for then muste ye
nedes haue gone out of y worlde. * but 2. Tes.
now haue I wrytten vnto you, that ye
shulde haue nothynge to do with them:
Namely yf there be ony mã that is cal
led a brother, and is an whoremonger,
or couetous, or a worshypper of yma-
ges, ether a raylar, or a dronkarde, or ex
torcioner: * with suche shal ye not eate. Jere. 16
For what haue I to do to iudge thẽ that Deu. 1.
are without? Do ye not iudge thẽ that
are within? As for them that are with
out, God shal iudge them. * Put away Deu. 17.
from you hym that is euell.

The. vi. Chapter.

¶ He rebuketh them for goynge y law
together before the Heythen, and repro
ueth vnclennesse.

A How dar one of you hauyng
busynesse with another, go
to lawe before the vnrighte
ous, and not before the sayn
tes? * Do ye not know that Mat. 19.
the sayntes shall iudge the worlde? Yf and. 19.
the world then shalbe iudged of you, are
ye not good ynough to iudge small mat
ters? Knowe ye not that we shall iudge
the angels? howe muche more thynges
that pertayne to the tẽporall lyfe? Ther
fore yf ye haue iudgementes of tẽporall
matters, take them that are despysed in
the congregacyon, and set thẽ to be iud-
ges. This I saye to youre shame. Is
there vtterly no wyse man amõge you?
What not one at al, that can not iudge
betwene brother and brother? but one
brother goeth to law with another, and
that before the vnbeleuers?
Now therfore is ther vtterly a faut B
amonge you, that ye go to law one wt a
nother. * Why rather suffre ye not Mat. 5.
wrong? Why suffre ye not your selues
rather to be defrauded? but ye your sel-

we do wronge and defraude, and that
euen the brethren. Knowe ye not that ÿ
vnrighteous shall not inherett the kyng-
dome of God? Be not deceaued. * No-
ther whoremongers, nor worshippers
of ymages. nor breakers of wedlocke,
nor weaklynges, nother abusers of thē
selues with mankynde, nor theues, nother
the couetous, nor dronkardes, nor cur-
sed speakers, nor extorcioners, shal inhe
ret ÿ kyngdome of God. And such haue
some of you bene: but ye are washed, ye
are sanctified, ye are made righteous by
the name of the LORDE Jesus: and
by the sprete of oure God.

C I may do all thynges: but * all thyn
ges are not profitable. I may do al thyn
ges: but I wyll be broughte vnder no
mans power. Meates are ordeyned for
the bely: and the bely for meates: but
God shall destroye both it and thē. The
body belongeth not vnto whordom: but
vnto the LORDE, and the LORDE
vnto the body * God hath raysed vp the
LORD, and shall rayse vs vp also by
his power ✠ Knowe ye not that youre
bodyes are the mēbres of Christ? Shall
I now take ÿ mēbres of Christ, & make
them the mēbres of an harlot? God for-
byd. Or do ye not know, ÿ he which cle
ueth vnto an harlot, is one body? For
* they shalbe two (sayeth he) in one flesh
But he that cleueth vnto the LORD,
is one sprete.

Flye whordom. All synnes that a mā
doth, are without the body: but he that
cōmytteth whordome, synneth agaynst
his owne body. * Or knowe ye not that
youre body is ÿ tēple of the holy goost?
Whome ye haue of God, and are not
youre owne? * For ye are dearly bought.
Prayse ye God therfore in youre body
and in youre sprete: which are Gods. ⊢

The.vii.Chapter. ✠

¶ Of mariage, virginite and wyddow
heade.

A AS concernynge the thynges
wherof ye wrote vnto me, I
answer. It is good for a mā
not to touche a woman: ne-
uertheles to avoyde whordō
let euery man haue his owne wyfe: and
let euery womā haue hir owne husbāde
Let the man geue vnto the wyfe due be-
neuolence: lykewyse also the wyfe vnto
the man. The wyfe hath not power
ouer hyr owne body, but the husbande:
and lykewyse the man hath not power
ouer hys owne body: but the wyfe.
* Withdrawe not youre selues one frō
another: excepte it be with the consent Tob.6.d
of both for a tyme, that ye maye geue and.8.a
youre selues vnto fastynge and prayer: Joel.2.c
and then come together agayne, lest Sa
than tempte you for youre incontynen-
cye. ⊢ But this I saye of fauoure, and
not of commaundement. * Howbeit I Actu.26.c.
wolde rather that all mē were as I am:
Neuertheles euery one hath his proper
gyfte of God: one thus, another so. To
thē verely that are vnmaried & to wedo
wes I saye: It is good for thē that they
abyde also as I do. * But yf they can 1.Tim.5.b
not abstyne, let them mary. For it is bet
ter to mary, then to burne.

But vnto them that are maried, cō- B
maunde not I, but the LORDE *: that Math.5.d
the wyfe separate not herselfe from the and.19.a.
husbande: but yf she separate herselfe,
that she remayne vnmaried, or be recon-
cyled to hyr husbande: and let not ÿ hus-
bande put awaye his wyfe from hym.

As for the other, vnto them saye I
not the LORDE: If ony brother haue
an vnbeleuyng wyfe, and she is content
to dwell wyth hym, let hym not put her
a waye. And yf a woman haue an vnbe-
leuynge husbande, and he is content to
dwell with her, let her not put hym a-
waye. For the vnbeleuyng husbande is
sanctified by the wyfe: and the vnbele-
uynge wyfe is sanctified by the husban
de: or els were youre chyldren vncleane:
but now are they holy. But yf the vn-
beleuynge departe, let hym departe. A
brother or a syster is not bounde in such
cases: but God hath called vs in peace.
* For what knowest thou O woman, 1.Pet.3.a.
whether ÿ shalt saue ÿ man? Or what
knowest ÿ O man, whether thou shalt
saue the woman? But euē as God hath
distributed vnto euery one * and as the Ephe.4.a.
LORDE hath called euery man: so let
hym walke. And so orden I in all con-
gregacyons.

Yf ony man be called beynge circum C
cysed, let hym take no Heythēshippe vp
pon him. Yf ony mā be called in the Hey
thenshippe: let hym not be circumcysed.
Cyrcumcysyon is nothynge: and vn-
cyrcumcysyon is nothynge: but the ke-
pynge of the cōmaundementes of God.
✠ Let euery one abyd in ÿ callyng wher
in he is called. * Art thou called a ser-
uaūt, care not for it: neuertheles yf thou 1.Tim.6.a.
mayest be fre, vse it rather. For he that

is called in the LORDE beynge a ser
uaunte, is a freman of the LORDE.
Lykewyse he that is called beynge fre,
1.Cor.6.c is a seruaunt of Christe * Ye are dearly
1.Petr.1.c boughte, be not ye seruauntes of men.
Brethren, let euery one wheryn he is cal
led: theryn abyde with God. ‡
As concernynge vyrgyns, I haue no
co͂maundement of the LORDE: neuer
theles I saye my good meanynge, as I
haue optayned mercy of the LORDE, to
be faythful. I suppose it is good for the
present necessite: for it is good for a man
so to be. Art thou bou͂de vnto a wyfe, se
ke not to be lowsed. Art thou lowsed fro͂
a wyfe, seke not a wyfe: but yf thou ta-
kest a wyfe thou synnest not: & yf a vir-
gyn marye: she synneth not. Neuertheles
such shal haue troubie in the flesh: But
I fauoure you.
D Howbeit this I saye brethren: * the
Psal.89.a tyme is shorte. Farthermore this is the
2.Pet 3.b meanyng: that they which haue wyues,
be as though they had none: and they
that wepe, be as though they wepte not
and they that reioyce, be as though
they reioyced not: and they that bye, be
as though they possessed not: and they
that vse this worlde, be as though they
Esa.4? a vsed it not. * For the fasshyon of thys
1:Joh.2.c world passeth away: but I wold ‡ that
‡Mat.6.c ye shulde be without care. * He that is
Luce.12.c syngle, careth for yͤ thynges of yͤ LOR
*1.Ti.5.a DE, how he maye please the LORD:
but he that is maryed, careth for yͤ thyn
ges of the worlde, howe he maye please
his wyfe, and is deuyded. A woma͂ and
a virgyn yͭ is syngle, careth for the thyn
ges of the LORDE, yͭ she may be holy
both in body and also in sprete: But she
that is maryed, careth for the thynges
of the worlde: howe she maye please hyr
husbande.
E This I saye for youre profyt, not
that I wyll tangle you in a snare: but
for that which is honest and comly vn-
to you: that ye may co͂tynually cleue vn
to the LORDE without hynderaunce
But yf ony ma͂ thynke that it is vncom
ly for his virgyn, yf she passe tyme of ma
riage: and yf nede so requyre, let hym do
what he listeth, he synneth not, let them
be coupled in mariage. Neuerthelesse he
that purposeth surely in his harte, ha-
uynge no nede, but hath power of hys
owne wyll, & determineth so in his hart
to kepe hys virgyn, doth well. Fynally
he yͭ ioyneth his virgyn in mariag, doth
well: but he yͭ ioyneth not his virgyn in
maryage, doth better. * The wyfe is Rom.
bounde to the lawe, as longe as hyr hus
band lyueth: But yf hyr husband slepe,
she is at lybertye to marye vnto whome
she wyll, only that it be done in yͤ LOR
DE: But she is happyer yf she so abyde
after my iudgement. I thynke verely yͭ
I also haue the sprete of God.

The.viii.Chapter.

He rebuketh them that vse theyr ly-
bertye to the sklaunder of other: and she
weth how me͂ ought to behaue them to
warde such as be weake.

A AS touchynge thynges * of-
fred vnto Idols ‡ we are
sure, that we al haue know
lege. Knowleg puffeth a ma͂
vp: loue edifieth. Neuerthe-
les yf ony man thynke that he knoweth
ony thynge, he knoweth not yet how he
ought to knowe: But yf ony man loue
God, the same is knowen of hym.
So are we sure now concernynge yͤ
meates offred vnto Idols: * that an I-
doll is nothynge in the worlde: ‡ & that
ther is none other God but one. And
though ther be that are called goddes,
whether it be in heaue͂ or * in earth (as
ther be goddes many, and lordes ma-
ny) yet haue we but * one God, eue͂ the
father, ‡ of whome are all thynges, and
we in hym, and one LORDE Jesus
Christe, by whom are all thynges, and
we by hym.
But euery man hath not knowlege: B
for some make yet * conscience ouer the
Idoll, and eat it as a thynge offred vnto
Idols: and so theyr conscience beynge
weake, is defyled. Neuertheles meat fur
thereth not vs vnto God. Yf we eat we
shall not therfore be yͤ better: yf we eate
not: we shall not therfore be yͤ lesse. But
take hede that this your libertye be not
an occasyon of falling vnto the weake:
For yf ony ma͂ se the (which hast know-
lege) syt at the table in the Idols house,
shall not his conscience whyle it is wea-
ke be occasioned to eate of the Idoll offe
rynges? And so thorowe thy knowlege
shall the weake brother perysh, for who͂
Christe dyed. But whan ye synne so a-
gaynst the brethren, and wounde theyr
weake co͂scie͂ce, ye synne agaynst Christ.
Wherfore * yf meate offende my bro- Rom.14
ther, I wyll neuer eate fleshe: lest I offen
de my brother.

The.ix.Chapter.

¶ Loue forbeareth the thynge that he maye do by the lawe. He exhorteth them to runne on forth in the course that they haue begonne.

A AM I not an Apostle? Am I not fre? * Haue I not sene Jesus Christ oure LORDE? Are not ye my worke in the LORDE? Yf I be not an Apostle vnto other, yet am I youre Apostle: for the seale of myne Apostleship are ye in the LORDE. Myne answere vnto thē that axe me, is this: Haue we not power to eate and drinke? Haue we not power also to lead about * a syster to wyfe, as well as other Apostles, and as the brethrē of the LORDE, & * Cephas? Or haue only I & Barnabas not power this to do? Who goeth a warfare at eny tyme vpō his owne wages? Who planteth a vynyarde, and eateth not of the frute therof? Who fedeth a flock, & eateth not of ẏ milke of ẏ flock?

Saye I these thynges after the ma-
B ner of men? Sayeth not the lawe the same also? For * it is wrytten in the lawe of Moses: Thou shalt not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for the oxen? Or sayeth he it not altogether for our sakes. For no doubt it is writtē for our sakes. For he that eareth, shulde eare vpon hope: and he that throsheth, shulde troshe vpon hope, that he myght be partaker of his hope. * Yf we haue sowē vnto you spiritual thynges, is it a great thynge yf we reape youre bodely thynges? But yf other be partakers of this power on you, wherfore are not we rather? * Neuertheles we haue not vsed this power, but suffre all thynges, lest we shuld hynder ẏ Gospel of Christ. Knowe ye not that they which laboure in the temple, haue theyr lyuynge of the temple: and they that wayte at ẏ altare, enioye the altare? * Euē thus also hath the LORD ordeyned, that they whiche preache the Gospell, shulde lyue of ẏ gospell. * But I haue vsed none of these thynges.

Nether wryte I therof, that it shuld
C be don so vnto me: for I had rather dye thē ẏ eny man shulde brynge my reioysynge to naught. For in that I preache thē Gospell, I nede not boast my selfe, for I must nedes do it. And wo vnto me, yf I preache not the Gospell. Yf I do it with a good wyll, I shall haue me rewarde: but yf I do it agaynst me wyl yet is the office cōmitted vnto me. Wherfore then shall I be rewarded? (Namely therfore) that I preache the Gospell, and do the same frely for naught, that I abuse not my lyberte in the Gospell. * For though I am fre from all mē, yet haue I made me self euery mās seruaūt ẏ I wynne the moo. * Unto the Jewes I am become as a Jewe, to wynne the Jewes. To them ẏ are vnder the lawe, I am become as though I were vnder the lawe, to wynne them which are vnder the lawe. — Actu.22.c; Actu.16.a 18.b. 21.c and 24.b

D * Unto them that are without law I am become as though I were without lawe (where as yet I am not without the lawe of God, but am in ẏ lawe of Christ) to wynne them that are without lawe. To the weake, am I become as weake to wynne the weake. * I am become of all fashions vnto euery man, to saue some at the least. But this I do for the Gospels sake, that I myght be be partaker therof. — Gala.2.a; 1.Cor.10.d

✠ Knowe ye not, that they whiche runne in a course, runne all, yet but one receaueth the rewarde? Runne ye so, ẏ ye maye optayne. Euery one that proueth maistry, absteineth frō al thynges, & they do it, that they may optaine a corruptible crowne, but we to optayne an * vncorruptible crowne. I therfore rūne so, not as at an vncertayne thynge. So fight I, not as one that beateth the ayre: but I tame my body, and brynge it in subiection, lest whan I preache vnto other, I my selfe be cast awaye. ✠ — 2.tim.4.b; 1.Pet.5.a

The.x.Chapter. ✠

¶ He feareth them with the ensamples of the olde Testamēt, and exhorteth thē to a godly conuersacyon.

A BRethrē, I wolde not that ye shulde be ignoraunt of this, * that our fathers were all vnder ẏ cloude, ‡ and al passed thorow the see, and were all baptysed vnder Moses in ẏ cloude and in the see, * and dyd all eate of one spirituall meate, and ‡ dyd all drynke of one spiritual drynke: but they dronke of the spirituall * rocke that folowed them which rocke was Christ. ✠ Neuertheles in many of them had God no delyte. * for they were smytten downe in the wyldernesse. — Exo.13.d; ‡ Exo.14.e; Exo.16.c; ‡ Ex.17.b; Nu.20.b; * mat.16.c; Nu.14.e

These are ensamples vnto vs, that ✠ we shulde not lust after euell thynges as they lusted: nether be ye worshippers of ymages, as were some of them. As

Exo.32.b cordynge as it is written: * The people
sat down to eate and drynke, and rose
vp to playe. Nother let vs commytte
Nu 25.a whoredome, * as some of them com-
Psa.105 d mytted whoredome, and fell in one day
thre & twenty thousande. Nother let vs
Num.21.a tempte Christe, * as some of them tē-
ted hym, and were destroyed of serpen-
Num.11.g tes. Nother murmure ye, * as some of
thē murmured, and were destroyed tho-
rowe the destroyer.

B All these happened vnto them for en-
samples, but they are written to warne
vs, vpon whome the ende of the worlde
is come. Therfore let him that thinketh
he standeth, take hede, lest he fall. There
hath yet no temtacyon ouertaken you,
1.Cor.1.a. but suche as foloweth the nature of mā.
2.Tes.5.c Neuertheles * god is faythfull, & which
2.pe.2.b. shall not suffre you to be temted aboue
youre strength, but shall in the myddes
of the temptacyon make a way to come
out, that ye maye beare it. ☩ Wher-
fore my dearly beloued, flye from wor-
shippynge of Idols. I speake vnto thē
which haue discrecyon, iudge ye what
I saye. The cuppe of thankesgeuynge
wherwith we geue thākes, is it not the
partakynge of the bloude of Christ?
The bread that we breake, is it not the
partakynge of the body of Christ? For
we many are one bread and one body, in
as much as we all are partakers of one
bread.

C Beholde Israel after ẏ fleshe. They
that eat the sacrifices, are they not par-
takers of the altare? What shall I now
1.Cor.8.a saye then? Shall I saye that the I-
doll is ony thynge? Or that it which is
offred vnto the Idoll is ony thynge?
Naye. But this I saye, that loke what
the Heythen offre, that offre they vnto
deuels, & not to God. ☩ Now wolde
I not that ye shuld be in ẏ felowshyp of
deuels. Ye can not drynke of the cuppe
of the LORDE and of ẏ cuppe of the
deuels. Ye can not be partakers of the
LORDES table, and of the table of
deuels. Or wyl we prouoke ẏ LORDE?
1 Cor.6.c Are we stronger then he? * I may do al
Eccl.37.d thynges, but all thynges are not profy-
table. I maye do al thynges, but al thyn
1.Cor.13 a ges edifie not. * Let no mā seke his own
profyte, but let euery man seke anothers
wealth.

Whatsoeuer is solde in the fleshmar
ket, that eate, and axe no question for cō
Psa.23.a. science sake. * For the earth is ẏ LOR
DES, and all that therin is. Yf ony of
thē ẏ beleue not, byd you to a feast, & yf
ye be disposed to go, what soeuer is set
before you, that eat, axynge no question
for conscience sake.

But yf ony mā say vnto you: This D
is offred vnto Idols, then eat not of it,
for his sake that shewed it, and for hur
tynge of conscience. (The earth is the
LORDES and all that therin is.) Ne
uertheles I speake of * conscience, not 1.Cor.8.
thyne, but of ẏ other. For why shuld my
lybertye be iudged of another mās con
science? * For yf I take my parte with 1.Tim.4
thankesgeuynge, why am I euell spokē
of, for that thynge wherfore I geue thā
kes?

* Therfore whether ye eat or drynk Col.3.d
or what soeuer ye do, do all to ẏ prayse
of God. ☩ Be not ye an occasyon of fal
lynge, nether to the Iewes, nor the Gen
tyles, nor to the congregacyon of God,
* Euen as I also please all men in all 1.Cor.9.
thynges, not sekynge myne owne profyt
but the profyte of many, ẏ they myght
be saued. * Folow ye me as I do Christ. 1.Cor.4.

The.xi.Chapter.

The rebuketh them for the abuse and
mysorder that they had about the sacra
ment of the body and bloude of Christ,
and bryngeth them agayne to the fyrst
institucyon.

I Commende you brethren, ẏ E
ye remembre me in all poyn-
tes, and kepe the ordynaūces
euen as I delyuered thē vn-
to you. But I certifye you,
that Christ is the heade of euery man.
* As for the man, he is the heade of the Ephe.5.
woman, but God is Christes heade.
Euery mā that prayeth or propheceyth,
and hath ony thynge on his heade, sha-
meth his heade. But euery woman that
prayeth or propheceyth with vncouered
head, dishonesteth hyr heade. For it is
euen alyke much as yf she were shauen.
Yf the woman be not couered, let hyr
heer also be cut of.
* Wh... it be vncomely for a womā Deu.22.
to haue hyr heer cut of, or to be shauen, 1.Cor.14
thē let hyr couer hyr heade. Neuerthe-
les the man ought not to couer his head
* for so much as he is the ymage & glo- Ephe.4
rye of God: but the woman is the glory
of the man. * For the man is not of the Gen.2.d
woman, but the womā of the man. Ne-
ther was ẏ man created for the womās
sake, but the woman for the mās sake.

Therfore ought the womā to haue F
a power vpon hyr heade, for the angels

sakes. Neuertheles nother is the man without the woman, nother the womã, without the man in the LORDE. For as the woman is of the mã, euẽ so commeth the man also by the woman, but all of God. Judge ye by your selues, whether it be comly, that a womã pray before God bareheaded? Or doth not nature teach you, that it is a shame for a mã yf he wear long heer? For hyr heer is geuẽ her to couer her withall. * But yf there be ony man amonge you ẏ hath lust to stryue, let hym know ẏ we haue no such custome, nother the congregacions of God. But this must I warne you of: I cõmende it not, ẏ ye come together not after a better maner, but after a worse. Fyrst, whan ye come together in the congregacion, I heare that there are dissensions amonge you, and I partly beleue it. * For there must be sectes amõge you, that they which are perfecte amonge you, myght be knowen.

C Now whã ye come together, ẏ LORDES supper cã not be kepte, euery mã taketh his owne supper afore, And one is hongrye, another is dronken. Haue ye not houses to eate and drynke in? Or despyse ye the congregacion of God, & shame them that haue not? What shall I say vnto you? Shall I prayse you? in this I prayse you not. ✠ That whiche I delyuered vnto you, receaued I of the LORDE. * For the LORDE Jesus the same nyght in the which he was betrayed, toke the bread and gaue thãkes and brake it, and sayde: Take ye, and eate ye, this is my body, * which is broken for you. This do in the remẽbraũce of me. After ẏ same maner also he toke the cuppe whan supper was done, and sayd: This cuppe is the new Testamẽt in my bloud, this do (as oft as ye drink it,) in the remẽbraunce of me. For as ofte as ye shall eate of this bread, and drynke of this cuppe, ye shall * shewe ẏ LORDES death, vntyl he ‡ come.

D Wherfore whosoeuer shall eate of this bread and drynk of this cuppe of ẏ LORDE vnworthely, shalbe gylty of ẏ body & bloude of ẏ LORDE. * But let a man examine hymselfe, and so let him eate of this bread, & drink of this cuppe For he that eateth and drynketh onworthely, eateth and drynketh his own dampnacion, because he maketh no dyfference of ẏ LORDES body. ✠ Therfore are there so many weake and syckE amonge you, and many slepe. * For yf we iudged oure selues, we shulde not be iudged, But whan we are iudged, we are chastened of the LORDE, that we shulde not be dãned with ẏ * worlde. Wherfore my brethren, whã ye come together to eate, tary one for another But yf ony man hõger, let him eate at home, that ye come not together vnto condẽpnacion. As for other thinges, I wyll set them in order whan I come.

1.Cor.3. Tim.6.a 1.Tim.4 Col.2.b Mat.18.a 1.Joh.2.c 1.Cor.9 1.Cor.6 Mat.26.c Mar.14.c Luc.22.b Esa.53.a Eph.5 Act.2.b Esa.1.b 1.Cor.10 Luc.13.b Ephe.4 Gen.2 Act.18 1.Joh.2.c

The.xii. Chapter.

¶ The dyuersite of the gyftes of ẏ holy goost, geuen to the cõfort & edifyeng of one another, as the mẽbres of a mãs body serue one another.

A A S concernynge spiritual giftes (brethren) I wolde not ẏ ye were ignoraunt. ✠ Ye know that ye were heithen and wente youre wayes vnto domme Idols, euen as ye were led. Wherfor I declare vnto you. * that no man speaking thorow ẏ spirete of God, defyeth Jesus. And noman can say that Jesus is the LORDE, but by the holy goost. — Mar.9.b

* There are dyuerse gyftes, yet but one sprete, and there are diuerse offices, yet but one LORDE: and there are dyuerse operacyons, * yet is there but one God which worketh all in al. ‡ The giftes of the sprete are geuen vnto euery man to profyt the congregaciõ. To one is geuen thorow the sprete ẏ vtteraũce of wysdome: to another is geuen the vtteraunce of knowlege accordinge to the same sprete: to another, fayth in ẏ same sprete: to another, the gyftes of healyng in the same sprete: to another, power to do myracles: to another, prophecyenge: to another, * iudgemẽt to discerne spretes: to another, dyuerse tunges: to another, the interpretaciõ of tunges. These all doth the same onely sprete worke, & distributeth vnto euery man, according as he wyl. ✠ — Rom.12.a Joh.5.b ‡ Eph.4.a 1.Joh.4.a

B * For as the body is one, and hath yet many membres, neuertheles all the membres of ẏ body though they be many, are yet but one body: euen so Christ also. For we are all baptysed in one sprete to be one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue al * dronkẽ of one spret. For the body also is not one membre, but many. Yf the fote saye: I am not ẏ hande, therfore am I not a membre of the body, is he therfore not a membre of — Rom.12.a Ephe 4.a Esai.55.a Joh.7.b

the body? And yf the eare saye: I am
not the eye, therfore am I not a mēbre
of the body, is he therfore not a mēbre
of the body? Yf all ẏ body were an eye,
where were then the hearynge? Yf all
were hearynge, where were thē ẏ smel-
lyng? But now hath God set ẏ mem-
bres, euery one seuerally in the body, as
it hath pleased hym. Neuertheles yf all
the membres were one membre, where
were then the body? But now are ẏ mē-
bres many, yet is the body but one.
C The eye can not say unto the hande:
I haue no nede of the: or agayne ẏ heade
unto the fete: I haue no nede of you: but
rather a great deale the membres of the
body which seme to be mooste feble, are
mooste necessary: and upon those mem-
bres of the body whych we thinke least
honest, put we mooste honestye on: and
oure uncomly partes haue moost beu-
tye on. For oure honest membres nede
it not. But God hath so measured ẏ bo-
dy, & geuen moost honour unto ẏ mem-
bres which had nede, that ther shuld be
no stryfe in the body, but that the mem-
bres shulde indifferently care one for a-
nother. And yf one membre suffer, al the
membres suffre wyth hym: and yf one
membre be had in honoure, all the mem-
bres are glad with him also. But ye are
the body of Christ, and membres, euery
one of another.
And God hath ordeyned in the con-
Mat.10.a gregacion, first the * Apostles, secondly
Luce.9.a prophetes, thyrdly & teachers, thē doers
Ephe. 4.a of myracles, after that the gyftes of hea-
Act 13.a. lynge, helpers, gouerners, dyuerse tun-
ges. Are they all Apostles? Are they all
prophetes? Are they all teachers? Are
they all doers of myracles? Haue they
all the gyftes of healynge? Speake they
all with tunges? Can they all interprete?
But couet ye the best gyftes. And yet
shewe I you a more excellent waye.

The.xiii.Chapter.

The nature and condicions of loue.

A Though I spake with the tū-
ges of men and angels, and
yet had not loue. I were euē
as sowndinge brasse, or as
Mat.7.d a tynklynge Cymbal. * And
though I coulde prophecye, and under-
stode all secretes and all knowlege and
Luce.17.a had all fayth, so * that I coulde moue
mountaynes out of their places, and yet
had not loue, I were nothig. And though
I bestowed al my goodes to fede ẏ pore,
and though I gaue my body euen that
I burned, and yet haue not loue, it pro-
fiteth me nothynge.
Loue is pacient and curteous, loue
enuyeth not, loue doth not frowardly, is
not puft up, dealeth not dishonestly, * se- Phil.2.
keth not hir own, is not prouoked un-
to anger, thynketh not euill, reioyceth
not ouer inyquyte, but reioyceth in
the trueth, beareth all thynges, bele-
ueth all thynges, hopeth all thinges, suf-
freth all thynges.
Though prophecienges fayle, or tun- B
ges ceasse, or knowlege perishe, yet loue
falleth neuer away. For our knowlege
is unparfecte, and oure prophecyenge
is unparfecte. But whan that which is
perfecte commeth, then shall the unpar-
fecte be done awaye. Whan I was a
chylde, I spake as a chylde, I under-
stode as a chylde, I ymagined as a child
But as soone as I was a man, I put a
way chyldishnes. Now we se thorow a
glasse in a darke speakinge, but thē shal
we se face to face Now I know unper-
fectly, but then shall I knowe euen as I
am knowne. Now abydeth faith, hope,
loue, these thre: but the greatest of these
is loue.

The.xiiii.Chapter.

Paul sheweth that the gyfte of pro-
phecyeng, interpretyng, or preaching ex-
celleth the gyfte of tunges, & how they
ought both to be used.

Labour for loue Couet spi- A
ritual gyftes, but specially
that ye may prophecie. For
he that speaketh with tun-
ges, speaketh not unto mē,
but unto God: for noman heareth hym.
How beit in the sprete he speaketh mys-
teries. But he that prophecyeth spea-
keth unto men to edifyenge, and to ex-
hortacion, and to comforte. He that spea-
keth with tunges, edifyeth himselfe: but
he that prophecieth: edifieth the cōgre-
gacion. I wold that ye all spake wyth
tunges, but rather that ye prophecyed.
For greater is he that prophecieth, thē
he that speaketh wyth tunges: excepte
he also expounde it, that ẏ congregaciō
maye haue edyfienge. But now brethrē
yf I come unto you, and speake wyth
tunges, what shall I profet you, excepte
I speake unto you ether by reuelacyon,
or by knowlege, or by prophecyenge, or
by doctryne?
Lykewyse is it also in the thynges B
that geue sounde, and yet lyue not: whe-
ther it be a pype or an harpe, except they

geue distincte soundes from them, how
shall it be knowẽ what is pypede or har
pede? And yf the trompe geue an vncer-
tayne sounde, who wyl prepare hymselfe
to the battayll? Euen so ye lykewyse,
whan ye speake with tunges, excepte ye
speake playne wordes, how shall it be
knowen what is spoken? for ye shal but
speake in the ayre. So many kyndes of
voyces are in ẏ worlde, and none of thẽ
is without significacyon. Yf I knowe
not now what ẏ voyce meaneth, I shall
be an aleaunt vnto hym that speaketh,
and he that speaketh, shalbe an aleaunt
vnto me. Euen so ye (for so muche as ye
couet spirituall gyftes) seke that ye may
haue plentye to the edifienge of the con-
gregacyon. Wherfore let hym that spea
keth with tunges, praye, that he may in-
terprete also. Yf I praye with tunges,
my sprete prayeth, but my vnderston-
dynge bryngeth noman frute. How shal
it be then? Namely thus: I wyll praye
with the sprete, and wyll pray with vn-
derstondynge also. I wyll synge Psal-
mes in the sprete, and wyll synge Psal
mes with the vnderstondynge also.
C But whan thou geuest thankes with
the sprete, how shall he that occupyeth
the rowme of the vnlearned, saye Amen
at thy geuynge of thãkes, seynge he kno
weth not what thou sayest? Thou ge-
uest well thankes, but the other is not e-
dified. I thanke my God, that I speake
with tunges more then ye all. Yet had
I leauer in the congregacyon to speake
fyue wordes with my vnderstondyng ẏ
I maye enfourme other also, rather thẽ
ten thousande wordes with tunges.
Phi. 4.a * Brethren be not chyldren in vnderstõ-
dynge, howbeit as concernynge malicy-
ousnes be chyldrẽ, but in vnderstõdynge
be perfecte. In the lawe it is wrytten:
Esa. 28.b * With other tũges and with other lip
pes wyll I speake vnto this people, and
yet shall they not heare me, sayeth the
Esa. 2.b LORDE. * Therfore are tunges for
a token, not to them that beleue, but to
them that beleue not. Contrary wyse,
prophecyenge, not to them ẏ beleue not,
but to them which beleue.
D Yf the whole cõgregacion now cam
together in to one place, & spake all wt
tunges, & there cam in they that are vn
learned, or they which beleue not, shulde
they not saye, that ye were out of youre
wittes? But yf all prophecied, and there
cam in one ẏ beleueth not, or one vnlear
ned, he shulde be rebuked of thẽ all, and
iudged of all, & so shuld the secret of his
hart be opened, & so shulde he fal downe
vpõ his face, worshippyng god, & know
leginge, that of a treuth God is in you.
How is it then brethren? Whã ye come
together, euery one hath a psalme, hath
doctryne, hath a tunge, hath a reuelaciõ
hath an interpretacyon. Let all be done
to edifyenge. Yf ony man speake with
tunges, let hym do it hym selfe beynge ẏ
seconde, or at the moost hymselfe beyng
the thyrd, and one after another, and let
one interprete it. But yf there be not an
interpreter, then let hym kepe sylence in
the cõgregacyõ, howbeit let hym speake
to hymselfe and to God. As for the pro-
phetes, let two or thre speake * and let ẏ 1. Joh. 4.a
other iudge. But yf ony reuelacyon be
made vnto another that sytteth, thẽ let
the fyrst holde his peace.
Ye maye all prophecie one after ano E
ther, that they all maye learne, and that
all maye haue comforte. And the sprete
of the prophetes, ar subiecte vnto ẏ pro
phetes. For god is not a god of discorde
* but of peace, lyke as in all congregaci Rom. 15.d
ons of the sayntes. * Let your wyues 1 Cor. 11.a
kepe sylence in the congregacyon, for it 1. Tim. 2.b
shal not be permitted vnto thẽ to speake
but to be vnder obedience, * as the lawe Gene. 3.c
sayeth also. But yf they wyll learne ony
thynge, let them aske theyr husbandes at
home. For it becommeth not wemen
to speake in the congregacyon.
Or sprange the worde of God from a
monge you? Or is it come vnto you one
ly? Yf ony man thynke hymselfe to be a
prophete, or spirituall, let hym knowe
what I wryte vnto you, for they are the
commaundementes of the LORDE.
But yf ony mã be ignoraunt, let hym be
ignoraunt. Wherfore brethren, couet to
prophecy, and forbyd not to speak with
tunges. * Let all thinges be done honest Col. 2.a
ly and in order.

The .xv. Chapter.

The resurreccyon of the dead.

I Declare vnto you brethren, A
the gospell that I haue prea Gal. 1.a
ched vnto you (which ye ha
ue also accepted, & in ẏ whi
che ye stonde, by ẏ which al-
so ye are saued) after what maner I
preached it vnto you, yf ye haue kept it
except ye haue beleued in vayne. For first
of all I delyuered vnto you ẏ which I
also receaued, how ẏ Christ * dyed for Esa. 53.b
our synnes acordyng to ẏ scriptures, &

Joh.20.a that he was buryed, * and yͭ he rose a-
Mat 28.b gayn yͤ thyrde day accordinge to yͤ scrip
*Lu.24.b tures, * & that he was sene of Cephas
then of the twelf: after that was he sene
of mo thē fyue hundreth brethrē at once,
wherof there are yet many alyue, but so
me are fallen aslepe. Afterward was he
sene of James, then of all the Apostles.
Last of all was he sene of me also, as of
Ephe.3.b one borne out of due tyme. * For I am
the leest of the Apostles, whiche am not
Act.8.a worthye to be called an Apostle, * be-
and.9.a cause I persecuted the congregacyon of
God. But by the grace of God I am yͭ
I am. And his grace in me hath not bēn
B vayne, but I haue laboured more thē
they all, howbeit not I, but the grace of
God which is with me. Now whether
it be I or they, thus haue we preached,
and thus haue ye beleued.

But yf Christ be preached, that he
is rysen from the dead, how saye then
some amonge you, that there is no resur
reccyon of the dead? Yf ther be no resur
reccyon of the dead, then is Christe not
rysen. Yf Christ be not rysen, thē is our
preachynge in vayne, and your fayth is
also in vayne: yee & we are founde false
witnesses of God, because we haue te-
stified agaynst God, that he hath raised
vp Christ, whō he hath not raysed vp yf
the dead ryse not agayne. For yf yͤ dead
ryse not agayne, then is Christ also not
rysen agayne. But yf Christ be not rysē
agayne, then is your fayth in vaine, and
ye are yet in your synnes: they also that
are fallen a slepe in Christ, are peryshed.
Yf in this lyfe onely we hope on Christ
then are we of all men the moost myse-
rable.

C But now is Christe rysen from the
Col.1.b dead, and is become * the fyrst frutes of
them that slepe. For by one man cōmeth
death, and by one man the resurreccyon
of the dead. For as they all dye in Adā,
so shall they all be made alyue in Christ,
but euery one in his order. The fyrst
is Christe, then they that belonge vnto
Christe, whan he commeth then yͤ ende,
whan he shall delyuer vp the kyngdome
vnto God the father: whan he shall put
downe all rule, and all superiorite, & po
wer. * For he must raygne, tyll he haue
psa 109.a put all his enemyes vnder his fete. The
Heb.1.b last enemye yͭ shalbe destroyed, is death,
and.2.b for he hath put all thynges vnder his
fete. But whan he sayeth, yͭ all thynges
are put vnder hym, it is manyfest yͭ he
is excepted, which put al thynges vnder
hym. Whan all thynges shalbe subdued
vnto hym, then shall the sonne hymselfe
also be subiecte vnto hym, which put al
thynges vnder hym, that God maye be
all in all.

Or els what do they which are bap D
tysed ouer the dead, yf the dead ryse not
at all? Why are they thē baptysed ouer
the dead? and why stonde we in ioper-
dy euery houre? by our reioycyng which
I haue in Christe Jesu our LORDE,
I dye dayly. That I haue fought with
beastes at * Ephesus after yͤ maner of 1.cor.16.
mē, what helpeth it me, yf the dead ryse
not agayne? * Let vs eate and drynke, Esa.22
for to morowe we shall dye. Be not ye de Sap.2
ceaued. Euell speakynges corrupt good
maners. Awake right vp, and synne not
for some haue not the knowlege of god
This I saye to your shame.

But many myght saye: How shall
the dead aryse? and with what maner
of body shall they come? Thou foole,
* that which thou sowest is not quyc- Joh.12
kened, excepte it dye. And what sowest
thou? thou sowest not yͤ bodye yͭ shalbe,
but a bare corne, namely of wheat, or of
of some other. But God geueth it a bo-
dy as he wyll, and vnto euery one of the
sedes his owne body.

All flesh is not one maner of flesh E
but there is one maner fleshe of men, a-
nother of beastes, another of fysshes, a-
nother of byrdes. And there are heauen-
ly bodyes, and there are earthy bodies:
but the heauenly haue one glory, and the
earthy another. * The Sonne hath one Mat.13
clearnes, the Moone hath another clear
nesse and the starres another clearnesse,
for one starre excelleth another in clear-
nesse: Euen so the resurreccyon of the
dead. It is sowen in corrupcyon, & shall
ryse in vncorruption: It is sowen in dis
honoure, and shall ryse in glorye: It is
sowen in weaknesse, and shal ryse in po
wer: It is sowen a naturall body, and
shall ryse a spirituall body.

Yf there be a naturall body, there is
a spirituall body also. As it is written:
* The fyrst man Adam was made in to Gen.2
a naturall lyfe, and the last Adam in to
a spirituall lyfe. Howbeit the spirituall
body is not the fyrst, but the naturall, &
then the spirituall. The fyrst man is
of the earth, earthy, the seconde man is
from heauen, heauenly. As the earthy
is, suche are they also that are earthy: &
as the heauenly is, suche are they also yͭ
are heauenly. And as we haue borne the

ymage of the earthy, so shall we beare the
ymage of the heavenly also. This I say
brethren, that flesh & bloude can not en-
herete the kyngdom of God: nether shal
corrupcion inherete vncorrupcion.

F Beholde, I say vnto you a mystery:
Tes.4.c * We shal not all slepe, but we shal all
Phil.3.c be chaunged, and that sodenly, and in
the twynklynge of an eye, at the tyme
of the laste trompe. For the trõpe shall
blowe, and the dead shall ryse vncorrup
tible, & we shalbe chaũged. For this cor
ruptible must put on vncorrupciõ, & this
mortall must put on immortalite. But
whan this corruptible shall put on vn-
corrupcyon, and this mortal shal put on
immortalyte, then shal the worde be ful-
Esa.25.b fylled that is wrytten: * Death is swa
Ose.13.c lowed vp in vyctory. ‡ Death, where is
Heb.2.d thy stynge? Hell where is thy victorye?
The stynge of death is synne. The
strẽgth of synne is the law. But than-
1.Joh.5.a kes be vnto God, * which hath geuen
vs the vyctory thorow oure LORDE
Jesus Christ. Therfore my deare bre-
thren, be ye stedfast, vnmoueable, & al-
way ryche in the worde of the LORD, for
as much as ye know that your laboure
is not in vayne in the LORDE.

The .xvi. Chapter.

G A chapter of salutaciõs. He warneth
them to beware of mens doctryne, and
cõmẽdeth vnto them certayn godly mẽ,
that were louers and brethren in the
truth.

A Concernynge the * gathe-
Rom.15.d rynge that is made for the
2.Cor.8.a saynctes, as I haue ordey-
and 9.a ned in the congregacions of
Galacya, euẽ so do ye also.
Vpõ some Sabbath daye let euery one
of you put asyde by hymselfe, and laye
vp whatsoeuer he thinketh mete, that the
collection be not to gather whã I come.
Whan I am come, whõ so euer ye shall
alowe by your letters them wyll I sẽde
to brynge your lyberalyte vnto Jerusa-
lem. Neuertheles yf it be mete that I
go thether also, they shall go with me.
Act.19.c * But I wyll come vnto you, whan I
2.Cor.1.c go thorow Macedonia: for thorow Ma
cedonia wyll I take my iourney. With
you peraduenture wyll I abyde, or els
wynter that ye maye brynge me on my
way, whyther so euer I go.
B I wyll not se you now in my pas
sage, for I hop to abyde a whyl wt you,
Act.20.b yf the LORDE shall suffre me. * But
I wyll tary at Ephesus vntyll Whitsõ
tyde. For a great and fruetefull dore is o
pened vnto me, and there * are many ad 1.Cor.15.d
uersaries. ‡ Yf Tymotheus come, se that ‡ Act.19.c
he be without feare wt you, for he wor-
keth the worke of the LORDE, as I
do. Let noman therfor despyse hym, but
cõueye hym forth in peace, that he maye
come vnto me, for I loke for hym wyth
the brethren.

As for brother Apollo, be ye sure, that
I greatly desyred hym to come vnto
you with the brethren: And his mynde
was not at all to come at this tyme: but
he wyll come whan he hath oportunite.
Watch ye, stõde fast in the fayth, quyte
you lyke men, & be stronge: let all youre
thynges be done in loue.

But brethrẽ (ye knowe the house of C
* Stephana, that they are the fyrst fru 1.Co.1.b.
tes in Achaia, & that they haue appoyn-
ted them selues to mynyster vnto the sain
tes) I exhorte you to be obedient vnto
such: and to all that helpe & laboure. I
am glad of the commynge of Stephana
and Fortunatus, and Achaicus. For
loke what was lackynge vnto me on
your parte, that haue they supplied: they
haue refreshed my spryte and youres.
Knowe thẽ therfore that are such.

The congregacions of Asia salute
you. Aquyla and Priscylla salute you
much in the LORDE, and so doth the
congregacyon that is in theyr house.
All the brethren salute you.
* Salute ye one another Rom.16.b
wyth an holy kisse.
The salutaciõ
of me Paul
with
myne owne
hande. Yf eny mã
loue not the LORDE
Jesus Christ, the same be A
nathema Maharan Matha.
The grace of the LORDE Jesu
Christ be with you. My loue be wyth
you all in Christ Jesu. AMEN.

The fyrste Epistle to the Co
rinthians sent out of Asia,
by Stephana and For
tunatus and Achai
cus and Ty-
motheus.

(*)

The secōde Epistle of the Apostle S. Paul to the Corinthiās.

The fyrst Chapter.

¶ The consolacion of God in trouble, The loue of Paul towarde the Corynthians, and his excuse that he came not vnto them.

A PAUL an Apostle of Je
su Christ, by the wyl of
God. and brother Ty-
motheus. Unto the cō-
gregaciō of God which
is at Corinthum, with
all the sayntes whych
are in all Achaia.
Galat. 1.a * Grace be with you, & peace frō God
Ephe. 1.a oure father, and from the LORDE Je
su Chryste.
1. Pet. 1.a. * Blessed be God the father of oure
LORDE Jesus Christ, the father of
mercy and the God of all cōforte, which
comforteth vs in all oure trouble: in so
muche ỹ we are able to cōforte them ỹ
are in ony maner of trouble, with the
same comforte wherwith we oure sel-
Collos. 1.c ues are comforted of God, * For as the
afflyccions of Christ are plenteous in
vs, euen so is our consolacion plenteous
by Christ. But whether we haue trou-
ble or cōforte, it is done for your wealth
Yf it be trouble, it is done for youre cō-
forte and health, which health sheweth
hyr power, in that ye suffre the same af
flicciones which we suffre. Yf it be com-
forte, it is done also for youre comforte
and health. Therfor is oure hope fast
for you, in as much as we knowe, that,
lyke as ye are partakers of the afflicciy-
ons so shall ye be partakers also of the
consolacion.
B Brethren we wolde not haue you ig
Actu. 19.c noraunt of oure trouble, * which hap-
pened vnto vs in Asia, for we were gre-
ued out of measure passyng strength, so
ỹ we euen dispayred of lyfe, & had con-
cluded in oure selues ỹ we must nedes
dye. But this was done, because we
shulde not put oure trust in oure selues,
1. Reg. 2.b * but in God, which rayseth vp ỹ dead
to lyfe agayne: which delyuered vs frō
so great a death, & yet delyuereth dayly,
On whō we trust, ỹ he wyl delyuer vs
here after also, * by ỹ helpe of your pray Phil. 1.c
er for vs: ‡ ỹ on our behalfe many than- ‡ 2. Cor. 4.
kes may be geuē by many persones, for
the gyfte that is geuen vs.
For our reioycynge is this, euē the te-
stimony of our conscīēce, ỹ in synglenes
& godly pureness, not in fleshly wyse-
dome, but in the grace of God, we haue
had our conuersaciō in the worlde, but
moost of all with you. For we wryte no
thinge els vnto you, thē ỹ ye rede & also
knowe. Yee & I truste ỹ ye shal fynd vs
to ỹ ende, euē as ye haue foūd vs partly.
For we are youre reioycynge, euen C
as ye also are oure * reioycinge in ỹ day Phil. 2.b
of the LORDE Jesus. ‡ And in thys 1. Cor. 2.a
confydence was I mynded the other ‡ 1. Cor. 16.
tyme to come vnto you (that ye mighte
haue yet another pleasure more) and to
passe by you in to Macedonia, and to
come agayne out of Macedonia vnto
you, & to be led forth to Jewrye warde
of you.
When I thus wyse was mynded,
dyd I vse lightenesse? Or are my though
tes fleshly? Not so, * but with me yee Math. 5.
is yee, and nay is nay. O faithful God Jaco. 5.c
that our worde vnto you hath not bene
yee and naye. For Gods sonne Jesus
Christe, which was preached amonge
you by vs (namely by me and Syluanus
and Tymotheus) was not yee and
naye, but in hym it was yee. For all the
promyses of God are yee in hym, & are
Amen in him, to the prayse of God by
vs. * But it is God which stablissheth Rom. 8.
vs with you in Christ, and hath anoyn-
ted vs, and * sealed vs and geuen the Ephe. 4.
earnest of the spyrite in our hartes.

The .ii. Chapter.

¶ He sheweth the cause of his absence and exhorteth, thē to forgeue the man that was fallen, and to receaue hym agayne with loue.

BUT I * cal God to recorde A
vnto my soule, ỹ to fauoure Rom. 9.a
you wythall I came not a-
gayne vnto Corinthū. Not
that we are * lordes ouer 1. Pet. 5.
youre faith, but we are helpers of your
ioye, for ye stonde in fayth. But I deter
mined this with my selfe, that I wolde
not come agayn to you in heuinesse. For
yf I make you sory, who is it that shall
make me glad, but the same which is
made sory by me? And the same haue I
wrytten vnto you, lest whan I come, I

shulde take heuynes of them, of whome
I ought to reioyce: for so much as I
haue this confydence in you all, that my
ioye is the ioye of you all. For in great
trouble and anguyshe of harte wrote I
vnto you with many teares, not that ye
shulde be sory, but that ye myghte per-
ceaue the loue, which I haue moost spe
cially vnto you.
B But yf eny man haue caused sorow,
ỹ same hath not made me sory, but par-
tely, lest I shuld greue you all. It is suf
1.Cor.5.b ficient, that * the same man is so rebu
ked of many, so that from hence forth
ye oughte the more to forgeue hym and
to cōforte him, lest he be swalowed vp
in ouer much heuynesse. Wherfore I ex
horte you, that ye shewe loue vpon him.
For therfore dyd I wryte vnto you al-
so, that I myghte knowe the profe of
you, whether ye were obediēt in all thin
ges. But loke vnto whome ye forgeue
eny thyng, I forgeue him also. For I al
so, yf I forgeue ought vnto eny man, ỹ
forgeue I for youre sakes in the rowme
of Christ, lest we shulde be preuented of
Sathan. For his toughtes are not vn-
vnknowen vnto vs. ‡
C But whan I came to * Troada to
Act.16.b preach the Gospel of Christ (and a dore
was opened vnto me in the LORDE)
I had no rest in my spyrete, because I
fōud not Titus my brother: but I toke
my leue of them, and wente awaye in to
Macedonia. Yet thankes be vnto God,
which alwaye geueth vs the victory in
Christ, * and openeth the sauour of his
knowlege by vs in euery place. For we
are vnto God ỹ good sauour of Christ
both amōge thē that are saued, & amōg
thē that perysshe. * To these, the sauour
of death vnto death: but vnto the other,
the sauoure of lyfe vnto lyfe. And who
is mete therto? For we are not as many
are, which choppe & chaunge with the
worde of God, but euen out of pure-
nesse, and out of God, in the syghte of
God, so speake we in Christ.

The.iii.Chapter.

¶ He prayseth the preachynge of the
Gospell aboue the preachynge of the
lawe.

A BEgynne we then agayne to
prayse our selues? Or nede
we (as some other) of pistles
of commēdacion vnto you,
or letters of commendacion
frō you? Ye are our epistle writtē in our
hartes: which is vnderstōd & red of all
men in that ye are knowen, how that ye
are ỹ epistle of Christ, mynystred by vs,
and wrytten, not with ynke, but with ỹ
spyrete of the lyuynge God: * not in ta- Exo.24.e.
bles of stone, & but in fleshly tables of ỹ & Jere.31.f
harte. ‡ Suche trust haue we thorow
Christ to God warde, not that we are
sufficient of oure selues to thynke eny
thynge, as of our selues, * but our able- Phil.2.b
nesse cōmeth of God, which hath made
vs able, to be & mynisters of the new Te 1.Cor.4.a
stament: not of the letter, but of ỹ spyrete 2.Cor.6.a
For the letter kylleth, but the spyrete ge-
ueth lyfe.
B But yf the mynistracyon that * kyl-
leth thorow the letter, and was fygured Deut.9.c.
in stones, was glorious, & so that ỹ chyl And.10.a.
dren of Israel myght not beholde ỹ face & Exo.34.d
of Moses, for the clearnesse of his coū-
tenaunce, (which glorye neuertheles is
done awaye) how shall not the * mynys-
tracyon of the spyrete be much more glo- Actu.10.f
rious? For yf the office that preacheth
dānacyon be glorious, muche more doth
the office that preacheth the ryghteous-
nes exceade in glory. ‡ For the other
parte ỹ was glorified, is nothynge glo-
rified in respecte of this exceadynge glo
rye. For yf that which is done away, be
glorious, muche more shall that whiche
remayneth, be glorious.
C Seynge then ỹ we haue such trust,
we vse great boldnesse, and do not as
Moses, * which put a vayle before his Exo.34.d
face, so that ỹ chyldrē of Israell myght
not se the * end of it, that is done away. Rom.10.a
But theyr myndes & are blynded. For & Esa.6.b.
vnto this daye remayneth the same co- Mat.13.b
uerynge vntaken awaye in the olde Te-
stament, whan they rede it, whiche in
Christe is put awaye. But euen vnto
this daye whan Moses is red, the vayle
hangeth before theyr hartes: * Neuer- Rom.11.c
theles whan they turne to the LORD,
the vayle shalbe taken awaye. * For the Joh.4.c
LORD is a spyrete, and where the spyrete
of the LORD is there is lyberty. But
now the glorye of the LORDE appea
reth in vs all with open face, & we are
chaunged into the same ymage, frō one
clearnesse to another, euen as of ỹ spyrete
of the LORDE.

The.iiii.Chapter.

¶ A true preacher is diligent, he corrup
teth not ỹ word of god, he preacheth not
hymselfe, but seketh ỹ honour of Christ
yee though it be to the parell of his lyfe.

A Therfore seyng we haue such
an office (euen as mercy is
come vpō vs) we faynte not
but caste frō vs the cloakes
of dishonestye, & walke not
in craftynes: nether corrupte we ẏ word
of God, but open the treuth, and reporte
oure selues to euery mans conscience in
the sighte of God.

✠ Yf oure gospell be yet hyd, it is
hyd in them that are loste: amonge whō
the God of this worlde * hath blynded
Esa.6.b the myndes of them whiche beleue not,
Joh.12.e that the light of the Gospell of ẏ glory
‡ Col.1.b of Christ (‡ which is ẏ ymage of God)
shulde not shyne vnto them. ✠ For we
preach not our selues, but Jesus Christ
to be the LORD and oure selues your
seruauntes for Jesus sake.

B For God * that commaunded the
Gene.1.a light to shyne out of darknesse, ‡ hath
‡ 2.Pe.1.d geuen a cleare shyne in our hartes, that
by vs the lighte of the knowlege of the
glorye of God myghte come forth in the
face of Jesus Christ.

2.Cor.5.a But this treasure haue we in * ear
then vessels, that the power which excel
leth might be of God, & not of vs. We
are troubled on euery syde, yet are we
not without shift. We are in pouertye,
but not vtterly without somwhat. We
are persecuted, but we are not forsaken.
we are oppressed, neuertheles we perysh
Gala.6.b not. * We alwayes beare aboute in our
body the dyenge of the LORDE Je
sus, that ẏ lyfe also of ẏ LORD Jesus
Rom.8.e myght appeare in oure body. ✠ * For
we which lyue, are alwayes delyuered
vnto death for Jesus sake, that the lyfe
also of Jesus might appeare in our mor
tall fleshe.

C Therfore is death now myghtye in
vs, but lyfe in you. ✠ ✠ But seynge
that we haue ẏ same sprete of faith (ac
Psal.115.a cordynge as it is wrytten: * I beleued,
and therfore haue I spoken.) we also be
leue, & therfore we speake, for we know
that he, whiche raysed vp the LORD
Jesus, shall rayse vs vp also by the mea
nes of Jesus, and shal set vs with you.
For all thynges do I for youre sakes,
2.Cor.1.b * that the plenteous grace by the than
kesgeuynge of many, may redounde to
the prayse of God. Therfore are we not
wery, but though oure outwarde man
be corrupte, yet the inwarde is renewed
Esa.29.a daye by daye. * For our trouble, which
Rom.8.c is but temporal and lighte, worketh an
exceadynge and an eternall weyghte of
glorye vnto vs, whiche loke not on the
thynges that are sene, but on the which
are not sene. For the thynges which are
sene, are temporal: but the thynges that
are not sene, are eternall. ✠

The.v.Chapter.

The rewarde for sufferyng troubles

A We knowe surely, that yf our
2.Cor.4. * earthy house of this dwel
lynge were destroyed, we ha
ue a buyldynge ordeyned of
God, an house not made w
handes, but euerlastynge in heauē. * And
Rom.8. in the same, sighe we also after our mā
syon, which is from heauen: and longe
Apo.16. to be clothed therwith, so yet, * yf that
we be founde clothed, & not naked. For
2.Pet.1. as longe as we are in * this tabernacle,
we syghe and are greued, for we hadde
rather not be vnclothed, but to be clo
thed vpon, that mortalite might be swa
lowed vp of lyfe. But he that hath or
Rom.8. deyned vs for this, is God. * whiche
2.Cor.1. hath geuen vs the earnest of the sprete.
Therfore are we alway of good cheare
and knowe, that as longe as we dwell
here in ẏ body, we are not at hom with
the LORDE: for we walke in fayth,
and se hym not. Neuertheles we are of
good cōforte, and had leuer to be absent
from the body, and to be at home with
the LORDE.

B Wherfore, whether we be at home
or from home, we endeuoure our selues
Mat. to please him. * For we must al appear
Ro.14. before the iudgemēt seat of Christ, that
euery one maye receaue in his body, ac
cordynge to that he hath done, whether
it be good or bad. ✠ Seynge then that
we knowe how that the LORDE is
to be feared we deale fayre with men,
but we are knowne well ynough vnto
God: I truste also, that we are knowne
in youre conscience. We prayse not our
selues agayn vnto you, but geue you an
occasyon to reioyce of vs, that ye maye
haue to reioyce agaynst them, which re
ioyce after the outwarde appearaunce,
and not after the harte. For yf we do to
muche, we do it vnto God: yf we kepe
measure, we do it for youre sakes. For
the loue of Christ cōstrayneth vs, in as
muche as we thus iudge, that yf one be
dead for all, thē are all dead. * And ther
fore dyed he for all, ẏ they which lyue,
shulde not hence forth lyue vnto them sel
ues, but vnto hym, whiche dyed for thē
and rose agayne. ✠

C ✠ Therfore hence forth knowe we
noman after the flesshe: and though we
haue knowne Christ also after the flesh
yet know we him now so nomore. Ther
fore yf eny man be in Christ, he is a new
creature. Olde thynges are past awaye
a.43.c * beholde, all are become new. Neuer=
oc.21.a theles all thynges are of God, whiche
hath reconcyled vs vnto hymselfe by
Jesus Christ, and hath geuē vs ŷ office
to preache the attonement. * For God
ol.1.b was in Christ, and ‡ recocyled ŷ worlde
Ro.3.c vnto hym selfe, and counted not theyr
ol.1.b synnes vnto them, and amonge vs hath
h.4.b he set vp the worde of the attonement.
Now then are we messaungers in the
rowme of Christ, euen as though God
exhorted by vs. We besek you now ther
fore in Christes steade, that ye be at one
a.53.b with God: * for he hath made hym
Ga.3.a. whiche knewe no synne, to be ‡ synne
ch.9.c for vs, that we by his meanes shulde be
that ryghteousnesse, which before God
is alowed.

The.vi.Chapter. ✠

¶ An exhortacyon to receaue ŷ worde
of God with thankfulnesse and amen=
dement of lyfe. The diligence of Paull
in the Gospell, and howe he warneth
them to eschue the company of the Hey
then.

A We as helpers therfor exhort
you, that ye receaue not the
grace of God in vayne. For
he sayeth: * I haue herde ŷ
a.49.b in ŷ tym accepted, & in ŷ day
of saluacyon haue I succoured the. Be=
hold, now is the accepted tyme, now is
the daye of saluacyon. Let vs geue no=
man occasyon of euell, that oure office
be not euell spokē of: but in all thynges
Co.4.a let vs behaue oure selues as the * my=
Co.1.a nisters of God: in much paciēce, in trou
bles, in necessities, in anguysshes, in stry=
pes, in presonmentes, in vproures, in la
boures, in watchynges, in fastynges, in
purenesse, in knowledge, in longe suffe=
rynge, in kyndnesse, in the holy goost, in
loue vnfayned, in the word of ŷ treuth,
in the power of God, by the armoure of
B righteousnes on the ryghthāde and on
the left, by honoure and dishonoure, by
euell reporte and good reporte: as decea
uers, and yet true: as vnknowne, & yet
knowne: * as dyenge, and beholde, we
a.26.c lyue: as chastened, and not kylled: as so
rowenge, and yet alway mery: as poore
and yet make many ryche: as hauinge
nothing & yet possessyng all thynges. B
O ye Corinthians, oure mouth is
open vnto you, our harte is made large
Ye are in no straytenesse on our behalfe:
but where as ye are in straytnesse, that
do ye of youre owne hartely meanynge.
I speake to you, as to chyldren ŷ haue
lyke rewarde with vs. Set your selues
therfore at large.
* Beare not a straunge yock wyth C
the vnbeleuers. For what felowshyppe Deu.7.a
hath ryghteousnesse wyth vnryghteous
nes? What company hath lyghte with
darkenesse? * How agreeth Christ with Mat.8.d
Belial? Or what parte hath the beleuer
with the infidele? How accordeth the
temple of God with ymages? * Ye are 1.Cor.3.b.
the temple of ŷ lyuynge God, as sayeth and.6.c
God: ‡ I wyll dwel in thē and walke in ‡ leu.26.b
thē, & wyl be theyr God, and they shalbe Ezec.37.d
my people. Wherfore come out from a=
monge them, and seperate youre selues
* (sayeth the LORDE) & touche no Esa.52.b
vncleane thynge: so wyll I receaue you,
and be youre father and ye shalbe my sō
nes and doughters, sayeth the almygh=
tye LORDE.

The.vii.Chapter.

¶ He exhorteth them to receaue the pro
myses of God thankfully. The Corin=
thians are commended for theyr obedi=
ence and loue towarde Paul.

Seyng now ŷ we haue such A
promyses (dearly beloued)
let vs clense oure selues frō
all fylthynes of the flesshe &
spyrete and growe vp to full
holynes in the feare of God. Unders
tonde vs right. We haue hurte nomā,
we haue corrupte noman, we haue de=
frauded noman. I speake not this to cō
dempne you, for I haue shewed you be=
fore, that ye are in our hartes to dye and
to lyue with you. I am very bolde to=
warde you, I make much boast of you,
I am fylled with comforte, I am excea
dinge ioyous in all oure tribulacyon.
* For whan we were come into Mace= Actu 16.b
donia, oure flesh had no rest, but we were
troubled on euery syde: outwarde was
fyghtynge, inwarde was feare. Neuer=
theles * God that comforteth ŷ abiecte, 2.Cor.1.a.
comforted vs by the commynge of Ti=
tus.
Not onely by his commynge, but al= B
so by the consolacion wherwith he was
comforted of you, whā he tolde vs youre
desyre, youre weppynge, youre feruent

mynde for me, so that I now reioyce
ȳ more. For where as I made you sory
by the letter, it repēteth me not, though
I dyd repente. For I se, that the same
epistle made you sory (though it were
but for a season). But now I reioyce,
not that ye were sory, but that ye were
sory to repentaunce. For ye sorowed
godly, so that in nothynge ye were
1.Pet.2.c hurte by vs. * For godly sorowe cau
seth repentaunce vnto saluacion, not
Eccli.30.c to be repented of: * but worldly sorow
causeth death. Beholde, where as ye
haue had godly sorowe, what diligence
hath it wrought in you? Yee a sufficiēt
answere, displeasure, feare, desyre, a fer-
uent mynde, punishemēt. For in all poin
tes ye haue shewed youre selues, that ye
are cleare in the matter.
C Wherfor though I wrote vnto you
yet is it not done for his cause that dyd
hurte, nother for his cause ȳ was hurt:
but that youre diligence (which ye haue
for vs in ȳ sighte of God) myght be ma
nyfest with you. Therfore are we cōfor-
ted, because ye are comforted: but excea-
dyngly the more ioyed we, for the ioye
of Tytus because his spret was refres-
shed of you all. I am therfore not now
ashamed, though I boasted my selfe vn
to hym of you: but lyke as all is true ȳ
I haue spoken vnto you, euen so is our
boastynge vnto Titus founde true also
And his inwarde affeccyon is more abū
daunt towarde you, whan he remēbreth
the obedience of you all, how ye recea-
ued hym with feare and tremblynge. I
reioyce, that I maye be bolde ouer you
in all thynges.

The.viii.Chapter.

He putteth them in remembraunce
to helpe the poore sayntes at Ierusalē,
accordyngu as the Macedonians dyd.

A I Do you to wite (brethrē) the
grace of God which is geuē
in the congregacyōs of Ma
cedonia. For theyr reioycynge
was moost abundaunt, whā
they were tryed by muche trouble: and
though they were exceadinge poore, yet
haue they geuē exceadynge rychely, and
that in singlenesse. For to theyr power
(I beare recorde) yee and beyonde theyr
power, they were wyllyng of their own
accorde, and prayed vs with greate in-
staunce, that we wolde receaue their be-
Actu.11.c nefite & felowshyppe of the * handrea-
Rom.15.d chynge that is done for ȳ sayntes: And
not as we loked for, but gaue ouer thē 1.Cor.16.a
selues fyrst to the LORD, & afterward 2.Cor.9.a
vnto vs by the wyll of God, so that we
coulde not but desyre Titus, that lyke
as he had begonne afore, he wolde euen
so cōplyshe ȳ same beniuolence amōge
you. Now as ye are rych in all poyntes
in fayth, & in worde, and in knowlege,
and in all diligence, and in your loue to-
warde vs, euen so se that ye be plēteous
also in this beniuolēce. This I saye not
as cōmaūdinge, but seynge other are so
diligent, I proue youre loue also, whe-
ther it be perfecte or no. * For ye know Ro.m.b
the liberalite of oure LORDE Jesus
Christ, which though he be rych, yet for
youre sakes he becam poore, that ye tho
row his pouerte myght be made ryche.
And my councell herin I geue, for B
this is profytable for you, which haue
begōne a yeare agoo, not only to do, but
also to wyl. But now perfourme ȳ dede
also, that lyke as there is a redy mynde
to wyll, there maye be a redy mynde al-
so to perfourme the dede * of ȳ whiche 1.Pet.4
ye haue. * For yf there be a wyllynge Pro.3.b
mynde, it is accepted accordinge to that Lu.21.a
a man hath, not accordynge to that he
hath not. This is not done to the entēt
that other shulde haue ease, and ye com
braunce, but that it be a lyke. Let youre
abundaūce succurre theyr lacke in this
time of derth, ȳ theyr abūdaūce also her
after maye supple your lacke, that there
maye be equalite. As it is wrytte: * He Exo.16.d
that gathered muche, hath not the more
and he that gathered lytle, wanted no-
thynge. Thankes be vnto God, whiche
put in the harte of Titus, the same dili-
gence towarde you. For he accepted the
requeste in dede, yee he was rather so
well wyllyng, that of his owne accorde
he came vnto you.
We haue sēt with hym that brother C
whose prayse is in the Gospell thorowe
out all the congregacyōs. Not only that
but he is chosen also of the congregaci-
ons, to be a felowe with vs in our iour
ney, for this beniuolence that is myuis-
tred by vs vnto the prayse of the LOR
DE, & to steare vp your prōpte mynde
& to beware lest eny man report euel of
vs because of this plēteousnes, whiche
is ministred by vs: * and therfore make Rom.12
we prouisyon for honest thynges, not o-
nely before the LORDE, but also be-
fore men.
We haue sent with them also a bro
ther of ouers, whom we haue ofte pro-

and diligent in many thynges, but now
much more diligent. And this haue we
done in greate hope towarde you, whe
ther it be for Titus sake (whiche is my
felowe and helper amonge you) or for
oure brethren (whiche are Apostles of
the congregacions, and the prayse of
Christ.) Shewe now the profe of youre
loue and of * our boastynge of you vn-
to these, and openly in the syghte of the
congregacyons.

The.ix.Chapter.

¶ He putteth them in remembraunce to
helpe the poore sayntes at Ierusalē ac-
cordynge as the Macedonians dyd.

B O F the * handreachynge vn-
to the sayntes, it is no nede
for me to wryte vnto you: for
I knowe youre redynes of
mynde, where of I boast my
selfe amonge them of Macedonia, and
saye: Achaia was redy a yeare ago. And
youre feruentes hath prouoked many.
Neuertheles yet haue we sent these bre
thrē, lest our reioycynge ouer you shulde
be in vayn in this behalfe, that ye might
be ready, as I haue reported of you: lest
whā they of Macedonia come with me
and fynde you vnprepared, we (I wyll
not say ye) shuld be ashamed in this pre-
sumpcyon of boastynge.

B Wherfore I thought it necessary to
exhorte the brethrē, to come before hāde
vnto you, for to prepare this blessynge
promysed afore, that it might be ready,
so that it be a blessyng, and not a defrau
dynge. ✠ This I thynke: * that
he whiche soweth lytle shall reape lytle
also: and he that soweth plenteously, shal
lykewise reape plenteously euery one ac
cordynge as he hath purposed in his
harte, not grudgyngly, or of compulsyon.
* For God loueth a chearefull geuer.
God is able to make you rych in all gra
ce y ye in al thinges hauinge sufficiēt to
y vttermost, may be rych to al maner of
good workes. As it is writtē: * He hath
sparsed abrode, & hath geuē to y poore,
his righteousnes remayneth for euer.
C He that geueth sede vnto the sower
shall mynister breade also for fode, and
* shal multiplye your sede, and increase
the frutes of youre righteosnes, that in
all thynges ✠ ye maye be made ryche,
vnto all synglenes, whiche causeth tho-
rowe vs thākesgeuynge vnto God. For
the hādreachynge of this collectyon not
onely supplyeth the nede of the sayntes
but also is abūdaūt herin, that for this
laudable ministracyō many might geue
thankes vnto God, and prayse God for
youre obedient professynge of the Gos-
pell of Christ, and for your synglenes in
distributynge vnto them and to all men
and in theyr prayer for you, which lōge
after you, for the abundaunt grace of
God in you. Thankes be vnto God for
his vnoutspeakeable gyfte.

The.x.Chapter.

¶ He toucheth the false Apostles, and
defendeth his auctorite and callynge.

I Paull my selfe beseke you
by the mekenes & softenes A
of Christ, which whā I am
present amonge you, am of
small reputacyon, but am
bolde towarde you beynge absent, I be
seke you that I nede not be bolde whan
I am present, and to vse the boldnes
where with I am supposed to be bolde,
agaīst some, which repute vs as though
we walked after the fleshe: for though
we walke in the fleshe, yet fyght we not
after a fleshly maner. * For y weapens Ephe.6.b
of oure warre are not fleshly, but migh-
tye before God to cast downe stronge
holdes, wherwith we ouerthrowe yma
gynacyons, and euery hye thynge that
exalteth it selfe agaynste y knowlege of
God, and brynge in captiuyte all vnder
stondynge to the obedience of Christ, &
are ready to take vengeaunce on al diso
bedience whan your obedience is fulfyl
led. Loke ye on thynges after the vtter
appearaunce?
Yf ony mā trust of hymselfe that he B
is Christes, let hym thynke this also by
himselfe, that lyke as he is Christes, euē
so are we Christes also. And though I
shulde boast my selfe somwhat more of
our auctorite * whiche the LORDE 2.Cor.13.b
hath geuen vs to edifye and not to de-
stroy, it shuld not be to my shame. This
I saye, lest I shulde seme as though I
were aboute to make you afrayed with
letters. For the epistles (saye they) are
sore and stronge, but his bodely presēce
is weake, & his speach rude. Let hym y
is such, thynke on this wyse, y as we
are in worde by letters whā we were ab
sent, such are we also in dede whan we
are present. For we dare not reken or cō
pare oure selues vnto some that prayse
thē selues: Neuertheles whyle they mea
sure thē selues by thē selues, & holde one
ly of thē selues, they vnderstōd nothing.
Howbeit we will not boast our selues C

Margin: ...cor.16. / 2.Cor.9. / ...s.2.c / Ro.10.b / ...om.15.d / ...Co.16.a / ...Co.8.a / 1.Pet.4 / Pro.3.b / ...Lu.11. / Ero.16. / ...ua.8 / Gal.6.a / ...a.25.a / ...35.a / ...35.a / ...l.111.b / ...m.14.c / Rom.12

Ephe.4.a aboue * measure, but onely accordynge
to ẏ measure of the rule, wherwith god
hath distributed vnto vs ẏ measure to
reach euen vnto you. For we stretch not
oure selues to farre, as though we had
not reached vnto you. For euē vnto you
haue we come wᵗ the Gospell of Christ,
and boast not our selues out of measur
in other mēs laboures. Ye and we hope
whan youre fayth is increased in you,
that we wyll come farther, (accordynge
to oure measure) and preache the Gos-
pel vnto them that dwell beyonde you,
and not to reioyce in that, which is pre
pared with another mans measure.

The. xi. Chapter.

Paul (vnder sufferaunce) cōmendeth
hymselfe, and defendeth his auctorite
agaynst the false prophetes.

A LEtt hym that reioyceth, re-
Esa. 65. c ioyce in the LORDE: for
Jere. 9 d he that ‡ prayseth hymselfe
1. Cor. 1. d is not alowed, but he whō
Pro. 27. a the LORDE prayseth.
Wolde God ye coulde suffre me a lytle
in my folyshnes, yet do ye forbeare me.
For I am gelous ouer you with godly
gelousye. For I haue maryed you vn-
to one mā, to brynge a chast vyrgyn vn
Gene. 3. a to Christ. But I fear, lest * as ẏ serpent
begyled Eue with his suttyltie, euen so
youre wyttes shulde be corrupte frō the
Gala. 1. b synglenesse that is in Christe. * For yf
he that commeth vnto you, preach ano-
ther Jesus, whō we haue not preached,
or yf ye receaue another sprete, that ye
haue not receaued, or an other Gospell
whiche ye haue not accepted, ye myght
ryght well haue bene cōtent. For I sup
pose that I am no lesse then the hye A-
postles are. And though I be rude in
speakynge, yet am I not rude in know-
lege. Howbeit amonge you, I am kno-
wne to the vttermoost. Or dyd I synne
therin, because I submytted my selfe,
that ye myght be exalted.
B For I preached vnto you the Gos-
1. Cor. 9. b pell of God * frely, and robbed other
congregacyons, & toke wages of thē to
preach vnto you. And whā I was pre-
Actu. 20. e sēt wᵗ you, & had nede * I was greuous
Phi. 4. c to noman: ‡ for ẏ which was lackynge
vnto me, the brethren whiche came frō
Macedonia, supplyed. And in all thyn-
ges I kepte my self so, that I shuld not
be greuous to you, & so wyl I kepe my
selfe. As surely as the treuth of Christe
is in me, this reioycyng shal not be takē
fro me in the regions of Achaia. Where-
fore? because I shulde not loue you?
God knoweth. Neuertheles what I do
and wyll do, that do I to cut awaye oc-
casyon, from them which seke occasion
that they myght boast them selues to be
lyke vnto vs. For such false Apostles &
deceatfull workers fashyon thē selues
lyke vnto the Apostles of Christe. And
that is no maruayll: for Sathan hym-
selfe is chaunged in to the fashion of an
Angell of light. Therfore is it no great
thynge, though his ministers fashyon
them selues, as though they were the
preachers of righteousnesse, * whose 2. Pet. 2
endes shalbe accordynge to their dedes.
I saye agayne, lest ony man thynke C
that I am folyshe: or els take me euē as
a foole, that I maye boast my selfe a lit
le also. That I speake now, that speak
I not after the LORD, but as it were
in folyshnes, whyle we are now come to
boastynge: Seynge that many boast thē
selues after the fleshe, I wyll boaste my
selfe also. For ‡ ye suffre fooles gladly
in so muche as ye youre selfe are wyse.
For ye suffre euen yf a man brynge you
in to bondage, yf a man put you to dis-
honestye, yf a mā take ought from you,
yf a man exalte hymselfe ouer you, yf a
man smyte you on the face. I speake cō
cernynge rebuke, as though we were
weake.
* Wherin soeuer now ony mā dare be Actu. 22
bolde, (I speake folyshly) therin dare I Phil. 3. a
be bolde also. They are Hebrues, so am
I. They are Israelites, euen so am I.
They are the sede of Abraham, so am I
* They are the mynisters of Christ, (I 1. Cor. 4
speake as a foole) I am more: in labou
res more abūdaūt, in stripes aboue mea
sure, in presonmentes more plenteously,
in death oft. * Of the Jewes receaued Deu. 25
I fyue tymes fortye strypes one lesse.
* Thryse was I beaten wᵗ roddes. ‡ I Actu. 16
was once stoned. * suffered thryse shyp ‡ Act. 14
wracke: nyght and daye haue I bene in * Act. 27
the depth of ẏ see. I haue oft iourneyed:
I haue bene oft in parels of waters, in
parels amōge murthurers, in parels a-
monge the Jewes, In parels amonge
the Heythen, in parels in cities, in pa-
parels in the wyldernesse, in parels vpō
the see, in parels amonge false brethren,
in laboure and trauayle, in muche wat-
chynges, in honger and thyrst, in muche
fastynges, in colde and nakednesse: Be-
syde those thynges which are outward
namely my daylye combraunce * my Actu. 20

dayly care for all cōgregacyōs. * Who
is weake, and I be not weake? Who is
offended, and I burne not? Yf I muste
nedes make my boast. I wyll boaste my
selfe of myne infirmite. God the father
of our LORDE Jesus Christ, which is
blessed for euer, * knoweth that I lye Gala.1.c
not. * At Damascon the gouernoure of Act.9.d
the people vnder kynge Aretas, kepte ẏ
cyte of ẏ Damascenes, and wold haue
taken me, and at a wyndowe was I let
downe in a basket thorow the wal, and
so escaped his handes.

The.xii.Chapter.

Paull is takē vp in to the thirde heauen, and heareth wordes not to be spoken of.

B It profyteth me nothing (no
doute) to boast. Neuertheles
I wyll come to the visyons
and reuelacyons of ẏ LOR
DE. I know a mā in Christ
aboue fourtene yeares agoo (whether
he was in the body, I cā not tel: or whe
ther he was out of ẏ body, I cā not tel,
God knoweth) ẏ same was takē vp in
to the thirde heauen: & I knowe ẏ same
man (whether he was in ẏ body or out
of the body I cā not tel, God knoweth)
howe that he was taken vp in to Pa
radyse, and herde wordes not to be spo
ken, which nomā can vtter. Here of wil
I boast, but of my selfe wyll I make no
boast, excepte it be of myne infirmityes.
And though I wolde boaste my selfe, I
dyd not folyshly, for I wolde saye the
treuth. But I refrayne my selfe, lest ony
man shulde thynke of me aboue that he
seyth in me, or heareth of me. * And lest
I shulde exalte my selfe out of measure
because of the hye reuelacyons, there is
a warnynge geuen vnto my fleshe, euen
the messaunger of Sathan, to buffet me
that I shulde not exalte my selfe out of
measure: for the which I besoughte the
LORDE thryse, that it myght depart
fro me. And he sayde vnto me: My gra
ce is sufficient for the. For my strength
is made perfecte thorow weacknes. Ve
ry glad therfore wyll I reioyce in my
weaknesses, that the strength of Christ
maye dwell in me.
B Therfor I am cōtēt in infirmityes
in rebukes, in necessities, in persecucyōs
in anguishes for Christes sake: for whā
I am weake, then am I stronge. I am
become a foole in boastynge my selfe:
Ye haue compelled me. For I oughte
to be commended of you, * in so muche
as I am in nothynge inferior to ẏ hyghe
apostles. Though I be nothyng, yet are
the tokēs of an Apostle wrought amōg
you, with all pacyence, with signes, and
with wōders and with myghty dedes.
For what is it, wherin ye ar inferioures
to the other congregacyons? except it be
that I haue not ben greuous vnto you.
Forgeue me this wrōge. Behold, I am
ready the thyrde tyme to come vnto you
and wyll not be chargeable vnto you.
* For I seke not youres, but you. For Actu.20.g
the chyldren ought not to gather trea
sure for the elders, but the elders for the
chyldren. I wyll very gladly bestowe, &
wylbe bestowed for your soules: though
the more I loue you, the lesse am I lo
ued agayne.
C But let it be so ẏ I greued you not,
neuertheles for so much as I was craf
ty, I toke you with gyle. Haue I defrau
ded you by ony of them, whō I sent vn
to you? I desyred Titus, and with hym
I sent a brother: dyd Titus defraude
you? Haue we not walked in one sprete?
Wente we not in lyke fotesteppes? A
gayne, thynke ye that we excuse our sel
ues? We speake in Christ in the syghte
of God. But all this (dearly beloued) is
done for youre edifienge. For I fear,
lest whan I come, I shall not fynde you
suche as I wolde: and lest ye shall fynde
me suche as ye wolde not: * lest there be Gala.5.c
amonge you, debates, enuyenges, wra
thes, stryuynges, backbytynges, whyspe
rynges, swellynges, vproures: lest whā
I come agayne, God brynge me lowe a
monge you, and lest I be constrayned to
bewayle many of thē that haue synned
before, and haue not repented ouer the
* vnclennes and whoredome, & wantō 1.Cor.5.a
nesse, which they haue cōmytted.

The.xiii.Chapter.

He promyseth to come vnto them & exhorteth them so to ordre them selues that he may fynde them perfecte, and of one mynde.

Now come I the thyrd tyme A
vnto you * In the mouth of Deu.19.c
two or thre witnesses shal e Mat.18.b
uery matter be stablyshed. I Joh.8.b
haue tolde you before, & tell Heb.10.c
you before as present the seconde tyme,
and write it now beynge absent, vnto
them which in tyme passed haue synned
and to all other: and yf I come agayne,
I wyll not spare, seynge that ye seke ex
perience of hym: * which speaketh in me Mat.10.c

euen Christ, whych amonge you is not
weake, but is myghtye amōge you. And
though he was crucifyed in weaknes,
yet lyueth he in the power of God. And
though we are weake in hym, yet lyue
we wyth hym in the power of God a-
monge you.

B * Proue youre selues, whether ye
1.Cor.11.d are in the faith, examen youre selues. Or
knowe ye not your selues, ẏ Jesus Christ
is in you? Excepte ye be castawayes.
But I trust ye knowe, that we are not
cast awayes. I desyre before God that
ye do no euell: not that we shulde seme
commendable, but that ye shulde do ẏ
which is good, & let vs be as castaway
es. For we may do nothynge agaynst ẏ
trueth but for the trueth. We are glad
whā we are weak, & ye strōge: & ẏ same
also we wishe for, namely your perfect
nesse. Therfore wryte I these thinges
beynge absent, lest whan I am present,
I shulde vse sharpnesse, accordynge to
2.Cor.10.b the power * which the LORDE hath
geuen me to edifye, and not to destroye.
C Fynally brethren, reioyce, be perfecte,
conforte your selues, be of one mynde,
be pe-
ceable,
and the
God of loue & peace shal
Rom.16.b be wyth you * Salute
one a-
nother
wyth
an ho-
ly kisse
All the
sayntes sa-
lute you. The
grace of our LOR
DE Jesu Christe, and
the loue of God, and the fel-
lowshyppe of the holy goost be
wyth you all A M E N.

The seconde Epystle to the Corin-
thians, Sent from Philippos
in Macedonia, by Titus
and Lucas.

The Epistle
of the Apostle S. Paul to the Ga lathiās.

(*)

The fyrst Chapter.

Paull rebuketh them, because they were fallen away from the Gospel, she-weth his owne conuersion, magnify-eth his office and apostelshyppe, and de-clareth hymself to be equall wyth the hye apostles.

Paull an Apostle (not of A
men, nor by man, but
by Jesus Christ and by
God the father, whych
raysed hym vp frō the
dead) and al the brethrē
which are with me. Un
to the congregacyons
in Galacia:

2.Cor.1. Ephe.1. 1.Pet.1.
* Grace be wyth you, and peace frō
God the father, and our LORDE Je-
sus Christ, which gaue hymselfe for our
synnes, that he myght delyuer vs from
this present euell worlde, accordinge to
the wyl of God oure father, to whome
be prayse for euer and euer Amen.

I maruayll that ye are so soone tur
ned (from hym ẏ called you in the grace
of Christ) vnto another Gospel: whych
is nothynge els, but that there be some,
Actes 15. which * trouble you, and intende to per
uerte the Gospell of Christ.

B Neuertheles though we our selues,
or an angel frō heauen preach vnto you
ony other Gospel, then that whych we
haue preached vnto you the same be ac
1.Cor. cursed. * As we haue sayd afore, so say
we now agayne: Yf ony mā preache vn
to you ony other thing, thē that ye haue
receaued, the same be accursed. Preach
I men now or God: Or go I aboute to
Joh. please men? * Yf I shuld yet please mē,
Jaco. I were not the seruaunt of Christ.
+ ‡ But I certifye you brethrē, that
the Gospell which is preached of me, is
not of men. For I nether receaued it
nor learned it of man, but by the reuela-
cyon of Jesus Christ. For ye haue herde
of my conuersacion afore tyme in the

Jewshippe, *how that beyond measure
I persecuted the congregacyon of God,
and spoyled it, and preuayled in ỳ Jew-
shippe aboue many of my companyons
in my nacyon, *and was a much more
feruent maynteyner of the tradycyons of
the fathers.

C But whan it pleased God which se-
parated me from my mothers wombe,
*and called me by his grace, for to de-
clare his sõne in me, that I shulde preach
hym thorow the Gospell amonge ỳ Hei-
thẽ, immediatly I cõmened not of ỳ ma-
ter with *flesh and bloude: nother came
I to Jerusalem vnto them which were
Apostles before me: but went my wayes
in to Arabia, and came agayne to Da-
masco. Then after thre yeare I cam to
Jerusalem to se Peter, and abode with
hym fyftene dayes. As for the other A-
postles, I sawe none of them, saue Ja-
mes the LORDES brother.

The thynges that I wryte vnto you
beholde, *God knoweth, I lye not. Af-
ter that went I in to ỳ coastes of Siria
& Cilicia: but of face I was vnknowen
of the Christen congregacyons in Jew-
ry. Neuertheles they had herde onely,
that: He that persecuted vs in tyme pas-
sed, preacheth now ỳ fayth which some
tyme he destroyed: and they praysed god
in me.

The.ii. Chapter.

The withstondeth Peter in the face,
and proueth, that the lawe and circum-
cisyon are not necessarye to saluacyon.

B Then after fourtene yeares,
*I wẽt vp agayn to Jeru-
salẽ & Barnabas, & Titus
with me also. But I wente
vp by reuelacyon, and com-
mened with them of the Gospell, which
I preach amonge the Heythen: but spe-
cyally with them which were in reputa-
cyon, lest I shulde runne or had runne in
vayne. *But Titus which was also
with me, was not compelled to be circũ-
cised, though he was a Greke: and that
because of certayne incommers beynge
false brethren, which cam in amonge o-
ther, to spye out our lybertye, which we
haue in Christe Jesu, that they myght
brynge vs in to bondage: To whom we
gaue no rowme, no not for the space of
an houre, as concernynge to be brought
in to subieccyõ: that the trueth of ỳ gos-
pell myght continue with you.

As for them that semed to be great,
what they were in tyme passed, it ma-
keth no matter to me. *For god loketh Actu. 10.d
not on the outwarde apparaunce of mẽ Rom. 2.b
Neuertheles they whiche semed great Ephe. 6.a.
taught me nothynge: but contrary wyse
whan they sawe that the Gospell ouer
the vncircumcisyon was committed vn-
to me, as the Gospell ouer the circumci- B
syon was committed vnto Peter. (For
he ỳ was myghty with Peter to the A-
postleshippe ouer the circumcisyon, the
same was myghty with me also amõge
the Heythen) they perceaued the grace ỳ
was geuen vnto me.

James and Cephas & Jhon, which
semed to be pilers, *Gaue me and Bar- Actu. 9.d
nabas the ryght handes, and agreed &
vs, that we shuld preach amonge ỳ Hey-
then, and they amonge the Jewes, only
ỳ we shulde remẽbre the poore, *whi- Actu. 11.f
chynge also I was diligent to do. 2. Co. 9.a

But whan Peter was come to An-
tioche, I withstode hym in the face, for
he was worthy to be blamed. For afore
ther came certayne from James, he dyd
eat with the Heythen. But whan they
were come, he withdrue and separated
hymselfe, fearynge them which were of
the circumcysion. And the other Jewes
dyssembled & hym lykewyse, in so much
that Barnabas was brought into their
simulacyon also. But whan I sawe ỳ
they walked not ryght after the trueth
of the Gospell, I said vnto Peter opẽly
before all: Yf thou beyng a Jewe, lyuest
after the maner of the Gentyles, & not
as do the Jewes, why causest thou the
Gentyles thẽ to lyue as do the Jewes?

*Though we be Jewes by nature, C
and not synners of the Gentyles, ‡ (yet Phil. 3.a
in so muche as we knowe, that a mã is ‡ Ro. 3.b
not made ryghteous by the dedes of the
lawe, but by the fayth on Jesus Christ)
we haue beleued also on Jesus Christ,
that we myght be made ryghteous by
the fayth of Christe, & not by the dedes
of the lawe, because that by the dedes of
the lawe no flesh shalbe iustified.

Yf we then whiche seke to be made
ryghteous by Christ, shulde be yet foũd
synners our selues, is not Christ thẽ the
mynister of synne? God forbyd. For yf
I buylde agayne that which I haue de-
stroyed, then make I my selfe a trespas-
ser. *But I thorow the lawe am dead Rom. 7.a
vnto the lawe, that I myght lyue vn-
to God. I am crucified with Christe,

yet do I lyue: neuerthelesse now not I.
but Christe lyueth in me. For the lyfe
which I now lyue in ẏ fleshe, I lyue in
Ephe.5.a the fayth of the sonne of God * whiche
loued me, and gaue hym selfe for me, I
cast not awaye the grace of God. For
yf ryghteousnes come by the lawe, then
dyed Christ inuayne.

The.iii.Chapter.

¶ He rebuketh the vnstedfastnesse of ẏ
Galathians, shewyng the vnparfectnes
of the lawe, and declareth neuerthelesse
that it was not geuen for naught.

A O Ye folysh Galathiãs, * who
Gala.5.a hath bewitched you, that ye
shulde not beleue the trueth?
To whõ Jesus Christ was
descrybed before the eyes &
amonge you crucyfied. This only wold
I learne of you: Receaued ye the sprete
by the dedes of the lawe, or by the prea-
chynge of the fayth? Are ye so vnwyse?
Ye beganne in the sprete, wolde ye ende
now then in the fleshe? Haue ye suffred
so muche inuayne? Yf it be els inuayne.
He that geueth you the sprete and doth
such great actes amonge you, doth he it
thorow the dedes of the lawe, or by the
Gen.15.b preachynge of the fayth? ✠ * Euen as
Rom.4.a Abraham beleued God, and it was coũ-
Jaco.2.c ted vnto hym for ryghteousnes. Thus
ye knowe, that they which are of fayth,
are Abrahams chyldren.
B The scripture sawe afore hande, ẏ
God iustifieth ẏ Heythen thorow fayth
Therfore shewed it glad tydyndyges a-
Gen.12.a fore vnto Abraham, and sayd: * In the
and.22.c shall all Heythen be blessed. So thẽ they
which be of fayth, are blessed wt faythfull
full Abrahã. For as many as go aboute
wt ẏ workes of ẏ law, are vnder ẏ curse
Deu. 27.c For it is wrytte: * Cursed be euery mã
that continueth not in all thynges that
are writtẽ in ẏ boke of ẏ law, to do thẽ.
That noman is iustified by the lawe in
Abac 2.a the syght of God, it is euident: * For
Rom.1.b the iust shall lyue by his fayth. ✠ The
✠ Le.18.a. lawe is not of fayth, ✠ but the man that
Rom.10.a doth the same, shall lyue therin. * But
*Ro.8.a Christ hath delyuered vs from ẏ curse
of the lawe, whan he became a curse for
Deu.21.d. vs. (for it is written: * Cursed is euery
man that hangeth on tre,) that the bles-
synge of Abraham myght come on the
Gentyles in Christ Jesu, and that we
myght so receaue the promysed sprete,
thorow fayth.
C Brethren I wyll speake after ẏ ma-
ner of men. Though it be but a mans
testament, yet noman despyseth it, or
addeth ony thynge therto, * whan it is Heb.9.c
confirmed. ✠ To Abraham and his sede
were the promyses made. He sayeth not
in thy sedes, as in many, but in thy sede,
as in one, which is Christ. This Testa-
ment (I saye) whiche afore was con-
firmed to Christ warde, is not disanul-
led (that the promes shulde be made of
none effecte) by the lawe * whiche was Judi.5.
geuen beyonde foure hundreth & thyrty Actu.7.
yeres therafter. ✠ For yf the enheritaũce ✠ Ro.4.
be gotten by the law, then is it not geuẽ
by promes. But God gaue it freily vnto
Abraham by promes.
Wherfore then serueth the lawe?
* It was added because of transgres- Rom.5.
syon, tyll the sede came to the which 7.b.
the promes was made. * And *Act.7.
it was geuen of angels, by the hande ✠ Deu.5.
of the ✠ medyatour. A medyatour
is not a mediatour of one only, but god
is one.
Is the lawe then agaynst the pro- D
myses of God? God forbyd. Howbeit
yf ther had ben geuẽ a law which could
haue geuen lyfe, then no doute ryghte-
ousnes shulde come of the lawe. * But Rom.3.
ẏ scripture hath shut vp al vnder synne,
that the promes shulde come by ẏ fayth
on Jesus Christ, geuen vnto them that
beleue ✠ Before fayth came, we were
kepte and shut vp vnder the lawe, vnto
the fayth which shulde afterwarde be de-
clared. Thus the lawe was our scolema-
ster vnto Christ, that we myght be made
ryghteous by faith. But now that faith
is come we are nomore vnder the scole-
mayster. * For ye all are the chyldren of Joh.1.
God by the fayth in Christ Jesu. ✠ For ✠ Ro.6.
as many of you as are baptysed, haue and.13.
put on Christ. Here is nother Jewe nor Col.2.
Greke: here is nother bonde nor fre: here
is nother man nor woman, for ye are all
✠ one in Christ Jesu. * Yf ye be Chri- ✠ Jo.17.
stes, then are ye Abrahãs sede & heyres *Eph.
accordynge to the promesse. Heb.2.

The.iiii.Chapter. ✠

¶ Paule sheweth that thorow Christ
we be delyuered frõ the law & rebuketh
the vnthankfulnesse of the Galathians.

B Ut I say: As lõge as ẏ heire A
is a chylde, there is no diffe-
rence betwẽ him & a seruaũt
though he be lorde of ẏ goo-
des: but he is vnder tuters &
gouerners, vntyll the tyme apoynted of
the father. Euen so we also whan we

were chyldren, were in bondage vnder
the outwarde tradicions. But whan ẏ
...n.49.b * tyme was fulfylled, God sent his
...al.9.d. sonne, borne of a woman, ‡ and put vn-
Mat 5.b der the lawe, to redeme thē which were
vnder the law, that we myght receaue
...ma.8.b the childshippe. * For so much then as
ye are chyldren, God hath sent ẏ spirete
of his sonne into our hartes, which cry-
eth Abba, dear father. Wherfore now, ẏ
art not a seruaunt, but a sonne. Yf thou
+ be a sonne, then art thou the heyre of
God thorow Christ. ⊦ Notwithstōding
whan ye knewe not God, ye dyd seruice
...in 8.a vnto thē, * which by nature are no god
des. But now seynge ye know God (yee
rather are knowen of God) how is it
...los. 2.c * that ye turne you backe agayne vnto
the weake & beggerly tradicions, where
vnto ye desyre agayne a fresh to be in
bondage?

B Ye obserue dayes and monethes, &
tymes and yeares. I am in fear of you,
lest I haue bestowed laboure on you in
vayne Brethren I beseke you, be ye as
I am, for I am as ye are. Ye haue not
hurte me at al. For ye knowe, how that
in weaknes after the fleshe I preached
the Gospell vnto you at the fyrst: & my
tentacion which I suffred after ẏ fleshe,
ye despysed not, nether abhorred, but re
...la. 2.a ceaued me as an * Angell of God, yee
euē as Christe Iesus. How happy were
ye then? For I beare you recorde, that
yf it had ben possible, ye had plucked
out your owne eyes, and geuē them vn-
to me. Am I therfore become youre ene-
mye, because I tell you the trueth?

They are gelous ouer you amysse.
Yee they wolde make you to fal backe
that ye myghte be feruent to thē warde
It is good to be feruent, so that it be al
way in a good thing, and not only whā
I am present with you. My lytle chyl-
...h.16.a dren (of whom I * trauayle in ‡ byrth
...in.4.c agayne, vntyll Christ be fasshyoned in
you) I wolde I were with you now,
& coulde chaunge my voyce, For I stōde
in doute of you.

C Tel me, ye that wil be vnder ẏ law,
+ haue ye not herde the lawe? ✠ For it is
wrytten, that Abrahā had two sonnes
...e 16.b * the one by a bonde maydē ‡ the other
...e.21.a. by a fre woman. * as for him that was
...o.9.a. of the bonde maydē, he was borne after
the fleshe: but he whiche was of the fre
woman, was borne by promes. These
wordes betokē sōwhat. For these wemē
are the two testamentes: The one frō
the mount Sina, ẏ gendreth vnto bon-
dage, which is Agar. For Agar is called
in Arabia the mount Sina, & reacheth
vnto Ierusalem whiche now is, and is
in bondage with hyr chyldren

* But Ierusalē that is aboue, is the Apoc. 21.a
fre woman, whych is the mother of vs
all. For it is wrytten: * Reioyce thou ba Esai. 54.a
ren, ẏ bearest no chyldren: breake forth
and crye thou that trauaylest not, for ẏ
desolate hath many mo chyldren, then
she which hath an husbande. As for vs
(brethrē) we are thē chyldren of Isaac
accordynge to the promes.

* But lyke as at that tyme, he that Gen. 21.b
was borne after ẏ fleshe, persecuted him
that was borne after the spirete, euen so
is it now also. But what sayeth the
scripture? * Put away the bonde may- Gene. 21.b
den & hyr sonne: for the sonne of the bon
demaydē shall not be heyre with ẏ sōne
of the fre womā. So now brethrē, we
are not children of the bōde maydē, but
of the fre womā. ⊦

The. v. Chapter.

He laboureth to drawe them awaye
from circumcision, sheweth thē the bat-
be twixte the spirete and the flesh, and ẏ
frutes of them both.

STonde fast therfore in the li A
berty wherwith Christ hath
made vs fre, & be not wrap-
ped agayne in the * yocke of Esaie 9.a
bondage, Beholde, I Paul
say vnto you: * Yf ye be circumcysed, Actu. 15.a.
Christ profiteth you nothing at al, I te
stifye agayn vnto euery man which is
circūcysed, that he is bounde to kepe ẏ
hole lawe. Ye are gone quyte frō Christ,
as many of you as wyl be made ryghte
ous by the law, and are fallē frō grace.
But we wayte in the spirete of hope, to
be made ryghteous by fayth. * For in Gala. 6.b.
Christ Iesu nother is circumcysion ony
thynge worth, nor vncircumcision: but
fayth which * by loue is mightie in ope 1. cori. 13.a
racion. Ye ranne well ‡ who was a let ‡ Gal. 3.a.
vnto you, that ye shulde not obeye the
trueth? Such counsell is not of him ẏ
hath called you. * A lytle leuen sowreth 1. corin. 5.a
the hole lompe of dowe.

✠ I haue trust towarde you in the B
LORD, that ye wylbe none otherwyse
mynded. But he that troubleth you shal
beare his * iudgement, what so euer he Iere 23.
be. Brethren, yf I yet preache circumsy Ezec. 3.
on, why do I suffre persecucyon: then

had the sklaunder of the crosse ceassed. Wolde God they were roted out from amonge you, which trouble you. But brethren, ye are called vnto lybertye, onely let not youre * lybertye be an occasyon vnto the fleshe, but by loue serue one another. For all the law is fulfylled in one worde, namely in this: * Loue thy neghbour as thy selfe. But yf ye byte & deuour one another, take hede, that ye be not consumed one of another.

Rom 14.a 1.Cor.8.a. Leuit.19.e Rom 13.b Mat 19.c. and.22.d

C ✠ I say: Walke in the sprete, and so shall ye not fulfyl the * lustes of the fleshe. For the fleshe lusteth agaynst the sprete, and the sprete agaynst the fleshe. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the sprete, then are ye not vnder the law. * The dedes of the fleshe are manyfeste, whiche are these: Aduoutrye, whordom, vnclennes, wantonnes, Idolatry, wytchecrafte, * hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, enuyenge, murther, dronkennes, glotony, and such lyke: of the which I tell you before, as I haue tolde you in tyme past, * that they which commyt such, shall not enherite the kyngdom of God. ‡ But the frute of the sprete, is loue, ioye, peace, longe sufferynge, gentlenes, goodnes, faythfulnes, mekenesse, temperaunce. * Agaynst such is not ÿ law: ‡ But they that are Christes, haue crucifyed their fleshe, wyth the lustes and desyres.

1.Pet.2.b. 1.Tim.5.c 2.Cor.12.c 1.Cor.6.b Ephe.5.a. Apoc.22.c ‡Eph.5.b 1 Tim.1.b ‡Ro 13.b 1 Pet.2.b

The.vi.Chapter. ✠

He exhorteth them to brotherly loue, and one to beare wyth another In the ende he warneth them to beware of circumcisyon.

A If we lyue in the sprete, let vs walke also in the sprete. Let vs not be vaynglorious, prouoking one another, and enuyenge one another. Brethren, yf ony man be ouertaken of a faute, ye which are spirituall, enfourme hym with a meke sprete: and consydre thyne owne selfe, that thou also be not tempted. * Beare ye one anothers burthen, and so shall ye fulfyll the law of Christe. But yf ony man thynke hymselfe to be somwhat (whan in dede he is nothinge) the same decsaueth hymselfe. Let euery man proue his owne worke, and then shal he haue reioyceing in his owne selfe, and not in another. * For euery one shall beare his owne burthen.

Joh 13.b Rom 15.a Rom 14.

* But let him that is taught with the worde, mynister in al good thynges, vnto him that teacheth him. Be not deceaued, God wyll not be mocked. * For whatsoeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shall of the fleshe reape destruction. But he that soweth vpō the sprete, shal of the sprete reape lyfe euerlastynge. * Let vs not be weery of well doynge: for whā the tyme is come, we shal reap without ceassyng. Whyle we haue time therfore, let vs do good vnto all men * but specially vnto them which are of the housholde of fayth.

Rom 1. 1 Cor.9 Luce 16

Beholde, wyth how many wordes I haue wrytten vnto you * with myne owne hande. They that wyll please in ÿ flesh, constrayne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they thē selues which are circumcysed, kepe not ÿ law, but wolde haue you circumcysed, that they myghte reioyce in youre flesh. But God forbyd that I shulde reioyce, saue onely in the crosse of oure LORDE Jesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. * For in Christ Jesu nether circumcysion auayleth ony thynge, nor vncircumcysion, but a new creature * And as many as walke acordinge to this rule, peace and mercy be vpō thē, and vpō Israell of God.

Fro hence forth let noman put me to busynesse, * for I beare in my body the markes of ÿ LORDE Jesu. Brethren, the grace of our LORDE Jesu Christ be with youre sprete. Amen.

Unto the Galathians sent from Rome.

The Epistle of the Apostle saynt Paule to the Ephesians.

(*)

The fyrst Chapter.

¶ The euerlastynge ordinaunce & eleccyon of God in sauynge all mẽ thorowe Christ Jesus his sonne. We are ordeined vnto good workes. The dominion of Christ.

A Paull an Apostle of Jesus Christ by the wyll
of God. To the saintes
which are at Ephesus,
and to thẽ that beleue
on Jesus Christ.
* Grace be wt you
& peace from God our
father, & frõ the LORDE Jesus Christ.
* Blessed be God and the father of
our LORDE Jesus Christ, which hath
blessed vs with all maner of spirituall
blessynge in heauenly thynges by Christ
* accordyng as he had chosẽ vs by hym
or euer the foũdacyõ of the worlde was
layed, that we shulde be holy & without
blame before hym in loue, and ordeyned
vs before, to receaue vs as chyldren thorow
Jesus Christ, accordyng to ẏ pleasure
of his wyll, vnto the prayse of the
glory of his grace, wherby he hath made
vs accepted in the * Beloued ‡ in whom
we haue redempcion thorow his bloude
(namely) the forgeuenes of synnes, accordynge
to the ryches of his grace, which
he hath shed vpon vs abundauntly in al
wysedome and prudence * & hath opened
B vnto vs the mysterye of his wyll accordynge
to his pleasure, which he had
purposed in hymselfe, that it shulde be
preached * whan the tyme was fulcome
that all thynges shulde be gathered together
by Christ, both ẏ thynges which
are in heauen, and also the thynges that
are vpon earth, euen by hym. by whom
also we are come to ẏ inheritaunce * we
that were therto predestinate before, accordynge
to the purpose of hym, whiche
C worketh all thynges after the councel of
his awne wyll, that we myght be to the
prayse of his glorye, euen we that therfore
beleued on Christ, on whom also ye
beleued, after that ye herde the worde of
trueth, namely the gospell of your saluacyon:
wherin whan ye beleued, ye were
* sealed wt ẏ holy spret of promes, which Rom. 8. b
is the earnest of our inheritaunce to our 2. Cor. 1. c
redempcyon, that we myght be his own and. 5. a
to the prayse of his glorye.
Wherfore I also, (in so much as C
I haue herd of the fayth which ye haue
in the LORDE Jesu, and of your loue
vnto the sayntes) * ceasse not to geue Phil. 1. b
thankes for you, and make mencyon of Col. 1. a.
you in my prayers, that the God of our 2. Tes. 1. b
LORDE Jesus Christe, ‡ the father ‡ Joh. 6. e
of glorye, maye geue vnto you the
sprete of wysedome, and open vnto you
the knowlege of hymselfe, and lyghten
the eyes of youre vnderstondynge, that
ye maye knowe what is ẏ hope of your
callynge, and what the riches of his glorious
inheritaunce is vpon the sayntes,
and what is the exceadynge greatnesse
of his power towarde vs, which beleue
accordinge to ẏ workyng of his mighty
power whiche he wrought in Christe,
whã he raysed hym vp frõ ẏ dead, * & Psa. 109. a
set hym on his ryght hande in heauenly
thynges, aboue all * rule, power, and Dan. 7. c
myght, and dominacion, and aboue al ẏ
maye be named, not only in this worlde
but also in the worlde to come. * And Psal. 8. b
hath put all thynges vnder his fete, and
hath made hym aboue all thynges * the Ephe. 4. b
head of the congregacyon, which is his and 5. c
bodye, & the fulnesse of hym that fylleth Col. 1. b
all in all.

The ii. Chapter.

¶ Paul sheweth them what maner of people they were before theyr conuersion, and what they are now in Christ.

And quyckned you also, whã A
ye were de[ad] thorow trespa
ces and s[y]nnes, in the which Col. 1. b
in tyme [p]ast ye walked ac and. 2. b
cordynge to ẏ course of this
worlde, and after the prynce that ruleth
in the ayre, namely, after ẏ sprete which
now worketh in the chyldrẽ of vnbeleue
* amonge whom we also had our conuersacyon Col. 3. a
in tyme past in the lustes of
our flesh, & dyd the wyll of the fleshe &
of the mynde, and were naturally the
chyldren of wrath, euen as well as other.
But God which is ryche in mercy
thorowe his great loue wherwith he loued
vs euen whã we were dead in synne

Esa.25.b
Actu.15.b

hath quickened vs with Christ (*for by grace are ye saued) and hath raysed vs vp with hym, and set vs with hym in heauenly thynges thorow Christ Iesu that in tymes to come he myght shewe the exceadynge ryches of his grace, in kyndnesse to vs warde in Christ Iesu. For by grace are ye saued thorow fayth and that not of youre selues. For it is the gyfte of god, not of workes, lest eny mā shulde boast hym selfe. For we are his workmanshippe, created in Christ Iesu *vnto good workes, to the which god ordyned vs before, that we shuld walke in them.

B Tit.2.b

Wherfore remembre, ẏ ye (which afore tyme were Gentyles after ẏ flesh, & were called vncircumcision, of the that are called * circumcision after ẏ fleshe, which circūcision is made with ẏ hāde) that ye at the same tyme were without Christ, & reputed aleauntes frō the comune wealth of Israell, & were straungers from the testament of promes, therfore had ye no * hope, & were without God in this worlde. But now ye that be in Christ Iesu, and afore tyme were farre of, are now made nye by ẏ bloude of Christ.

Phi 3.a Col.2.b Rom.15.b

For he is oure * peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwixt vs, & hath also thorow his fleshe put away the cause of hatred (namely the lawe of the commaundementes cōtayned in the lawe written) that of twayne he myght create one new man in himselfe, & make peace, and to reconcyle both vnto God in one bodye thorowe the crosse, and so he slewe ẏ hatred thorow his owne selfe and came and * preached peace in ẏ gospell, vnto you which were afarre of, & to them that were nye. For thorow hym we both haue intraunce in one sprete vnto the father.

C Esa.9.b Col.1.b Esa.57.c Luce.2.b

✠ Now therfore ye are nomore gestes and straungers, but cytesyns with the sayntes, and of the housholde of God, buylded vpon * the foundacyon of the Apostles and Prophetes, where Iesus Christ is the heade corner stone, in whom euery buyldynge coupled togither, groweth to an holy temple in the LORDE, in whom ye ar buylded also together, to be an habitacyon of God in the sprete. ✠

1.Cor.3.b. 1.pet.2.a

The.iii.Chapter.

He sheweth the cause of his presonment, desyreth the not to faynt because of his trouble, and prayeth god to make them stedfast in his sprete.

FOr this cause I Paule am a * presoner of Iesus christ for you Heythen, acordyng as ye haue herde of ẏ office of the grace of God whiche * is geuen me to you warde. For by reuelacyon was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whan ye rede it, ye may perceaue myne vnderstondynge in the mystery of Christ, which (mistery) in tymes past was not opened vnto the chyldren of men, as it is now declared to his holy Apostles and prophetes by the sprete namely. That the Heythen shulde be inheritours also, and of the same body, and partakers of his promes in Christ by the Gospel, wherof I am made a mynister acordynge to the gifte of ẏ grace of God, which is geuen me acordynge to the workynge of his power.

A Actu.2[...] Actu.1[...] and.22. Gal.1

Unto me * the least of all sayntes is this grace geuen, that I shulde preache amonge the Heythen the vnsearcheable ryches of Christ, & to make all men se, what is the felowshippe of the * mistery which from the begynnynge of ẏ worlde hath ben hid in god, which made al thynges thorow Iesus Christe: to ẏ intent ẏ now vnto the rulers & powers in heauē myght be knowen by ẏ cōgregacyon ẏ manyfolde wysedom of God, acordinge to ẏ eternall purpose, which he hath shewed in Christ Iesu oure LORDE, by whom we haue boldnesse & intraunce in in all cōfidence thorow fayth on hym.

B 1.Co.1[...] Col.1.a

✠ * Wherfore I desyre that ye faynte not because of my tribulacyons, that I suffre for you, which is your prayse.

Phi.1.[...] 2.Co[...] 1.Co[...]

For this cause I bowe my knees vnto the father of oure LORDE Iesus Christ, which is the true father, ouer all that is called father in heauē & in earth, ẏ he graunte you (acordynge to the ryches of his glorie) to be strengthed with power by his sprete in the inwarde mā, that Christ maye dwell in youre hartes by fayth, ẏ ye beynge roted & grounded in loue, maye be able to comprehende with all sayntes, what is the bredth, & length & ẏ depth, & ẏ heght: & to knowe ẏ loue of christ, which loue yet passeth al knowlege: that ye may be fylleth with all maner of fulnesse of God.

C

Unto hym that is able to do exceadynge abundantly, aboue al ẏ we aske or vnderstonde (acordynge to the power

that worketh in vs) be prayse in the con-
gregacyon whych is in Christ Jesu, at
all tymes for euer and euer Amen. ⁋

The.iiii.Chapter. ✠

¶ He exhorteth thē vnto mekenes lōge
sufferynge, vnto loue & peace, euery one
to serue and edyfye another wyth the
gyfte that GOD hath geuen him, to be-
ware of straūge doctrine, to laye asyde
the olde conuersacion of gredy lustes, &
to walke in a new lyfe.

A I Therfore whych am preso-
ner in the LORDE exhorte
...17.a you * that ye walke as it be
...7.d cōmeth youre callyng wher
...1.d in ye are called, with al hum
...3.a blenes of mynde and mekenes, and lōge
...4.a sufferinge, forbearynge one another in
loue, & be dylygent to kepe the vnyte of
the spirete thorowe the bonde of peace.
B One body and one spirete, euen as ye are
called in one hope of youre callynge.
One LORDE, one faith, one baptyme,
one God & father of vs all, which is a-
boue all, & thorow all, and in you all. ⁋
...12.a ✠ * Unto euery one of vs is geuen
...12.b grace, ‡ accordynge to the measure of ẏ
...1.a gifte of Christe. Therfore sayeth he:
...67.c * He is gone vp an hye, and hath led a-
...45.a way captyuite captiue, and hath geuen
giftes vnto mē. That he wēt vp, what
...2.b is it, but that he fyrst came downe in to
the lowest partes of the earth? * He ẏ
came down, is euen the same whych is
gone vp aboue all heauens, to fulfyll
...14.c all. * And the same hath set some to be
Apostles, some to be prophetes, some to
be euangelystes, some to be sherherdes
and teachers, wherby ẏ saynctes mighte
be coupled together thorow comune ser
uyce to ẏ edifyenge of ẏ body of Christ,
tyll we al come vnto one maner of faith
& knowlege of the sonne of God, and be
come a perfecte man in to the measure
...14.c of the perfecte age of Christ. ⁋ * that
...2.a. we be nomore chyldren, ‡ waueringe &
caried aboute with euery wynde of do c
tryne thorow the wyckednes of men &
craftynes, wherby they laye wayte for
vs to deceaue vs.
B But let vs folow the treuth in loue,
...1.c & in all thinges growe in him, * which
...1.c. is the heade euen Christ, in whom all ẏ
body is coupled together, and one mem
bre hangeth by another thorow out all
...12.a the ioyntes. * Wherby one mynistreth
...12.b vnto another (accordynge to the opera-
cyon as euery mēbre hath his measure)
and maketh that the body groweth to ẏ
edifyenge of it selfe in loue.
✠ This I say therfor, and testifye in
the LORDE, that ye walke nomore
* as ẏ other Heythē walke in ẏ vanite Roma.1.c
of theyr mynde, blynded in theyr vnder 1.Pet.4.a
stonding, beynge straūgers from ẏ lyfe
which is in God thorow the ignorāunce
that is in thē, because of the blindnes of
their harte: whych beynge past repen-
taunce, haue geuen them selues ouer vn
to wantonnes to worke al maner of vn
clennes euen with gredinesse.
But ye haue not so learned Chryst, C
yf so be that ye haue herd of hym, and
are taught in him euen as the treuth is
in Jesu. So then as concernynge the cō
uersacyon in tyme paste * laye from you Rom.6.a.
that olde man, which marreth him selfe Collos.3.a
thorow deceauable lustes: ⁋ ✠ but be
ye renued in the spirete of youre mynde,
and put on that new man, which is sha
pen after God, in true ryghteousnes &
holynes. * Wherfore put awaye lyenge, zacha.8.c
and speake euery man the treuth wyth 1.Pet.2.a
his neyghboure, for as much as we are
membres one of another. * Be angrye, Psal 4.a
but synne not. Let not ẏ sonne go down
vpon your wrath: nether geue place to
the backbyter. He that hath stolē, let him
steale nomore: * but let hym laboure ra- 2.Tess.3.b
ther, and do some good with his hōdes,
that he maye haue to geue vnto hym ẏ
nedeth. ⁋
* Let no filthy cōmunicacion procede Mat.12.d
out of youre mouth, but that whiche is Ephe.5.a
good to edifye withall, whan nede is, ẏ
it be gracious to heare. And greue not
the holy spirete of God, wherwith ye are
* sealed vnto the day of redēpcion Let 2.Cor.1.c
all bytternes, & fearsnes, and wrath, &
roarynge, and cursed speaking be farre
from you with all maliciousnes * But Collos.3.b
be ye curteous one to another, merciful,
‡ and forgeue one another, euen as God ‡ Mat.6.b
hath forgeuen you in Christ.

The.v.Chapter.

¶ He exhorteth thē vnto loue, warneth
thē to beware of vnclennes, couetous-
nesse, folish talkinge and false doctrine:
to be circūspecte, to avoide dronkenesse,
to reioyce & to be thākful toward God,
to submytte them selues one to another.
He teacheth how women shulde obeye
theyr husbandes, and how louyngly mē
oughte to intreate their wyues.

A Math.5.e BE ye ẏ * folowers therfor
Jhon 13.b of God as deare chyldrē, &
‡ Gala.1.a walke in loue, euē as Christ
loued vs, and ‡ gaue hym
selfe for vs an offeringe and
sacrifice of a swete sauoure vnto God.
As for whoredome and all vnclennes, or
Exod 20.b couetousnes, * let it not be named a-
monge you, as it becommeth sayntes,
Eccl. 23.c * nether fylthynes, nor folysh talking, no
ther iestynge (which are not comly) but
1 Cor. 6.b rather geuyng of thankes * For be sure
Collos.3.a that no whoremonger, or vnclene per-
son, or couetous person (which is a wor
shipper of ymages) hath inheritaūce in
the kyngdome of Christ and of God.
Collos.2.b * (Let noman deceaue you with vayne
wordes) for because of these commeth ẏ
wrath of God vpon the chyldren of vn-
beleue. Be not ye therfore cōpaniōs wt
thē. For sometyme ye were darkenesse,
1.Tes.5.a * but now are ye lyght in the LORDE.
B Walke as ẏ childrē of lyght (* For
Galat.5.c the frute of ẏ sprete is al maner of good
nes, & ryghteousnes, and trueth:) and
proue what is pleasynge vnto ẏ LOR
DE, and haue no fellowship with ẏ vn-
frutefull workes of darknes, but rather
rebuke thē. For it is shame euē to name
those thinges, which are done of thē in
Joh.3.c secrete. * But all thinges are manyfest,
whā they are rebuked of the lyght. For
whatsoeuer is manyfest, that same is
Esai.60.a lyght. Therfore sayeth he: * Awake ẏ
Rom.13.b that slepest, and stonde vp frō the dead,
and Christ shal geue the lyght.
Collo.4.a ‡ * Take hede therfor how ye walke
circūspectly, not as the vnwyse, but as
the wyse, and redeme the tyme, for it is
a myserable tyme. Wherfor be not ye
Rom.12 a vnwyse, but vnderstonde what ẏ * wyl
1.Tes.4.a of the LORDE is, ‡ and be not dronken
‡ Pro.31.c wt wyne, wherin is excesse, but be * full
* Act.2.b. of the sprete ‡ and talke amonge youre
‡ Col. 3.b selues of Psalmes, and ympnes, and spi
* ps.97.a. rituall songes, singynge and makinge
melody vnto the LORDE in your har
‡ 1.Tes.5.c tes ‡ geuing thākes alwayes for al thin
ges vnto God the father, in the name of
our LORDE Jesus Christe submyt-
tynge youre selues one to another in the
feare of God. D
C * Let the wemen submytte them sel
Collos. 3.c ues vnto theyr husbandes, as vnto the
1.Pet.3.a LORDE. ‡ For the husbande is the wy
‡ 1.co.11.a fes heade, euen as Christ also is ẏ heade
of the congregacion, and he is the Sa-
uioure of his body. Therfore as the cō
gregacion is in subieccyon to Christe,
lykewyse let the wyues be in subieccion
to theyr husbandes in all thynges.
Ye husbandes loue your wyues, euē
as Christ loued the congregacion, * and Ephe.5.
gaue himselfe for it, to sanctifye it, ‡ & Gala.1.
clensed it in the fountayne of water by ‡ Tit.3.
the worde, to make it vnto hymselfe a 1.Pet.3.
glorious congregacion, hauing no spott
nor wrynkle, nor eny such thinge, but ẏ
it shulde be holy and without blame.
So ought men also to loue theyr wy
ues, euen as theyr owne bodyes. He that
loueth his wyfe, loueth hymselfe. For
noman euer yet hated his owne fleshe,
but norysheth and cherysheth it euen as
the LORDE doth also the congre-
gacion. For we are membres of his
body, of his fleshe and of his bones.
* For this cause shall a mā leaue father Gene.2.
and mother, and cleue vnto his wyfe, & Math.19
they two shalbe one flesh: This is a gre Mar.10
at secrete: but I speake of Christ and ẏ
congregacion. Neuertheles do ye so, ẏ
euery one of you loue hys wyfe euen as
hymselfe: but let the wyfe feare hyr hus
bande.

The .vi. Chapter.

How chyldren shulde behaue thē sel
ues toward their fathers and mothers:
Lykewyse fathers towarde their chyl-
dren: Seruaūtes toward their masters:
Agayne, masters towarde their seruaū
tes. An exhortacion to the spirituall bat
tayll, and what weapens Christen men
shule fyght with all.

YE chyldren, obey youre el A
ders in the LORDE, for ẏ Col.3.
is ryghte. Honoure thy fa
ther & thy mother (* That Exo.20.
is the firste cōmaundement,
that hath eny promesse) that thou may-
est prosper, & lyue longe vpō earth. And
ye fathers, prouoke not youre chyldren
vnto wrath, * but brynge them vp in ẏ Exod.12
nourtoure & informacion of ẏ LORDE. Deut.6
‡ Ye seruauntes, obey youre bodily and.11
maysters, with feare & trēblynge, in sin Psa.77
glenes of your hart euē as vnto Christ, ‡ Col.3
not with seruyce only in the eye syght, Tit.2
as men pleasers: but as the seruauntes 1.Pe.2
of Christ, doynge the wyll of God from
the harte with good wyl. Thynke that
ye serue the LORDE and not men: &
be sure, that what good so euer a man
doth, he shall receaue it agayne of the
LORDE, whether he be bonde or fre.
* And ye maysters, do euen ẏ same Eccl.33
vnto thē, puttyng away threateninges, Col.3.

and knowe that euẽ youre maister also is in heauẽ, & nether is there eny respecte of personnes with hym.

B ✠ Fynally my brethrẽ, be stronge in the LORDE, and in the power of hys might: put on the armoure of God, that ye maye * stonde stedfast agaynst ẙ craftly assaultes of the deuel. For we wrestle not against fleshe & bloude, but against rule, agaynst power, namely, against the rulers of ẙ world, of ẙ darkenes of this worlde, agaynst ẙ spretes of wyckednes vnder the heauẽ. For this cause take ye the armoure of God, that ye may be able to resyst in the euel daye, and stonde perfecte in all thynges.

* Stonde therfore, and your loynes gyrded aboute with the trueth, hauyng on the brestplate of ryghteousnes, and shod vpon youre fete with the Gospell of peace, ẙ ye maye be prepared: Aboue all thinges take hold of ẙ shyld of faith wherewith ye may quench the fyrie dartes of the wycked. And take the helmet of saluacion, and * the swearde of the sprete, which is the worde of God. ✠

C * And praye alwayes with all maner of prayer and supplicaciõ in the sprete, and watch therunto with all instaunce and supplicaciõ for al sayntes & for me, * that the worde may be geuẽ me, that I may open my mouth boldly, to vtter the secretes of ẙ Gospell, wherof I am a messaunger in bondes, * that I may speake therin frely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tichicus my deare brother and faythful mynister in the LORDE, shal shewe you al: whom I haue sent vnto you for ẙ same cause, that ye might knowe what case I stõde in, and that he myghte cõforte your hartes. Peace be vnto the brethrẽ & loue & faith, from God the father, and from the LORDE Jesu Christ. Grace be wyth all them that loue oure LORD Jesus Christ vnfaynedly. AMEN.

¶ Sent from Rome vnto the Ephesiãs, by Tichicus.

The Epistle of the Apostle S. Paule to the Philippians.

The fyrst Chapter.

¶ He exhorteth thẽ to increace in loue in knowlege & experience of godly thynges: maketh mencyon of his presonmẽt at Rome, is glad to heare Christe preached, is content ether to dye or lyue, and prayeth thẽ to lede a godly cõuersacyon to be of one mynde, and to feare no persecucyon.

B Paull and Timotheus the seruauntes of Jesus christ which are at * Philippos, with the Bisshoppes and * ministers. Actu.16.b / Act.6.a

‡ Grace be with you and peace from God our father, & frõ the LORD Jesus Christ. ‡ 2 cor.1.a / Gala.1.a / * Coll.1.a / 1.Tes.1.a

✠ * I thanke my God, as ofte as I remembre you (whiche I alwayes do in all my prayers for you all, and praye with gladnes) because of youre felowshyppe which ye haue in the Gospel frõ the fyrst daye vnto now, and am surely certifyed of this, that he which hath begonne that good * worke in you, shall go forth with it vntyll the daye of Jesus Christ: as it becõmeth me to iudge of you all, because I haue you in my hart, as those that are partakers wt me of grace in my bondes, in defendynge & stablysshynge of the Gospell. Joh.6.d

B For God is my * recorde, howe I longe after you al euẽ frõ the very hart rote in Jesu Christ. * And for the same I praye, that youre loue maye increace more & more in all maner of knowlege and in all experience, that ye may proue what is best, that ye maye be pure, and such as hurte no mans conscience, vnto the day of Christ: fylled with the frutes of righteousnes, which come by Jesus Christ vnto ẙ glory & prayse of God. ✠ 1.tessa.2.a / Ephe.1.c / Col.1.a / 2.Tes.1.b

* I wolde ye vnderstode brethren, that my busynes is happened vnto the greater fortheraunce of the Gospell, so that my bondes in Christe are manifest Ephe.3.d

thorow out all ỹ iudgemẽthal, and in al other places: In so much that many brethren in the LORDE are boldened thorow my bondes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of euy & stryfe, but some of good wyll. The one parte preacheth Christ of stryfe & not purely supposynge to adde more aduersite vnto my bondes. The other parte of loue for they knowe that I lye here for the defence of the Gospell.

C What then? So that Christ be preached all maner of wayes (whether it be done by occasion, or true maynynge) I reioyce therin, & wyl reioyce. For I know that the same shall chaunce to my sal-
2. Cor.1.b and.4.c uacyon, * thorow youre prayer and mynistrynge of the spirete of Jesu Christ, as I loke for and hope, that in nothyng I shalbe ashamed: but that with all confidẽce (as alwayes in tymes past, euẽ so now) Christ shalbe magnifyed in my body, whether it be thorow lyfe or thorow death. For Christ is to me lyfe, & death is to me auauntage. But in as muche as to lyue in the flesh is frutefull to me for the worke, I wote not what I shall chose, for both these thynges lye harde
2.Cor.5.a vpon me. * I desyre to be lowsed, and to be with Christ, whiche thynge were much better (for me) but to abyde in the flesh is more nedefull for you.

D And this am I sure of, that I shall abyde, and continue with you al, for the furtheraunce and ioye of youre fayth, that ye may abũdãtly reioyce in Christ Jesu thorow me, by my cõmyng to you agayne. Onely let your cõuersacyon be
Ephe.4.a Collos.1.a 1.tess.4.a * as it becõmeth the Gospell of Christ that whether I come and se you, or els be absent. I maye yet heare of you, that ye continue in one spirete and one soule, labouryng (as we do) to mayntayne the faith of the Gospell, and in nothynge fearynge youre aduersaryes, whiche is to thẽ a tokẽ of perdicyõ, but vnto you (a token) of saluacion, and that of God. For vnto you it is geuen, not only that ye shulde beleue on Christ, but also suffre for his sake, and to haue euẽ ỹ same fyght, whiche ye haue sene in me, and now heare of me.

The.II. Chapter.

He exhorteth them to vnite and brotherly loue, and to beware of stryfe and vayne glorye: And for a sure ensample, he layeth Christ before them.

The.II. Chapter.

If there be amonge you ony consolacyon in Christe, yf there be ony cõforte of loue, yf there be ony felowshyp of the spirete, yf there be ony compassyon and mercy, fulfyll my ioye
Rom.12 * that ye draw one waye, hauynge one loue, beynge of one accorde, and of one mynde: that there be nothyng done thorow * stryfe and vayne glory, but that
1.corı.3. thorowe mekenesse of mynde euery man esteme another better then hymselfe: & let euery man loke not for his owne profet, but for the profet of other.

1.Pet.1 ✠ * Let the same mynde by in you that was in Christ Jesu: which beynge in the shape of God, thought it not robbery to be equall with God, * but made
Psal.8 hym selfe of no reputacyõ, and toke vpon hym the shape of a seruaunt. * be-
Heb.5.a came lyke another man, and was foũde in his apparell as a man: he hũbled him selfe, and became obediẽt vnto ỹ death euen the death of the crosse.

Mat.2 * Therfore hath God exalted hym, and geuen hym a name, which is aboue
Heb.1 all names, * that in the name of Jesus
Esa.45 euery kne shulde bowe, both of thynges
Dan.7 in heauen, of thynges vpon earth, and
Ro.14 of thynges vnder the earth: and that all tunges shulde cõfesse that Jesus Christ is the LORD vnto the prayse of God the father. ✠

B Wherfore my dearly beloued, as ye
Actu.16 haue alwaye obeyed (not onely * in my presence, but now also muche more in myne absence) euen so worke out youre owne saluacyon with feare and trem-
Deu.8 blyng. * For it is God which worketh
Ezec.36 in you both the wyll and the dede, euen
2.cor.3 of his owne good wyl. * Do al thinges
Heb.13 without murmurynges & disputynges
1.pe.4 that ye may be blamelesse, and pure and
*1.pe.2 the chyldren of God * without rebuke in the myddes of the croked & peruerse
Mat.5 nacyon, * amõge whom se that ye shyne as lightes in the worlde holdynge fast ỹ
*2.co.1 worde of lyfe vnto my * reioycynge in
1.tessa.2 the daye of Christ, that I haue not rũne
Col.1 in vayne, nether laboured in vayne. * Yee and though I be offered vp vpon the offerynge and sacryfyce of youre fayth,
Ro.12 * I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

C I trust in the LORDE Jesus * to
Actu.16 sende Timotheus shortly vnto you * ỹ
1.cor.4 I also may be of good comforte, whan I knowe what case ye stonde in. For I haue noman that is so lyke mynded to

me, which with so pure affection careth for you, for all other seke theyr owne, not that which is Jesus Christes. But ye knowe ye profe of hym: for as a chyld unto the father, so hath he mynistred unto me in the Gospell. Hym I hope to sende, as soone as I knowe how it wyl
Phil.1.d go with me. * But I trust in ye LORDE, that I also my selfe shall come shortly.

Nevertheles I thought it necessary to sende unto you ye brother Epaphroditus which is my companion in laboure & felowe souldyer, and your Apostell, and my mynister at my nede, for so much as he longed after you all, and was full of hevynesse, because ye had herde that he was sycke. And no doute he was sycke, and that nye unto death: but God had mercy on hym, & not on hym onely, but on me also, lest I shuld have had sorow upon sorowe.

I have sent hym therfore the more haystely, that ye might se hym, and rejoyce agayne, & that I also might have the lesse sorowe. Receave hym therfore in the LORDE with all gladnes, and
Mat.15.d * make muche of such, for because of ye
Act.10.a worke of Christ, he wente so farre, that
Rom.5.b he came nye unto death, and regarded not his lyfe, to fulfyll the servyce which was lackyng on your parte toward me

The.iii. Chapter.

¶ He warneth them to beware of false teachers, whome he calleth dogges and enemyes of Christ, and reproveth mans owne righteousnesse.

B Moreover my brethren, rejoyce in the LORDE. Where as I wryte ever one thynge unto you: it greveth me not, & maketh you ye surer. * Be-
Phil.1.b ware of dogges, beware of evell wor-
Esa.56.c kers, beware of dissencyon: * For we are
Ro.2.e the circumcysyon, even we that serve God
Col.2.b * in the spryte, and rejoyce in Christ Je-
Joh.4.c su, and have no confydence in the fleshe
Rom.1.a though I have wherof I myghte re-
2.Cor.12.e joyce in the fleshe. * Yf any other man thynke that he hath wherof he might rejoyce in the fleshe, much more I whiche was circumcised on the eyght daye, one of the people of Israell, of the trybe of BenJamin, an hebrue of the Hebrues:
Act.23.a as concernynge the lawe, * a Pharisee:
Act.9.a as concernynge fervencenes, * I persecu-
Gal.1.b ted the congregacyon: and as touchyng the righteousnes whiche is in the lawe I was unrebukeable.

* But the thynges that were vauntage unto me, have I counted losse for Christes sake. Yee I thynke al thynges but losse, for that excellent * knowleges sake of Christ Jesu my LORDE: for whom I have counted all thynges losse and do judge them but donge, that I myght wynne Christe, and be founde in hym, not havynge myne owne ryghteousnes which commeth of the lawe, but by the fayth of Christ (namely) the ryghteousnes which commeth of God in faith to knowe hym and the vertue of his resurreccyon, and the felowshippe of his passion, * yt I may be conformable unto his death, yf by ony meanes I myght attayne to ye resurreccyon fro the dead. Not that I have attained unto it already, or that I am already perfecte, but I folowe yf I maye comprehende yt, wherin I am comprehended of Christ Jesu. Brethren I counte not my selfe yet that I have gotten it: but one thynge I saye: I forget yt which is behynde, & stretche my selfe unto that which is before, and preasse unto the marke apoynted, to optayne the rewarde of the hye callynge of God in Christ Jesu.

Mat.13.f Joh.17.a Col 2.a B Rom.6.a

Let us therfore (as many as be perfecte) be thus wyse minded: and yf ye be otherwyse mynded I praye God open even this unto you. Nevertheles in that whereunto we are come, let us procede by one rule, that we maye be of one accorde. C

✠ * Brethren, be ye the folowers of me, and loke on them which walke even so as ye have us for an ensample. For many walke (of whom I have told you often, but now I tell you weppynge) even enemyes of the crosse of Christ, whose ende is damnacyon, * whose God is the belye, and whose glorye shalbe to theyr shame, which are earthly mynded. * But our conversacyon is in heaven, from whence we loke for the saveour Jesu Christ the LORDE, * which shall chaunge oure vyle body, that it may be lyke fashioned unto his glorious body, accordynge to the workynge wherby he is able to subdue all thynges unto hym selfe. ☞

1.Cor.4.c and.10.d Ro.16.b Col.3.a 1.Cor.15.f

The.iiii. Chapter.

¶ He salateth certayne of them, exhorteth them to be of honest conversacion, & thanketh them because of the provysion, that they made for hym beynge in preson.

A W Herfore my brethren dearly
beloued and longed for, my
ioye and my crowne, cōtinue
so in the LORDE ye belo-
ued. I praye Euodias, and
beseke Syntiches, that they be of one
mynde in the LORDE. Ye and I be-
1.Cor.9.a seke the my * faythfull yockfelow, helpe
the wemen whiche haue laboured with
me in the Gospel, with Clement and &
Luce.10.b my other helpers, * whose names are
Apo.17.b in the boke of lyfe. ✠ * Reioyce in the
1.Tess.5.c LORDE alwaye, and agayne I saye,
Reioyce. Let youre softnes be knowne
vnto all men. The LORDE is euen at
hande. Be not carefull, but in all thyn-
ges let youre peticyons in prayer & sup
plicacyon with geuynge of thankes be
Joh.14.c knowne before God. And the * peace
Rom.5.a of God which passeth all vnderstōding
kepe your hartes and myndes in Christ
Jesu. ✠
B Furthermore brethren, what soeuer
thynges are true, what soeuer thynges
are honest, what soeuer thinges are iust
what soeuer thynges are pure, what so
euer thynges pertayne to loue, what so
euer thynges are of honest reporte, yf
there be ony vertuous thynge, yf there
be ony laudable thyng, haue those same
in your mynde, which ye haue both lear
ned and receaued, and herde and sene in
me: those thynges do, and the God * of
Esa.9.b peace shalbe with you. I reioice greatly
in the LORD, that now at the laste ye
are reuyued agayne to care for me, as ye
cared for me afore, but ye lacked oportu
nyte. I speake not this because of ne-
cessite: for I haue learned in what so
1.Tim.6.b euer estate I am, * therwith to be con-
tent. I can be lowe, and I can be hye.
Euery where and in all thynges I am
mete, both to be full, and to be hongrye,
to haue plentye, and to suffre nede. I cā
do all thynges thorow Christe, whiche
strengtheth me. Notwithstondynge ye
haue done well, that ye bare parte with
me in my trybulacyon.
C But ye of Philippos know, that in
the begynnynge of the Gospell whan I
departed fro Macedonia, no congrega-
2.Cor.11.b cyō bare parte with me * cōcernynge ge
uynge & receauynge, but ye onely. For
vnto Tessalonica ye sent once, and after
warde agayne vnto my necessite. Not
that I seke gyftes, but I seke the frute
that it be abundaunt in youre rekenynge
For I haue all, and haue plentye. I was
euen fylled whan I receaued of Epa-
phroditus, that which came from you,
an odoure of swetenes, * a sacrifyce Ro.12.a
accepted and pleasaunt vnto God. My Heb.13.c
God fulfyl all your nede, accordynge to
his ryches in glory in Christ Jesu.
Unto God and our father be prayse
for euer and euer. Amen.
Salute all the sayntes in Christ Je-
su. The brethren that are with me, sa-
lute you. All the sayntes salute you, but
specially they that are of the Em-
perours house. The grace
of oure LORD Jesu
Christ be with you
all. Amen.

Wrytten from Rome
by Epaphroditus.

The Epistle of the Apostles Paull to the Colossians.

(*)

The fyrst Chapter.

He geueth thankes vnto God for
theyr fayth, loue and hope, prayeth for
theyr increase, and sheweth how we are
the kyngdom of God, obtayned by Christ
which is the heade of the cōgregacyon.

A P Aull an Apostle of Je-
su Christ by the wyll of
God, and brother Ti-
motheus. To the sayn
tes whiche are at Col-
lossa and brethren that
beleue in Christ.
* Grace be with Gala.1.a
you and peace from God oure father & Ephe.1.a
from the LORDE Jesus Christ.
* We geue thankes vnto God and Phil.1.a
the father of our LORD Jesus Christ 1.Tes.1.a
prayinge alwayes for you (sence we herde
of your fayth in Christ Jesu, & of youre
loue to all sayntes) for the hopes sake
whiche is layed vp in stoare for you in
heauen: of the whiche ye haue herde be-
fore by the worde of treuth in the Gos-
pell, which is come vnto you: euen as it
is in to all the worlde: and is * frutefull Mat.4.

as it is in you, sence the daye that ye
herde and knewe the grace of God in yͤ
treuth, as ye learned of * Epaphras
oure deare felowe seruaunt, whiche is a
faythfull mynister of Christe for you,
which also declared vnto vs youre loue
in the sprete.
Phil.1.c * For this cause we also, sence yͤ day
...1.b that we herde of it, ceasse not to praye
...1.b for you, and desyre that ye myght be ful
...4.a fylled with the knowlege of his ‡ wyll,
in all wysedome and spirituall vnder=
stondynge * that ye myght walke wor
...1.d thye of the LORDE, to please hym in
all thynges, ‡ and to be frutefull in all
...5.b good workes, & growe in the knowlege
of God: & to be strengthed with all po=
wer acordynge to the myght of his glo
ry, to all pacience and longe sufferynge
with ioyfulnes, and geue thankes vnto
yͤ father, which hath made vs mete for
the enheritaunce of payntes in lyght.
B Which hath delyuered vs from the
power of darknesse, and trãslated vs in
to the kyngdome of his deare sonne,
Ephe.1.a (* in whome we haue redempcyon tho=
rowe his bloud, namely, the forgeuenes
...4.a of synnes) * Which is yͤ ymage of the
...1.a ‡ inuisyble God ‡ fyrst begottẽ before
...6.c all creatures. * For by hym were all
...24.a thynges created, that are in heauen and
...32.a in earth, thynges visyble, & thynges in=
...1.a uisyble, whether they be mayesties or
lordshyppes, other rules or powers. All
thynges are created by hym, and in him
he is before al thynges, & in him al thyn
ges haue theyr beynge.
Ephe.1.c * And he is the heade of te body, na
...4.b mely of the congregacyon: ‡ he is the
...15.c begynnynge and fyrst begotten frõ the
...1.d dead, that in all thynges he myght haue
the preeminence. For it pleased yͤ father
...2.b yͤ in hym shulde dwell * all fulnesse and
...3.c that by hym all thynges shulde be ‡ re=
...5.c concyled vnto hym selfe, whether, they
be thynges vpon earth or in heauẽ, that
thorow yͤ bloude on his crosse, he might
make peace euẽ thorow his owne selfe.
...5.a * And you (whiche were in tymes past
...2.a straungers and enemyes, because youre
...2.d myndes were set on euell workes) hath
C he now reconcyled in yͤ body of his flesh
...5.b thorow death, to make you holy, ‡ * vn
blameable & without faute in his owne
...16.c syghte, yf ye cõtinue * grounded and sta
...3.b blysshed in the fayth, and be not moued
...10.a awaye from the hope of the Gospell,
wherof ye haue herd, which is preached
...18.a * amonge all creatures that are vnder
heauen, wherof I Paul am made a my
nister.
* Now ioye I in my sufferynges, 2.Cor.1.a
which I suffre ‡ for you, and fulfyl that ‡ Eph.3.b
which is behynde of yͤ passiõs of Christ Phile.1.a
in my fleshe, for his bodyes sake, whiche * 2.Tim.2.a
is the congregacyon, * wherof I am 1.cor.4.a
made a mynister, acordynge to the god
ly office of preachyne, which is geuẽ vn
to me amonge you, that I shuld rychely
preach the worde of God namely, that
* mysterye whiche hath ben hyd sence Ephe.3.b
the worlde begãne, and sence the begyn
nynge of tymes: but now is * opened Mat.11.c
vnto hys payntes, to whome God wolde Joh.6.a
make knowen the glorious ryches of 2.Cor.2.c
this mysterye amonge the Heythen: Ephe.1.b
(which) ryches is Christ in you, euen he
that is yͤ hope of glorie, whõ we preach
and warne all men, and teache all men
in all wysedome, to make euery mã per=
fecte in Christ Jesu: Wherin I also la=
boure, and stryue acordynge to yͤ wor=
kynge of hym which worketh myghtely
in me.

The.ii.Chapter.

What greate care Paul toke for all
cõgregacyons. He exhorteth them to be
stedfast in Christ, to beware of false tea
chers and worldly wysedom, and descri
beth the false Prophetes.

I Wolde ye knew what fygh A
tynge I haue for your sakes
and for them of Laodicea, &
for as many as haue not sen
my personne in yͤ fleshe, that
theyr hartes myght be cõforted & knyt
together in loue, to all ryches of full vn
derstondynge, * which is in the know= Joh.17.a
lege of the mystery of God the father &
of Christ, * in whom are hyd all yͤ trea 1.Cor.1.c
sures of wysedome and knowlege.
* This I saye, lest eny man shulde Ephe.5.a
begyle you wt entysynge wordes. ‡ For ‡ 1.cor.5.a
though I be absent in the fleshe, yet am
I present with you in yͤ sprete: ioyenge
and beholdinge your order, and stedfast
nes of your fayth in Christ. * As ye ha Gala.3.b
ne therfore receaued Christe Jesu the
LORDE, euen so walke in hym, and
be roted and buylded in hym, & be sted=
fast in faith, as ye haue learned, and be
plẽteous in the same in geuyng thãkes.
* Beware lest eny man spoyle B
you thorow philosophye and deceatfull Ro.16.b
vanyte after yͤ tradicyõs of mẽ, & after
the ordinaunces of the worlde and not

2.cor.15.c after Christ * For in hym dwelleth all
the fulnesse of the Godhead bodely, and
ye are cõplete in hym, which is ỹ heade
of all rule and power: in whome. also
Rom.2.c ye are circũcysed with * circumcisyon
Phi 3.a without handes, by puttynge of the syn
full body of the flesh:(namely) with the
Rom.6.a circumcysyon of Christ, *in that ye are
buryed with hym thorow baptyme: in
whom ye are also rysen agayne thorow
fayth, that is wrought by the operacyõ
of God, which raysed hym vp from the
deade.

Ro.6.a. *And with him hath he quyckened
Ephe.2.a you, whan ye were deade in synnes, and
Col.3.a in the vncircumcysyon of youre fleshe, &
hath forgeuẽ vs all synnes, ✠ and put
out ỹ hãdwrytynge that was agaynst
vs (contayned in the lawe written) and
that hath he taken out of the waye, and
Gene.3.c fastened it to ỹ crosse: * And hath spoy
Luce.11.c led rule and power, & hath made a shew
Joh.12.d of them openly, and triumphed ouer thẽ
in his owne persone.

Let noman therfore trouble your cõ
C sciences aboute * meate or drynke, or
Leui.11.a for a pece of an ‡ holy daye, as the holy
Ro.14.a daye of the new Mone, or of the Sab-
‡ Le.23.a bath dayes, * which are ỹ shadowe of
*Heb.8.b the thynges that were for to come: but
and.10.a. the body it selfe is in Christ. ‡ Let no-
‡ mat.24.a man make you shote at a wrõge marke,
which after his owne chosyng walketh
Mat.22.c in humblenes and * spyritualyte of an-
gels, thynges which he neuer sawe, and
is vayne, & puft vp in his owne fleshly
mynde: and holdeth not hymselfe to the
heade, wherof the hole body be ioyntes
and couples receaueth norysshment, and
is knyt together, and so groweth to ỹ
greatnes that commeth of God.

Gala.4.a * Wherfore yf ye be dead wͭ Christ
from the ordinaunces of ỹ worlde, why
are ye holden thẽ wͭ such tradicyons, as
though ye lyued after the worlde? As
whan they saye: Touche not this, tayste
not that, handle not that. All these thyn
ges do hurte vnto men, because of the
abuse of them, which abuse cõmeth on-
ly of the cõmaũdemẽtes and doctrynes
1.tim.4.a of men:* whiche thynges haue a shyne
of wysedome thorow chosen spiritualty
and humblenes, and in that they spare
not ỹ body, and do the flesh no worshyp
vnto his nede.

The.iii.Chapter. ✠

C He putteth them in remembraunce of the spiritual resurreccyon, to laye asyde all maner of corrupte lyuynge, to be fru
tefull in all godlynesse and vertue, and sheweth all degrees theyr dutye.

If ye be rysen now wͭ Christ B
seke those thynges whiche
are aboue, where Christ is
syttynge on the ryghthande
of God. Set your mynde on
the thynges which are aboue, not on ỹ
thynges that are vpon earth. For ye are
dead, * & youre lyfe is hyd with Christ 1.Pet.
in God. ‡ But whan Christ oure lyfe ‡ Phi.
shall shewe hym selfe, then shall ye ap- 1.Joh.
peare also with hym in glory. ✠

✠ * Mortifye therfore youre mẽ- 1.co.6.
bres which are vpon earth, whordome, Ephe.5.
‡ vnclennes, vnnaturall lust, euell cõcu- ‡ Den.
piscence, and couetousnes, whiche is a
worshyppynge of Idols: * for which Ge.6.
thynges sake the wrath of God cõmeth 1.co.
vpon the chyldren of vnbeleue: ‡ in the ‡ Eph.
which thinges ye walked sõtyme whan
ye lyued in them.

*But now put al awaye from you Rom.6.
wrath, fearcenesse, maliciousnes, cursed Ephe.4.
speakynge, fylthy wordes out of youre
mouth. Lye not one to another. * Put Rom.12.
of the olde man with his workes, & put
on the new, which is renewed in know
lege after the ymage of hym that made
hym:* where there is no Greke, Jewe, Gala.6.
circũcysion, vncircũcision, Barbarous,
Sithiã, bõde, fre: but christ is al in al. ✠

✠ * Now therfore as the electes of B
God, holy and beloued ‡ put on tender Ephe.
mercy, kyndnes, humblenes of mynde, ‡ Phe.4.
mekenesse, longe sufferynge, forbearyng
one another, & forgeuynge one another
yf ony man haue a quarell agaynst ano
ther. * Lyke as Christ hath forgeuẽ you Mat.
euen so do ye also. But aboue all thyn- 1.co.
ges put on loue, whiche is the bonde of
perfectnes. And the peace of God rule
in youre hartes, to the whiche (peace) ye
are called also in one body and se that
ye be thankfull.

Let the worde of Christ dwel in you
plenteously in all wysedome. * Teach Ephe.
and exhort youre owne selues with psal
mes and ympnes, and spirituall songes
which haue fauoure wͭ thẽ, syngynge in 1.co.
youre hartes to the LORDE. * And
what so euer ye do in worde or worke,
do all in the name of the LORDE Jesu,
* and geue thankes vnto God the fa- Ephe.
ther by hym. ✠

* Ye wyues, submytte youre selues C Ephe.5.
vnto youre husbandes, as it is comly in 1.Pet.3.
the LORDE,

Ye husbandes, loue your wyues, & be not bytter vnto them.

* Ye chyldren, obeye your Elders in all thynges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not youre chyldren, lest they be of a desperate mynde.

* Ye seruauntes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as menpleasers, but in synglenes of harte, fearyng God. What so euer ye do, do it hartely, euen as vnto the LORDE and not vnto men. And be sure, that of the LORDE ye shal receaue the rewarde of the enheritaunce: For ye serue the LORDE Christe. * But he that doth wronge, shall receaue for the wrõge that he hath done. & For there is no respecte of persones (with God).

* Ye maysters, do vnto your seruauntes that which is iust & equall, & knowe that ye also haue a mayster in heauen.

The.iiii.Chapter. ✠

He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and saluteth them.

A Contynue in prayer, & watch in the same with thankesgeuynge, and praye also together for vs, that God opẽ vnto vs the dore of the worde, to speake ẏ mystery of Christ (wherfore I am also in bondes) that I maye vtter the same, as it becõmeth me to speake. * Walke wysely towarde thẽ that are without, & redeme ẏ tym. Let your spech be alwaye fauorable, seasoned wᵗ salt, that ye maye knowe how to answer euery man. ✠

Tichicus the deare brother & faythfull mynister and felowe seruaũt in the LORD, shall tell you what case I am in. Whom I haue sent vnto you for the same purpose, ẏ he myght knowe how ye do, and that he myght comforte your hartes, with one * Onesimus a faythfull and beloued brother, which is one of you: they shall shewe you of all thynges, which are adoynge here. * Aristarchus my presonfelowe saluteth you, and * Marcus Barnabasses systers sonne, touchynge whom ye receaued cõmaundementes: Yf he come vnto you, receaue hym, and Iesus, whyche is called Iustus, which are of the circumcisyon. These onely are my helpers in the kyngdome of God, which were to my consolacion.

* Epaphras a seruaunt of Christe, B
which is one of you, saluteth you. And Collos.1.b
alwaye laboureth feruently for you in prayers, that ye maye stonde perfecte and full, in al that is the wyl of God. I beare hym recorde, that he hath a feruent mynde for you, and for thẽ at Loadicea, and at Hierapolis. Deare Lucas the Phisiciã saluteth you, and so doth
* Demas. Salute the brethrẽ, whych 2.Ti.4.b
are at Loadicea and salute Nimphas, and the congregacyon whych is in hys house. And whan the epistle is red of you, cause it to be red also in thẽ congregacion at Loadicea, and that ye lykewyse reade the Epistle of Loadicea. And say to Archippus: Take hede to the office which thou hast receaued in the Lorde, that thou fulfyll it. My salutacion with the hande of me Paull. Remembre my bondes. * Grace
be wyth you. AMEN. 2.Tes.3.d

Sent from Rome by Tychicus and Onesimus.

The fyrste Epistle of the Apostle S. Paul to the Tessalonians.

The fyrst Chapter.

He thanketh God for them, that they are so stedfast in fayth & good workes, and receaue the gospell with such earnest.

A Paul and Siluanus and Timotheus. Unto the congregacion of the Tessalonians, in God the father and the LORDE Jesus Christ.
1.Cor.1.a Gala.1.a *Phi.1.a Col.1.a * Grace be with you and peace from God our father and from the LORD Jesus Christ.
✠ * We geue thankes unto God alway for you all, makynge mencyon of you in oure prayers without ceassynge,
1.tessa 4.b ‡1.tim.1 a and call to remembraunce your worke in the fayth & your laboure in * loue, and youre pacience in hope, ‡ which is our LORD Jesus Christ before God oure father: Because we knowe (brethren, beloued of God) how that ye are electe:
1.cor.2.a and.4.c ‡1.tes.2.a * for oure Gospel hath not bene with you in worde onely, but both in power and in the holy goost, and in muche certaynetye, ‡ as ye know after what maner we
B were amonge you for youre sakes.
And ye became the folowers of vs and of the LORDE: and receaued the worde in much affliction with ioye of the holy goost: ☩ so that ye were an ensample to all that beleued in Macedonia & Achaia. For from you was the worde of the LORDE noysed out, not onely in Macedonia and Achaia, but in all quarters also is youre fayth in God spred abrode so that it nedeth not vs to speak eny thynge at all. For they them selues shewe of you, what maner of entrynge in, we had vnto you, & how ye are turned unto God from ymages, for to serue the lyuynge and true God, & to loke for his
Actu.1.b sonne * from heauen: whome he raysed vp from the dead, euen Jesus, whiche
Joh.3.e hath delyuered vs from the * wrath to come.

The .ii. Chapter.

He putteth them in mynd of the godly conuersacyon that he led amonge them whan he preached the Gospell unto them, thanketh God that they receaue his wordes so frutefully and excuseth his absence.

For ye youre selues (brethren) A know of our intraunce vnto you, how that it was not in vayne, but as we had suffred afore, and * were shamefully intreated at Philippos (as ye knowe) we were bolde in our God, * to speake vnto you the Gospell of God with muche stryuynge. For oure exhortacyon was not to brynge you to errours nor yet to vnclennes, nother was it with gyle but as we are alowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, * not as though we wolde please men, but God which tryeth ouer hartes.

For we haue not gone aboute with flatterynge wordes (as ye knowe) nor wayted for our owne profyt (* God is recorde) nother sought we prayse of men, nother of you, nor of eny other, whan we myght haue bene chargeable vnto you as the Apostles of Christe, but we were tender amonge you.

Lyke as a norse norysheth hir children, B euen so had we hartely affeccyon towarde you & wolde with good wyl haue dealte vnto you, not onely the Gospell of God but our lyues also, because ye are deare vnto vs.

✠ Ye remembre brethren oure laboure and trauayle. * For daye and nyghte wrought we (because we wolde not be chargeable vnto eny of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, howe holyly & iustly & vnblameable we behaued oure selues amonge you that beleue as ye knowe, how that as a father his chyldren, euen so exhorted we and comforted and besought euery one of you, * that ye wolde walke worthely before God, whiche hath called you vnto his kyngdome and glory.

For this cause thanke we God without ceassynge, because that whan ye receaued of vs the worde of the preachynge of God, ye receaued it not as the worde of men, but (euen as it is of a treuth) the worde of God, whiche worketh in you that beleue. ☩

For ye brethren are become the folo C wers of * the congregacyons of God which in Jewry are in Christe Jesu, so

that ye haue suffred euē lyke thynges of youre kynsmen, as they haue suffred of the Jewes. Which as they put ẏ LORDE Jesus to death, & theyr owne prophetes, euen so haue they persecuted vs also, and please not God, and are cōtrarye to al mē, *forbyddyng vs to speake vnto the Heythen that they myght be saued, to fulfyll theyr synnes alwayes: for the wrath is come vpon them alreadye vnto the vttermoost.

But we (brethren) for as muche as we haue bene kepte from you for a season, as concernynge the bodely presence, but not in the harte, we haue haisted the more with great desyre to se you personally. Therfore wolde we haue come vnto you, (I Paul) two tymes, *but Sathan withstode vs. For who is our hope, or ioye, or crowne of ‡ reioysynge? are not ye it in the syght of oure LORDE Jesus Christ at his commynge? Yee ye are our prayse and ioye.

The.iii.Chapter.

¶ He sheweth how greatly he was reioyced, whā Timothe tolde him of theyr fayth and loue.

B Wherfore sence we coulde no longer forbeare, we thought it good to remayne at * Athens alone, and sent Timotheus our brother and mynister of God, and our helper in the Gospell of Christ, to stablysh you and to conforte you in youre fayth * ẏ noman shuld be moued in these troubles: (‡ for ye youre selues knowe that we are euen appoynted therunto. And whan we were with you, we tolde you before, that we shulde suffre tribulacyon, euen as it is come to passe, and as ye knowe.) For this cause seynge I coulde no longer forbeare, I sent, that I myght haue knowlege of your faith, lest happly ẏ tempter had tempted you, and lest oure laboure had ben invayne.

B But now that Timotheus is come from you vnto vs, and hath shewed vs of youre fayth and loue, and how that ye haue alwaye good remembraūce of vs, desyrynge to se vs, as we also longe to se you: therfore brethren we haue consolacyon in you, in all our trouble and necessite thorow youre fayth. For now are we alyue, yf ye stōde stedfast in ẏ LORDE. ✠ For what thankes can we recompence to God agayne for you because of this ioye that we haue concernynge you before our God? We praye exceadyngly daye and nyght, that we myghte se you presently, and fulfyll that which is lackynge in your fayth.

God hymselfe oure father and oure LORDE Jesus Christ gyde oure iourney vnto you. But the LORDE increace you, & make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that youre hartes maye be stable and vnblameable in holynes before God our father, at the cōmynge of our LORDE Jesus Christe with all his sayntes. ✠

The.iiii.Chapter. ✠

¶ He exhorteth them to stedfastnesse, to kepe them selues from synne and vnclenly conuersacion, to loue one another: rebuketh ydelnesse, and speaketh of the resurrecyon.

Furthermore I beseke you brethren, and exhorte you in the LORDE Jesus, that ye increace more and more, euen as ye haue receaued of vs, how ye ought to * walke & to please God. For ye knowe what commaundementes we gaue you by our LORDE Jesus Christ. For this is the * wyll of God, euen youre sanctifienge, ẏ ye shulde absteyne from whoredome ‡ that euery one of you shuld knowe how to kepe his vessell in holynes and honoure, and not in the lust of concupiscence, * as ẏ Heythen which knowe not God. And that noman go to farre and defraude his brother in bargenynge. For the LORDE is the auenger of all suche thynges, as we haue sayd and testifyed vnto you afore tyme. For God hath not called vs to vnclennesse, but vnto holynesse. * He therfore that despyseth, despyseth not man, but God: * which hath geuen his holy sprete in to you. ✠

‡ But as touchynge brotherly loue, ye nede not that I wryte vnto you, * for ye youre selues are taught of god to loue one another; yee and that thynge ye do vnto all the brethren, which are thorow out all Macedonia. But we beseke you brethren, that ye increace yet more and more, and that ye studye to be quyete, & to medle with youre owne busynesse, * & to worke with youre owne hādes, as we cōmaunded you, that ye may walke honestly towarde them ẏ are without, and that nothynge be lackynge vnto you.

✠ We wolde not brethren ẏ ye shulde

Margin notes: A; Act.17.b; Gala.; Rom.; 1.Cor.; Act.17.a; A; Phil.1.b; Rom.12.a; Ephe.5.b; ‡ Tob.6.d; 1.Cor.7.a; Rom.1.c; Luce.10.b; 1.Cor.3.b. and.6.c; B; ‡ 1.Tes.1.a; * Joh.6.e; Actu.20.e.; 2.Tes.3.b

be ignoraunt concernynge them whiche
are fallen a slepe, that ye sorowe not as
Sapi.2.a other do* which haue no hope. For yf
we beleue that Iesus dyed and rose a=
gayne, euen so them also which slepe by
Iesus, shall God brynge with hym. For
this we saye vnto you in the worde of yͤ
1.Cor.15.f LORDE, *that we which lyue & are
remaynynge in the cõmynge of yͤ LOR
DE, shall not come yer they which slepe
Mat.24.c *For the LORD hymselfe shall come
Ioh.5.c downe from heauẽ with a shute & voice
Actu.1.b of the Archangell, and with the trompe
2.Tes.2.a of God, and yͤ dead in Christ shal aryse
fyrst: then shall we whiche lyue and re=
mayne, be caught vp with them also
in the cloudes, to mete the LORDE
in the ayre, and so shall we euer be with
the LORDE. Wherfore conforte
your selues one another with these wor
des. ☩

The.v.Chapter. ✠

¶ He enfourmeth them of the daye of
dome and cõmynge of the LORDE, ex
horteth them to watch, and to regarde
suche as preache Gods worde amonge
them.

A BUt of the tymes and seasõs
(brethren) it is no nede to
wryte vnto you. For ye your
selues knowe perfectly, that
Mat 24.d *the daye of the LORDE
2.Pet.3.b. shall come euen as a thefe in the nyght.
Apo.3.a For whan they shall saye: Tush. It is
‡Ie.15.b peace, there is no daunger, ‡then shal so
den destruccyon come vpon them, euen
as the payne of a woman trauelynge &
chylde, and they shall not escape. But ye
brethren are not in darknesse, that that
daye shulde come on you as a thefe. ☩
✠ Ye are altogether chyldren of light, &
chyldren of the daye. We are not of the
nyght, nother of darknesse.
Rom.13,b *Therfore let vs not slepe as do o=
ther, but let vs watch, and be sober. For
they that slepe, slepe in the nyght: & they
that be dronken, are dronken in yͤ nyght
But let vs which are of the daye, be so=
Esa.59.e ber* armed with the brestplate of fayth
Ephe.6.b. and loue, and with the helmet of hope
to saluacyon.
B For God hath not appoynted vs vn
to wrath, but to optayne saluacyon by
the meanes of our LORD Iesu Christ
1.Co.5.b which dyed for vs, that * whether we
wake or slepe, we shulde lyue togethre
with hym. Wherfore comforte your sel=
ues together, and edifye one another, e=
uen as ye do. ☩
We beseke you brethrẽ, *yͭ ye knowe Gala.6.
them which laboure amõge you, & haue 1.Tim.
the ouersyght of you in the LORDE
and geue you exhortacyon, that ye haue
them the more in loue for theyr workes
sake, and be at peace with them. ✠ We
desyre you brethrẽ, warne them that are
vnruly, comforte the feble mynded, for=
beare the weake, be pacyent towarde al
men. * Se that none recompence euell Mat.5.
for euell vnto ony man: but euer folowe
that which is good, both amonge your
selues and to all men.
*Reioyce alway ‡ praye cõtynually Ephe.5.
*in all thynges be thankefull: for this 1.Ma.
is the wyll of God in Christe Iesu to= *Ephe.
warde you. ‡Quẽch not the sprete: des 1.Tim.
pyse not prophecyẽges, proue al thynges
& kepe yͭ which is good. Abstayne frõ al
suspicious thĩges. The very god of peace
sanctifie you thorow out. And I
praye God that your whole
sprete, soule and body be
kepte blamelesse vn=
to the cõmynge
of yͤ LOR=
DE Ie=
su. ☩
*Fayth= 1.Cor.1.
full is he which and.10.
hath called you, which
wyll also do it. Brethren
praye for vs. *Grete al yͤ bre= Ro.16.
thren with an holy kysse. I charge 1.Cor.16
you by yͤ LORDE, that this epistle 2.Cor.13
be red vnto all the holy brethren. ‡The ‡2.Tes.3.
grace of oure LORDE Iesus Christe
be with you. A M E N.

The fyrst epistle to the Tessalo=
nians, sent from Athens.

The seconde Epistle of the Apostle S. Paul to the Tessalonians.

The fyrst Chapter.

He thanketh God for theyre fayth & loue, and prayeth for the encrease of the same.

A PAul and Syluanus and Timotheus.
To the congregació of the Tessalonians in God oure father and in the LORDE Jesus Christ.
...m.1.a *Grace be with you
...1.a. and peace from God our father, & from
the LORDE Jesus Christ.
We are bounde to thanke God alwayes for you brethrē, as it is mete: because that youre fayth groweth exceadingly, and the loue of euery one of you increaseth toward another amonge youre selues, so that we oure selues make our boast of you (in the congregacyons of God) of youre pacience and faith in all youre persecucions and troubles that ye suffre, which is a token of ÿ ryghteous iudgement of God, that ye are counted worthy of the kyngdome of God, for ÿ whiche ye also suffre.
For it is a ryghteous thynge wyth God, to recompence trybulacyon unto thē ÿ trouble you, but unto you whiche
...l.14.c are troubled rest wt vs, *whā ÿ LOR-
...15.c DE Jesus shall shewe himselfe frō hea-
uen, with the angels of his power, and
...et. 3.a with flammynge * fyre: to geue venge-
aunce vnto them that knowe not God,
...m.2.a. *and to them that obeye not the Gos-
pell of oure LORDE Jesus Christ.
...p.5.d *Which shalbe punished with euerlas-
Esa. 2.b tynge dānacion, & from the presence of
the LORDE, & from the glory of hys power, whan he shall come to be glorifyed in his sayntes, & to become maruaylous in all them that beleue: because ye haue beleued our testimony vnto you of
...ol.1.a the same day. * Wherfore we praye al-
wayes for you, that our God make you worthy of the callynge, and fulfyll all delectacion of goodnes, and the worke of fayth in power, that the name of oure LORDE Jesus Christ may be praysed in you, and ye in hym, accordynge to the grace of our God, and of the LORDE Jesus Christ.

The. ii. Chaptee. ✠

He sheweth them that the day of the LORDE shall not come, tyll the departinge from the faith come first: and therfore he exhorteth them not to be deceaued, but to stonde stedfast in the thinges that he hath taughte them.

WE beseke you brethren by ÿ A
commynge of oure LORDE Jesus christe, and in ÿ we shall assemble vnto him, that ye be not sodenly moued from youre mynde, and be not troubled, nother by spirete, nother by wordes nor yet by letter, which shulde seme to
be sent from vs, * as though the daye 2.Pet. 3.a
of Christ were at hande. Let no man deceaue you by ony meanes. For ÿ LOR
DE commeth not, excepte the * depar- Dan.9.c
tynge come fyrst, & that ÿ man of synne 1.tim.4.a
be opened, euen the sonne of perdicyon,
which is an *aduersary, and is exalted Luce.11.c
aboue all that is called God, or Gods seruyce, so that he sytteth as God, in
the *tēple of God, & and boasteth him 1.Cor.3.b.
selfe to be God. and. 6.c
Remēbre ye not, that whan I was & Da 11.a.
yet with you, I tolde you these thynges? And now ye knowe what withholdeth it, euen that it myght be vttered at
his tyme (* For the mystery of the ini- 1.Joh.2,c
quyte worketh already, tyll the whych now onely letteth, be taken out of the
waye.) And thē shal that wicked be vtte- B
red, * whom the LORDE shall con- Job 15.d
sume with the sprete of his mouth, and Esai 11.a.
shall destroye with the appearaunce of Dani.8.d.
his commynge: Euen hym, whose cō-
mynge is *after the workyng of Sa- Joh.8.d
than & with all lyenge power, & signes & Dep 13.a.
and wonders, & withal deceyuablenes of mat. 24.b
vnrighteousnes amonge them that perisshe, because they receaued not the loue of the truth, that they myghte haue bē
saued. * Therfore shall God sende the ...zacha 5 a.
stronge delusyō, that they shulde beleue Roma.1.d
lyes, ÿ all they myghte be dāned, which beleued not the truth, but had pleasure in vnryghteousnes.
But we are bounde to geue thankes alway vnto God for you, brethren beloued of the LORDE because that

God hath from begynnynge chosen
you to saluacion in þ sanctifienge of the
sprete and in beleuynge of the trueth,
wherunto he hath called you by oure
Gospell, to optayne the glorye of oure
LORDE Jesus Christ.

✠ Therfor brethren stonde fast, and
kepe the ordinaũces which ye haue lear
ned, whether it were by our preachinge
or by epistle. But our LORDE Jesus
Christ hymselfe and God oure father,
which hath loued vs and geuen vs euer
lastyng consolacyon, & a good hope tho
row grace, cõforte youre hartes, and sta
blish you in al doctryn & good workes.

The .iii. Chapter.

¶ He desyreth them to praye for hym þ
the Gospell maye prospere, and geueth
thẽ warnynge to reproue the ydle: and
yf they wyll not laboure with theyr han
des, that they shall not eate.

A Furthermore brethrẽ * praye
Mat. 9. d for vs, þ the worde of God
Eph. 6. c may haue fre passage and
Coll. 4. a be gloryfied as it is wyth
you, and that we may be de
lyuered from vnreasonable and euel mẽ
Jhon. 6. e * For faith is not euery mans. But the
LORDE is faithfull, which shall sta
blyshe you and kepe you from euell. We
haue confydence in the LORD to you
wardes, that ye both do & wyll do that
which we commaunde you. The LOR
Deu 29. a * gyde youre hartes vnto the loue of
and. 30. b God and pacience of Christe. ⁋
Jsie 24. b. ✠ ‡ But we requyre you brethren, in
‡ 1 cor. 5. b the name of our LORD Jesus Christ,
that ye withdrawe your selues from eue
ry brother that walketh inordinatly, &
not after the instytucion which he re
Actu. 20. c. ceaued of vs. * For ye youre selues
knowe, how ye ought to folowe vs: for
we behaued not oure selues inordinat
ly amonge you, nother toke we bread of
B ony man for nought * but wrought &
Actu. 20. c. laboure & trauayle night & day, lest we
2 cor. 11. b shulde be chargeable to ony of you. Not
that we had no such auctoryte: but to
geue oure selues for an example vnto
you to folowe vs. And whan we were
wyth you, this we warned you of, that
yf there were ony which wolde not wor
ke, the sam shuld not eate. For we heare
say, that there are some which walke a
monge you inordinatly, and worke not
2. Tes. 3. b at al, but are busybodies. * But them
that are such we commaunde and ex
horte by our LORDE Jesus Christ, þ
they worke with quietnes, & eate theyr
owne bread. ⁋

Neuertheles brethrẽ * be not ye we Gala.
ry of weldoyng. ‡ But yf ony man obey ‡ 2. ...
not our sayẽges sende vs worde of him
by a letter, and haue nothynge to do w
hym, that he may be ashamed. Yet coũte
hym not as an enemye, but warne hym
as a brother. The very LORDE of
peace geue you peace alwayes by all
meanes. The LORD be with you all.
* The saluacion of me Paul wyth Collo.
myne owne hande: This is
the token in al Epistles,
so I wryte. * The Phil. ...
grace of oure 1. Cor. ...
LORDE
Jesus Christe
be with you al. Amẽ

¶ Sent from Athens.

¶ The fyrst Epistle of the Apostle Saint Paull to Timothe.

The fyrst Chapter.

¶ He exhorteth Timothe to wayte vp
põ his office: namely, to se þ nothing be
taught but Gods word &c. He sheweth
also wherfore the law is good, & telleth
these swetẽ & glad tydinges, that Christ
Jesus came in to the worlde to saue
synners, exãple of himselfe.

Paul an Apostle of Je A
sus Christ accordinge
to the * cõmaũdemẽt Actu. 9.
of God our Saueour,
and of the LORDE
Jesus Christ, * which 1. Col. ...
is oure hope.
Unto * Timothe my Actu. 16.
naturall sonne in the fayth.
* Grace, mercy, and peace frõ God 1. ...
our father, & our LORD Jesus Christ. Gala.
As I besoughte the to abyde styll
at Ephesus (* when I departed in to Actu. ...
Macedonia) euẽ so do þ thou cõmaunde and 20.
some, þ they teach none otherwise, ‡ no ‡ 2. Tim.
ther geue hede to fables and genealogi Tit. 3.
es, which are endlesse, and brede doutes
more thẽ godly edifyenge, which is by
fayth * For þ chefe sũme of þ cõmaũde * Ro.
mẽtes is loue of ‡ a pure hart, and of a Gala.
good conscience, and of fayth vnfayned ‡ Actu.

B Let no wedow be chosen vnder thre
score yeare olde, and such one as was ỹ
wyfe of one man, and well reported of
in good workes, yf she haue broughte
vp chyldren well, yf she haue bene* har
berous, yf she haue wasshed the payntes
fete, yf she haue mynistred vnto them
whych were in aduersyte, yf she were
continually geuen to all maner of good
workes But the yonger wedowes re-
fuse. For whan they haue begonne to
waxe wanton agaynst Christ, then wyll
they mary, hauinge their damnaciō, be-
cause they haue brokē the fyrst fayth.
Besydes this they are ydell, and learne
to rūne aboute from house to house
* Not onely are they ydel, but also trik
lynge and busybodies, speakinge thin-
ges which are not comly.

*I wyl therfor that the yonger we
men mary, beare chyldren, gyde ỹ house,
to geue the aduersary no occasion to
speake euell. For some are turned back
already after Sathā. Yf ony man or wo
man that beleueth, haue wedowes, let
them make prouisiō for thē, and let not
the congregacion be charged: that they
which are ryght wedowes, maye haue
ynough.

The elders that rule well, are worthy
of double honoure, moost specially they
which laboure in the worde and in tea-
ching. For the scripture sayeth: *Thou
shalt not mosel the mouth of ỹ oxe that
treadeth out the corne. And: ‡ The la-
bourer is worthy of his rewarde.

*Agaynst an Elder receaue none ac
cusacion but vnder two or thre witnes-
ses. Thē ỹ synne, rebuke in the presence
of all: that other also maye feare.

I testifye before God and the LOR
DE Jesus Christe, & the electe angels,
that thou obserue these thynges wyth-
out haistye iudgement, and do nothing
parcially. * Laye hondes sodēly on no
man, nother be partaker of other mens
synnes. Kepe thy selfe pure. * Drynke
no lenger water, but vse a lytle wyne
for thy stomackes sake, and because ỹ
arte oftymes sycke. Some mēs synnes
*are open, so that they maye be iudged
a fore hande: but some mens (synnes)
shall be manifest herafter. Lykewyse
also good workes are manyfest a fore
hande: and they that are otherwyse can
not be hyd.

The. vi. Chapter.

¶ The deutye of seruauntes towarde
theyr masters. Agaynst such as are not
satisfyed w the worde of God. Agaynst
couetousnes. A good lessō for ryche mē.

Let as many * seruauntes as A
are vnder the yocke, coūte 1 Cor. 7. b
theyre masters worthy of al Ephe 6. a
honoure, that the name of 1 Petr 2. c
God & his doctrine be not
euell spoken of. Se ỹ they which haue
beleuinge masters, despyse them not be
cause they are brethren, but rather do
seruyce, for so much as they ar beleuīg,
& beloued, and partakers of ỹ benefice.

These thynges teach & exhorte * Yf Gala. 1. b
ony mā teach otherwyse, & agreeth not
vnto ỹ wholsom wordes of our LOR-
DE Jesus Christ, and to the doctryne
of godlines, he is * puft vp, & knoweth 1. Cor. 8. a
nothinge, but wasteth hys brayne a-
boute questions & striuinges of wordes:
* wherof spryng enuye, stryfe, raylyn- 1 Tim. 1. a
ges, euil surmysinges, vayne disputacy- Tit. 3. b
ons of such men as haue corrupte myn-
des. * & are robbed of the trueth, which 2 Tess 2. b
thynke that godlynes is lucre: Frō such Actu. 8. b
seperate thy selfe. Howbeit it is greate B
auauntage, whoso is godly * & holdeth Prou 5, b.
hym contēt with that he hath. ✝ ‡ For Heb. 13. a
we broughte nothyng in to the worlde, ‡ Job. 1. c
therfore is it a playne case, that we can
cary nothinge out. * Whan we haue Eccl. 29. d
foode and rayment, let vs therwith be
content. ‡ For they that wylbe ryche fal Pro. 23. a
in to the temptacion & snare, and in to Mat. 13.
many folishe and noysome lustes, which
drowne men in destruccion & dānacion.
For Couetousnes is the rote of all euel,
whiche whyle some lusted after, they
erred from the faith, and tangled them
selues with many sorowes.

* But thou man of God, flye such C
thynges: folowe ryghteousnes, godly- 2 Tim.
nes, fayth, loue, pacience, mekenes: fyght
a good fyght of faith: laye hond on eter
nall lyfe, whereunto thou arte called, &
hast professed a good profession before
many witnesses.

I geue the charge before God
* which quyckeneth all thynges, and be 1 Reg.
fore Jesu Christ, which vnder Poncius Actu. 1
Pylate witnessed a good witnessinge, ỹ
thou kepe the cōmaundement, without
spot, vnreproueable, vntyll the appea-
ryng of our LORDE Jesus Christ,
which appearinge (at his tyme) he shall
shewe that is blessed, & myghtye onely
* the kynge of all kynges, and LORD Apoc
of al LORDES, which onely hath im and 19.
mortalite, and dwelleth in a lyght that Joh 1.
no mā can attayne, * whom no mā hath 1. Joh.

sene, nether can se. Unto whom be honoure and Empyre euerlastynge. Amen.

D Charge them which are rych in this worlde, that they be not proud, nor trust in ye vncertayn ryches, but in the lyuyng God (which geueth vs abundantly all thynges to enyoye them:) That they do good: ye they be ryche in good workes: that they geue & distribute with a good

Mat.6.c wyll * gatherying vp treasure for them selues, a good fundacion, agaynst the tyme to come, that they may laye honde on eternall lyfe.

O Timothe, kepe that whych is commytted vnto the, and auoyde vngoostly vayne wordes, and opposicyons of science falsly so called, which whyle some professed, they haue erred as concerning the faith. Grace be wyth the. Amen.

¶ Written from Laodicea whych is ye chefest cyte of Phrigia Pacaciana.

The seconde Epistle of the Apostle saynt Paule to Timothe.

The fyrst Chapter.

¶ Paul exhorteth Timothe to stedfastnesse and pacience in persecucion, and to contynue in the doctryne that he had taughte hym. A commendacion of Onesyphorus.

A Paull an Apostle of Jesus Christ, by the wyll of God, to preache the promes of ye lyfe which is in Christe Jesu.

Ephe.1.a To my deare sonne Tymotheus * Grace

Gala.1.a mercy, & peace fro God ye father & fro christ Jesu our LORDE.

Actu.13.a I thanke God * whom I serue fro

Phili.3.a my foreelders in a ‡ pure conscience, ye

Ro.1.a without ceassynge I make mencyon of the in my prayers nyght and daye: and longe to se the (whan I remembre thy teares) so that I am fylled wyth ioye, whan I cal to remembraunce the vnfayned faith that is in ye, which dwelt first in thy graundemother Lois, and in thy mother Eunica: and am assured that it dwelleth in the also. Wherfor I warne the, that thou steare vp the gifte of God which is in ye by putting on of my hådes

* For God hath not geuē vs the sprete of feare, but of power, and of loue, and of ryghte vnderstondinge. Rom.8.

* Be not thou ashamed therfor of the testimony of our LORDE, nother of me ‡ which am his presoner: but suffre ye aduersite also with the Gospell, accordyng to ye power of God * whych hath saued vs, & called vs wyth an holy callynge: not accordyng to our dedes, but accordyng to his owne purpose & grace whiche was geuen vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearynge of oure Sauioure Jesu Christ. * Whych hath taken away the power of death, & hath brought lyfe and immortalyte vnto lyght, thorow the Gospel: * wherunto I am appoynted a preacher and an Apostell, and a teacher of the Hethen: for the whych cause I also suffre these thinges, neuertheles I am not ashamed: For I knowe whom I haue beleued, & am sure that he is able to kepe that whiche I haue commytted vnto his kepynge agaynst that day. B Rom.1. ‡ Ephe.3. Tit.3.a Ephe.1. 1.cor.15. Hebr.2. Rom.1. 1 Tim.2.

* Holde the after the ensample of ye wholsom wordes, which thou herdest of me, concernynge fayth and loue in Christ Jesu. This hye charge kepe thou thorow the holy goost, whych dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sort are Phigelus & Hermogenes. The LORDE geue mercy vnto the house of * Onesiphorus, for he ofte refreshed me, and was not ashamed of my cheyne: but whan he was at Rome * he soughte me out vere dyligently, and founde me. The LORDE graunt vnto him, that he may fynd mercy with the LORDE in ye daye. And how much he mynystred vnto me at Ephesus, thou knowest very well. C 2 Tim.1. 2.Timo.4. Mat.25.

The .ii. Chapter.

¶ Lyke as in the fyrst chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to byde fast in the wholsome doctryne of our LORDE Jesus Christ.

Thou therfore my sonne, be stronge thorowe the grace which is in Christ Iesu And what thinges thou hast herd of my by many witnesses, * the same cõmytte thou vnto faithful men, whiche are apte to teache other. Thou therfore suffre affliccyons as a good souldyer of Iesu Christ. No man that warreth, tangleth hymsel fe with worldly busynesses, and that because he wolde please hym, whiche hath chosen hym to be a souldyer. And though a mã stryue for a mastrye, yet is he not crowned, excepte he stryue laufully. * The husbandman that laboureth, must fyrst enioye the frutes. Cõsydre what I say. The LORDE shall geue the vnderstõdynge in all thynges.

Remẽbre that Iesus Christ, beynge * of the sede of Dauid, rose agayne frõ ẏ dead, accordynge to my Gospell, wherin I suffre as an euell doer euẽ vnto bãdes: but the worde of God is not bõude * Therfore suffre I all for the electes sake, that they also myght optayne the saluacyon in Christ Iesu with eternall glorye.

This is a true sayenge: * Yf we be dead with hym, we shall lyue with hym also: * Yf we be pacyent, we shall also reygne with hym: * Yf we denye hym, he also shall denye vs: * Yf we beleue not, yet abydeth he faythfull, he can not denye hymselfe. Of these thynges put thou them in remẽbraunce, and testifye before the LORDE, that they stryue not aboute wordes, whiche is to no profyte but to peruerte the hearers.

Studye to shew thy selfe vnto God a laudable * workman, that nedeth not to be ashamed, deuydynge the worde of treuth iustly * As for vngoostly & vayn talkynges, eschewe them: for they helpe much to vngodlynes, & their worde fretteth as doth a canker: Of whose nõbre is * Hymeneos & Philetus, which as cõcernynge ẏ treuth haue erred, sayeng, that the resurreccyon is paste already, and haue destroyed the faith of diuerse personnes.

But ẏ sure grõude of God standeth fast and hath this seale: * The LORDE knoweth them that are his, and let euery man that calleth vpõ the name of Christ, departe from iniquite. Notwithstondynge * in a great mans house are not onely vessels of golde and of syluer, but also of wood and of earth: some for honoure, & some to dishonoure. But yf a man pourge hymselfe from such felowes, he shalbe a vessel sanctyfyed vnto honoure, mete for the LORDE, and prepared vnto al good workes.

* Flye thou the lustes of youth, but folowe righteousnes, faith, loue, peace, with all thẽ that call vpon the LORDE with pure harte. * As for folyshe questions and such as teach not, put thẽ from the: for thou knowest that they do but gendre stryfe. The seruaunt of the LORD ought not to stryue, but to be gentle vnto euery man: * apte to teach, one that can forbeare the euel, one that can * with mekenesse enfourme them that resist: yf God at ony tyme wil geue them repentaunce for to know ẏ treuth and to turne agayne from the snare of the deuell, which are holden in prisõ of hym at his wyll.

1 tim.6.c
1 timo. 1.a 4.b.6.a
2.tym. 2.b
Tit.3.b
1.tim.3.a
Gala.6.a.

The iii. Chapter.

The prophecyeth of the parelous tymes. setteth out ypocrytes in theyr coloures, telleth vs what they be wythyn, for all theyre fayre faces outwordly. Persecucion for the Gospel.

A
But this shalt thou knowe, * that in the last dayes shall come parelous tymes. For ther shalbe men which shall loue thẽ selues, couetous, boasters, proud, cursed speakers, dysobedient to theyr elders, vnthankfull, vngoostly, vnkynde, treuce breakers, false accusers, ryotours, fearce, despysers of them which are good, traitours, heady, hyemynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne of godly lyuing, but denyenge the power therof. And such auoyd * Of this sorte are they which runne from house to house, and brynge into bõdage wemẽ ladẽ with synne: which (wemen) are led with diuerse lustes, euer learnig, and neuer able to come vnto the knowlege of the treuth.

1.tym.4.a
2.Pet.3.a
Iude.1.c.
Tit.1.c

* But lyke as Iamnes and Iambres withstode Moses, euẽ so do these also resyst ẏ treuth: men they are of corrupte myndes, & lewde as cõcernyng ẏ faith: but they shall preuayle no longer. For their folishnes shalbe manyfest vnto all men, as theirs was.

Exod 7.b
B

But thou hast sene the experience of my doctryne, my fashion of lyuing, my purpose, my fayth, my long sufferynge, my loue, my pacyence, my persecuciõs, my affliccyõs, which hapned to me * at Actes.13.c

and. 14. c Antioche, at Iconium, at Lystra, which
2.Cor. 1.b persecucyon I suffred paciently, and frõ
‡ Eccl. 2.a thẽ all the LORDE delyuered me. ‡ Yee
Psal. 33.c and all they ẏ wyll lyue godly in Christ
Jesu, must suffre persecucyon. But the
euell men & deceauers shall waxe worse
and worse, deceauynge and beynge deceaued.

2.Tim.1.c * But cõtinue thou in the thynges
that thou hast learned, which also were
cõmitted vnto the, seynge thou knowest
of whome thou hast learned them. And
for so muche as thou hast knowen holy
scripture of a chylde, the same is able to
make the wyse vnto saluacyon thorowe
2.Pet.1.d the fayth in Christ Jesu. * For all scrip
ture geuẽ by inspyracyon of God, is pro
fitable to teach, to improue, to amende
and to instructe in righteousnes, that a
man of God maye be perfecte, and pre
C pared vnto all good workes.

The.iiii. Chapter.

The exhorteth Timothe to be feruent in the worde, and to suffre aduersite: maketh mencyon of his owne death, & byddeth Timothe come vnto hym.

A I Testifye therfore befor god
and before the LORDE Je
sus Christ, which shal come
to iudge the lyuynge and the
dead, at his appearynge in
his kingdome: Preach thou the worde,
be feruent, be it in season or out of sea
son: Improue, rebuke, exhorte with all
longe sufferynge and doctryne. For the
tyme wyll come, whã they shall not suf
fre wholsome doctryne, but after theyr
own lustes shall they (whose eares ytch)
get them an heape of teachers, and shall
turne theyr eares from the treuth, and
shalbe geuen vnto fables. But watch ẏ
in all thynges, suffere aduersite, do the
worke of a good preacher of ẏ Gospel,
fulfyll thyne office vnto the vttermost.
2.Pet.1.c * For I am now ready to be offe
red, and the tyme of my departynge is
at honde. I haue foughten a good fight
I haue fulfylled ẏ course: I haue kepte
the faith. Frõ hence forth there is layed
B vp for me a * crowne of righteousnes,
1.Cor.9.d which the LORDE the righteous iudge
Act.5.a shal geue me in that daye: Howbeit not
vnto me only, but vnto all thẽ that loue
his cõminge. Make spede to come vnto
me atonce.
Col.4.b For * Demas hath left me, and lo
Phile.1.c ueth this present worlde, and is depar
ted vnto Tessalonica, Cresces in to Ga
lacya, Titus vnto Dalmacya, onely Lu
cas is with me. Take * Marke, and Col.4
brynge hym with the: for he is profita
ble vnto me to the mynystracyon. Tichi
cus haue I sent to Ephesus. The cloke
that I lefte at Troada with Carpus,
brynge with the whan thou commest,
and the bokes, but specially the parche
ment. * Alexãder the coppersmyth dyd 1.Ti
me much euell, the LORDE rewarde
hym accordynge to his dedes, of whom
be thou ware also. For he withstode our
wordes sore.
In my fyrst answeringe no man as C
sisted me, but al forsoke me. I pray god
that it be not layed to theyr charges.
* Notwithstondynge the LORDE
stode by me, and strengthed me, that by
me the preachynge shulde be fulfylled
to the vttermoost, and that all the Hey
then shuld heare. And I was delyuered
out of the mouth of the Lyon. And the
LORDE shall delyuer me from all euell
doynge, and shall kepe me vnto his hea
uenly kyngdome. To whome be prayse
for euer and euer Amen.
Salute Prisca and * Aquyla, and Act.18
the housholde of Onesiphorus. ‡ Era Ro.16.
stus abode at Corinthum. But * Tro ‡ Ro.16
phimus lefte I sycke at Miletum. * Act.2

Make spede to come before win
ter, Eubolus, and Pudẽs,
and Linus, and Clau
dia, and all ẏ bre
thren salute
ẏ. The
LORDE
Jesus Christe by
with thy sprete. Grace
be with you Amẽ.

The seconde Epistle vnto Ti
mothe, wrytten frõ Rome,
whã Paul was presen
ted the seconde ty
me before the
Emperour
Nero.

gotte in my bondes) which in tyme past
was to the vnprofitable, but now profita
ble both to the & me. Whom I haue sent
agayn: but receaue thou hym (that is) euen
mine owne hart. For I wold haue kept
him styll with me, that in thy steade he might
haue ministred vnto me in the bõdes of
the Gospell: Neuertheles without thy
mynde wolde I do nothynge, that the
good which thou doest, shulde not be of
compulsyon, but wyllyngly.
Happely he therfore departed for a
season, that thou shuldest receaue hym
for euer: not now as a seruaunt, but
aboue a seruaũt, euen a brother beloued
specyally to me, but how much more vn
to the: both in the fleshe and in the LOR
DE. Yf thou holde me for thy compa-
nion, receaue him then euen as my selfe
But yf he haue hurte the, or oweth the
ought, that laye to my charge. I Paull
haue wrytten it with myne owne hãde.
I wyll recõpence it: so that I do not say
vnto the how that thou owest vnto me
euen thyne owne selfe. Euen so brother
let me enioye the in the LORDE, refresh
thou my harte in the LORDE.
Trustynge in thyne obedience, I ha
ue wrytten vnto the, for I knowe that
thou wylt do more then I saye. More
ouer prepare me lodgynge, for I hope
that thorow youre prayers I shalbe geuen
vnto you. There saluteth the Epaphras
my felowe presoner in Christe Jesu,
Marcus, Aristarchus, Demas, Lucas,
my helpers. The grace of oure LORDE
Jesu Christ be with youre spirete. Amẽ.

Sent from Rome by One-
simus a seruaunt.

¶ The fyrst Epistle of the Apostle saynt Peter.

The fyrst Chapter.

¶ He sheweth that thorowe th[illegible]un-
daunt mercy of God we are begotten
agayne to a lyuely hope: and how fayth
must be tryed, howe the saluacyon in
Christ is no newes, but a thyng prophe
sied of olde. He exhorteth them to a god
ly cõuersacyon, for so much as they are
now borne a new by the worde of God.

PEter an Apostle of Je
su Christ to them that
dwell * here and there Actu. 8. a
as straungers thorow
out Pontus, Galacia,
Capadocia, Asia and
Bithinia electe acco-
rdynge to the forknow-
lege of God the father thorow sanctifi-
enge of the spirete, vnto obedience and
* sprenklynge of the bloude of Jesus Heb. 9. b
Christ. and. 10. c
‡ Grace and peace be multiplied with ‡ 2. pet. 1. a
you. * Blessed be God and the father of * 2. cor. 1. a
our LORDE Jesus Christ, which ac- Ephe. 1. a
cordynge to his great mercy hath begot
ten vs agayne vnto a lyuely hope * by 1. Cor. 15. c
the resurreccyon of Jesus Christe from
the dead * to an vncorruptible and vnde Rom. 8. c
fyled inheritaũce, which neuer shal fade
awaye, but is * reserued in heauen for Colo. 3. a
you, that are kepte by the power of god
thorow fayth to saluacion, which is pre
pared already to be shewed in the last ty
me: in the which ye shall reioyce, though B
now for a lytle season (yf nede requyre)
ye are in heuynes thorow manyfold tẽp
tacyons * that youre fayth once tryed (be Job 23. a
ynge much more precyous then the cor- Jaco. 1. a
ruptyble golde that is tryed thorow the
fyre) myght be founde vnto laude, * glo Mat. 25. c
rye and honoure at the appearynge of
Jesus Christ: whom ye haue not sene, &
yet loue hym * in whom now ye beleue, Joh. 20. d
though ye se hym not. Euen so shal ye re
ioyce also with vnoutspeable and glory
ous ioye, receauynge the ende of youre
fayth, euen the saluacyon of youre sou-
les.
Of which saluacion the * prophetes Gen. 49. b
haue enquyred and searched, which pro Dan. 2. g
phecyed of the grace that shuld come vp Agge. 2. b
pon you: searchynge whan or at what zacha. 6. b
tyme the spiret of Christ that was in thẽ
shulde signyfy, which (spirete) testified be
fore, the passions that shulde come vnto
Christ, and the glorye that shuld folowe
after. Vnto the which (prophetes) it was
declared, that not vnto them selues, but vnto
vs they shulde minister the thynges which
are now shewed vnto you, by the which
thorow the * holy goost sent downe frõ Actu. 2. a
heauẽ haue preached vnto you the thyn-
ges * which the angels desyre to beholde. Luce. 2. b
Wherfore gyrde vp the ‡ loynes of C
youre mynde, be sobre, and trust perfectly ‡ Lu. 12. d
on the grace that is brought vnto you,
by the declarynge of Jesus Christ, as obe
dient chyldre, not fashionyng youre selues

to youre olde lustes of ignoraunce, but
as he which hath called you is holy, eue
so be ye holy also in all youre conuersa-
Leui.xi. and.19.g cyon:for it is wrytten: * Be ye holy, for
I am holy.
And yf so be that ye call on y father
which without respecte of personnes
Mat.25.c iudgeth ‡ accordynge to euery mans
worke,se that ye passe the tyme of youre
1.Cor.6.c and.7.c pylgremage in feare: ✠ * and knowe
that ye were not redemed with corrupti-
ble syluer and golde, frō your vayne cō-
uersacyon(which ye receaued by the tra-
Heb.9.b dicyons of the fathers) * but with the
1.Joh.1.b precious bloude of Christ, as of an in-
Apoc.1.a nocēt and vndefyled lambe, which was
D ordeyned before the worlde was made,
Esa.9.b but is declared in the laste tymes * for
Luce.2.b youre sakes, which thorow hym beleue
on God, that raysed hym vp from the
Phi.2.a dead,* and hath geuen hym the glory,
that ye myghte haue faith and hope in
God:Eue ye which haue purifyed youre
Actu.15.b soules in *obeyng y treuth thorow the
spret, for to loue brotherly without fay-
nynge,and feruētly one to loue another
with a pure harte, as they y are borne a
new,not of corruptyble sede,but of vn-
corruptible, euen by the lyuynge worde
Esa.40.a of god,which endureth for euer.*For al
Eccl.14.b fleshe is as grasse, and all the glorye of
Jaco.1.a man is as y floure of grasse.The grasse
withereth,and the floure falleth awaye
but the worde of the LORDE endureth
for euer. ✠ This is the worde that is
preached amonge you.

The.ii.Chapter. ✠

He exhorteth men to laye asyde all
vice,sheweth that Christ is the founda-
cyon where vpon they be buylt, prayeth
them to abstaine from fleshly lustes,and
to obeye worldly rulers. How seruaun-
tes shulde behaue them selues towarde
theyr masters.He exhorteth to suffre af-
ter the ensample of Christ.

A
Ephe.4.c Wherfore * laye asyde all ma-
Col.3.a liciousnes & all gyle, & ypo-
Heb.12.a crisye,and enuye,and all bac-
‡mat.18.a byttynge, and ‡ as new born
babes desire that reasonable
milke,which is without corrupcyō,y ye
may growe therin,yf so be that ye haue
Psal.33.a * taisted how frendly the LORDE is,
‡Eph.2.c Vnto whom ye are come, ‡ as to the ly-
uynge stone,which is disalowed of men
but chosen of God and precious,And ye
also lyuyng stones are made a spiritual

house * and an holy presthode, to Esa.
offre vp ‡ spirituall sacryfices, accepta- ‡Ro.
ble vnto God by Jesus Christ. Wher- Heb.
fore it is cōtayned in y scripture.* Be- *Esa.
holde, I put in Sion an heade corner Mat.
stone, electe and precious, and he that Actu.4
beleueth on hym,shall not be confoūded
Vnto you therfore whiche beleue, he is
precious:but vnto them that beleue not
is the same stone which the * buylders Psal.
refused,made the heade stone in the cor-
ner,‡ & a stone to stōble at, & a rocke to Esa.8
be offended at, namely in them whiche
stōble at the worde, and beleue not that
wheron they were set.
* But ye are that chosen generaciō B
that kyngly presthode, ‡ that holy na- Exo.19
cyon, y peculyar people,* that ye shulde ‡Deu.7
shewe y vertues of hym,which hath cal- *Esa.4
led you out of darknes in to his maruey-
lous lyght.* Euen you whiche in tyme Osee.
past were not a people,but now ar y peo- Rom.
ple of God: which were not vnder mer-
cy,but now haue optayned mercy. ✠
✠ Dearly beloued, I beseke you as
straungers and pelgryms, * Abstayne Rom.
from the fleshly lustes, whiche fyght a- Gala.5
gaynst the soule, ‡ and lede an honeste ‡mat.5
cōuersacyon amonge the Heythen,* y *1.pe.
they which backbyte you as euell doers, Titi.2.
maye se youre good workes,and prayse
God in the daye of visitacyon.
* Submytte youre selues vnto all Rom.13
maner ordinaunce of men for the LOR Titi.3.a
DES sake:whether it be vnto y kinge
as vnto the chefe heade,or vnto rulers,
as vnto them that are sent of hym, for
the punyshment of euell doers, but for
the prayse of them that do well. ✠ For
so is the wyll of God, that ye with well
doynge shulde put to sylence the igno-
raunce of folyshe men:as fre,and not as
hauynge the lyberty for a cloke of wick-
ednes, but euen as the seruauntes of
God * Honoure all men.Loue brother Rom.12
ly felowshyppe.Feare God‡ Honoure ‡mat.22
the kynge.
* Ye seruauntes,obeye youre mas- C
ters with all feare: not onely yf they be Ephe.6
good & curteous, but also though they Col.3.
be frowarde. ‡ For that is grace, yf a Titi.2.
man for cōscience towarde God endure ‡1.cor.7
grefe,& suffre wronge.For what prayse
is it, yf whan ye be buffeted for youre
fautes, ye take it paciently? * But yf Mat.5
whan ye do well,ye suffre wronge, and 1.Pet.
take it paciētly,that is grace with God
For herevnto are ye called,for so muche
as ✠ Christ also suffred for vs, lea-

lynge vs an * ensample, that ye shulde
folowe his fotesteppes, whiche dyd no
synne, nother was there gyle founde in
his mouth: * which whan he was reuy-
led, reuyled not agayne: whan he suffred
he threatened not: but cōmytted ye cause
vnto hym, that iudgeth ryghteously:
* which his owne selfe bare our synnes
in his body vpon the tre, that we shulde
be delyuered from synne, and shuld lyue
vnto ryghteousnes: by whose strypes ye
were healed. * For ye were as shepe go-
ynge astraye, but now are ye turned vn
to the shepherde and byshoppe of youre
soules. ✠

The.iii.Chapter.

¶ How wyues ought to ordre them sel
ues toward theyr husbandes, & in theyr
apparel. ¶ The deutye of men towarde
theyr wyues. He exhorteth all men to
vnite and loue, and pacyently to suffre
trouble. Of true baptyme.

Lykewyse * let the wyues be
in subieccyon to theyr husbā
des: that euen they which be
leue not ye worde, may with-
out the worde be wonne by
the conuersacyon of the wyues, whan
they beholde your pure conuersacyon in
feare. Whose apparel * shal not be out-
warde with broyded heer and hangyng
on of golde, or in puttynge on of gorgi-
ous araye, but let the inwarde man of ye
harte be vncorrupte with a meke and
quyete spryte, which before god is much
set by. For after this maner in the olde
tyme dyd the holy wemen which trusted
in God, tyer themselues and were obe-
dient to theyr husbandes: Euen as Sa-
ra obeyed Abraham, * and called hym
lorde: whose doughters ye are, as longe
as ye do wel, not beyng afrayed for any
trouble.

Lykewyse ye men, dwell with thē ac
cordynge vnto knowlege, geuynge * ho
noure vnto the wyfe, as to the weaker
vessel: and as vnto them that are heyres
with you of ye grace of lyfe, that youre
prayers be not let.

✠ But in conclusion be ye all of one
mynde, one suffre with another, loue as
brethren, be pytefull, be curteous. * Re-
cōpence not euell for euell, nother rebuke
for rebuke: but contrarye wyse, blesse: &
knowe ye ye are called therto, euen ye ye
shulde be heyres of the ‡ blessynge. For
* who so lysteth to lyue, ‡ wolde fayne
se good dayes, ‡ Let hym refrayne his
tunge from euel, and his lyppes ye they
speake no gyle. Let him eschue euell: and
do good. Let him seke peace and ensue
it. * For ye eyes of ye LORDE are ouer ye Esai.65.d
ryghteous, and his eares are open vnto
theyr prayers. But the face of ye LOR-
DE beholdeth thē that do euell. * And Rom 8.d
who is it that can harme you, yf ye fo-
lowe that which is good? Not withstō-
ding * blessed are ye, yf ye suffre for righ Math 5.a
teousnes sake. ‡ Fear not ye theyr threa ‡ Esa.8.c.
tenynge, nother be troubled, * but san- Mat 10.d
ctifie the LORDE God in youre har- * Job 1.d
tes. ✠ ‡ Be ready alwayes to geue an ‡ ps. 119.f
answere to euery man, that axeth you Actu.4.a
a reason of the hope that is in you, and
that with mekenesse & feare, hauynge a
good conscience, * that they which bac- 1.Pet.2.b
byte you as euell doers, maye be asha- Tit.2.a
med, that they haue falsly accused your
goood conuersacion in Christ.

* For it is better (yf the wyll of C
God be so) that ye suffre for wel doing, 1. Pet. 2.c
thē for euel doyng ‡ ✠ For as much as Math 5.a
Christ hath once suffred for our synnes, ‡ Rom 5.a
the iuste for ye vniust, for to brynge vs Hebr.9.c
to God: & was slayne after ye fleshe, but
quyckened after the spryte.

In the which spryte he also wente,
and preached vnto ye sprytes ye were in
preson, whych in tyme past beleued not
* whā God once abode & suffred pacient Gene 6.a.
ly in the tyme of Noe, whyle the Arke Mat 24.
was a preparyng: ‡ Wherin fewe (that Luce 17.d
is to say eight soules) were saued by wa ‡ Ge.7.c
ter. Which sygnifyeth * baptyme that * Ro.6.c.
now saueth vs: not the puttinge awaye
of the fylthe of the fleshe, but in that
a good conscience consenteth vnto God
by the resurreccyon of Jesus Christ,
which is on the ryghte hāde of God, ✠
and is gone in to heauen, * angels, Heb 1.b
power and myghtes subdued vnto hym. 2.b.c

The.iiii.Chapter.

¶ He exhorteth mē to ceasse frō synne,
to spende nomore tyme in vyce, to be so
ber and apte to prayer, to loue eche other
to be pacient in trouble, and to beware
that noman suffre as an euell doer, but
as a Christen man and not to be asha-
med.

For as much then as Christ
hath suffred for vs in ye flesh
arme youre selues lykewyse
with the same mynde * For Rom 6.a
he which suffreth in ye flesh,
ceasseth from synne, that henceforth

Joh.2.c (as much tyme as yet remayneth in the
flesshe) he shulde not lyue after the * lu-
stes of men, but after the wyll of God.
Ephe.4,b ‡ For it is ynough, that we haue spent
the tyme past of the lyfe, after the wyll
of the Hethen, whan we walked in wan-
tonnesse, lustes, dronckennes, glotony,
exotous drynkynge, and in abhomina-
ble Idolatrye. And it semeth to them a
straunge thinge, that ye runne not also
with thē vnto the same excesse of ryote,
and speake euell of you. (Whiche shall
geue accomptes vnto hym that is ready
to iudge ỹ quycke & the dead.) For vn-
to this purpose also was the Gospell
preached vnto the dead, that they shuld
be iudged lyke other men in the fleshe,
but shulde lyue vnto God in the sprete.
The ende of all thynges is at hande.

B
Mat.24.d ✠ * Be ye therfore sober & watche
vnto prayers: but aboue all thynges ha-
ue feruent loue amonge you one to ano-
Pro.10.b ther. ‡ For loue couereth the multitude
Heb.13.a of synnes. Be ye herberous one to ano-
ther without grudgynge, and mynister
one to another, euery one with the gifte
that he hath receaued, as good stewar-
Iere.23.c des of ỹ manyfolde grace of God. * Yf
ony mā speake, let hym speake it as the
Rom.12.b worde of God. * Yf ony man haue an
office, let hym execute it as out of the po-
wer that God ministred vnto hym, that
God maye be praysed in al thynges tho-
rowe Jesus Christ. ✠ To whome be
honoure and dominyon for euer and e-
uer Amen.

C Derely beloued, marueyl not at this
Luce.12.f * heate (which is come amonge you to
1.Cor.3.b trye you) as though some straūge thyng
1.Pet.1.b happened vnto you ‡ but reioyce, in as
‡2.tim.2.a muche as ye are partakers of Christes
passions, that whā his glory appeareth,
ye maye be mery and glad. * Yf ye be
Mat.5.a reuiled for ỹ name of Christ, blessed are
ye, for ỹ spiret (which is the sprete of glo
ry & of God) resteth vpō you. On their
parte he is euell spokē of, but on youre
parte he is praysed.

1.Pet.2.c * But se that none of you suffre as
and.3.c a murtherer, or as a thefe, or as an euel
doer, or as a busybody in other mens
matters. Yf ony man suffre as a Chri-
sten mā, let hym not be ashamed, but let
hym prayse God on this behalfe, * for
Iere.25.d the tyme is come, that iudgement must
and.49.b begynne at the house of God. Yf it first
Ezec.9.b begynne at vs, what shal the ende be of
them whiche beleue not the Gospell of
Pro.11.d God? * And yf the righteous scarcely
be saued, where shall the vngodly & syn
ner appeare? * Wherfore let them that Actu.7.
suffer accordynge to the wyll of God, cō
mytte their soules vnto hym with well
doynge, as to the faithfull creator.

The.v.Chapter.

¶ A speciall exhortacyon for all byshop-
pes or prestes to fede ỹ flocke of Christ
and what their dutye is, and what re-
warde they shall haue yf they be diligēt
He exhorteth yonge personnes to sub-
mytte thē selues to the elder, euery one
to loue another, to be sober & to watch,
that they maye resyste the enemye.

The Elders which are amōg
you I exhorte, which am al-
so an Elder, * and a witnes
of the afflictyons in Christ, Actu.5.
and partaker of the glorye
that shalbe opened. * Fede Christes
flocke which is amonge you, and take Actu.20.
the ouersight of them, not as though ye
were compelled therto, but wyllyngly:
not for the desyre of fylthie lucre, but of
a good mynde: * not as though ye were
lordes ouer the paryshens, ‡ but that ye Ezec.34.
be an ensample to the flocke: and whan Luce.22.
the chefe shepherde shal appeare, ye shal ‡Tit.2.
receaue the vncorruptyble * crowne
of glorye. Col.3.d 2.tim.4.

Lykewyse ye yonger submitte youre
selues vnto the Elder. Submitte youre
selues euery mā one to another, & knytt
youre selues together in lowlynes of
mynde. * For God resisteth the proude Pro.11.
but geueth grace to ỹ hūble. ✠ ‡ Sub ‡Iac.4.
mytte youre selues therfore vnder the
myghtie hande of God, that he maye ex
alte you whā the tyme is come. * cast al Psal.54.
youre care on hym, for he careth for you. Mat.6.

Be sober and watch, ‡ for your ad- Luce.12.
uersary the deuell, walketh aboute as a B
roarynge lyon, sekynge whom he maye ‡Iob.1.
deuoure, * whom resiste stedfast in the Ephe.6.
fayth, and knowe, that youre brethrē in *Iac.4.
the world haue euē the same afflictiōs.

But ỹ God of all grace, which hath
called you to his euerlastynge glorye in
Christ Jesu, shall his owne selfe make
you perfecte, which suffre * a litle sea- Rom.
son: euen he shal settle, strength and sta- 2.Pet.
blysshe you. To hym be prayse and do- Heb.
minion for euer and euer Amen. ✠

By Siluanus youre faithfull bro-
ther (as I suppose) haue I wrytten vn-
to you breifly, exhortynge & testifyenge,
how that this is the true grace of God

wherin ye stonde. The companions of
your eleccyon that are at Babilō, salute
you, and Marcus my sonne. Grete
…16.b ye one another * with the kysse
…16.c of loue. Peace be with
…13.c you all which are
in Christ Je-
sus Amen.

The seconde

Epistle of the Apostle saynt Peter.

The fyrst Chapter.

¶ For so muche as the power of God hath geuen thē all thynges pertaynynge vnto lyfe, he exhorteth them to flye the corrupcyō of worldly lust, to make theyr callynge sure with good workes, & frutes of fayth. He maketh mencyon of his owne death, declarynge the LORDE Jesus to be the true sonne of God, as he himselfe hath sene vpon the mounte.

A Symon Peter a seruaūt
& an Apostle of Jesus
Christ.
Unto them which ha
ue optayned lyke fayth
with vs in the ryghte-
ousnes that cōmeth of
our god, and Sauiour
Jesus Christ.
…Pet.1.a * Grace and peace be multiplyed to
you thorow the knowlege of God and
of Jesus Christ our LORDE.
For so muche as his godly power
hath geuē vs all thynges (that pertayne
vnto lyfe and godlynes) thorow ỷ know
lege of hym that hath called vs by his
owne glorye and power, wherby the ex-
cellent and moost great promyses are ge
B uen vnto vs: namely, that ye by ỷ same
…1.a shulde be * partakers of ỷ godly nature
…2.b yf ye flye the corrupte lust of the worlde:
geue ye all your diligence therfore here-
vnto, and in your faith minister vertue:
…1.8.a in vertue, knowlege: * in knowlege, tem
perancy: in temperancy, pacyence: in pa-
cyence, godlynes: in godlynes, brotherly
loue: in brotherly loue, general loue. For
yf these thynges be plenteous in you,
they wyll not let you be ydle nor vnfrut
full in the knowlege of our LORDE
Jesus Christ. But he that lacketh these
thynges, is blynde, and gropeth for the
waye with the hande, and hath forgottē
that he was clensed from his olde syn-
nes.
Wherfore (brethren) geue the more
diligence, to make your callynge & elec-
cyon sure: for yf ye do suche thynges, ye
shall not fall, and by this meanes shall
there be plenteously mynistred vnto you
an entryng in vnto ỷ euerlastynge kyng
dome of our LORDE and Sauioure
Jesus Christ.
Therfore wyll I not be negligent to C
put you alwayes in remembraunce of
such thinges: though ye knowe thē your
selues, and be stablyshed in the present
trueth. Notwithstondynge I thynke it
mete, as lōge I am in this * tabernacle, 2.Cor.5.a.
to steare you vp by puttynge you in re-
membraunce. * For I am sure, that I Joh.21.d
must shortly put of my tabernacle, euen 2.Tit.4.a
as our LORD Jesus Christ hath she-
wed vnto me. Yet wyl I do my diligēce
that alway after my departyng ye may
haue wherwith to kepe these thinges in
remembraunce.
✠ For we folowed not deceauable
fables, whan we declared vnto you the
power and commynge of our LORD
Jesus Christe: * but with our eyes we Joh:1.b
sawe his maiestye, whan he receaued of 1.Joh.1.a
God the father honoure and prayse, by D
a voyce that came vnto him from the ex
cellent glory, after this maner: * This Mat 17.a
is my dear sonne, in whom I haue de- Mar.9.a
lyte. And this voyce herde we brought Luce.9.d
downe frō heauen, whan we were with
hym on the holy mounte.
We haue a sure worde of prophecy,
and ye do well that ye take hede ther vn
to, as vnto a lyght * that shyneth in a
darke place vntyll the daye dawne, and 2.Cor.4.b
the daye starre aryse in your hartes. ✠
And this shal ye know fyrst, that no pro
phecye in ỷ scripture is done of any pri-
uate interpretacyon. * For the prophecy
was neuer brought by the wyll of man, Dan.9.b
but the holy men of God spake, as they zach.7.b
were moued of the holy goost. 2.Tim.3.b

The ii. Chapter.

¶ He prophecyeth of false teachers, & sheweth theyr punyshment.

But ther were false prophetes A
also amōge ỷ people, * euen
as ther shalbe false teachers Mat.24.b
amōge you lykewyse, which Actu.20.d
priuely shall bryng in dānable 1.Tim.4.a

sectes, euen denyenge the LORDE ẏ
hath bought them, and shall brynge vp-
pon them selues swyfte damnacyon: &
Mat.7.b * many shall folowe theyr dampnable
wayes, by whom the way of trueth shal
be euell spoken of: and thorow couetous
nes shal they with fayned wordes make
1.Cor.11.b marchaũdyse of you, * vpon whom the
iudgement is not negligent in taryenge
of olde, and theyr dãnacyon slepeth not.
B * For yf God spared not the angels
Job.4.b that synned, but cast them downe with
Apo 20.a the cheynes of darknes in to hell, and de
lyuered them ouer to be kepte vnto iud-
Gene.7.a. gemẽt: * Nether spared the olde worlde
but saued Noe the preacher of ryghte-
ousnes hymselfe beynge the eyght, and
brought the floude vpon the worlde of
Gen.19.e the vngodly: * And turned the cyties of
Sodom and Gomor in to asshes, ouer-
threwe them, damned them, and made
of them an ensample, vnto those that af
Gene.19.c ter shuld lyue vngodly: * And delyuered
iust Loth which was vexed with the vn
godly conuersacyon of the wycked. For
in so muche as he was ryghteous and
dwelt amonge them, so that he must ne-
C des se it & heare it, his ryghteous soule
1.Cor 10.b was greued from daye to daye ẘ theyr
vnlawfull dedes. * The LORDE kno
weth how to delyuer the godly out of te
tacyon, and how to reserue the vniuste
vnto the daye of iudgement for to be pu
nysshed: but specyally thẽ that walke af-
ter the flesshe in the lust of vnclẽnes, and
despyse the rulers: beynge presumptu-
ous, stubburne, and feare not to speake
Jude.1.b euel of them that are in auctorite * whã
the angels yet which are greater both
in power and myght, bear not that blas
phemous iudgement agaynst them of ẏ
Jere.12.a LORDE. * But these are as ẏ brute
beastes, whiche naturally are brought
Jude.1.b forth to be taken and destroyed: * spea-
kynge euell of that they knowe not, and
shall perysh in theyr owne destruccyon,
and so receaue the rewarde of vnryghte
ousnes.

They counte it pleasure to lyue de-
lycyously for a season: Spottes are they
& fylthynes: lyuynge at pleasure and in
deceaueable waies: feastyng ẘ ẏ which
is youres, hauynge eyes ful of aduoutry
& can not ceasse frõ synne, entysyng vn-
stable soules: hauynge an hart exercysed
with couetousnes: they are cursed chyl-
dren, & haue forsaken the ryght waye, &
Nu.22.23. are gone astraye: folowyng the waye of
and.24. * Balaam the sõne of Bosor, which lo-
ued ẏ rewarde of vnryghteousnes ‡ but Nu.31.
was rebued of his iniquite. * The tame *Nu.22
& domme beast: spake with mãs voyce,
and forbad the folysshnes of ẏ prophete.
These are welles without water, &
* cloudes caried aboute of a tempest: to D
whom the myst of darknes is reserued Jude.1
for euer. For they speake the proud wor
des of vanite, vnto the vtmoost, and en
tyse thorow wantonnes vnto the lust of
the flesshe, euen them that were cleane es-
caped, and now walke in erroure: & pro
myse them lyberty where as they the sel
ues are seruaũtes of corrupcyon, * For Joh.8
of whom soeuer a man is ouercome, vn Rom.6
to the same is he in bondage. * For yf ‡Luc.
they (after they haue escaped frõ the fyl
thynes of the worlde thorow the know
lege of the LORDE and Sauour Je
sus Christ) are yet tangled agayne ther-
in and ouercome, * then is ẏ latter ende Luce.11
worse vnto them then the begynnynge. Heb.6.a
For it had bene better for them, not to
haue knowen the way of ryghteousnes,
thẽ after they haue knowẽ it, * to turne Actu.5
from the holy commaundement, ẏ was
geuen vnto them. It is happened vnto
them accordynge vnto the true prouerbe
* the dogge is turned to his vomyte a- Pro.26.
gayne: and the sowe that was wasshed, Eccl.34.
vnto hyr walowynge in the myre.

The.iii.Chapter.

He exhorteth men to beware of such
as wolde make them beleue, that ẏ day
of the LORD were slacke in cõmynge
prayeth them to lede a godly lyfe, and to
loke verely for the cõmynge of ẏ LOR
DE, whose longe taryenge is saluaciõ,
& ẏ because he wolde haue noman lost,
but wolde receaue all mẽ to repentaũce.

This is the seconde Epistle ẏ A
I now wryte vnto you (ye
dearly beloued) where in I
stere vp & warne your pure
mynde that ye maye remem
bre the wordes, which were tolde before
of the holy prophetes: and also the com-
maundement of vs, that be the Apostles
of the LORDE and Sauour.
This fyrste vnderstonde, * that in 1.Tim
the last dayes there shall come mockers 2.Tim
which wyll walke after theyr owne lu- Jude.1
stes, and say: ‡ Where is the promes of ‡Eze.12
his cõmynge? For sence the fathers fell
on slepe, euery thynge contynueth as it
was from the begynnynge of the crea-
ture. This they knowe not (& that wyl-
fully) how that the heauens were afore

Gen.1.a hym also * & the earth out of the water,
and was in the water by the worde of
Gen.7.d God * yet was the world at that tyme
destroyed by the same wyth the floude.
But the heauens which are yet, and the
earth, are kept in stoare by his worde,
Tess.1.b to be reserued * vnto fyre agaynst the
daye of iudgement and damnacyon of
vngodly men.
B Dearly beloued, be not ignoraunt
Psal.89.a of this one thyng, * how that one daye
Ezec.12.d is wyth the LORDE as a thousande
1.Pet.4.a yeares: & a thousãd yeares: as one day.
The LORD is not slacke to fulfyl his
promes (as some men coũte slacknesse)
Rom.2.a but is * pacient to vs warde, ‡ & wyll
Eze.18.d not that any man shuld be lost, but that
euery man shuld amende hemself. Ne-
Mat.24.d uertheles * the day of the LORD shal
1.Tes.5.a come euen as a thefe in the nyght: ‡ in
Apoc.3.a the which (daye) the heauens shal perish
Esa.51.b with a greate noyse, and the Elemẽtes
Psal.101.d shall melte with heate, and the earth &
Heb.1.d the workes that are therin, shal burne.
Yf all these thynges shall perysshe,
what maner persons then oughte ye to
be in holy conuersacyon and godlynes,
lokynge for, and hastynge vnto the cõ-
mynge of the LORDE? In the which
the heauens shall perysshe with fyre, and
the elementes shall melt with heate. Ne-
Esa.65.c uertheles * we loke for a newe heauen
Apo.21.a and a new earth ‡ accordyng to his pro-
Esa.66.d mes wherin dwelleth righteousnes.
Mat.13.c Wherfore dearly beloued, seyng ẏ
C ye loke for such thynges, be dylygent ẏ
ye maye maye be founde before hym in
peace without spot and vndefyled and
counte the long sufferinge of our LOR-
DE your saluacyon, Euen as our dear
beloued brother Paule (accordyng to ẏ
wysdome geuen vnto hym) wrote vnto
you: yee speakinge therof almoost in all
Epistles, wherin are many thynges
harde to be vnderstonde, which they ẏ
are vnlearned & vnstable, peruerte, as
they do ẏ other scriptures also, to their
owne damnacion.
Ye therfor beloued, seynge ye know
it before hande, beware, lest ye also be
plucte away thorowe the errour of the
wycked, and fall from your owne sted-
fastnes. But growe in grace, and in
the knowlege of our LORD
& sauiour Jesus Christ,
to hym be prayse now
and for euer.
Amen.

The fyrst Epistle of the Apostle and Euangelist S. Jhon.

The fyrst Chapter.

Treue witnesse of the euerlastynge worde of God. The bloude of Christe is the purgacion from synne. No man is wythout synne.

That whych was from A
the begynnyng, whych
we haue herde, whyche
* we haue sene wyth Joh.1.b
our eyes, which we ha- 2.Pet.1.c
ue loked vpon, ‡ & our ‡ Joh.20.d
handes haue handled
of the worde of ẏ lyfe:
and ẏ lyfe hath appeared, and we haue
sene, and beare witnes, and shewe vnto
you the * lyfe that is euerlasting, which Joh.17.a
was wt the father, & hath appeared vn-
to vs. That which we haue sene and
herd, declare we vnto you, that ye also
may haue fellowshippe with vs, and ẏ
our fellowshippe may be with ẏ father
and with his sonne Jesus Christ. And
this wryte we vnto you, * that youre Joh.17.b
ioye maye be full.
* And this is the tydinges whyche Joh.17.b
we haue herde of hym, and declare vnto
you, that God is lyghte, and in hym is
no darkenes at all. Yf * we saye ẏ we Psa 14.a
haue fellowshippe wt hym, & yet walke Esa.33.b
in darknes, we lye, and do not ẏ trueth
But yf we walke in lyghte, euen as he
is lyghte, then haue we fellowshippe to-
gether, * and the bloud of Jesus Christ Heb.9.b
his sonne clẽseth vs from all synne. 1 Pet.1.c
‡ Yf we saye ẏ we haue no synne, Apo.1.a
we deceaue oure selues, and the trueth ‡ Pro 19.b
is not in vs. * But yf we knowlege our * 3 Re.8.g
synnes, he is faythfull and iuste to for- and.9.a
geue vs our synnes, and to clẽse vs frõ Job 13.b
all vnrighteousnes. Yf we say, we haue Pro.28.b
not synned, we make hym a lyar, ‡ & hys Eccle 7.c
worde is not in vs. Psal 31.a

The.ii.Chapter.

Christ is our aduocate. Of true loue, and how it is tryed.

A My lytle chyldren, these thyn-
ges wryte I vnto you, that
ye shulde not synne: and yf
ony man synne, we haue an
Hebr.7.d. * aduocate with the father,
euen Jesus Christ which is ryghteous:
Roma.3.c * and he it is that optayneth grace for
oure synnes: not for oure synnes onely.
but also for the synnes of all the world.
And here by are we sure that we knowe
hym, yf we kepe his commaundementes.
Joh.4.c * He the sayeth: I know hym, & kepeth
not his commaundementes, is a lyar and
the trueth is not in him. But who so ke
peth his worde, in hym is the loue of
Joh.13.d God perfecte in dede. * Hereby knowe
‡1 Pe. 2.c we that we are in him. ‡ He that sayeth
Joh.13.b he abydeth in hym, oughte to walke euē
as he walked. ‡

Brethren I wryte no new commaū
dement vnto you, but that olde commaun
dement, whyche ye haue herde from the
begynnynge. The olde commaundemēt
is the worde, which ye haue herde from
Joh. 13. d. the begynnynge. Agayne, a * new com-
and.15.b maundemēt wryte I vnto you, a thinge
2.Joh. 1.a that is true in hym and also in you: for
the darknes is past, and the true lyghte
now shyneth.

B He that sayeth he is in lyghte, and
hateth his brother, is yet in darknes. He
that loueth his brother, abydeth in the
lyght, and there is none occasion of euel
in hym. But he that hateth his brother,
is in darknes, & walketh in darknes, &
can not tell whyther he goeth, for the
darknesse hath blynded his eyes.

Luce.24.d Babes, I wryte vnto you, * ẏ your
Actu.4.a synnes are forgeuen you for his names
sake. I wryte to you fathers, how ẏ ye
haue knowen hym which is from ẏ be-
gynnynge. I wryte vnto you yonge mē,
how that ye haue ouercome ẏ wycked.
I wryte vnto you lytle chyldren how
ẏ ye haue knowen the father. I haue
wrytten to you fathers, how ẏ ye haue
knowē hym, whiche is from the begyn
nynge. I haue wrytten vnto you yonge
men, how that ye are stronge: and the
worde of God abydeth in you, and ye
haue ouercome the wycked.

C He that ye loue not the worlde, no-
ther the thynges that are in the worlde.
Yf ony man loue the worlde, the loue of
the father is not in hym: for all that is
in the worlde (namely the lust of ẏ fleshe
and the lust of the eyes, and the pryde of
lyfe) is not of the father, but of ẏ world.
Psal.89.d And * the worlde passeth awaye and ẏ
lust therof. But he that fulfylleth ‡ the 1.Cor.7
wyll of God, abydeth for euer.
Lytle chyldren, it is the last houre & Esa.40
(as ye haue herde that * Antichrist shall ‡Joh.
come) euen now are ther many become 1.Tes.4
Antichristes already: wherby we know *ma
that it is ẏ last houre. They wente out Joh.5.
* from vs, but they were not of vs: for
yf they had bene of vs, they wolde no Joh.13.
doute haue continued with vs. But ‡ ẏ Actu.20.
they may be knowen, how that they are ‡1 cor 11
not all of vs.

But ye haue the * anoyntinge of Hebr.1.
him that is holy, & ye know al thinges.
I haue not wryttē vnto you, as though
ye knewe not the trueth but ye know it,
and are sure, that no lye cōmeth of the
trueth. Who is a lyar, but he that deny D
eth that Jesus is Christ? The same is
the Antichrist, that denyeth the father &
the sonne. * Whosoeuer denyeth ẏ sōne,
the same hath not ẏ father. Loke what Joh.14.
ye haue herde now frō ẏ beginning let
ẏ same abide in you. Yf ẏ which ye herde
frō ẏ beginning shal remayn in you, thē
shall ye also abyde in the sonne & in the
father. And this is the promes that he
hath promysed vs, euen eternall lyfe.

This haue I wrytten vnto you con
cernynge them that deceaue you. * And Esa.54.
the anoyntynge which ye haue receaued Joh.6.e
of hym, dwelleth in you: and ye nede not 14.c.16.
that ony man teache you, but as the a-
noyntynge teacheth you all thinges, euē
so is it true, & is no lye. And as it hath
taught you, euen so abyde ye therin.
And now babes, abyde in hym, ẏ whan Hep.5.
he shall appeare, we may be bolde * and
not be made ashamed of him at his com
mynge. Yf ye know that he is ryghte-
ous, know also that he which doth righ
teousnes, is borne of hym.

The. iii. Chapter.

The singular loue of God towarde
vs: and how we agayne oughte to loue
one another.

A Beholde what loue ẏ father
hath shewed on vs, that we
shuld be called the chyldren Joh.16
of God. Therfore, * ẏ world 1.Cor.2
knoweth you not, because it
knoweth not hym. Dearly beloued, we Luce.
are now ẏ * chyldre of God, & yet hath Rom 8
it not appeared what we shalbe. 1.Cor.
* But we knowe that whan he shal ap Col.3.
peare we shalbe lyke hym: for we shall Phili.
se hym as he is. And euery man that

hath this hope in hym, pourgeth hym-
selfe, euen as he is pure. Whosoeuer cō-
mytteth synne, commytteth vnryghte-
ousnes also, and synne is vnryghteous-
Esa.53.a nes. * And ye knowe that he appeared
1.Tim.1.c to take away our synnes: and in hym is
Tit.2.b no synne. Whosoeuer abydeth in hym,
1.Pet.2.c synneth not: Whosoeuer synneth, hath
not sene hym, nother knowen hym.

B Babes, let noman deceaue you: He
that doth ryghteousnes, is ryghteous,
euen as he is ryghteous He that cōmyt
Joh.8.d teth synne, is of the deuell: * for ẏ deuell
synneth sence the begynnynge. For this
purpose appeared the sonne of God, to
1.Joh.5.c lowse the workes of the deuell. * Who
soeuer is borne of God, synneth not: for
1.Pet.1.d. his * sede remayneth in hym, and he can
not synne, because he is borne of God.
Joh.13.d * By this are the chyldren of God kno-
wen and the chyldren of the deuel. Who
soeuer doth not ryghteousnes, is not of
God, nether he ẏ loueth not his brother

For this is the tydynges whiche ye
haue herde from the begynnyng, that ye
Gen.4.b. shuld loue one another, * & not as Cain
which was of the wicked, and slewe his
brother. And wherfore slew he him? euē
because his owne workes wer euell and
Joh.15.d his brothers ryghteous. ✠ * Maruaile
not (my brethren) though ẏ worlde hate
you. We knowe that we are translated
from death vnto lyfe, because we loue ẏ
brethren. He that loueth not his brother
abydeth in death. * Whosoeuer hateth
Math.5.c. his brother, is a mā slayer. And ye know
Apo.22.c that a manslayer ‡ hath not eternall lyfe
abydynge in hym.

C Hereby haue we perceaued * loue, ẏ
Joh.3.c he gaue his lyfe for vs: & therfore ought
Rom.5.a we also to geue our liues for the brethrē
‡ Deu.15.a ‡ But he that hath this worldes good,
and seyth his brother haue nede, & shut-
teth vp his hartes from hym, how dwel-
leth the loue of God in hym? My lytle
Jacob.2.b chyldren, * let vs not loue with worde
nother with tunge, but with the dede, &
with the trueth. ✠ Here by knowe we
that we are of the verite, and can quiet
our hartes before hym. But yf our harte
condempne vs, God is greater then our
harte, and knoweth all thynges. Dearly
beloued, yf our hart condempne vs not,
thē haue we a fre boldnes to Godward
Joh.16.c * And what soeuer we axe, we shall re-
1.Joh.5.b. ceaue it: because we kepe his commaun-
Heb.4.a dementes, and do those thynges, which
are pleasaunt in his syghte.

And this is his commaundement,
that we beleue on the name of his sonne
Jesus Christ, & loue one another, * as Joh.13.d
he gaue commaundement. And he that and.15.b
kepeth his cōmaūdementes ‡ dwelleth ‡1.Jo.4 b
in hym, & he in hym. And hereby knowe
we that he abydeth in vs, euen * by the Rom.8.b
spirite which he hath geuen vs.

The.iiii.Chapter.

¶ Difference of spretes, and how the
sprete of God maye be knowē from the
sprete of erroure. Of the loue of God &
of our neghbours.

Dearly beloued, beleue not ye A
euery sprete, * but proue the 3.Re.13.d.
spretes, whyther they be of Mat.7.b
God. For ‡ many false pro- ‡1.Jo.2.c.
phetes are gone out in to the 2.Joh.1.b
worlde. Hereby shall ye knowe ẏ sprete
of God: Euery sprete which confesseth,
that Jesus Christ is come in the fleshe,
is of God: And euery spret which cōfes-
seth not that Jesus Christ is come in ẏ
fleshe, is not of god. And this is ẏ sprete
of Antichrist, of whō ye haue herde, how
that he shall come, and euē now already
is he in the worlde. Lytle chyldrē, ye are
of God, & haue ouercome them: for grea
ter is he that is in you, thē he that is in
the worlde. They are of the worlde, there
fore speake they of the worlde, and the Joh.8.d
worlde herkeneth vnto them. We are of
God, * and he that knoweth God, her-
keneth vnto vs: he that is not of God,
heareth vs not. Hereby knowe we the
sprete of truth, and the spret of errour. B
Dearly beloued, let vs loue one ano
ther, for loue commeth of God, and eue-
ry one that loueth is borne of God, and
knoweth God. He that loueth not, kno-
weth not God: for God is loue.
* By this appeared ẏ loue of God Joh.3.c
to vs warde because that God sent his Rom.5.a
onely begottē sōne in to this worlde, ẏ
we myght lyue thorow hym. Herein is
loue, nott that we loued God, but that he 2.Cor.5.c
loued vs, * and sent his sonne to make Col.1.b
agrement for our synnes.
Dearly beloued, yf god so loued vs,
we oughte also to loue one another. Exo 33.d
* No man hath sene God at ony tyme. Deu 4.b
‡ Yf we loue one another, god dwelleth Joh.1.b
in vs, and his loue is perfecte in vs. 1.tim 6.c
Hereby knowe we that we dwel in him ‡1.Jo.3.c
and he in vs, because he hath geuē vs of
his spret. And we haue sene, and testifie,
that the father sent the sōne to be ẏ Sa-
uyour of the worlde. * Whosoeuer Joh.6.f

now confesseth that Jesus is the sonne
of God, in hym dwelleth God, and he in
God: and we haue knowen and beleued
C the loue that God hath to vs.
✠ God is loue, and he that dwelleth
in loue, dwelleth in God, & God in hym
Here in is the loue perfecte ẘ vs, yͭ we
Eph.3.b.c shulde haue a fre *boldnesse in the daye
of iudgment, for as he is, euen so are we
in this worlde. Feare is not in loue, but
perfecte loue casteth out feare: for feare
hath paynefulnesse. He that feareth, is
not perfecte in loue.
Let vs loue hym, for he loued vs fyrst
1.Joh.2.a *Yf ony man saye: I loue God, & yet
hateth his brother, he is a lyar: For he yͭ
loueth not his brother whome he seyth,
how cã he loue God, whõ he seyth not?
And this commaundement haue we of
Leuit.19.e hym, *that he which loueth God, shuld
Joh.13.d loue his brother also. ⁋

The.v.Chapter.

¶ To loue God is to kepe his cõmaũdementes. Fayth ouercõmeth yͤ worlde. Euerlastynge lyfe is in the sõne of God Of the synne vnto death.

A
Mat.16.c WHosoeuer beleueth that Jesus is Christ, *is borne of
Joh.1.a God. And whosoeuer loueth
hym that begat, loueth hym
also which was begottẽ of
hym. By this we knowe that we loue
Gods chyldren, whan we loue God, and
Joh.14.b. kepe his commaundementes. *For
this is the loue of god, that we kepe his
Mat.11.e commaundementes, *and his cõmaundementes are not greuous.
✠ For all that is borne of God, ouer
1.Cor.15.f commeth the worlde: & this is the *vic
tory that ouercõmeth yͤ worlde, euen our
fayth. Who is it that ouercommeth the
worlde, but he which beleueth that Jesus is the sonne of God?
This is he that commeth with water
and bloude, euen Jesus Christ: not with
water onely, but with water and bloud
Mat.3.b *And it is the sprete yͭ beareth witnes:
and.17.a for the sprete is the trueth. (For ther are
Joh.1.d. thre which beare recorde in heauen: the
and.12.d father, the worde, and the holy goost, &
these thre are one.) And there are thre
which beare recorde in earth: the sprete,
water, and bloude, & these thre are one.
B *Yf we receaue the wytnesse of mẽ
Joh.5.d the wytnesse of God is greater: for this
is the wytnesse of God, whiche he testified of his sonne. *He that beleueth on Joh.3. Rom.8.
the sonne of God, hath the wytnesse in
hymselfe. ⁋ He that beleueth not God, Gala.4.
hath made hym a lyar, because he hath
not beleued the recorde, that God hath
testified of his sonne. And this is the re
corde, euen that God hath geuẽ vs euer
lastynge lyfe. * And this lyfe is in his Joh.17.
sonne. He that hath the sonne of God,
hath lyfe: He that hath not the sonne of
God, hath not lyfe.
These thynges haue I wrytten vnto you, which beleue on the name of the
sonne of God, that ye may knowe, how
that ye haue eternall lyfe, and yͭ ye maye
beleue on the name of the sonne of God
*And this is yͤ fre boldnesse whiche we Joh.14.
haue toward hi͂, ẏͭ yf we are ony thyn 1.Joh.3.
ge accordyng to his wyll, he heareth vs. Mat.7.
And if we knowe yͭ he heareth vs what 1.Joh.
soeuer we are, then are we sure that we
haue the peticyons, which we haue desyred of hym.
Yf ony man se his brother synne a C
synne not vnto death, let hym are, and
he shal geue hym lyfe, for thẽ that synne
not vnto death. There is a *synne vn Jere.7.
to death, for the whiche saye I not that Mat.12.
a man shulde praye. All vnryghtousnes Joh.
is synne, and there is synne not vnto
death.
*We knowe, yͭ whosoeuer is borne 1.Joh.3.
of God, synneth not: but he that is begotten of God, kepeth hymselfe, & that
wycked touched hym not. We knowe yͭ
we are of God, and the worlde
is set altogether on wyckednes. But we knowe, Mat.17.
yͭ the sonne of God Luk.
is come, *and 1.Joh.
hath geuen vs
a
mynde,
to knowe hym
which is true: & we
are in hym that is true, Joh.17.
in his sonne Jesu Christe. and.4.
This is the true God, and euer
lastynge lyfe. Babes kepe your selues from ymages. A M E N.

The seconde Epistle of the Apostle saynt Jhon.

(.X X.)

The fyrst Chapter.

He wryteth vnto a certayne lady, reioyceth that hyr chyldren walke in the trueth, exhorteth them vnto loue, warneth them to beware of such deceauers as denye that Jesus Christ came in the flesh, prayeth them to contynue in the doctryne of Christ, and to haue nothyng to do with them that brynge not this learnynge.

A The Elder. To ye electe
lady and hyr children,
whom I loue in the
trueth: and not I onely
but all they also that
haue knowe ye trueth,
for the truethes sake
which dwelleth in vs,
and shalbe with vs for euer.
Grace, mercy, and peace be with you
from the LORDE Jesus Christ the
sonne of the father in the trueth and in
loue.
I am greatly reioyced, that I haue
founde amonge thy chyldren, them that
walke in the trueth as we haue receaued
Mat.17.a ned a commaundement * of the father.
And now lady I beseke ye (not as thou-
1.Joh.2.a ghe I wrote * a new commaundement
vnto the, but the same whych we haue
had from the begynnynge) that we loue
one another. And this is the loue, that
we walke after his commaundementes.
This is the commaundement (as ye
B haue herde from the begynnynge) that
Joh.2.c we shulde walke theryn. * For many
[...]o.4.a deceauers are come in to ye world, which
confesse not that Jesus Christ is come
in the flesh: this is a deceauer and an Antichrist.
Take hede to youre selues, that
we lose not yt which we haue wrought,
but that we maye receaue a full reward
Whosoeuer transgresseth, and abydeth
not in the doctryne of Christ, hath not
Joh.14.c God: he that abydeth in the * doctryne
of Christ hath both the father and the
sonne.
* Yf eny man come vnto you, and 2.Tess.3.b
brynge not this doctrine, receaue hym
not in to the house, nother salute hym:
for he that saluteth hym, is partaker of
his euell dedes. * I had many thynges 3.Joh.b.
to wryte vnto you: neuertheles I wolde
not wryte with paper and ynke,
but I trust to come vnto you,
and to speake wyth you
mouth to mouth * yt Joh.16.c
oure ioye maye be 1.Joh.1.a.
full. The chil
dre of thy
electe
syster salute the Amen.

The .iii. Epistle of the Apostle S. Jhon.

(*)

The fyrst Chapter.

He is glad of Gaius, yt he walketh in the trueth: exhorteth him to be louing vnto the poore Christen in their persecution, sheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demetrius.

The Elder. To the belo A
ued Gaius, whome I
loue in the trueth. My
beloued, I wyshe in all
thinges, yt thou prospe
re and fare wel, euē as
thy soule prospereth.
I reioyced greatly, whā
the brethren came, and testyfied of the
trueth that is in the, how thou walkest
in the trueth. I haue no greater * ioye, Phil.4.b
then to heare that my chyldren walke in
the trueth.
My beloued, * thou doest faythfully Hebr.13.a
whatsoeuer thou doest to the brethrē
and to straūgers which haue borne
witnesse of thy loue before the congregacyon:
and thou hast done well that thou
broughtest bring thē forward on theyr iourney
worthely before God. For because
of his names sake they wēte forth, * & 1.Cor.9.b
toke nothinge of the Heythen. We ther 2.cor.11.a
fore ought to * receaue such that we Mat.10.a
myghte be helpers vnto the trueth.
I wrote to the congregacyon, but B

Diotriphes which loueth to haue ẏ pre eminēce among them receaued vs not. Wherfore yf I come, I wyl declare his dedes which he doeth, ieastyng vopn vs wyth malycyous wordes: nother is he therwith content. Not onely he himselfe receaueth not the brethren, but also he forbyddeth them that wold and thrusteth them out of the congregacion.

My beloued, folowe not that which is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seyth not God. Demetrius hath a good reporte of al men: and of ẏ trueth: ye & we oure selues also beare recorde, and ye knowe that our recorde is true.
2.Joh.b * I had many thynges to wryte, but I wolde not with ynke and pen wryte vnto the. But I trust shortly to se the, and so wyll we speake together mouth to mouth Peace be wyth the.

The louers salute the
Grete the louers
by name.

The Epistle

of the Apostle S. Paul vnto the Hebrues.

The fyrst Chapter.

How God dealt louingly with them of the olde tyme in sendynge them hys prophetes, but much more mercy hath he shewed vs in that he sent vs his own sonne, Of the moost excellēt glory of Jesus Christ, which in all thynges is lyke to his father.

A GOD in tyme past diuersly and many wayes, spake vnto the fathers by prophetes, but in these laste dayes he hath spoken vnto vs
Mat.28.c by his sonne, * whom he hath made heyre of all thynges, by whome also he made the
Sapi.7.d. worlde * Which (sonne) beyng ẏ brightnes of his glory, & ẏ very ymage of his substaunce, bearing vp al thynges with
Ephe.1.a the worde of his power, * hath in hys own personne pourged our synnes, and is set on the ryghte hande of the mayestye on hye: beynge euen as much more excellent thē ẏ angels, as he hath optayned a more excellent name then they.

Psal.2.b For vnto which of the angels sayd he at ony tyme: ‡ Thou are my sonne, this daye haue I begotten the? And agayn: * I wyll be his father, & he shalbe my sonne: And agayne, whan he bryngeth in the fyrste begotten sonne in to ẏ worlde, he sayeth: ‡ And all the angels of God shall worshippe him. And of the angels he sayeth: * He maketh his angels spretes, and his mynystres flāmes of fyre. But vnto the sonne he sayeth * God, thy seate endureth for euer and euer: the cepter of thy kyngdome is a ryghte cepter. Thou hast loued ryghteousnes, and hated inyquyte: wherfore God (which is thy God) hath annoynted the with the oyle of gladnesse aboue thy felowes. * And thou LORDE in the begynnynge hast layed the foundacyon of the earth, and the heauens are the workes of thy handes, * they shall perysshe, but thou shalt endure: they all shall waxe olde as doth a garmēt, & as a vesture shalt thou change them, and they shall be chaunged. But thou art ẏ same, and thy yeares shall not fayle. Unto which of the angels sayd he at ony tyme: * Syt thou on my ryght hāde, tyl I make thyn enemyes thy fotestole? Are they nat all mynistrynge spretes, sent to mynister for theyre sakes, which shalbe heyres of saluacion?

The .ii. Chapter.

He exhorteth vs to be obedient vnto the new law which Christ hath geuē vs & not to be offēded at the infirmyte and lowe degre of Christ: & why: it was necessary that for our sakes he shulde take such an humble state vpon him, that he myght be lyke vnto his brethren.

WHerfore we oughte to geue ẏ A
more hede vnto the thynges which we haue herde, lest we perisshe. For yf the worde * which was spoken by angels, was stedfast: and euery transgression and disobedience receaued a iust recōpēce of rewarde, how shal we escape, yf we despise so great a saluaciō: which * after that it beganne to be preached by the LORDE hymselfe, ‡ was cōfyrmed vpon vs, by thē that herd it, God bearing witnesse therto, with * tokens, wonders and dyuerse powers, and gyftes of the holy goost accordyng to his owne wyll,

B For unto the angels hath he not sub-
dued the worlde to come, wherof we
speake. But one in a certayne place wit
nesseth and sayeth: * What is man, yt Psal.8.b
thou arte myndefull of hym? or ye sonne
of man, that thou vysitest hym? After
thou haddest for a lytle seasō made him
lower then the angels, thou crownedest
him with honoure & glorye, and hast set
hym aboue the workes of thy handes.
Thou hast put all thynges in subiecty-
on under his fete, * In that he subdued 1.Cor.15.c
all thynges unto hym, he lefte nothinge
that is not put under him. Neuertheles
now se we not all thynges yet subdued
unto hym. But hym, which for a lytle
season was made lesse then the angels,
we se that it is Jesus: which * is crow- Phil.2.a
ned with honoure & glorie for the suffe-
rynge of death, yt he by the grace of God
shulde * tayst of death for all men. For 1.Cor.15.f
it became hym, for whom are all thyn-
ges, and by whom are all thinges (after
that he had brought many chyldrē unto
glorye) that he shulde make the LORD
of theyr saluacion perfecte thorow suf-
ferynge, for so much as they all come of
one, both he that sanctyfieth, and they
which are sanctified.
C For the which causes sake, he is not
ashamed to cal thē brethrē, sayeng: * I Psal.21.c
wyl declare thy name amōg my brethrē,
& in ye middes of ye cōgregaciō wil I prai
se ye. And agayn: * I wyll put my trust Psal.17.a
in hym. And agayn: ‡ beholde, here am Esai.12.a
I and my chyldren, whyche God hath Esa.8.d
geuen me.
For as muche thē as ye chyldrē haue
flesh and bloude: * he also himselfe lyke Phil.2.a
wyse toke parte with them, ‡ yt he tho- Ose.13.c
row death, myght take away ye power 1.Co.15.f
of him, which had lordshipp ouer death, 2.Tim.1.b
yt is to say the deuell: and that he might
delyuer thē which thorow fear of death
were all theyr lyfe tyme in daunger of
bōdag. For he in no place taketh on him
ye angels, but the sede of Abrahā taketh
he on him. Wherfor in all thinges it be-
came hym to be made * lyke unto hys Phil.2.a
brethren, that he myghte be mercyfull &
a faithfull hye prest in thynges concer-
nynge God, to make agrement for the
synnes of the people. * For in yt he hym Heb.5.a
selfe suffred & was tēpted, he is able to
succurre them that are tempted.

The.iii. Chapter.

He requireth us to be obedient unto
the worde of Christ, which is more wor
thy then Moses. The punyshement of
such as wyl nedes harden theyr hartes.

Wherfore holy brethren, ye yt A
are partakers of the heauē-
lye callynge, consyder the
Embassatoure and hye prest
of our profession, Christ Je-
sus, which is * faythful to hym that or 1.Cor.4.a
deyned hym, euen as was ‡ Moses in al ‡Nu.12.a
his house. But this man is worthye
of greater honoure then Moses, in as
much as he which prepareth the house,
hath greater honoure in it, then ye house
it selfe. For euery house is prepared of
some man: * but he that ordeyned all Gen.1.a
thynges, is God. And Moses verely
was faithful in al his house as a myni-
ster, * & to bear wytnesse of those thyn- Deu.18.c
ges which were to be spokē afterward.
But Christ as a sōne hath rule ouer his 1.Cor.3.b
house, * whose house ar we, yf we hold and.6.c
fast the confidence and reioycynge of ye
‡ hope unto the ende. Rom.5.a
Wherfore, as the holy goost sayeth:
* To daye yf ye shal hear his voice har Psal.94.b
dē not your hartes, ‡ as in ye prouokyng ‡Exo.17.a
in ye day of temptacyon in ye wyldernesse,
where your fathers tempted me, proued
me, & * sawe my workes fortye yeares Deu.11.a
longe. Wherfore I was greued wt that
generacyon, & sayd: They erre euer in
theyr hartes. But they knewe not my
wayes, so yt I sware in my wrath, that
they shulde not enter in to my rest.
Take hede brethrē, that there be not B
in ony of you an euell parte of unbelefe
to departe from the lyuynge God: But
exhorte your selues dayly, whyle it is cal
led * to daye, lest ony of you waxe hard Heb.13.b
harted thorow ye disceatfulnes of synne
For we are become partakers of Christ
* yf we kepe sure unto the ende the be-
gynnynge of the substaunce, so longe as Mat.10.c
it is sayd: ‡ To daye, yf ye shal hear his and.24.a
voyce, harden not your hartes, as in the ‡psa.94.b
prouocaciō. For some whā they herd dyd
prouoke. Howbeit not all they yt came
out of Egipte by Moses. But wt whom
was he displeased fortye yeares longe?
Was he not displeased with them that
synned, whose carcases were ouerthro-
wen in the wyldernesse? * To whom Nu.14.c
sware he, that they shulde not enter into
his rest, but unto thē that beleued not?
And we se that they coulde not enter in
because of unbelefe.

The.iiii. Chapter.

The Sabbath or rest of the Christen.
punyshement of unbeleuers: the nature
of the worde of God.

A Let vs feare therfor, lest ony of vs forsakynge ye promes of entrynge in to his reste shuld seme to come behynde for it is declared vnto vs
Esa.7.b as well as vnto them. * But the worde
Rom.2.b of preachynge helped not them, whan they that herde it, beleued it not. (For we which haue beleued, entre in to his rest) accordynge as he sayde: Euen as I haue sworne in my wrath. They shall not enter in to my rest. And that (spake he) verely longe, after that the workes from the begynnynge of the worlde were made: For he spake in a certayne place of the seuenth daye, on this wyse: * And God rested on the seuenth
Gene.2.a daye from all his workes. And in this place agayne: * They shall not come in
Psal.94.b to my rest.

Seynge it foloweth thē, that some
B must enter there in to: and they, to whō it was fyrst preached, entred not therin for vnbeleues sake, therfore appoynteth he a daye agayne after so longe tyme, & sayeth: To daye (as it rehersed by Dauid) * To day yf ye shall heare his voyce,
Psal.94.b then harden not youre hartes. For yf Josua had geuen them rest, then wolde he not afterwarde haue spoken of another day. Therfore remayneth there yet a rest vnto ye people of God For he that is entred in to his rest, ceasseth from his
Gene.2.a workes, * as God doth from his.
C Let vs make hayst therfore to enter in to that rest, lest ony man fal after the same ensāple of vnbelefe. For ye worde of God is quycke, and myghtye in operacyon, and sharper thē ony two edged * swearde, and ‡ entreth thorow, euen
Esa.49.a to the deuydynge of ye soule & the sprete
Eccle.12.c and of ye ioyntes and the mary, and is a iudger of the thoughtes and the intētes of the harte, * nother is there ony crea-
Eccl.16.c ture inuisible in the syght of hym. But all thynges are naked and bare vnto ye eyes of hym of whome we speake.

The.v.Chapter.

Christ is oure hye preste, the seate of grace, and more excellent then the hye prestes of the olde lawe.

A Seynge then that we haue a great hye preste, euen Jesus the sonne of God, which is entred in to heauen, let vs holde our professyon: for we haue not an hye prest, which cā not haue cōpassyon on our infirmityes, but was in all poyntes tempted, lyke as we are, but * without synne. Let vs therfore go boldly vnto the ‡ seate of grace, that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

✠ For euery hye prest ye is takē frō amōge men is ordeyned for mē in thynges pertaynyng to God, * to offre gyftes and sacrifices for synne: which can haue compassion on the ignoraunt, and on them that are out of the waye, for so much as he hymselfe also is cōpassed aboute with infirmyte. Therfore is he bounde to offre for synnes as well for hymselfe as for the people. And no man taketh the honoure vnto hym selfe, but he that is called of God * as was Aaron.

Euen so Christe glorifyed not hym selfe to be made hye prest, but he ye said, vnto hym: ‡ Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: * Thou arte a prest for euer after the order of Melchisedech. ✠ * And in the dayes of his fleshe, he offred vp prayers and supplicacions, with strōge cryenge and teares vnto him that was able to saue him frō death: and was herde also, because he had God in honoure. * and though he was Gods sonne, yet learned he obedience, by those thynges which he suffred. And he beynge made perfecte, became ye cause of euerlastynge saluacyon, vnto al them that obeye hym, and is called of God an hye prest after the order of Melchisedech. Wherof we haue many thynges to saye, which are harde to be vttered because ye are dull of hearynge.
* For where as concernynge the tyme ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst preceptes of the worde of God: and are become such as haue nede of mylke, & not stronge meate. For euery one that is fed yet with mylke, is vnexpert in the word of righteousnes, for he is but a babe. But stronge meate belongeth vnto thē that are perfect, which thorow costume haue theyr wyttes exercysed to iudge both good and euell.

The.vi. Chapter.

The goeth forth with the thynge that he begāne in the latter ende of the fyfte chapter, and exhorteth thē not to faynt, but to be stedfast & pacient: for so much as God is sure in his promesse.

A Wherfore let vs leaue the doctryne pertaynynge to ye begynnynge of a Chrysten lyfe, and let vs go vnto perfection: and now nomor laye the fundacion of repentaunce from dead workes, and of fayth towarde God, of baptyme, of doctryne, of layenge on of handes, of resurreccyon of the dead, & of eternall iudgement. And so wyll we

Mat.18.c / Mar.4.b. / Hebr.10.c
do * yf God permitte: * For it is not possyble, that they whyche were once lyghted, and haue taysted of the heauenly gyfte, and are become partakers of ye

2.Pet.2.d
holy goost, and * haue taysted of ye good worde of God, and of the power of the worlde tocome of they fall away (& con

cernynge them selues crucifye the sonne of God a freshe, and make a mocke of hym) that they shulde be renued agayne vnto repētaunce

B For the earth, that drynketh in the rayne, whyche commeth oft vpō it, and bryngeth forth herbes mete for them yt dresse it, receaueth blessynge of God: But that grounde which beareth thornes and thistles, is nothinge worth, and nye vnto cursynge: whose ende is to be brent. Neuertheles (ye dearly beloued) we trust to se better of you, and that saluacyon is nyer, though we thus speake

Mat.25.d
* For God is not vnryghteous, yt he shulde forget youre worke and laboure of loue, whych ye shewed in his name, whan ye mynistred vnto the sayntes, & yet minister. Yee and we desyre yt euery one of you shewe the same diligence to the stablyshynge of hope euen vnto the ende that ye faynt not, but folow them whiche thorow fayth and paciēce inheryte the promyses. For whan God made promes to Abraham, because he

Gen.22.c
had none greater to sweare by, * he sware by hymselfe, and sayde: Surely I wyl blesse the & multeplie the in dede. And so he abode paciently, and optayned the promes.

C As for men, they sweare by hym yt

Exod.22.b
is greater then them selues: * and the oth is the ende of all stryfe to confyrme the thynge amonge thē. But God, wyllynge very abundantly to shewe vnto the heyres of promes the stablenes of his councell, added an oth, that by two immutable thinges (in the which it is vnpossible that God shuld lye) we might haue a stronge consolacyon: euen we, which are fled to holde fast the hope yt is set before vs, which (hope) we haue as a sure and stedfast anker of our soule Which (hope) also entreth in, in to those thynges yt are within ye vayle, whyther the forerunner is for vs entred in, euen Iesus, which is made an hye prest for euer after the order of Melchisedech.

The.vii.Chapter.

¶ He cōpareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

This Melchisedech * kynge of Salē (which beynge prest of the moost hye God, met Abrahā as he turned agayne from the slaughter of ye kynges, and blessed hym, vnto whom Abraham also gaue tythes of al the goodes) fyrst is by interpretacyon kynge of ryghtousnes: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, & hath nother begynnynge of dayes nor ende of lyfe: but is lykened vnto the sonne of God, and contynueth a prest for euer. A / Gen.14.d.

But consyder how great a mā this was, to whom the Patriarke Abrahā gaue tythes of the spoyles. * And verely the chyldren of Leuy, whā they receaue the presthode, haue a commaundement accordynge to the lawe, to take ye tythes of the people, that is to saye, of theyr brethren, though they also came out of the loynes of Abraham. Num.18.d / 2.Pa.31.b

But he whose kynred is not couted amonge them, receaued tythes of Abraham, and blessed hym yt had the promes B
Now is it so without all nay sayenge, yt the lesse receaueth blessyng of the better And here mē yt dye, receaue tythes. But there he receaueth tythes, of whom it is witnessed, that he lyueth. And to say the trueth. Leuy hymselfe also which receaueth tythes, payed tythes in Abraham: for he was yet in ye loynes of his father Abrahā, whan Melchysedech met hym.

* Yf now therfore perfeccyon came by the presthode of ye Leuites (for vnder the same presthode the people receaued ye lawe) what neded it then furthermore that another prest shulde ryse after ye ordynaunce of Melchisedech, and not after the order of Aarone Rom.3.b / Gala.2.c

* For yf the presthode be translated then of necessite must the lawe be translated also. For he of whom these thynges are spoken, is of another trybe, of ye which neuer man serued at the altare. Mala.2.b

C For it is euident, * that our LOR
Mat.1.a DE sprōge of the trybe of Juda, to the
which trybe Moses spake nothynge cō
cernynge presthode. And it is yet a more
euident thynge, yf after the simylitude
of Melchysedech there aryse another
prest, which is not made after the lawe
of the carnall cōmaundement, but after
the power of the endlesse lyfe. (For he
Ps.109.a testifyeth: * Thou art ŷ prest for euer
after the order of Melchisedech) then
the cōmaundement that wente before,
is disanulled, because of his weaknesse,
Rom.3.b and vnprofitablenesse. * For the lawe
and.8.a made nothynge perfecte, but was an in-
Gala.3.b troduccyon of a better hope, by ŷ which
c.d.4.a. hope we drawe nye vnto God. And for
this cause is it a better hope, ŷ it was
not promysed wythout an oth. Those
prestes were made without an ooth, but
this prest with an othe, by hym ŷ sayde
Ps.109.a vnto hym. * The LORDE sware, &
wyll not repente: Thou art a preste for
euer after the order of Melchysedech.
Thus is Jesus become a stablysher of
so much a better Testament.
D And amonge them many were made
prestes, because they were not suffred to
endure by the reason of death. But this
mā, because that he endureth euer, hath
an euerlastynge presthode. Wherfore he
is able also euer to saue them, that come
1.Joh.2.a vnto God by hym: and lyueth euer, * to
1.Tim.2.a make intercession for vs.
For it became vs to haue suche an
hye prest as is holy, innocent, vndefyled
separate from synners, & made hyer then
Leui.9.b heauen: which nedeth not dayly (* as
yonder hye prestes) to offer vp sacrafyce
fyrst for his owne synnes, & then for the
peoples synnes. For that dyd he ones for
Heb.3.a all: whan he offered vp hym selfe. * For
the law maketh men prestes which haue
infirmitye: but the worde of the oth, ŷ
came sence the lawe, maketh the sonne
prest, which is perfecte for euermore.

The.viii.Chapter.

¶ The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therfore abrogate.

A Of the thynges which we ha
ue spoken, this is the pythe:
Heb.3.a * We haue such an hie prest
6.c.9.b that is set on the & right hād
& Eph.1.c of ŷ seate of maiestye in hea
uen: and is a mynister of holy thynges,
and of the true Tabernacle, which God
pitched, and not mā. For euery hye prest
is ordeyned to offre gyftes and sacrify-
ces. Wherfor it is of necessite, that this
mā haue somwhat also to offer. For he
were not a prest, yf he were vpō earth
where are prestes that accordyng to the
law offer gyftes (* whiche prestes serue Heb.x.
vnto the ensample and shadowe of hea-
uenly thynges) euen as the answere of
God was geuen vnto Moses, whan he
was aboute to fynishe the Tabernacle:
* Take hede (sayde he) that thou make Exo.25
all thynges accordynge to the patrone Acts.7
shewed vnto the in the mounte. But B
now hath he optayned a more excellent
office, in as muche as he is the media-
toure of a better Testament, whiche
was made for better promyses. For yf
that fyrst (Testament) had bene fautles
then shulde no place haue bene soughte
for the seconde. For in rebukynge them
he sayeth: * Behold ŷ dayes wyll come Jere.31
(sayeth the LORDE) that I wyll fynish
vpon the house of Israell, and vpō the
house of Juda, a new Testament: not
as the Testament which I made with
theyr fathers, in that daye whan I toke
them by the handes, to lede them out of
the londe of Egipte: * For they conty- Actu.7
nued not in my testament and I regar
ded them not, sayeth the LORDE. C
* For this is the Testamēt, that I Jere.31
wyll make with the house of Israel af-
ter those dayes, sayeth the LORDE.
I wyll geue my lawes in theyr mynde,
and in theyr hartes wyll I wryte them
* And I wyl be their God, & they shall Zach.13
be my people: and they shall not teache Apo.21
euery man his neghboure, and euery mā
his brother, sayenge know the LORD
for they shall knowe me from the least
to the moost of them: for I wyll be mer
ciful ouer theyr vnrighteousnesses: And
on theyr synnes and on theyr iniquyties
wyll I not thynke eny more. In that he
sayeth: A new, he weareth out the olde.
Now that which is worne out & wax-
ed olde, is redy to vanyshe awaye.

The.ix.Chapter.

¶ The profyte and worthynesse of the olde Testament, and how farre the new excelleth it.

That fyrst Tabernacle vere A
ly had ordinaunces, and ser
uynges of God & outward
holynes. * For there was Exo.
made a fore tabernacle, wher
in was the candelstycke, and the table

Leui.24. band the * shewbread: and this is called
the Holy. But behynde ẏ seconde vayle
was the Tabernacle which is called the
Holyest of all, which had the golden cen
Exo.25.b sor, and the * Arke of the Testament
ouerlayed rounde aboute with golde,
Exo.16.f wherin was the * goldē pot with Mā
Nu.17.a na, and Aarons rodde ‡ that florysshed,
Ex.40.c and the * tables of ẏ Testamēt: Aboue
therin were ẏ Cherubyns of glory ouer
shadowing ẏ Mercilseat: Of which thin
ges is not now to speake particularly.
Exo.28.a * When these thynges were thus
ordeyned, the prestes wente alwayes in
to ẏ fyrst Tabernacle, and executed the
Exo.30.b seruice of God. * But in to the seconde
Leui.16.g wente ẏ hye prest alone once in ẏ yeare
Hebr.1.a not without bloude, which he offred for
himselfe, & for ẏ ignoraūce of ẏ people.
Wherwith the holy goost this signifyeth,
Ioh.10.a ẏ the * way of holynes was not yet ope
Hebr.14.a ned whyle as yet the fyrste Tabernacle
B was stondyng. Which was a symilitude
for ẏ tyme then present, in the which were
offred gyftes and sacrifices, and coulde
not make perfecte (as pertaynynge to ẏ
conscience) hym, that dyd the Gods ser
uice onely with meates and drynkes, &
dyuerse wasshynges, and iustifyēges of
the flesh, which were ordeyned vnto the
tyme of reformacyon.
✠ * But Christ beynge an hye prest
of good thynges to come, came by a
greater and more perfecte ‡ Taberna-
cle, not made with hādes, that is to say,
not of this maner buyldynge, nother by
the bloude of goates or calues: * but by
his owne bloude entred he once for all
in to ẏ holy place, and hath founde eter
nall redempcyon. ‡ For yf the bloud of
oxen and of goates, * and the asshes of
C the cowe whā it is sprenkled, haloweth
the vncleane as touchynge the purifica
cyon of the flesh: How much more shal
the bloude of Christ ‡ (which thorowe
the eternall sprete offred hymselfe with
out spot vnto God) pourge youre cōsci
ence frō dead workes, * for to serue ẏ
lyuyng God? And for this cause is he ẏ
‡ mediatoure of the new Testament, ẏ
thorow death whiche chaunced for the
redempcyon of those transgressyons (ẏ
were vnder the fyrste Testament) they
which were called, might receaue ẏ pro
mes of eternal inheritaūce. ‡ For where
soeuer is a Testament, there must also
be the death of hym that maketh the
Testament.
* For a Testament taketh autho-
rite whan mē are dead: for it is of no va
lue, as longe as he that made it, is alyue
For the which cause that fyrst testamēt
also was not ordeyned without bloud.
For whan all the cōmaundementes (ac
cordyng to the law) were red of Moses
vnto all the people, he toke the bloude
of calues and of goates, wt water & pur
ple woll and ysope, and sprenkled the
boke and all the people, sayeng * This Exo 24. b
is the bloude of the Testament, whyche
God hath appoynted vnto you. And the
Tabernacle & all the vessels of ẏ Gods
seruyce sprenkled he wyth bloude lyke- D
wyse. And almoost al thynges are pour
ged with bloud after the law: and with
out sheddynge of bloud is no remyssion
It is necessary thē, that the symylitude
of heauenly thynges be purifyed wyth
such: but the heauenly thynges them sel
ues are purifyed with better sacrifices,
then are those
For Christ is not entred into the ho Actu.7.f
ly places * that are made with handes and 17.d
(which are but similitudes of true thin
ges) but in to ẏ very heauen, for to ‡ ap- ‡1.Jo.2.a
peare now before the face of God for
vs: Not to offer hymselfe oft * as ẏ hye Leui 16. g
prest entreth ī to ẏ holy place euery yere
wt straunge bloude: for then must he of-
ten haue suffred sence the world begāne
But now in the ende of the world hath
he appeared once, to put syn to flight by
the offering vp of himselfe. And as it is
appoynted vnto men, ẏ they shall once
dye, & then cōmeth the iudgemēt * Euē Rom.5.a
so Christ was once offred, to take away 2.Pet.3.c
the synnes of many. And vnto thē that
loke for hym, shall he appeare agayne
without synne vnto the saluacion.

The.x.Chapter

¶ The olde law had no power to clēse
away synne, but Christe dyd it with of-
ferynge of his body once for al. An exhor
taciō to receaue this goodnesse of God
thākfully wt pacience & stedfast fayth. A

FOr the lawe * whiche hath Collos. 2.d
but ẏ shadow of good thin-
ges to come, and not the
thynges in theyr awne fas-
shion, can neuer by ẏ sacrifi
ces (which they offer yeare by yeare con-
tinually) make the cōmers therunto per
fecte: Els shulde they haue ceased to
haue bene offred, because that the offe-
rers once pourged, shulde haue had no-
more conscience of synnes. Neuertheles
in those sacrifices ther is made but a re
membraūce of synes euery year. * For it is Leui.16.c

vnpossible that the bloude of oxẽ and of
goates shuld take awaye synnes. Wher
fore whan he cõmeth in to the worlde,
psal.39.b he sayeth: * Sacrifice and offerynge
Esa.50.b thou woldest not haue, but a body hast
thou ordeyned me. Burntofferynges and
synneofferynges hast thou not alowed.
Then sayde I: Lo, I come: In the be-
gynnynge of the boke it is wrytten of
me, that I shulde do thy wyll O God,
Aboue whan he had sayde: Sacrifyce &
offerynge, and burntsacrifyces and syn
offerynges thou woldest not haue, no-
ther hast alowed (which yet are offered
after y lawe) Thẽ sayd he: Lo, I come
to do thy wyll o God: there taketh he a-
waye the fyrst, to stablyshe y latter: In
the which wyll we are sanctifyed by y
offerynge vp of y body of Jesus Christ
once for all.
B And euery prest is ready daylye my-
nistrynge, and oft tymes offreth one ma
ner of offerynges, which can neuer take
awaye synnes. But this man whan he
had offered for synnes one sacrifyce,
which is of value for euer, satte hym
downe on the righthande of God, and
psal.109.a from hẽce forth tarieth, * tyll his foes
be made his foote stoole. For with one
offeringe hath he made perfect for euer
them that are sanctifyed. And the holy
goost also beareth vs record of this, euẽ
Jere.31.e whan he sayde before: * This is y Te-
stament, that I wyll make vnto them
after those dayes, sayeth the LORDE
I wyll geue my lawes in theyr hartes,
and in theyr myndes wyll I wryte thẽ,
and theyr synnes and iniquyties wyl I
remembre nomore. And where remyssiõ
of these thynges is, there is nomore of-
ferynge for synne.
C Seynge now brethrẽ, that we haue
Joh.10.a a * fre sure intraũce in to that holy pla
and.14.a ce, by y bloude of Jesu (which he hath
Rom.5.a prepared vnto vs for a new & lyuynge
Heb.9.b waye, thorow the vayle, that is to saye,
by his fleshe) and seynge also, that we
haue an hye prest ouer y house of God,
let vs drawe nye with a true harte in a
full faith, sprenkled in our hartes from
an euell conscience, and washed in oure
bodyes with pure water: & let vs kepe
the profession of oure hope without wa
uerynge (for he is faithfull that hath pro
mysed) and let vs consydre one another
to the prouokynge of loue and of good
workes: & let vs not forsake the felow-
shyppe that we haue amonge oure sel-
ues, as the maner of some is: but let vs
exhorte one another, and that so muche
to more, because ye se the * daye draw-
eth nye.
* For yf we synne wylfully after
that we haue receaued the knowlege of
the treuth, there remaineth vnto vs no-
more sacryfice for synnes, but a feare
full lokynge of iudgement, and vyo-
lent fyre, which shall deuoure the aduer
saries. * He y despyseth Moses lawe,
dyeth without mercy vnder two or thre
witnesses: Of how muche sorer punysh
ment (suppose ye) shall he be counted
worthy, which treadeth vnder fote the
sonne of God, and counteth the bloude
of y testament (wherby he is sanctified) D
an vnwholy thynge, & doth dishonoure
to the sprete of grace? For we knowe
hym that hath sayde: * Vengeaunce
is myne, I wyll recompence, sayeth the
LORDE. And agayne: * The LOR
DE shalll iudge his people. It is a fear
full thynge to fall in to the handes of y
lyuynge God.
But call ye to remẽbraũce the dayes
that are past, in the which after ye had
receaued light, ye endured a great fight
of aduersityes: partly whyle all mẽ wõ-
dred and gased at you for the shame &
trybulacyon that was done vnto you:
partly whyle ye became companyons of
them which so passed theyr tyme. For
ye haue suffred with * my bondes, and
toke aworth the spoylynge of your goo-
des, and that with gladnes, knowynge
in your selues, how that ye haue in hea
uen a better & enduryng substaũce. Cast
not away therfore your cõfidẽce, which
hath so great a rewarde. * For ye haue
nede of paciẽce, that after ye haue done
the wyll of God, ye myghte receaue the
promes. * For yet ouer a lytle whyle, &
then he that shall come, wyll come and
wyll not tary. * But the iust shall lyue
by his faith: And yf he withdrawe, him
selfe awaye, my soule shal haue no plea
sure in hym. As for vs, we are not of
those which withdrawe them selues to
dampnacion: but of them that beleue to
the wynnynge of the soule.

The.xi. Chapter.

What fayth is, and cõmaundacion
of same. The stedfast beleue of the fa-
thers in olde tyme.

FAyth is a sure confidence of
thynges whiche are hoped
for, and a certaynte of thyn
ges which are not sene. By
it y Elders wer well repor-

ked of. Thorow fayth we vnderstonde,
that the worlde & all the thinges which
…ne.1.a are sene, * were made of naught by the
worde of God.
…ne.4.a. * By fayth offered Abell vnto God
a more plenteous sacrifice then Cayn:
by ŷ which he optayned wytnesse, ŷ he
was ryghteous: God testifyenge of his
gyftes, by ŷ which also he beynge dead,
yet speaketh.
…ne.5.c * By fayth was Enoch taken a-
…ap.4.b waye, that he shulde not se death: & was
…44.b not founde, because God had takẽ hym
…49.c away. For afore he was taken awaye,
B he had recorde ŷ he pleased God. But wt
out faith it is impossible to please God.
For he that cõmeth vnto God, muste be
leue that God is, & that he is a reward
of them that seke him.
…ne.6.d * By fayth Noe honoured God, af
…44.b ter ŷ he was warned of thynges which
were not sene, and prepared the Arke, to
the sauyng of his housholde: thorow the
…at 12.d which arke * he condẽpned ŷ worlde,
and became heyre of the ryghteousnes
which commeth by fayth.
…ne 12.a * By fayth Abraham (whã he was
…d 13. called) obeyed, to go out in to the place,
which he shulde afterwarde receaue to
inheritaunce: & he went out, not know-
ynge whether he shulde go.
By faith was he a straunger in the
londe of promes as in a straunge coun-
tre, and dwelt in Tabernacles: & so dyd
Isaac and Jacob, heyres with hym of
the same promes: for he loked for a cyte
which hath a foundacyon, whose buyl-
der and maker is God.
C By fayth * Sara also receaued
…en.11.a strength to be with chylde, and was de-
lyuered of a chylde whã she past age, be
cause she iudged hym to be faythfull
which had promysed. And therfore
spronge ther of one, (yee of one whiche
was as good as dead concernynge the
…n.15.a body) so many in multytude * as ŷ star-
res of the skye, & as the sonde of ŷ See
shore, which is innumerable.
All these dyed accordynge to fayth,
…h.8.c & receaued not the promises, but * sawe
them afarre of, and beleued them, & sa-
…n.47.b luted them: * and confessed ŷ they were
straungers and pylgrems vpon earth.
For they that say such thynges, declare
that they seke a naturall countre. And
doutles if they had ben mindful of ŷ coũ
tre from whence they cam out, they had
leasure to haue returned agayne. But
now they desyre a better, (ŷ is to saye

an heauenly.) * Wherfore God is not Exo.3.a
ashamed of them, euen to be called theyr Mat.22.d
God: for he hath prepared a cyte for thẽ.
By fayth * Abrahã offred vp Isaac D
whan he was tempted, and gaue ouer Gen. 22.a
his onely begotten sonne, in whome he eccli.44.c
had receaued the promyses, of whom it
was sayde: In Isaac shall thy sede be
called: For he considered, that God was
able to rayse vp agayne from the dead.
Therfore receaued he hym for an en-
sample.
* By faith Isaac blessed Jacob & Gen. 27.d
Esau, concernynge thynges to come.
* By faith Jacob, whã he was dy Gen.48.c
enge blessed both the sonnes of Joseph:
and bowed him selfe towarde the toppe
of his cepter.
* By fayth Joseph whã he dyed, re Gen. 50.d
membred the departynge of the chyldrẽ
of Israell, and gaue cõmaundement cõ-
cernynge his bones.
* By fayth Moses whan he was Exod.2.a
borne, was hyd thre monethes of his El
ders, because they sawe that he was a
proper chylde, nother feared they ŷ kyn
ges cõmaundement.
* By faith Moses whan he was Exo.2.b
greate, refused to be called the sonne of
Pharaos doughter: and chose rather
to suffre aduersite with the people of
God, thẽ to enioye ŷ pleasures of synne
for a season: and estemed the rebuke of
Christ greater ryches, then the treasure
of Egypte: for he had respecte vnto the
rewarde.
* By faith he forsoke Egipte, and E
feared not the fearcenes of the kynge: Exod.12.f
for he endured, euen as though he had
sene hym which is inuysible.
* By fayth he helde Easter, and the Exo.12.b
effusion of bloude, lest he which slewe ŷ
fyrst borne, shulde touch them.
* By faith they passed thorow the Exo.14.c
red See as by drye londe: which whan
the Egipcyans assayed to do, they were
drowned.
* By faith the walles of Jericho Josue.6.c
fell, whan they were compassed aboute
seuen dayes.
* By faith the harlotte Raab pe- Josu.2.a
rysshed not with ŷ vnbeleuers, whan she and.6.e
had receaued the spyes to lodgynge pea
ceably. * Jud 7.a
And what shall I more say? ŷ tyme ‡ Jud.4 d
wold be to shorte for me to tell of. * Ge * Ju.14 b
deon, of ‡ Barac, and of * Samson, & ‡ Jud.11.f
of ‡ Jepthae, * and of Dauid, and Sa * 1 re.17 f
‡ muell, and of the prophetes, ‡ which ‡ 1.re.12.a

thorowe faithe subdued kyngdomes,
wrought ryghteousnesse, optayned the
Dan.6.d promyses * stopped the mouthes of ly
and bel.g. ons ‡ quēched the violēce of fyre, * es-
‡ dan.3.d caped ye edge of ye swearde, ‡ of weake
*3.re.19 a were made stronge, * became valiaunt
‡ esa.38.b in battayll, ‡ tourned to flyghte the ar-
* Iu.3.b myes of the aleauntes, * the wemen re
and.15.a ceaued theyr dead agayne from resurre
1.par.13.c ction. ‡ But other were racked, and ac-
‡ 1.re.14.c cepted no delyueraūce, that they might
2.par.14 optayne the resurreccyon that better is.
and.20. Other taisted of mockinges & scour
*3.re.17 c gynges, of bondes also and presomnent
4.Re.4.d * were stoned, were hewen asunder,
‡ Ier.20a were tēpted, were slayne with ye sweard
*3 re.21.b ‡ wente aboute in shepe skynnes and
‡ 4.re.1.b goates skynnes, in nede, in tribulacyon
Mat.3.a in vexacyon, whiche (men) the worlde
was not worthy of: they wādred about
in wyldernesses, vpon mountaynes, in
dēnes & caues of the earth. And these al
thorow fayth optayned good report. ✠
& receaued not ye promes: because God
had prouyded a better thynge for vs,
that they without vs shuld not be made
perfecte.

The.xii. Chapter.

¶ An exhortacyon to be pacyent and
stedfast in trouble & aduersite, vpō hope
of euerlastynge rewarde. A cōmendacyō
of the new Testament aboue the olde.

A Wherfore seynge we haue so
greate a multitude of wyt-
nesses aboute vs * let vs al
Ephe.4.c so laye awaye all that pres-
Col.3.a seth downe, and the synne ye
1.Pet.2.a hangeth on, and let vs turne with paci-
ence vnto the battayll that is set before
vs, lokynge vnto Iesus ye auctour and
Phi.2.a fynysher of fayth: * which whā the ioye
was layed before hym, abode the crosse,
Heb.1.b and despysed the shame, and is * set
and.10.b downe on the ryghthande of the trone
of God. ✠ Consydre hym therfore that
endured suche speakynge agaynste hym
of synners, lest ye be weery and faynte
in youre myndes: for ye haue not yet re-
systed vnto bloude, stryuynge agaynste
synne, and haue forgotten the consola-
cyon, which speaketh vnto you as vnto
Pro.3.b chyldren: * My sonne despyse not the
chastisynge of the LORDE, nother
faynt whan thou art rebuked of hym:
Apo.3.d * for whom the LORDE loueth, him
he chasteneth, yee and he scourgeth eue-
ry sonne that he receaueth.
B Yf ye endure chastenynge, God offe-
reth hymselfe vnto you as vnto sonnes.
What sonne is that, whome the father
chasteneth not? Yf ye be not vnder cor-
reccyon (wherof all are partakers) then
are ye bastardes and not sonnes. More
ouer seyenge we haue hadde fathers of
oure fleshe whiche corrected vs, and we
gaue thē reuerence, shulde we not then
much rather be in subieccyō vnto the fa-
ther of spirituall gyftes, that we myght
lyue? ✠ And they verely for a few day
es nurtred vs after theyr own pleasure:
but he learneth vs vnto that whiche is
profitable, that we myghte receaue of
his holynes No maner chastysynge for
the presente tyme semeth to be ioyous,
but greuous: neuertheles afterward it
bryngeth the quyete frute of righteous-
nes, vnto thē which are exercysed there
by. * Lyfte vp therfore ye hādes which Esa.35.a
were let downe, and the weake knees, &
se that ye haue straught steppes vnto
youre fete, lest ony haltynge turne you
out of ye way, yee let it rather be healed.
* Folowe after peace with all men C
and holynes, without the which no mā Rom.12
shall se the LORDE, and loke well, ye
noman be destitute of the grace of God
lest there sprynge vp ony bytter rote, &
cause disquietnes, and thereby many be
defyled: that there be no whoremonger,
or vncleane parsōne, as Esau, * which Gen.25.
for one meate sake solde his byrthright
For ye know, how that afterward whā
he wolde haue inherited the blessynge,
he was put by: * For he foūde no place Gen.27.
of repentaunce, though he desyred (the
blessynge) with teares. For ye are not
come to the mount that can be touched
* and burneth with fyre, nother yet to Exo.20.
myste and darknes, and tempest of wed
der, neyther to the sounde of the trompe
and the voyce of wordes: which they ye
herde, wysshed away, that ye worde shuld
not be spokē to them, for they were not
able to abyde that whiche was spoken.
* And yf a beast had touched the moū- Exo.19.
tayne, it must haue ben stoned, or thrust
thorow with a darte. And so terryble
was ye sight which appeared, that Mo
ses sayd: I feare and quake. But ye are
come to the mount Syon, and to the ci-
tie of the lyuynge God, to the celestiall
* Ierusalem and to the multitude of Apoc.21
many thousande angels, and vnto the D
congregacyon of the fyrst borne whiche
are written in heauen, and to God the
iudge of all, and to the sprētes of iust &
perfecte men, & to Iesus the mediatour

of the new Testamẽt, and to the spryn-
klynge of bloud, that speaketh better thẽ
Gen.4.b the bloude of * Abell.

Se that ye despyse not hym ỹ spea-
keth vnto you: for yf they escaped not
which refused hym that spake on earth
muche more shall we not escape, yf we
turne awaye from hym that speaketh
from heauen: whose voyce shoke ỹ earth
at that tyme. But now promyseth he, &
sayth: * yet once more wyll I shake, not
Agg.2.b. the earth only, but also heauẽ. No doute
that same that he sayeth yet once more,
signifieth the remouynge awaye of those
thynges whiche are shaken, as of thyn-
ges whiche are made: that the thynges
whiche are not shaken, maye remayne.
✠ Wherfore, seynge we receaue the vn-
moueable kyngdome, we haue grace
Pet.2.a. * wherby we maye serue God, & please
hym, with reuerence and godly feare.
Deu.4.d * For our God is a consumynge fyre.

The.xiii. Chapter.

¶ He exhorteth vs vnto loue, to hospita-
lite, to thynke vpon suche as be in aduer-
syte, to mayntayne wedlocke, to auoyde
couetousnesse, to make much of thẽ that
preach Gods worde, to beware of straũ-
ge learnynge, to be content to suffre re-
buke with Christ, to be thankfull vnto
God, and obedient vnto our heades.

A Et brotherly loue cõtynue.
Gen.18.a * Be not forgetful to lodge
Gen.19.a straungers: for therby haue
dyuerse receaued angels in
to theyr houses vnwares.
Rom.12.b ‡ Remembre them that are in bondes,
1.Pet.4.b euen as though ye were bounde wyth them
Matt.25.c and be myndfull of thẽ which are in ad-
Hebr.10.d uersite, as ye which are also in ỹ bodye.
Let wedlocke be had in pryce in all poin-
tes, and let the chamber be vndefyled.
For whorekepers and aduouterers wyl
God iudge. Let your cõuersacyon be wyth-
out couetousnes, * be contẽt wyth that ye
Josu.1.a haue already, for he hath sayd: ‡ I wyll
Deu.31.b not fayle the, nother forsake the, so that
Josu.1.a we maye boldely saye. * The LORD
Psal.117.a is my helper, and I wyl not feare what
mã may do vnto me. Remẽbre thẽ which
haue the ouersight of you, whiche haue
declared vnto you the worde of God.
The ende of whose conuersacyon se
that ye loke vpon, & folowe theyr fayth.
B Iesus Christ yesterdaye and * To
Apoc.1.b daye, & the same contynueth for euer. ✠
Be not caryed about with dyuerse and
straunge learnynges: for it is a good
thynge that the hart be stablyshed with

grace, * & not with meates, which haue Joh.6.f
not profyted them, that haue had theyr
pastyme in them. We haue an altare,
wherof they haue no power to eate,
which serue in the Tabernacle. * For Exo.29.b
ỹ bodyes of those beastes whose bloude Num.19.a
is brought in to the holy place by ỹ hye Leui.4.c
prest to pourge synne, are brent with-
out the tentes. Therfore Iesus also, to
sanctifie the people by his owne bloude
* suffred without the gate. Let vs go Joh.19.b
forth therfore out of the tentes, & suffre
rebuke wyth hym * for here haue we no cõ- Phil.3.c
tynuynge cyte, but we seke one to come.
* Let vs therfore by hym offre al-
wayes vnto God the sacrifice of prayse C
that is to saye, the frute of those lyppes Psal.91.a
which confesse his name. To do good &
to * distribute forget not, ‡ For wyth suche
sacryfyces God is pleased. ✠ Obey thẽ 1.Cor.16.a
that haue the ouersyght of you, and sub- ‡ Phi.4.c.
mytte youre selues vnto them: for they
watch for youre soules, euẽ as they that
must geue accomptes therfore, that they
may do it with ioye, and not with grefe
for that is an vnprofytable thynge for
you, * Praye for vs. We haue cõfidẽce,
because we haue a good conscience in al Actu.4.c
thynges, and desyre to lyue honestly. and.12.a
But I desyre you the more abundantly Ephe.6.c
that ye so do, that I may be restored vn-
to you the more quyckly.
The God of peace (that brought a-
gayne from the dead our LORDE Ie- D
sus the * great shepherde of ỹ shepe tho-
rowe the bloude of the euerlastynge Te- Ezec.34.b
stament) make you perfecte in all good Joh.10.a
workes, to do his wyll, workyng in you 1.Pet.5.a
that which is pleasaunt in his syght tho-
row Iesus Christe, to whom be prayse
for euer and euer Amen. ✠ I beseke you
brethren, suffre the worde of exhorta-
cyon, for I haue wrytten vnto
you in fewe wordes. Kno-
we our brother Timo-
theus, whom we
haue sent frõ
vs, with
whõ (yf
he co-
me shortly)
I wyll se you.
Salute them that
haue the ouersyght of
you and all the saynctes The
brethren of Italy salute you.
Grace be with you all. AMEN.

¶ Sent from Italy by Timotheus.

The Epistle of the Apostle saynt James.

The fyrst Chapter.

The exhorteth to reioyce in trouble, to
be feruent in prayer with stedfast beleue
to loke for al good thynges from aboue
to forsake all vyce: and thankfully to re
ceaue the worde of God, not onely hea-
rynge it and speakynge of it, but to do
therafter in dede. True religion or deuo
cyon what it is.

A IAmes the seruaunt of
God and of the LOR-
DE Jesu Christ, sen-
deth greetynge to y^e.xii.
trybes which are * sca
Actu.8.a tered here and there.
✠ My brethren, coûte
it exceadynge ioy whâ
ye fall in to dyuers temptacyons, for as
Rom 5.a much as ye knowe, how that the * try-
1.Pet.1.b enge of your fayth bryngeth pacyence:
zacha.13.b & let pacyence haue hyr perfecte worke,
that ye maye be parfecte and sounde, lac-
kynge nothynge.
Pro.2.a * Yf ony of you lacke wysdome, let
Joh.16.d hym axe of God, which geueth to al mê
indifferently, and casteth no man in the
Mat.11.c teth: and it shalbe geuen hym. * But let
hym axe in fayth and wauer not. For
he that douteth, is lyke the waues of y^e
see, tost of the wynde, and caryed with
violence. Nother let that man thynke y^t
he shall receaue ony thynge of y^e LOR-
DE. A wauerynge mynded man is vn-
stable in all his wayes.
Let y^e brother of lowe degre reioyce,
B in that he is exalted: & the rych, in that
he is made lowe. For euen as the floure
of the grasse shall he vanyshe awaye.
Eccl. 14.b * The Sonne riseth with heat, and the
Esa.40.a. grasse wydereth, and his floure falleth
1.Pet.1.d awaye, and the bewty of the fashion of
it peryssheth: euen so shall the rych man
perysshe with his abundaunce.
Job.5.b * Happy is the man that endureth
Mat. 10.a in temptacyon, for whan he is tryed, he
and.24.a shall receaue the crowne of lyfe, which
the LORDE hath promysed to them
that loue hym.
Let no man saye whan he is temted,
that he is temted of God. For God tem
teth not vnto euell, nother temteth he
ony man. But euery man is tempted,
drawen awaye, and is entysed of his
owne concupiscence. Then whan * lust Rom.6.
hath conceaued, she bryngeth forth syn:
and synne whan it is fynisshed, bryngeth
forth death.
Erre not my dear brethrê. ✠ * Eue- Pro.2.
ry good gyfte, and euery parfyte gyfte, Joh.3.d
is from aboue, and commeth downe frô
the father of lyght, with whô is no va-
riablenes, nother is he chaunged vnto
darknes. * Of his owne wyll begat he Joh.1.
vs with the worde of lyfe, that we shuld 1.Cor.4.
be the fyrst frutes of his creatures.
* Wherfore deare brethren, let eue- Pro.17.
ry mâ be swyft to hear, slowe to speake Eccli.5.
and slowe to wrath. For the wrath of
man worketh not that which is ryghte
ous before God.
Wherfore laye aparte all fylthy- C
nes, all superfluyte of malycyousnes, &
receaue with meknes the worde that is
grafted in you, whiche is able to saue
your soules. ⊢ ✠ * And se that ye be do Rom.
ers of the worde and not hearers only,
deceauynge your owne selues. * For yf Luce.6.
ony heare the worde, and do it not, he is
lyke vnto a man y^t beholdeth his bode-
ly face in a glasse. For assone as he hath
loked on hym selfe, he goeth his waye, &
forgetteth immediatly what his fashiô
was. * But who so loketh in y^e perfect Mat.
lawe of lybertie, and continueth therin
(yf he be not a forgetfull hearer, but a
doer of the worke) the same shalbe hap
pye in his dede.
Yf ony mâ amôge you seme deuout
& refrayne not his * tunge: but deceaue
his owne harte, this mannes deuocyon 1.Pet.
is in vayne. Pure deuocyon and vndefy
led before God the father is this: to vi-
site the frendlesse and wydowes in theyr
aduersite, and to kepe hymselfe vnspot
ted of the * worlde. ⊢

The.ii.Chapter. ✠

The forbyddeth to haue ony respecte
of personnes, but to regarde y^e poore as
well as the ryche, to be louynge and mer
cyfull, and not to boast of fayth where
no dedes are: for it is but a dead fayth,
where good workes folowe not.

BRethren, haue not the fayth A
of our LORDE Jesus christ
the LORDE of glory in * res Leui.
pecte of persons. Yf there
come in to your company a

man with a golden rynge and in goodly
apparell, ther come in also a poore mã
in vyle rayment, and ye haue a respecte
to him that weareth the gaye clothyng,
and saye vnto him: Sit thou here in a
good place, & saye vnto the poore: stõde
thou there or syt here vnder my fote-
stole: are ye not parciall in youre selues,
and haue iudged after euill thoughtes?
Harken my deare beloued brethren.
Math 5. a * Hath not God chosen the poore of
this worlde, which are ryche in fayth, &
heyres of the kyngdome whych he pro-
mysed to them that loue hym? But ye
haue despysed the poore. Are not the ry-
che they which oppresse you, and they
which draw you before iudges? Do not
they speake euill of that good name af-
ter which ye be namede?
B Yf ye fulfyll the royall lawe accor-
Leui 19. d ding to ÿ scriptur which saith: * Thou
shalt loue thyne neghboure as thy selfe,
ye do well. But yf ye regarde one persõ
more then another, ye commytte synne,
and are rebuked of the lawe as trans-
Deu. 18. b gressours. * Whosoeuer shall kepe the
whole lawe, & yet fayle in one point, he
Exod 20. c is gylty in all. For he ÿ sayde: * Thou
shalt not commit adulterye, sayed also:
thou shalt not kyll. Though thou do
none adulterye, yet yf thou kyl, thou art
a transgresser of the law. So speake ye,
and so do as they that shalbe iudged by
Mat 18. d ÿ law of lybertye. * For there shalbe iud
gement mercyles to hym that sheweth
no mercy, and mercy reioyceth agaynste
iudgement. ✠
Math. 7. c ✠ * What auayleth it my brethren,
though a man say he hath faith, whan
he hath no dedes? Can fayth saue him?
Joh. 3. c * Yf a brother or a syster be naked or de
stitute of dayly foode, & one of you saye
vnto them: Departe in peace, God sẽde
you warmnes & foode: not withstõding
ye geue thẽ not the thinges whych are
nedefull to the bodye: what helpeth it
them? Euẽ so fayth yf it haue no dedes,
is dead in it selfe. ✠
C Yee and a mã might say: Thou hast
fayth: & I haue dedes: Shewe me thy
fayth by thy dedes: and I wyll shewe
the my faith by my dedes. Beleuest thou
that there is one God? Thou doest wel.
Math 8. d * The deuels also beleue and tremble.
Marc. 1. c. Wylt thou vnderstõde o thou vayne
man that faith without dedes is dead:
Was not Abraham our father iustify-
ed thorow workes, whan he offred Isa-
ac his sone vpõ the aulter? Thou seyst
how ÿ fayth wrought with his dedes,
and through the dedes was the fayth
made perfecte: and the scriptur was ful
fylled which saith: * Abraham beleued Gene 15. b
god & it was reputed to hym for ryght- Rom. 4. b
eousnes & he was called the frende of Gala. 3. a
God. Ye se thẽ how that of dedes a mã
is iustifyed, and not of fayth only. * Ly Josue. 2. a
kewyse also was not Raab the harlot and 6. e
iustifyed thorow workes, whẽ she recea
ued the messengers, and sent them out
another way? For as the body without
the spryte is dead, euen so fayth with-
out dedes is dead.

The. iii. Chapter.

What good and euell commeth thorowe the tunge. The dutye of such as be learned. The difference betwixte the wysdome of the Gospell and the wysdõ of the worlde.

My brethren, be not euery mã
a * master, remembrynge A
how that we shall receaue ÿ Mat 23. a
more dãnation: for in many
thynges we synne all. * Yf Eccl. 14. a
a man syn not in word ÿ same is a per- 10. c. 25. b
fect man, and able to tame all the body.
Behold, we put byttes in to the horses
mouthes, that they shuld obey vs, & we
turne aboute all the body. Beholde also
the shyppes whyche though they be so
great, and are dryuen of fearce wyndes,
yet are they turned aboute wyth a very
smal helme, whyther soeuer the violẽce
of the gouerner wyll, Euen so the tũge
is a lyttel mẽber, and boasteth greate
thynges.
Beholde how great a thynge a lytel B
fyre kyndleth, and the tunge is fyre, and
a worlde of wyckednes. So is the tũge
set amonge oure membres, that it defy-
leth the whole body, and setteth afyre
all that we haue of nature, and is it self
set afyre euen of hell.
All the nature of beastes, and of byr-
des, and of serpentes, and thynges of ÿ
see, are meked and tamed of the nature
of man. But the tunge can nomã tame.
It is an vnruly euell full of deadly poy-
son. Therwith blesse we God ÿ father,
and therwith curse we mẽ, which * are Gene. 1. d
made after the similitude of God. Out
of one mouth proceedeth blessinge & cur-
synge. My brethrẽ, these thinges ought
not so to be. Doth a fountayne sende
forth at one place swete water, and byt-
ter also? Can the fygge tre, my brethrẽ,
beare olyue beryes? ether a vyne beare
fygges? So cã no fountayne geue both

salte water and fresh also. Yf ony man
be wyse and endued with learnynge a-
monge you, let hym shewe the workes
Col.4.a of his good conuersacyon in* the mek
nes that is coupled with wysdome.
Rom.13.b But yf ye haue * bytter enuyenge
and stryfe in youre hartes, reioyce not:
nother be lyars agaynst ỹ treuth. This
wysedome descendeth not from aboue:
but is earthy, and natural, and dyuelish
For where enuyenge and stryfe is, there
is vnstablenes & all maner of euell wor
kes. But ỹ wysedome that is frõ aboue
Sap.6.b is fyrst * pure, then peaceable, gentle, &
easy to be entreated, full of mercy and
good frutes, without iudgynge, & with
out simulacyon: yee, and ỹ frute of righ
teousnes is sowen in peace, of thẽ that
mayntayne peace.

The iiii. Chapter.

Warre & fightyng cõmeth of volup
tuousnesse. The frendshyppe of ỹ worlde
is enemye before God. An exhortacion
to flye sklaunder and the vanite of this
lyfe.

A From whence cõmeth warre
and fightynge amõge you?
come they not here hẽce: euẽ
of your voluptuousnesses ỹ
raygne in youre membres?
Ye lust, and haue not. Ye enuye & haue
indignacyon, and can not optayne. Ye
fyght and warre, and haue not, because
ye axe not. Ye axe & receaue not, because
ye axe amysse: euen to consume it vpon
youre voluptuousnes. Ye aduouterers,
and wemẽ ỹ breake matrimonye: know
1.Io.2.c ye not* how that the frẽdshyppe of the
Gala.1.b worlde is enemyte to godwarde? Who
soeuer wylbe a frende of the worlde, is
made the enemye of God. Either do ye
thynke that ỹ scriptur sayeth in vayne:
Rom.8.d * The spirete ỹ dweleth in you, lusteth
Gala.5.c euen contrarye to enuye: but & geueth
A Pro.3.d more grace.
Submytte your selues to God, and
1.Pet.5.b *resyst the deuell, and he wyll flye from
you. Drawe nye to god & he wyl drawe
nye to you. Clense your handes ye syn-
ners, & purge your hartes ye wauering
mynded. Suffre afflicyons: sorowe ye
and wepe. Let your laughter be turned
to mourninge, & your ioye to heuynesse.
* Cast downe youre selues before the
1.Pet.5.a LORDE, & he shal lyfte you vp. Bac-
byte not one another brethren. He ỹ bac
byteth his brother, and he that iudgeth
his brother, backbyteth the lawe, & iud-
geth the lawe. But and yf thou iudge ỹ
law, thou art not an obseruer of ỹ law:
but a iudge. There is one lawe geuer,
which is able to saue and to destroye.
* What art thou that iudgest another Ro.14.a
man?
* Go to now ye that saye: to daye &
to morowe let vs go in to suche a cyte, Iere.17.a
and contynue there a yeare, and bye and Luce.12.c
sel, and wynne: and yet can not tel what
shal happẽ to morowe For what thinge
is your lyfe? It is euen a vapoure that
appeareth for a lytle tyme, and then va
nysheth awaye. For that ye ought to say
* yf the LORDE wyl, and yf we lyue, Actu.18.c
let vs do this or that. But now ye re- Heb.6.a
ioyce in youre boastynges. All suche re-
ioycynge is euell. Therfore * to hym ỹ Luce.12.f
knoweth how to do good, and doth it
not, to hym it is synne.

The.v.Chapter.

He threateneth the wycked ryche mẽ
exhorteth vnto pacyence, to beware of
swearynge, one to knowlege his fautes
to another, one to pray for another, and
one to laboure & to brynge another to ỹ
treuth.

Go to now * ye ryche men. A
Wepe, and yowle on youre 1.Tim.6.b
wretchednes that shall come
vpon you. Youre ryches be
corrupte, your garmẽtes are
motheaten. Your golde and your syluer
are cancred, and the rust of them shalbe
a wytnes vnto you, and shall eate youre
fleshe, as it were fyre. Ye haue heaped
treasure together in youre last dayes:
* Beholde ỹ hyre of ỹ labourers which Leui.19.b
haue reaped downe your feldes (whiche Deu.24.c
hyer is of you kept backe by fraude) cry Tob.4.c
eth: & the cryes of them which haue rea
ped, are entred into ỹ eares of ỹ LOR-
DE Sabaoth. Ye haue lyued in * plea- Luce.16.d
sure on the earth and in wantonnes. Ye
haue norysshed your hartes, as in a daye
of slaughter. Ye haue condempned
and haue killed the iust, and he hath not
resysted you.
✠ Be pacyent therfore brethren, vn- B
to the commynge of the LORDE. Be-
holde, the husbandman wayteth for the
precyous frute of the earth, & hath lõge
pacyence therupon, vntyll he receaue ỹ
early and the latter rayne. Be ye also pa
cyent therfore, & settle your hartes, for ỹ
cõming of ỹ Lord draweth nye. Grudge
not one agaynst another brethrẽ, lest ye
be damned. Beholde, the iudge standeth

before the dore. Take (my brethren) the prophetes for an ensample of sufferyng aduersite, and of longe pacyence, which spake in the name of the LORDE. ☩

Mat.10.c. Beholde * we coūte them happy which

Jac.24.a endure. Ye haue herde ‡ of the pacyence

Job.1.c of Job, and haue knowen what ende ÿ LORDE made. For the LORDE is very petifull and mercyfull.

C *But aboue al thynges my brethrē

Mat.5.d sweare not, nother by heauen, nother by

2.Co.1.c earth, nother by ony other oth. Let your yee, be yee, and your naye, naye: lest you fall in to ypocrisye. Yf ony of you be euell vexed, let hym praye. Yf ony of you be mery, let hym synge psalmes. Yf ony be diseased amonge you, let hym call for the Elders of the congregacyon, and let them pray ouer him, & anoynt him with oyle in the name of the LORDE: & the prayer of fayth shall saue the sycke, and the LORDE shall rayse hym vp: and yf he haue commytted synnes, they shal be forgeuen hym.

☩ Knowlege your fautes one to another: and praye one for another, that ye may be healed. The prayer of a ryghteous man auayleth muche, yf it be feruēt.

3.Re.17.a *Helyas was a mā mortall euen as we

Luc.4.c are, and he prayed in his prayer, that it myght not rayne: and it rayned not on ÿ earth by ÿ space of thre yeares and syxe

3.Re.18.f monethes. *And he prayed agayne, and the heauen gaue rayne, and the earth brought forth hyr frute.

Brethren, yf ony of you erre from ÿ truth, and another cōuerte hym, let the same knowe that he which conuerted the synner from goynge astraye out of his waye, shall saue a soule from death, and shall hyde the multytude of synnes. ☩

The ende of the epistle of saynt James.

The Epistle of saynt Jude.

The fyrst Chapter.

He rebuketh such as beynge blynded with theyr owne lustes, resyst ÿ trueth: and that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature & despyse rulers. &c. He exhorteth vs to edifye one another, to praye in the holy goost, to continue in loue, to loke for the commynge of the LORDE, and one to help another out of the fyre.

IUdas the seruaunt of A
Jesus Christ, the brother of James. To the which are called & sāctified in God ÿ father and preserued in Jesu Christ. Mercy vnto you, and peace & loue be multiplyed.

Beloued, whan I gaue all diligence to wryte vnto you of the commune saluacyon: it was nedefull for me to wryte vnto you, to exhorte you, that ye shulde contynually laboure in the fayth which was once geuē vnto the sayntes. *For 2.Pet.2.a
there are certayne craftely crepte in, of which it was wrytten afore tyme vnto such iudgement. They are vngodly, and turne the grace of our God vnto wantonnes, & *denye God the onely LOR- Psal.13.a
DE, and our LORDE Jesus Christ.

My mynde is therfore to put you in remembraunce, for so muche as ye once knowe this, how that the LORDE (after that he had delyuered the people out of Egipte) destroyed them which *after Nu.14.d
warde beleued not. ‡ The angels also ‡ Job.4.b
which kepte not theyr fyrst estate: but Apo.20.a
lefte theyr owne habitacyon, he hath reserued in euerlastynge chaynes vnder darknesse vnto the iudgemēt of ÿ great B
daye: euen as * Sodom and Gomor, & Gene.19.e
the cytes about them (which in lyke maner defyled them selues with fornicaciō and folowed straūge fleshe) are set forth for an ensample, and suffre ÿ vengeaūce of eternall fyre. Lykewyse these dreamers defyle the fleshe, despyse rulers, & speake euell of them ÿ are in auctorite.

*Yet Michael the archaungel whā Zacha.3.a
he stroue agaynst the deuell, and disputed about the body of Moses, durst not

gene taylyng sentẽce, but sayd: † LOR
2.Pe 2.c DE rebuke ỹ. * But these speake euell
of those thynges which they know not:
& what thinges they knowe naturally,
as beastes which are wout reasõ, in tho
thynges they corrupte them selues. Wo
be vnto them, for they haue folowed the
Gen 4.a waye of * Cain, and are vtterly geuẽ to
‡ nu. 24.a the errroure of ‡ Balaam for lucres sake
* Nu 16. and perysh in the treason of * Core.
C These are spottes whiche of youre
kyndnes feast together, without feare,
2 Pe, 2, d fedynge thẽ selues. * Cloudes they are
without water, caryed aboute of wyn-
des, and trees without frute at gathe-
rynge tyme, twyse dead and plucked vp
by the rotes. They are the ragynge wa-
wes of the see, fomynge out theyr owne
Mat 25.d shame They are wãdrynge starres, * to
whom is reserued the myst of darknes
for euer.
Enoch the seuenth from Adam pro-
Apoca 1. a phecyed before of such, sayenge: * Be-
Esa 3.c holde, the LORDE shall come & thou
sandes of sayntes, to geue iudgement a
gaynst al men, and to rebuke al that are
vngodly amonge thẽ, of all theyr vngod
ly dedes which they haue vngodly com
mytted, & of al theyr cruell speakynges,
which vngodly synners haue spoken a-
gaynst hym.
These are murmurers, cõplayners,
walking after theyr owne lustes, whose
mouthes speake proude thynges. They
haue men in greate reuerence because
of auauntage. But ye beloued, remẽber
the wordes whiche were spoken before
of the Apostles of oure LORD Jesus
1.tim.4.a Christ, how that they tolde you * that
2.tim.3.a there shulde be begylers in the last tyme
2.Pe.2.a which shuld walke after theyr owne vn
godly lustes. These ar makers of sectes
beastly, hauynge no spirete.
D But ye dearly beloued, edifye youre
selues in your moost holy faith, prayeng
in the holy goost, & kepe your selues in ỹ
loue of God, lokynge for ỹ mercy of our
LORDE Jesus Christ, vnto eternall
lyfe. And haue compassiõ on some, sepa-
ratynge them: and other saue with fear,
pullynge them out of the fyre, and hate
the fylthy vesture of the fleshe.
Unto hym that is able to kepe you,
that ye fall not, and to present you faut-
lesse before the presence of his glorye &
ioye, to God our sauiour which only is
wyse, be glory, maiestye, dominion, & po
wer, now and for euer Amen.

The Apoca lypse or reuelacion of saynt Jhon the dyuine.

The fyrst Chapter.

¶ Happye are they that heare ỹ worde
of God and kepe it. He wrytteth to the
seuen congregacyons in Asia, seyth seuẽ
candilstickes, and in the mydest of them
one lyke vnto the sonne of man.

The Reuelacyon of Je- I
sus Christ, which god
gaue vnto hym, for to
shewe vnto his seruaũ
tes, thĩges which must
shortly come to passe.
† And he sent and she-
wed by his angell vnto Joh 19.d
his seruaunt Jhon * which bare record and 21.d
of the worde of God, and of the testimo
nye of Jesus Christ, and of all thynges Apoc 22.
that he sawe. * Happy is he ỹ readeth,
and they that heare the wordes of ỹ pro
phecye, and kepe tho thynges which are
wrytten therin. For the tyme is at hãde
Jhon to the seuen congregacions in
Asia. Grace be with you and peace, frõ
hym which is and which was, & which
is to come, and from the seuen spretes
which are present before his trone, and
Jesus Christ which is a faythfull wyt- Col 1.d
nes, * and fyrst begotten of the dead: & 1 Cor. 15.
LORDE ouer the kynges of the earth ‡ Heb 9.
Unto hym that loued vs, and ‡ wasshed 1. Pet 1.
vs from synnes in his owne bloude, and 1 Joh 1.
made vs kynges and prestes, vnto God
his father, be glorye, and dominion for B
euermore Amen. † Beholde, he cõmeth
with cloudes, and all eyes shall se hym:
* and they also which pearsed him. And zache 12
all kynredes of the earth shall wayle. Joh 19
Euen so. Amen. ‡ I am Alpha & Ome- ‡ 4 Esd
ga, the begynnynge and the endynge say Apoc. 2
eth the LORDE almyghty, which is,
and which was, and which is to come.
I Jhon your brother and cõpanion
in tribulacyon, and in the kyngdome &
paciẽce which is in Jesu Christ, was in
the yle of Pathmos for the worde of
God, and for the witnessynge of Jesu
Christ. I was in the sprete on a sonday

and herde behind me, a great voyce, as
it had bene of a trompe, sayenge: I am
Alpha and Omega, the fyrst & the laste
That thou seist, wryte in a boke, & sende
it vnto the congregacions which are in
Asia, vnto Ephesus & vnto Smyrna, &
vnto Pergamos, & vnto Thiatyra, and
vnto Sardis, & vnto Phyladelphia, &
vnto Laodicia.

C And I turned backe to se the voyce
þ speake to me. And whē I was turned
I sawe seuen goldē candelstickes, & in þ
Dan.7.b myddes of the candelstickes, one * lyke
vnto the sonne of mā clothed with a ly-
nen garment down to the grounde, and
gyrded about þ brest wt a golden gyrdle.
His head, and his heeres were whyte,
Apoc 2.f as whyte woll, & as snowe: * and hys
eyes were as a flāme of fyre: & his fete
lyke vnto brasse, as though they brēt in
a fornace: and his voyce as the sounde
of many waters And he had in his right
Apoc 19.c honde seuen starres.* And out of his
mouth wēt a sharpe two edged sweard.
Mat 17.a And his * face shone euen as the sonne
in his strength.

D And whan I saw him, I fell at hys
fete, euen as dead. And he layd his right
honde vpon me sayenge vnto me: feare
Esa 44.b not. * I am the fyrst, and the laste, and
Ro 6.b I am alyue, and was dead. And beholde
Esa 22.d I am alyue for euermore * and haue þ
Joh 12.b keyes of hel & of death, Wryte therfore
Apoc 3.d the thynges which thou hast sene, & the
thinges which are, & the thinges which
shalbe fulfylled here after: & the myste-
ry of the seuen starres which thou saw
est in my ryghthonde, & the seuen gol-
den candelstickes. The seuen starres
are the angels of the seuen congregacy-
ons: & the seuen candelstyckes whych þ
sawest, are the seuen congregacions.

The.ii.Chapter.

He exhorteth foure congregacions
to amende, and sheweth the rewarde of
hym that ouercommeth.

A
Mala.2.b
2 Cor.11.b
Apoc 3.a

VNto the * angel of the con-
gregaciō of Ephesus wryte:
These thynges sayth he þ
holdeth the seuen starres in
his ryghthonde, & walketh
in the myddes of the seuen goldē cādel-
stickes: I know thy workes, and thy la
boure, and thy pacience, and how thou
canste not forbeare thē which are euell:
and examinest thē whiche saye they are
Apostles, and are not: and hast founde
them lyars, and hast suffred, And hast
pacience: and for my names sake hast la
boured and hast not faynted. Neuerthe
les I haue somwhat agaynst the, for þ
hast left thy fyrste loue. Remember ther
fore frō whence thou art fallen, and re-
pent, and do þ fyrst workes. * Or els Luce 13.a
I wyll come vnto the shortly, & wyll re
moue thy candelstycke out of his place,
excepte thou repent. But this thou hast
because thou hatest the dedes of þ * Ni Actu 6.a
colaitās (which dedes) I also hate. Let
him that hath eares, heare, what the
spryte sayth vnto the congregacions.
To hym þ ouercommeth, wyll I geue
to eate of the * tre of lyfe, which is in þ Gene 2.b
myddes of the paradyse of God.

And vnto the angell of the cōgrega B
cyon of Smyrna wryte: these thynges
sayth he that * is fyrst, & the last, which Esa 41.a
was dead, & is alyue: I know thy wor-
kes and tribulacion and pouerte, but
thou art ryche: And I know the blas-
phemy of thē which call thē selues Jew
es and are not: but are the congregaciō
of Sathan. Feare none of tho thynges
which thou shalt suffre. Beholde, þ de-
uell shall cast some of you in to preson,
to tēpte you, & ye shall haue tribulacyō.
x. dayes. Be faythfull vnto the death, &
I wyll geue the a * crown of lyfe. Let Tob 3.d
hym that hath ears, heare, what þ spret 2 Ti.4.b
sayth to the congregacions. He that
ouercommeth, shall not be hurte of the
seconde death.

And to the angell of the congregas
cion in Pergamos wryte: This sayth
he which hath * the sharpe swearde wt Hebr 4.c
two edges I know thy works & where
thou dwelleste, euen where Sathans
seate is, & thou kepest my name, & hast
not denyed my fayth. And in my dayes C
Antipas was a faithful wytnes of my-
ne which was slayne among you, wher
Sathan dwelleth. But I haue a fewe
thynges agaynst the: þ thou hast there
them that mayntayne the doctryne of Num 25.a and.31.c
* Balaam which taught in Balak, to
put occasyon of synne before the childrē
of Israell, that they shulde eate of the
meate dedicated vnto Idols, and to cō-
myt fornicacion. Euen so hast thou thē
that mayntayn the doctrine of the Ni-
colaitans, which thing I hate. But be
cōuerted, or elles I wyll come vnto the
shortly, & wyll fyght agaynst them with
the swearde of my mouth. Let him that
hath eares heare, what the spryte saith
vnto the congregacions: To hym that
ouercommeth, wyll I geue to eate

Manna that is hyd, and wyll geue hym
a whyte stone, and in the stone a newe
name wrytten, which no man knoweth,
sauynge he that receaued it.
And vnto the angel of the congrega
cyon of Thiatyra wryte: This sayth ẏ
Apoc 1.c sonne of God * whych hath his eyes
and 19.f lyke vnto a flāme of fyre, whose fete are
lyke brasse: I know thy workes and thy
loue, seruyce, and fayth and thy paciēce,
and thy dedes, which are mo at the last
thē at the fyrste. Notwithstondinge I
haue a few thinges agaynst thē, that
3.Re 16.d thou suffrest that woman * Iesabell
4 Reg.9.c (which calleth her selfe a prophetysse)
to teache and to deceaue my seruaūtes,
to make thē commyt fornicacion, and
to eate meate offered vp vnto Idolls.
D And I gaue her space to repent of hyr
fornicacion, and she repented not. Be-
hold, I wyll cast her into a bed, and thē
that commyt fornicacion with her, in to
great aduersite, excepte they turne frō
theyr dedes. And I wyll kyll hyr chyl-
dren with death And all the cōgregacy-
Iere. 17.b ons shall know * that I am he whych
Psal 7.b searcheth the reynes and hartes. And I
wyll geue vnto euery one of you accor
dynge vnto your workes.
Unto you I say, and vnto other of
thē of Thiatyra, as many as haue not
this learnynge, & which haue not know
en the depnes of Sathan (as they saye)
I wyll put vpō you none other burthē,
but that which ye haue all ready holde
fast tyll I come, and whosoeuer ouer-
commeth and kepeth my workes vnto
Psal.2.b the ende, * to hym wyll I geue power
Apoc 19.c ouer nacions, and he shall rule thē with
a rodde of yron: and as the vessels of a
potter, shall he breake them to sheuers.
Euen as I receaued of my father, so
wyll I geue him the mornynge starre.
Leth him that hath eares, heare, what
the sprete sayth to the congregacions.

The.iii.Chapter.

He instructeth and enfourmeth ẏ an
gels of the congregacions, declarynge
also the rewarde of him ẏ ouercōmeth.

A AND wryte vnto the * angell
Apoc.2.a of the congregacion of Sar-
dis: this sayth he that hath ẏ
seuen sprites of God, and ẏ
seuen starres: I knowe thy
workes, thou hast a name that thou ly-
uest, and thou art dead. Wake, and
strength the thynges which remayne,
that are redy to dye. For I haue not
founde thy workes perfecte before God
Remember therfore howe thou hast re-
ceaued and herde, and holde fast, and re
pent. Yf thou shalt not watche, I wyll
come vnto ẏ as * a thefe, and thou shalt Mat.x
not know what houre I wyl come vpō 1.Tes.
the. Thou hast a fewe names in Sar- 2 Pe.
dis, which haue not defyled theyre gar-
mentes, and they shall walke wyth me
in whyte, for they are worthy. He that
ouercommeth, shalbe clothed in whyte
araye, and I wyll not put out his name
out of the boke of lyfe, * and I wyll cō Luc.
fesse his name before my father, and be-
fore his angels. Let him that hath eares,
heare, what the sprete saith vnto the cō
gregacions.
And wryte vnto the angell of the cō B
gregacion of Philadelphia: this sayth
he that is holy and true, which hath the
keye of Dauid: whiche * openeth and Esa.
noman shutteth, and shutteth and nomā Job
openeth. I know thy workes. Beholde, Apoc.
I haue set before the an open dore, and
no man can shut it, for thou haste a lyt-
tel strengthe and haste kepte my worde,
and haste not denyed my name. Behold,
I shall geue some of the congregacyon
of Sathan, which cal them selues Iew
es and are not, but do lye: Beholde, I
wyll make them, that they shall come
and worshippe before thy fete: and shal
know, that I haue loued the.
Because thou hast kept the wordes
of my pacience, therfore wyll I kepe the
from the houre of temptacyon, whych
wyl come vpon all the world to tempte
thē that dwell vpon the earth. Beholde,
I come shortly. Holde that which thou
hast that nomā take away thy crowne.
Him ẏ ouercōmeth wyl I make a pilar
in the temple of my God, and he shall
go nomore out.
And I wyll wryte vpon hym, the C
name of my God, and the name of the
cyte of my God, new Ierusalem * which Apoc.
commeth down out of heauen from my
God, and I wyll wryte vpon hym my
newe name. Let hym that hath eares,
heare, what the sprete sayth vnto the cō
gregacions.
And vnto the angel of the congrega
cion, which is in Laodicia wryte: This
sayth Amen the faythfull and true wyt
nes, the begynnynge of the creatures of
God. I know thy workes, that thou
art nother colde nor hot: I wolde thou
were colde or hote. So then because

thou art betwene both, and nother colde
nor hote, I wyll spewe the out of my
mouth: because thou sayest thou art ry-
che and increased with goodes and hast
nede of nothyng, and knowest not how
thou art wretched myserable, & poore,
D blynde, and * naked. I counsell the to
Apoc. 16.c bye of me golde tryed in the fyre, that
thou maist be rych: & whyte rayment.
that thou mayst be clothed, that thy fyl
thy nakednes do not appeare anoynte
thyne eyes wyth eye salue, that thou
mayste se.
...3.b * And as many as I loue I rebuke
...12.b and chasten Be feruent therfore and re
pent. Behold, I stond at the dore and
knocke. Yf ony man heare my voyce &
open the dore, I wyll come in vnto him
and wyll suppe with him, and he wyth
me. To him that ouercommeth, wyll I
...19.d. graunt * to syt with me on my seate,
...12.b euen as I ouercame and haue sytten wt
...5.a. my father on his seate. Let him ÿ hathe
eares, heare, what the sprete sayth vn-
to the congregacions.

The.iiii. Chapter. ✠

The seyeth the heauen open, and the
seate & one syttynge vpon it, and. xxiiii.
seates about it wyth. xxiiii. elders syt-
tyng vpon them, and foure beastes pray
synge God day and nyght.

A A Fter this I loked, & behold,
a dore was open in heauen,
and the fyrst voyce which I
herde, was as it were of a
trompet talkynge wyth me,
which sayd: come vp hydder, and I wyl
shewe the thynges which muste be ful-
fylled herafter. And immediatly I was
in the sprete: and beholde, a seate was
set in heauen, and one sat on the seate.
And he that sat, was to loke vpon lyke
vnto a Jaspar stone, and a Sardyne
stone: And there was a raynebowe a-
bout the seate, in syght lyke to a Sma-
...7.b ragde. * And about ÿ seate were. xxiiii.
Apoc 20.b seates. And vpon the seates. xxiiii El-
ders syttynge clothed in with rayment,
and had on theyr heades crownes of
golde.
And out of the seate proceded lygh-
tenynges, and thundringes, and voyces,
and there were seuē lampes of fyre, bur
nynge before the seate, which are the se
B uen sprites of God. And before the seate
there was a see of glasse lyke vnto Cry-
stal, and in the myddes of the seate, and
round about ÿ seate, were foure beastes
full of eyes before and behynde. And
the fyrst beast was lyke a Lyon, the se-
conde beast lyke a calfe, and the thyrde
beast had a face lyke a mā, & the fourth
beast was lyke a flyenge Egle. And the
foure beastes had eche one of them. vi.
wynges, & rounde about without and
within, they were full of eyes. And they
had no rest day nother nyght, sayenge:
* holy, holy, holy, is the LORDE god Ese, 6.b
almighty, which was, & is, & is to come
And whan those beastes gaue glo-
rye and honoure and thankes to hym ÿ
sat on the seate, which lyueth for euer &
euer: the. xxiiii. Elders fell down before
hym that sat on the trone, and worship-
ped him that lyueth for euer, & cast their
crownes before the trone, sayenge: thou
art worthy LORDE to receaue glorye
and honoure, and power, for thou hast
created all thynges, and for thy wylles
sake they are, and were created. ✠

The.v. Chapter.

The seyth ÿ lambe opening the boke,
and therfore the foure beastes, the. xxiiii
elders, and the angels prayse the lambe,
and do hym worshyppe.

A AND I saw in the ryght honde of A
hym, ÿ sat on the trone * a boke Ezech. 2.b
wrytten wythin and on the backe
syde, sealed with seuen seales.
And I saw a stronge angel preachynge
with a loude voyce: Who is worthy to
open the boke, and to loose the seales
therof? And noman in heauen nor in
earth nother vnder the earth, was able
to open the boke, nother to loke theron.
And I wepte much, because nomā was
founde worthye to open and to rede the
boke, nother to loke theron.
And one of the Elders sayde vnto
me: wepe not: * Beholde, ÿ Lyon which Gen. 49.b
is of the trybe of Juda, the rote of Da- Esai. 31.b
uid, hath obtayned to opē the boke, and
to lowse the seuen seales therof. And I
beholde, & lo, in ÿ myddes of the seate, &
of ÿ foure beastes, & in ÿ myddes of the
elders, stode a lābe as though he had bē
kylled, which had seuen hornes, and se-
uen eyes, whiche are the seuen spretes
of God, sente in to all the worlde. And
he came and toke the boke out of the
ryghte honde of hym that sat vpon the
seate.
And when he had taken the boke, the B
foure beastes and the. xxiiii. Elders fell
down before the lambe, hauing harpes

and golden vialles ful of odoures (which
are the prayers of the sayntes) and they
songe a new sōge, sayeng: thou art wor
thy to take the boke and to open the sea
les therof, for thou * wast kylled, & hast
Heb.9.b redemed vs by thy bloud, out of al kyn
1.Pet.1.c reddes, and tunges, and people, and na
1.Joh.1.b cyons, and hast made vs vnto our God
Apoc.1.a kynges and prestes, and we shal raygne
on the earth.
Dan.7.b * And I beholde, and herde ẏ voyce
of many angels aboute the trone, and
aboute the beastes and the Elders, and
I herde thousand thousandes, sayenge
with a loude voyce: Worthy is the lābe
that was kylled, to receaue power, and
ryches, and wysedome, and strength, &
honoure and glorye, and blessynge. And
all creatures, which are in heauen, and
on the earth, and vnder ẏ earth, and in
the see, and all that are in them, herde I
sayenge: blessynge, honoure, glorye and
power, be vnto hym, that sytteth vpon
the seate, and vnto ẏ lābe for euermore.
And the foure beastes sayd Amen. And
the.xxiiii. Elders fell vpon theyr faces,
and worshypped hym that lyueth for e
uermore.

The.vi.Chapter.

¶ The lambe openeth ẏ vi. seales and
many thinges folow ẏ openyng therof.

A And I sawe whan the lābe
opened one of ẏ seales, and
I herde one of the foure bea
stes saye, as it were ẏ noyse
of thonder, come and se.
And I sawe, and beholde, * there was
Zach.1.b a whyte horse, and he that sat on hym
and.6.a had a bowe, and a crowne was geuen
vnto hym and he wente forth conque
rynge and for to ouercome. And whan
he opened the seconde seale. I herde the
secōde beast say: come and se. And there
wente out another horse that was reed,
and power was geuen vnto hym that
sat theron, to take peace from the earth
and that they shulde kyll one another.
And there was geuen vnto hym a great
swearde.
And whan he opened ẏ thyrde seale,
I herde the thyrde beast saye: come and
se. And I beholde, and lo a blacke horse:
and he that sat on hym, had a payre of
balaūces in his hande. And I herde a
voyce in ẏ myddes of the foure beastes
saye: a measure of wheate for a peny, &
thre measures of barley for a peny: and
oyle and wyne se thou hurte not.
And whan he opened ẏ fourth seale B
I herde the voyce of the fourth beast
saye: come and se. And I loked, and be
holde a pale horse, & his name that sat
on hym was death, and hell folowed af
ter hym, and power was geuē vnto the
ouer the fourth parte of ẏ earth, to kyll
with swearde and with honger, and w
death, of the beastes of the earth.
And whan he opened the fyfte seale
I sawe vnder the altare, the soules of
them that were kylled for the worde of Apo.9.
God, and for the testimony which they
had, and they cryed with a loude voyce,
sayenge: How lōge tariest thou * LOR 4.E
DE holy & true, to iudge and to auēge Dan
oure bloude on them that dwell on the
earth? And longe whyte garmētes were
geuen vnto euery one of them. * And it Esa
was sayde vnto them, that they shulde
reste for a lytle season, vntyll the nōber
of theyr felowes, and brethren, and of
them that shulde be kylled as they were
were fulfylled.
And I beholde whan he opened the C
syxte seale, and lo there was a greate
* earthquake, and the Sonne was as Mat.17
blacke as sacke clothe made of heere.
And the Mone waxed euen as bloude:
and the starres of heauen fell vnto the
earth: euen as a fygge tre casteth from
her hyr fygges, when she is shaken of a
myghtye wynde. And heauen vanyshed
awaye, as a scroll when it is rolled toge
ther. And all moūtaynes and yles, were
moued out of theyr places. * And the Esa.2.
kynges of the earth, and the greate mē,
and the ryche men, and the chefe captay
nes, and the myghtye men & euery bōde
man, and euery freman, hyd thēselues
in dennes, and in rockes of the hylles, &
sayde to the hylles, and rockes * fall on Osee.10
vs, and hyde vs frō the presence of hym Luce.23
that sytteth on the seate, and from the Apoc.9.b
wrath of the lambe, for the greate daye
of his wrath is come. And who can en
dure it?

The.vii.Chapter.

¶ He seyth the seruauntes of God sea
led in theyr foreheades out of al nacyons
& people: which though they suffre trou
ble, yet the lambe fedeth them, ledeth
them to the fountaynes of lyuynge wa
ter, and God shall wype awaye all tea
res from theyr eyes.

A AND after that sawe I foure
angels stonde on the foure
corners of the earth, holdyng
ẏ foure wyndes of ẏ earth, ẏ
ẏ windes shuld not blowe on
the earth, nother on ẏ see nor on ony tre
✠ And I sawe another angell ascende
from the rysynge of the Sonne: whiche
had the seale of the lyuinge God, and he
cryed with a loude voyce to the foure an
gels (to whom power was geuẽ to hurt
[illegible].9.a the earth and the see) sayenge: * Hurte
not thẽ earth nother the see, nother the
trees, tyl we haue sealed the seruauntes
of oure God in theyr forheades.
B And I herde the nõbre of thẽ which
were sealed, and ther were sealed an.C.
and.xliiii.M. of all the trybes of ẏ chyl-
dren of Israel.
Of ẏ trybe of Iuda were sealed .xii.M
Of ẏ trybe of Rubẽ were sealed.xii.M
Of ẏ trybe of Gad were sealed .xii.M.
Of ẏ trybe of Asser were sealed.xii.M.
Of the trybe of Neptalym were sealed
xii.M.
Of the trybe of Manasses were sealed
xii.M.
Of the trybe of Symeon were sealed
xii.M.
Of ẏ trybe of Leui were sealed.xii.M.
Of the trybe of Isachar were sealed
xii.M.
Of ẏ tribe of zabulõ were sealed.xii.M
Of the trybe of Ioseph were sealed
xii.M.
Of the trybe of BenIamin were sealed
xii.M.
[illegible] * After this I beheld, and lo, a grat
multytude (which noman coulde nom-
bre) of all nacyons and people, & tunges
stode before the seat, and before ẏ lambe
clothed with longe whyt garmentes, &
palmes in theyr handes, and cryed with
a loude voyce, sayenge: Saluaciõ be as-
scrybed to hym that sytteth vpon ẏ seat
of oue God, and vnto the lambe. And al
the angels stode in the compasse of the
seate, and of the Elders and of the foure
beastes, and fell before the seat on theyr
faces, and worshipped God, sayenge: A-
C men: Blessynge and glorye, wysedome &
thankes, and honoure, and power and
myghte, be vnto our God for euermore
Amen. ☞
And one of ẏ Elders answered, say-
enge vnto me: what are these which are
arayed in longe whyte garmentes, and
whẽce cam they? And I sayd vnto him:
Lorde thou wotest. And he sayde vnto
me: these are they whiche came out of
greate tribulacyon, and made theyr gar
mentes large, and made them whyte in
the bloude of the lãbe: therfore are they
in the presence of the seate of God, and
serue hym daye and night in his temple
and he that sytteth in the seate, * wyll
dwell amonge them. They shall honger Exo.29.f
✠ nomore nother thyrst, nother shall the Leui.26.b
Sonne light on thẽ, nother ony heate: Esa.49.c
For the lambe whiche is in the myddes
of the seate, shal fede thẽ, and shall leade
them vnto foũtaynes of lyuynge water
* and God shall wype away all teares Esa.25.b
from theyr eyes. Apo.21.a

The.viii.Chapter.

¶ The seuenth seale is opened, there is
sylence in heauen: ẏ foure angels blowe
theyr trompettes, and great plages fo-
lowe vpon the earth.

AND whẽ he had opened the A
seuẽth seale, ther was sylẽce
in heauen aboute the space
of half an houre. And I saw
seuen angels stondynge be-
fore God, and to them were geuen seuẽ
trompettes. And another angell came &
stode before the altare, hauynge a goldẽ
censer, and much of odoures was geuẽ
vnto hym, that he shulde offre of ẏ pray
ers of all payntes vpon the goldẽ aultre
which was before ẏ seate. And ẏ smoke
of the odoures which came of ẏ * pray- Ps.140.a
ers of all payntes, ascended vp before
God out of the angels honde. And the
angel toke the censer, and fylled it with
fyre of ẏ aultre, and cast it in to ẏ earth
and voyces were made, and thõdrynges
and lightenynges, and earthquake.
And the seuen angels which had the B
seuen trompettes, prepared them selues
to blowe. The fyrste angell blewe, and
there was made hayle and fyre, whiche
were myngled with bloude, and they
were cast in to the earth: and the thyrde
parte of trees was burnt, and all grene
gras was brent. And the seconde angell
blewe: and as it were a greate moun-
tayne burnyng with fyre was cast in to
the see, and the thyrde parte of ẏ see tur
ned to bloude, and the thyrde parte of ẏ
creatures which had lyfe, dyed, and the
thyrde part of shyppes were destroyed.
And the thyrde angel blewe, & there
fell a greate starre frõ heauen, burnyng
as it were a creshet, and it fell in to the
thyrde parte of the ryuers, & into foũ-
taynes of waters, and the name of the

starre is called Wormwod. And ÿ third
parte of ÿ waters was turned to worm
wod. And many mē dyed of the waters
because they were made bytter. And the
fourth angell blew, and the thyrde part
of the Sonne was smytten, and ÿ third
parte of the Mone, and the thirde parte
of starres, so that ÿ thyrde parte of thē
was darkned. And the daye was smyt-
ten, that the thyrde parte of it shuld not
shyne, and lykewyse the night. And I be
helde, & herde an angell flyenge thorow
the myddes of heauē, and sayenge with
a lowde voyce: Wo, wo, wo, to ÿ inhabi
ters of the earth, because of the voyces
to come of ÿ trompe of the thre angels,
which were yet to blowe.

The.ix. Chapter.

¶ The fyft and sixte angel blowe their
trompettes: the starre falleth frō heauē:
the locustes come out of ÿ smoke: The
fyrst wo is past: the foure angels ÿ were
bounde are lowsed, and the thyrde part
of men is kylled.

A
AND the fyfte angell blewe,
and I sawe a starre fallen
from heauen vnto the earth
And to hym was geuen the
kaye of the * bottomlesse
Zacha.9.b pytte. And he opened the bottōlesse pytte
and there arose a smoke of ÿ pyt, as it
Apoc.14.c were the the * smoke of a great fornace
and.19.a ce. And the Sonne and the ayer were
darkned by the reason of the smoke of
the pytt. And there came out of ÿ smoke
locustes vpon the earth: and vnto them
was geuen power as the scorpions of ÿ
earth haue power. * And it was sayde
Apoc.7.a vnto them, that they shulde not hurt the
grasse of the earthe: nother ony grene
thynge, nother ony tre, but onely those
men whiche haue not the seale in theyr
forheades, and to them was cōmaūded
that they shulde not kyll them, but that
they shulde be vexed fyue monethes, and
theyr payne was as the payne that cō-
meth of a scorpion, whā he hath stonge
a man. And in those dayes shall men
Osee 10.b * seke death, and shall not fynde it: and
Apoc.6.c shall desyre to dye, and death shall flye
from them.
B And the similitude of the locustes
was lyke vnto horses prepared vnto
battayll, and on theyr heades were as
it were crownes, lyke vnto golde, & their
faces were as it had bene ÿ faces of mē.
And they had heere as ÿ heere of wemē
And their tethe were as ÿ tethe of liōs,
And they had habbergions, as it were
habbergions of yron. And the sounde of
theyr wynges, was as ÿ sounde of char
rettes whan many horses runne toge-
ther to battayl. And they had tailes lyke
vnto scorpions, and there were stynges
in their tayles. And their power was to
hurt men fyue monethes. And they had
a kynge ouer them, which is the angell
of the bottomlesse pyt, whose name is
the Hebrue tunge, is Abadon: but in the
greke tunge, Apollyon. One wo is past,
and beholde two woes come yet after
this.
And the sixte angell blewe, and I C
herde a voyce from the foure corners of
the golden aulter which is before God,
sayenge to the sixte angell, which had ÿ
trompe: Lowse the foure angels, which
are bounde in the greate ryuer Euphra
tes. And the foure angels were lowsed,
whiche were prepared for an houre, for
a daye, for a moneth, & for a yeare, for
to slaye thet hyrde parte of mē. And the
nōbre of horsmen of warre, were twēty
tymes x M. And I herd ÿ nōbre of thē.
And thus I saw ÿ horses in a vysion,
and them that sat on thē hauynge fyry
habbergyons of a yalowe and brymsto
ny colour, and the heades of the horses D
were as the heades of lyons. And out of
theyr mouthes wēte forth fyre, & smoke
and brymstone. And of these thre was ÿ
thirde parte of mē kylled: that is to say,
of fyre, smoke, & brymstone, which pro-
ceded out of ÿ mouthes of thē: For their
power was in theyr mouthes, & in theyr
tayles: for theyr tayles were lyke vnto
serpētes & had heades, & with thē they
dyd hurte. And the remnaunt of ÿ men
which were not kylled by these plages,
repented not of the dedes of their hōdes
that they shulde not worshippe deuels,
and ymages of golde, and syluer, and
brasse, and stone, and of wood, which no
ther can se, nother heare, nother go * Al Apo.
so they repented not of theyr murthur,
and of their witchcraft, nother of theyr
whordome, nother of their thefte.

The.x. Chapter

¶ The angell hath the boke open, he
sweareth there shalbe no more tyme: he
geueth the boke vnto Jhon, whiche cas
teth it vp.

AND I sawe another myghtye an
gell come downe frō heauen, clo
thed with a cloude, and the rayn
bow vpō his heade, And his face

D hoc [illegible] [illegible] [illegible] [illegible]
[illegible] promisit. sed [illegible] ita ceteris [illegible]
catione viderunt. [illegible]
B non utcunque [illegible] vita [illegible], sed ea fide q
futurum est velut factum firmat, quaecunque pro-
misit deus iam facta dicimus quia de facibilitate
dubitare non debemus, ideo in promissis dei nulla
F falsitas quia in faciendis nulla difficultas [illegible]
quae [illegible] est numquam [illegible] [illegible] [illegible] quia voluntas
ipsa non aliud movetur [illegible] quam [illegible] quicquid
[illegible] velit potest qui quantum vult tantum potest
omnia [illegible] subsistit cum velit posse, non aliud [illegible]
illo velle quam posse: F. 19
X (1) facientes postulatur.
I [illegible] deus delicit [illegible] salutis nostrae, videlicet
[illegible] [illegible] salutem et afflictiones et [illegible]
[illegible]
E Afflictiones piorum breves, licet [illegible] terminentur
nisi cum vita, vocantur [illegible]
G [illegible] (1) cooperantem adiuvat
H Quidam loquuntur in singulari [illegible] in
[illegible] adiuvat, alii ad [illegible] [illegible]

et De amore in deum potius quam dei intelligo q. 836
Dicit: in gratia occidimur.

& via a deo. qui voluntatem praeparat adiuvando [illegible]
adiuvat praeparatam. Aug.
Induratio q. tribuitur deo q Exod. 32 Pharaone tribuitur facile
deus subtrahendo gratiam qua cohibebat, facit hoc rursus
ob eorum nequitia. tenemur autem nos mali [illegible]
quibus possumus, non autem deus quia non tenetur si me[illegible]
si vero sit obduratio a deo & per modum poenae.

that sat on the seate, sayenge: Amen: Al-
leluya. And a voyce came out of ŷ seate
sayenge: prayse oure LORDE God al
ye that are his seruauntes, and ye that
feare hym, both small and greate.
B And I herde the voyce of much peo
ple, euen as the voyce of many waters,
and as the voyce of stronge thōdrynges
sayenge: Alleluya: for God omnipotent
raygneth, let vs be glad & reioyce, and
geue honoure to hym: for the mariage of
the lambe is come, and his wyfe made
her selfe ready. And to hir was grauted
that she shulde be arayed with pure and
goodly sylke. (As for ŷ sylke, it is ŷ righ
teousnes of sayntes.) And he sayd vnto
Luc.14.b me: * Blessed are they which are called
vnto the Lambes supper. And he sayde
vnto me: these are the true sayenges of
God. And I fel at his fete, to worshyppe
Act.10.c hym And he sayde vnto me: * Se thou
[…]b.14.c do it not. For I am thy felowe seruaūt,
Apoc.22.b and one of thy brethren, and of thē that
hath the testimony of Jesus. Worshyp
God. For the testimony of Jesus is the
sprete of prophecy. And I sawe heauen
C open, and beholde, a whyte horse and he
that sat vpon him, was called faythful
and true, and in ryghteousnesse dyd he
Apoc.1.c iudge, & make battayll. His eyes * were
[…]b.2.c as a flame of fyre, & on his heade were
many crownes: and he had a name writ
ten, that noman knewe but hymselfe.
Esa.63.a * And he was clothed with a vesture
dypte in bloude, and his name is called
the worde of God. And the warryers
which were in heauen, folowed hym vp
pon whyte horses, clothed with whyte
[…].1.c and pure sylke, and * out of his mouth
wente a sharpe swearde, that with it he
[…]l.2.b shulde smyte the Heythē: * And he shall
rule thē with a rodde of yrō, & he trode
the wynefatte of the fearcenesse and the
wrath of almyghtye God. And hath on
his vesture & on his thygh a name wryt
[…]im.12.a ten. * Kynge of all kynges, & LORDE
[…]Tit.6.a of all lordes.
[…].17.c And I sawe an angell stonde in the
D Sōne, and he cryed with a loude voyce
sayenge to all the fowles that flye by ŷ
myddes vnder the heauē: Come and ga-
ther youre selues together vnto the sup
per of the greate God, that * ye maye
eate the fleshe of kynges, and of hye cap
taynes, and the fleshe of mightye men,
and the fleshe of horses, and of thē that
syt on them and the fleshe of all fremen
and bondmen, both of small and greate
And I sawe the beaste and ŷ kynges of
the earth, & theyr warryers gathered to
gether, to make battayll agaynst hym ŷ
sat vpō ŷ horse, & agaynst his souldiers
And the beast was taken, and with
hym that false prophete that wrought
myracles before hym, with which he de
ceaued them that receaued the beastes
marke, and them that worshipped his
ymage. * Those both were cast quycke Dan.7.b
in to a ponde of fyre burnynge wt brym- Apo.20.c
stone: and the remnaunt were slayne with Mat.25.d
the ‡ swearde of hym that sat vpon the ‡ Heb.4.c
horse, whiche swearde proceded out of
his mouth, and all ŷ foules were fylled
with their fleshe.

The.xx.Chapter.

¶ The dragon is bounde for a thou-
sande yeares. The dead ryse, and re-
ceaue iudgement.

And I sawe an angell come A
downe from heauē, hauynge
the keye of the bottōlesse pyt
& a great chayne in his hōde
* And he toke ŷ dragon that Job.4.b
olde serpēt (which is the deuell and Sa 2.Pet.2.b
tanas) and he bounde hym a thousande
yeares: and cast hym in the bottomlesse
pyt, and he bounde hym, and set a seale
on hym, that he shulde deceaue the peo-
ple nomore, tyll ŷ thousāde yeares were
fulfylled. And after that must he be low
sed for a lytell season.
* And I sawe seates, and they sat B
vpon them and the iudgemēt was geuē Dan.7.b
vnto them: and I saw the soules of thē Apoc.4.a
that were beheaded for the witnesse of
Jesu, and for the worde of God: which
had not worshypped ŷ beast, nother his
ymage, nother had taken his marke vp
pon theyr forheades, or on theyr handes
and they lyued and raygned with Christ
a thousande yeare: but the other of the
dead men lyued not agayne, vntyll the
thousande yeare were fynished. This is
that fyrst resurreccyō. Blessed and holy
is he that hath parte in the fyrste resur-
reccyon. On such hath the seconde death
no power, but they shalbe the prestes of
God and of Christ, and shall raygne wt
hym a thousande yeare.
And whan the thousand yeares are C
expyred, Sathan shalbe lowsed out of
his preson, and shall go out to deceaue
the people which are in ŷ four quarters
of the earth. * Gog and Magog, to ga Ezec.38.a
ther them together to battayle, whose and.39.a
nōbre is as the sōde of the see: and they
wente vpon the playne of the earth,

and cõpassed the tentes of the sayntes a-
boute, & the beloued cyte. And fyre came
down from God out of heauẽ, & deuou
Dani. 7.b red thẽ: * and the deuel ỹ deceaued thẽ,
Apo.19.d was cast into a lake of fyre & brymston,
Mat.25.d where the beast & the false prophet wer
and shalbe tormented day and night for
euermore.
B And I saw a great whyte seate, and
hym that sat on it, frõ whose face fled a
waye both the earth & heauen, & theyr
Dan 12,a. place was nomore found. * And I saw
the dead, both great and small stond be-
fore God: And the bokes were opened,
and another boke was opened, which
is (the boke) of lyfe and the dead were
iudged of tho thynges which were wryt-
ten in the bokes accordinge to theyr de-
des, and the see gaue vp hyr dead, which
Ecl. [illegible] were in her, and death & hell delyuered
Roma.2.a vp the dead, which were in thẽ * & they
were iudged euery man accordinge to
his dedes. And death and hell were cast
in to the lake of fyre. This his the se-
cond death. And whosoeuer was not
Apo.13.b founde wrytten in the * boke of lyfe,
and 17.b was cast in to the lake of fyre.

The.xxi.Chapter.

In this chapter is descrybed ỹ new
and spirituall Ierusalem.

A
Esa. 5.c And I saw a * new heauẽ &
2.Pe.3.b a new earth. For the fyrst
heauen, and the fyrste earth
were vanyshed awaye, and
there was nomore See.
* And I [illegible]hon saw that holy cyte new
Ieru[illegible] came downe from God out
of heau[illegible]ared as a bryde garnished
for hyr husbande. And I herde a great
voyce from the seate, sayeng: beholde, ỹ
Ezec.43.a tabernacle of God * is with men, & he
wyll dwell with the[m]. And they shalbe
his people, and God hymselfe shalbe w
Esai.25.b them, and shalbe th[ei]r God. * And God
Apo.7.b shall wype away all teares from their
eyes. And there shalbe nomore death, ne
ther sorowe, nother shall there be ony
more payne, for the olde thynges are
Esai 65.c gone. And he that sat vp[on] the seate,
2.Co.5.c sayde. * Beholde, I make all thynges
2.Pet. 3.b newe. And he sayd vnto me: wryte,
B for these wordes are faythfull & true.
Esa 44.b And he sayd vnto me: it is done * I
Apoc.1.b am Alpha and Omega, the begynning,
and.22.c and the ende. I wyll geue to hym that
is a thyrst of the well of ỹ water of lyfe

frely. He ỹ ouercommeth, shall inheret
all thynges * I wyll be his God, & he Zacha.[illegible]
shalbe my sonne. But the fearefull & vn- Hebr.[illegible]
beleuynge, and the abhominable, and
murthurers, and whoremongers, & sor-
cerers, and ydolaters, and all lyars, shal
haue their parte in the * lake, that bur- Apoc.[illegible]
neth with fyre and brymstone, whych
is the second death.

And there came vnto me one of the
seuen angels which had the seuen vials
full of the seuen last plages: and talked
with me, sayenge: come hyther, I wyll
shewe ỹ the bryde, the lambes wyf. And
he caried me awaye in the sprete to a
great and an hye mountayne, & he she-
wed me the greate cyte, holy Ierusalem
descending out of heauen from God ha-
uynge the bryghtnes of God. And hyr
shynynge was lyke vnto a stone moost
precyous, euen as a Iaspar clear as cri-
stall: and had great and hye walles, and
had twelfe gates, and at ỹ gates twelfe
angels: and names wrytten, which are
the twelfe trybes of Israell: on the east
parte thre gates, and on the north syde
thre gates, & toward ỹ south thre ga
tes: and on the westsyde thre gates: and
the wall of the cyte had twolue founda
cyons and in thẽ the names of the lam-
bes twolue Apostles.
* And he that talked with me, had a C
golden rede to measure the cyte withal, Zach.2.[illegible]
& the gates therof, and the wall therof.
And the cyte was buylt foure square,
and the length was as large as the
bredth of it, & he measured ỹ cyte with
the rede twolue M. furlonges: and the
length and the bredth, and the heyght of
it, were equall. And he measured ỹ wall
therof, an.cxliiii. cubites, after the mea-
sure of a man, which the angel had.
And the buldinge of the wall of it was
of Iaspar. And the cyte was of pure
golde, lyke vnto cleare glasse: and the
foundacions of the walles and of the
cyte were garnysshed with all maner of
precious stones. The fyrst foundacyon
was a Iaspar, the seconde a Saphyre,
the thyrde a Calcedony, the fourth a
Smaragde, ỹ fyft a Sardonix, ỹ syxte
a Sardeos, the seuenth a Chrisolyte, ỹ
eyght berall: the nynth a Topas: ỹ teth
a Chrysoprasos: the eleuenth a Iacinte
the twelfte an Amatyst.
And the twolue gates were twolue
pearles, and euery gate was of one pe-
arle, & the strete of the cyte was pure
golde, as a thorow shynynge glasse. And

olligant subditi, Reges sola officia ad
officium: San: [illegible] 141
remittunt Gal [illegible] 17 [illegible]
Sleisen signat & defendere. dans locum
qui se sorteciscit per gladium [illegible] 115:
[illegible] adjiciebant [illegible] [illegible]. 3tio
[illegible] bistat et [illegible] [illegible]
[illegible] qui resistunt [illegible] [illegible], [illegible]
[illegible]

[illegible] 6 [illegible] supernaturalis [illegible] 3 [illegible] 12
[illegible]
β [illegible] in a [illegible] graue habit [illegible] 16
[illegible] nodamnet :: 84
δ Vidi integram [illegible] San: 1
ε vocant opera tenebrarum peccata 1 quia ab ignorantia procedunt, 2 quia in tenebris patrantur. 3 quia ad tenebras aeternas ducunt.
3 Lucis quia [illegible] exercitiis [illegible] in dei gloriam.
4 Non exhibet providentiam quod imponit [illegible] 29 [illegible] Tim [illegible] 23 per sollicitudinem & libidinem.
ϛ Qui nunc conversus vel qui nondum satis in [illegible] [illegible] [illegible].
ι Scientes tanquam inflati [illegible], ignari [illegible] indicant, Tecla [illegible] indicat et [illegible] [illegible] distant.
κ Alipius [illegible] hoc verbum Augustinus [illegible].
λ Sale paulatim tollunt odia et metalla igne supposito liquefiunt. sic carbone ignito imposito non [illegible] ova. Amorem [illegible] amorem provocabis, ignis Amor.

q' fluctuanti stia pulsat [illegible] ... alia q' ita q' durati fitom [illegible]